

LESSON-1

NATURE OF SAT (EXISTENCE OR REALITY)

In this lesson we are going to be familiar with the concept of *sat* (reality) with special reference to Jaina philosophy. The *Sanskrit* word '*sat*' is equivalent to the English word 'Existence'. It is synonym of Reality or the Ultimate truth. We talk of the reality or the ultimate truth but without knowing it. Each system of thought has always been in search for truth. Because of the difference of means and angles the definitions given by different schools of thought are not one. Some are of the view that reality is what is unchangeable and some other of the view that reality is what is changeable. The Jaina view has always been non-absolutic in its approach. Accordingly reality is the confession of the two i.e. changing and unchanging. It is a beautiful combination of two i.e. substance and mode. In other words, reality is eternal-cum-changing. It is the essence of every existent. Thus, according to Jaina philosophy, what is reality is existent and what is existent is reality.

In fact, the word '*sat*' is not available in the canonical age of Jaina philosophy. In the place of '*sat*' the word '*tattva*' has been in vogue at the time. '*tattva*' means that which is the chief disciple Indrabhūti Gautam asked Mahāvīra that what is '*tattva*'? The Lord replied that what originates, decays and persists is '*tattva*'. In this discussion the word '*sat*' is not seen. It appears in the *Upaniṣadic* period or philosophical age. When other systems of thought were thinking in the terms of *sat* the Jaina thinkers had also to think of and define it. First of all time Ācārya Umāsvāti thought of it and defined it. The later Ācāryās have followed his path and accepted his definition as it is. The definition given by Umāsvāti in his book '*Tattvārthsūtra*' is as follows :

“Origination, cessation and persistence constitute existence.”

Here, origination technically called *utpāda* is the modification of a substance without leaving its own kind; cessation technically known as *vyaya* is the disappearance of a form and persistence technically known as *dhrauvya* consists of the persistence of the fundamental characteristics throughout various modifications.

All substances are real (*sat*) as they have existence and the existence is a combination of appearance, disappearance and persistence. In Jaina view, what appear and disappear are modes and what persists is substance. The modes are impermanent, but the substance is permanent. Hence existence is the combination of impermanent and permanence, modes and substance.

The Jaina Philosophy discusses the impossibility of the absolute permanence of the substance whether it is soul or non-soul. If the soul were absolutely permanent, it could not undergo transformation from the life of a human to that of a good and vice-versa. The acceptance of absolute permanence would, moreover, obliterate the distinction between worldly life and the state of liberation and, consequently, the spiritual discipline for the achievement of liberation would lose its meaning. Like soul if the non-soul were absolutely permanent, it could not undergo transformation from one form to another. The wood cannot be changed into table and vice-versa. In other words, to be real, an entity must persist as substance and undergo change through the modes which begin and end.

The explanation of *sat* given by Ācārya Umāsvāti is different from that of *Upaniṣadās* and other philosophical systems such as *Nyāya* and *Vaiśeṣika*. It is in the sense that like other philosophical systems Ācārya Umāsvāti has also accepted that *sat* is eternal but the definition of eternal given by him is unique and non-absolutic. The definition is as follows :

“What remains as it is and does not pass away is eternal.”

It means undergoing change what remains as it is, is eternal. Eternal does not mean what never changes and remains always static. The recognition of the object in future proves the persistence of the object. Had there been only total cessation or absolutely new origination, recognition and memory could not be.

It shows that Jaina view contends that origination and cessation co-exist with persistence. Origination and cessation would have no foundation without persistence and persistence would be void without origination and cessation. The three are interconnected and inter dependent as well. The eternal soul, worldly or liberated, has modes that appear and disappear, leaving the soul intact. Likewise, the eternal non-soul atom or cluster, undergoes modes that appear and disappear, leaving the non-soul intact.

The Comprehensive Nature of sat

In his *Pañcāstikāya* Ācārya Kuṇḍakuṇḍa describes existence in its comprehensive form. In brief and in detail the description goes on as follows: "Existence is one (as a class). It is the inherent essence of all things. It manifests itself through diverse forms. It undergoes infinite modifications. It has the triple characteristics of creations, destruction and permanence. It also has the antithetical qualities, that is, it may be described by the opposition."

The antithesis referred to is due to the fact that the existence may be described in each case by the opposite attribute. It is described as one from the class point. It may be described as many from the individual point. So with every adjective; (*sarvapaḍāsthā*) may have antithesis particular (*ekapaḍāsthā*), multidimensional (*viśvarūpa*) against uni-dimensional (*ekarūpa*), (*anantaparyāya*), against (*ekaparyāya*), etc. In *Jaina Siddhānt Dīpikā* Ācārya Tulasī says the cognizable object is universal cum particular, existent cum non existent, eternal cum non eternal expressible cum non expressible etc. Such a description of the same thing by opposite attributes may be incompatible with the false position taken up by absolutist philosophy, that is, the philosophical attitude which insists on a single point of view with reference to the extremely complex fact of reality. But such complete facts can be described by opposites without involving violent self-contradiction according to the *anekānta* philosophy, philosophy of manifold aspects. Complex reality naturally claims complex attitude of the understanding. Any attempt to provide life and its problems with a simple readymade framework must certainly end in failure; for conceptual analysis always implies selection and abstraction. The reality which is described by a concept will certainly be richer in content than the content of the idea. Hence there is the possibility of describing the same fact of life by distinct and sometimes diverse conceptual symbols. This means that life is always greater than Logic. It is this aspect that is expressed in the Jaina attitude of *anekānta*. This *prima facie* contradiction suggested by the term *anekānta* is in no ways different from the Hegelian dialectic which could embrace contradictions. When the Jaina philosopher speaks of describing the same thing by opposite attributes, his view need not be assumed to be more violently shocking to the common sense attitude than Hegel's assertion the affirmation and negation are identical. Both the views in short are apparently inconsistent, but both emphasize an important aspect of reality.

Existence and the Theory of Sevenfold Predication

When reality is multidimensional antithetical. It is natural that it can be explained in many ways. The ways have been worked out in seven forms. The very seven forms of predication are known as *saptabhāṅga*, the Theory of sevenfold predication.

According as substance is viewed from different aspects of reasoning that may be described by the following proposition—(1) Perhaps it is; (2) Perhaps it is not; (3) Perhaps it is both (is and is not); (4) Perhaps it is indefinable; (5) Perhaps it is and is indefinable and (6) Perhaps it is not and is indefinable; and (7) Perhaps it is and is not and is indefinable.

Saptabhāṅgī or the seven fold logical predication is an important doctrine of Jaina logic. The same object may be described by seven distinct propositions. These are the seven possible ways of a priori description.

We cannot have another proposition about an object, which cannot be brought under any one of the seven propositions. The complex nature of a real object or substance is amenable to description by the above seven and only seven propositions. To have a complete description then, the thing must be taken in all the seven ways. In each case it is the same fact that is the subject of the propositions which are certainly diverse in nature. That only means that different and apparently conflicting ideas may be predicated of the same subject. This is possible only in philosophy.

The different propositions are all beginning with the term *syāt* which means perhaps. The proposition aims, at the most, only at probable truth. Jaina logicians were evidently extremely cautious. With the consciousness of seven possible predications they would never assert anything categorically about anything. Absolute categorical assertion may be justified in absolutist philosophy. But the Jaina thinker in his dread of such absolutist attitude never hesitated to emphasize his relativistic philosophy even at the cost of verbal redundancy.

The prefix *syāt* therefore saves the propositions from becoming an absolute assertion. The quality predicated is probably or perhaps true. The predication is accepted provisionally with the full recognition that the same may be denied and that other ideas may be affirmed of the subject.

1. The proposition *syādaṣṭi dravya* means that existence is affirmed of a thing from the point of view of its own essence. Essential characteristic may be safely affirmed of a thing. The affirmation has meaning with reference to its own place, i.e., you can say that "a thing is" when you refer to its place of existence. Similarly the proposition is significant with reference to its own time. You can affirm the existence of a being its life-time. Again affirmation is significant if reference is to its quality. The quality of a thing can be safely predicated of the thing. Hence the proposition *syādaṣṭi dravya* is an affirmation about the *dravya* with reference to its own *dravya*, substance, *kṣetra* place i.e., *kāla* i.e., time and *bhāva* i.e. quality.

2. *Syānāṣṭi dravya* (perhaps the thing is not). This proposition is a negation about a thing from the point of view of *para-dravya* (alien substance), *para-kṣetra* (alien place), *para-kāla* (alien time) and *para-bhāva* (alien quality), i.e., you can have a negative proposition of a thing in the following manner—

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| 1. X is not Y (<i>para-dravya</i>) | 3. X has not now i.e., it ceased to exist or it is not yet born. |
| 2. X is not in Y (<i>para-kṣetra</i>) | 4. X has not the quality Y, i.e., (<i>para-bhāva</i>). |

3. *Syādaṣṭināṣṭi dravya* (perhaps the thing is and is not). Both the conflicting predicates may be applied to the same subject, provided the following condition is satisfied. The affirmed predicate must refer to *sva-dravya* (its own substance), *svakṣetra* (its own place), *sva-kāla* (its own time) and *sva-bhāva* (its own quality). And the predicate denied must refer to *para-dravya* (other substance), *para-kṣetra* (other place), *para-kāla* (other time) and *para-bhāva* (other quality).

4. *Syādaṣṭi-avaktavya dravya* (perhaps the thing is and is beyond description). There is no word which would bring out the implication of both the affirmation and negation of a thing at the same time. *Avaktavya* should not be interpreted to be absolutely indescribable for then *avaktavya* itself would become meaningless. It only refers to the impossibility of finding an idea which would include both the thesis and the antithesis at the same time.

5. *Syādaṣṭi-avaktavya* (perhaps the thing is and is beyond description). When reference is made to *sva-dravya*, *sva-kṣetra* etc., the thing exists and hence the affirmation; and when reference is made at the same time to *sva-para-dravyāś*, *sva-para-kṣetra* etc., the thing becomes beyond description and when attention is directed to both the above mentioned aspects, affirmation and indefinability will be the fifth proposition namely—perhaps a thing is and is beyond description.

6. *Syānnāṣṭi-avaktavya* (perhaps a thing is not and is indefinable). Here the first reference is negation from the point of *para-dravya*, *para-kṣetra*, etc. Secondly, the reference is to the indescribability and when both these characteristics, denial and indefinability are associated with the thing at the same time then the proposition "perhaps that it is not and is beyond description" becomes significant.

7. *Syādaṣṭi-nāṣṭi-avaktavya dravya* (perhaps the thing is, is not and is indefinable).

Affirmation is with reference *sva-dravya* etc. Negation is with reference to *para-dravya*. Indefinability when these two are taken at the same time. When all the three above characteristics are attended together then the thing may be said to exist, and yet not to exist, and to be beyond description.

The View of Other Indian Systems of Reality

To understand the vastness of Jain view we have to pay attention towards the view of other Indian thinkers. As indicated in the starting there are two fundamental and opposing views of reality : (i) only what is eternal and unchanging is real, and (2) only what is incessantly changing is real. The former is called the philosophy of being and the latter the philosophy of becoming. In the former, change is considered as absolutely unreal, while in the latter, change is the essence of things. According to the former, it is only the substance that is real, while in the latter, it is only the modes that are real.

The philosophy of being is identified with the doctrine of an abiding entity such as that of the *Vedānta* Philosophy, which believes that change is only an illusion emanating from the eternal unchanging *Brāhmaṇa*. The Philosophy of becoming denies such an entity as, for example, in Buddhism which does not believe in substance, but only in change. Other systems fall somewhere in between these two extremes, such as the *Sāṅkhya-yoga* philosophy in which the eternal substance, the soul, is absolutely constant while the primordial matter, *prakṛti* changes.

The Jain philosophy is distinct from these theories because the eternal substance and the changing modes are viewed as real and integral. It is not that the modes alone are subject to change while the eternal substance is static and unchanging; the substance is also liable to change, though not to absolute cessation and disappearance like the modes. The substance is renewed as the modes change. Changing of modes according to Jain Philosophy is nothing but the transformation of the object which is already existent. This is why the transformation is defined as “**continuity of one's own nature through change**”. This is also confirmed by Siddhasena Gaṇī who says :

“An entity is a single whole and it has the dual aspect of change and permanence; the categorization of its as substance and mode is only a device for the enlightenment of the novice.”

In fact, reality is a variable constant and therefore substance and mode are not two distinct realities. They are two phases of one coin. This is the reason why Siddhasena Gaṇī discusses the law of contradiction and shows the absence of any opposition between permanence and impermanence, existence and non-existence as attributes of the same entity. According to him, it is our experience, not abstract logic, that is the proof of the compatibility or incompatibility between attributes.

The View of Modern Science

Now we would see the evidence of present-day science on the very nature of *sat* i.e. of substances through birth and death. The sphere of ‘Science’ is matter and energy only since soul and other non-physical substances are not amenable to measurement and science means ‘measurement’. Consequently laws have been investigated and formulated concerning matter and energy only. **The principle of conservation of matter and the principle of conservation of energy** are the two fundamental laws of physics.

“This theorem (the law of conservation or persistence of energy) is usually considered to be the flower of the mechanical world, the highest and most general theorem of natural science, to which the thought of many centuries has led.”

Referring to this doctrine Prof. A.N. Whitehead, D.Sc., F.R.S., writes “The doctrine of energy has to do with the notion of quantitative permanence underlying change.”

Mark the coincidence of the words ‘permanence underlying change’, the words which Jain have after in the translation of *utpāda vyaya* and *dhrauvya* i.e. used origination, cessation and persistence respectively.

“Writing under the heading energy, like matter, is indestructible” Dr. J.W. Mellor writes “whenever it has been possible to make accurate measurements, it has been found that when any quantity of one form of energy is made to disappear, an equivalent quantity of another form, or form of energy appears.”

L.A. Colding said : “Energy is imperishable and immortal and therefore, wherever and whenever energy seems to vanish in performing certain mechanical or other work, it merely undergoes transformation and reappears in a new forms but the total quantity of energy still abides. The italicized words again mean the *utpāda*, *vyaya*, *dhrauvya* in the *pudgala dravya*.

In the brilliant writings of the French physicist Sadi Carnot (died 1832) the following words occur :

“True enough (energy) may change its form or produce sometimes one kind of motion and sometimes another, but it is never annihilated”. It means permanence through change.

What has been said about energy is equally true about matter. A few years after Lord Mahāvīra, Democritus, the great Greek philosopher also taught—*ex nihilo nihil fit, et in nihilum nihil potest reverti*—nothing can ever become something, nor can something become nothing.

In the nineteenth Century Herbert Spencer announced that “the annihilation of matter is unthinkable for the same reason that the creation of matter is unthinkable, the reason, namely, that nothing cannot be an object of thought.”

The latest work of the great chemist Dr. J.W. Mellor maintains the following statements :

In all changes of a corporeal nature, the total quantity of matter remains the same, being neither created nor destroyed (*anādinidhana*). Superficial observation might lead to the belief that a growing tree, the evaporation of water, and the burning of a candle prove the creation and destruction of matter but a careful study of these and innumerable other phenomena, has shown that the apparent destruction of matter is an illusion. The law of persistence of weight or the so-called law of indestructibility of matter means that substance persists while matter changes its form.

QUESTIONNAIRE

1. Essay type

1. Write a detailed note on *dravya* according to Jaina *darśana* comparing it with any one *dravya* on any other Indian philosophy.

2. Short answers questions

1. Explain *dravya* according to *Vaiśeṣika* philosophy.
2. Explain *guṇa* and *paryāya*.

3. Answer the following in one or two sentences

1. Write names and number of *dravyās*?
2. What is the shape of *nitya*?
3. What is the original definition of *dravya* as per Jaina *darśana*?
4. Write characteristics of *kāla* as per Jaina philosophy?

4. Fill in the blanks—

- i. is being considered as principal basis of *tattva mīmāṃsā*.
- ii. That which remain pervasive in *dravyās* in equanimity is called
- iii. That which possessed colour, smell, taste, ... and is called *pudgala*.
- iv. That which is the of all *dravyās* is called sky-the space.
- v. Even *kāla* is being accepted as a in Jaina *darśana*.

LESSON-2

SUBSTANCE QUALITY AND MODE

Sat has been defined in the previous lesson. Now in this lesson we are going to know about the particular forms of the *sat*. *Sat* is a general term which comprises all types of reality whether it is in the form of substance or quality or mode. As we know that substance and existence are not two. Substance has the same quality which an existent has. This is the reason that Ācārya Umāsvāti has accepted existence has the character of substance. At the same time it is a substratum of quality and mode. Though quality and mode are not independent realities yet, they are as much real as substance. In this lesson we would try to understand these all particular forms of reality i.e. substance, quality and mode.

Etymology of the word 'dravya'

The word '*dravya*' is derived from the root '*dru*' (meaning an attachment) by adding the suffix '*yat*' to it, denoting an object. Thus '*dru*' + '*yat*' = '*dravyam*'.

Note : There is only similarity between *dravya* & *sat*. The heading should be relation between *sat* & *dravya* instead.

Identity and Difference of *sat* and *dravya*

Before starting the description of the nature of substance Ācārya Kuṇḍakuṇḍa goes to mention the qualified identity between *sat* and substance. These are the same from one aspect as he says :

“What flows or maintains its identity through its several qualities and modifications, and what is not different from *sat* that is called substance by the All-knowing (*sarvajña*).

According to this view there is no unchanging reality or *sat* in Jain system. Here also the similarity between Hegelian concept of 'thing' and the Jain concept of *dravya* is worth noticing. *Sat* is not a thing in itself behind *dravya*. *Sat* and *dravya* are one and the same as Hegel mentioned. Thing in itself and experience are not absolutely distinct. *Dravya* refer to facts of experience. *Sat* refers to existence or reality. One may be abstracted from the other as a fact. Thus *sat* and *dravya* are not two realities the former is defining character of the latter.

Substance

In the Jaina metaphysical terminology, '*dravya*' i.e. substance denote a real existence which is characterized by persistence through change. The non-absolutist realism of Jaina is based on the doctrine of persistence-through change. While the absolutists find self-contradiction in asserting both permanence and change in the same reality with reference to identical space and time. The non-absolutist Jainās maintain that one need not be afraid of accepting this as true or as the very nature of things. Since, our common experience gives this as a fact. They therefore, reject both an unchanging permanence of *Vedāntis* and absolute flux of *Nihilists* and *Heracitus*. An unchanging permanent as well as mere change without a substratum are impossible abstractions. The Jaina therefore, define substance as “what is capable of eternal continuous existence through infinite succession of origination and cessation”. They also define it as “what possesses an infinite number of attributes” and alternately as “the substratum of both qualities and modes”. According to the Jainās substance is a real because they assert *dravya* as the dynamic reality of with permanent substantiality manifesting itself through change in the form of origination and cessation. The trinity of *utpāda* i.e. origination, *vyaya* i.e. cessation, *dhrauvya* i.e. permanence from the trip characteristics of reality. For example, consider an ingot of

gold. Suppose we make an ornament out of it. The original mass of gold suffers a modification, the fundamental form is destroyed a new form is produced but the substance gold persists throughout the change. Hence Ācārya Umāsvāti rightly remarks :

“Every substance in the universe possesses the quality of permanency with generation and decay as modification of itself. It is technically called *sat* and *sat* defines a substance.”

We can understand substance through two standpoints (*naya*) :

- (1) *Dravyārthika naya*, the aspect of substance,
- (2) *Paryāyārthika naya*, the aspect of change or development.

Substance in its reality can neither be created nor destroyed; it has only permanent substantiality. But through its modes, it secures the triple qualities of permanence, appearance and disappearance. According to *dravyārthika naya*, *dravya*, e.g., gold can neither be created nor destroyed. It exists and that is all. But the ornaments and other things made of gold are the modes. These may change; one ornament may be melted and a new one be made. The disappearance of the previous ornament is cessation and the appearance of the new ornament is origination and yet all the while there is the same gold persistent. Substance then has both the qualities, permanence and change, it is permanent as substance and changing as modes.

Professor A. Cakravartī has summarized in a beautiful way the characteristics of a *dravya*. “The term *dravya* denotes any existence which has the important characteristic of persistence through change”. There are six *dravyās*. Among these six *dravyās* five are *astikāya*. Though manifesting themselves in multi various forms, they maintain their permanency too. *Kāla* is not *astikāya* but like *astikāya* it also possess the characteristic of persistence though change. So it is also known as *dravya*. Thus there are six substances :

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| (1) <i>Dharmāstikāya</i> , | (2) <i>Adharmāstikāya</i> , | (3) <i>Ākāśastikāya</i> , |
| (4) <i>Kāla</i> , | (5) <i>Pudgalāstikāya</i> , | (6) <i>Jīvāstikāya</i> . |

Quality

The definition of *guṇa* is explained in the *Uttarādhyayana Sūtra* in this manner : *dravya* substances is the substratum of *guṇa* and the characteristic of *guṇa* is that *guṇa* are inherent in one single *dravya*.

From the statement in the scripture ‘Qualities rest on the substance’, it follows that a quality can subsist only by depending upon its locus and therefore, it is concomitant with the substance. Ācārya Umāsvāti has defined quality rather in a comprehensive and very clear form in the following manner :

“Those which have substances as their foundation, and are not themselves the foundation of anything are qualities”.

Sarvārtha siddhi, commentary on *Tattvārtha Sūtra* by Pūjyapāda, quotes an ancient verse which defines quality as the divider of one substance from another and mode as the transformation of substance. A substance is never devoid of qualities and modes, their association being natural and eternal.

Substances are distinguished from one another by their qualities. For instance, the quality of sentience distinguishes a soul from a non-sentient object. Similarly, the qualities of colour, smell, etc., distinguish matter from a soul which is devoid of such qualities. Qualities are persistent attributes of substances. Modes, on the other hand, are evanescent phases of those substances and their qualities.

Kinds of Quality

Each substance is distinct from another by virtue of possessing one or more particular qualities which are not possessed by the others. Besides, since all substances are constituents of a single reality, a thread of unity runs through all of them in the form of universal qualities. We shall first deal with the general qualities

substance, which shall be followed by the discussion of particular qualities. Quality is of two kinds, viz., generic or universal and specific or particular, that which evolves itself as a singular characteristic in a number of substances is generic quality. What is evolved as a different attribute in each different individual is called specific quality. The generic qualities are six in number, while specific qualities vary in number. The generic are as follows :

Six Universal Qualities :

The following are the six universal qualities (*sāmānya guṇa*) i.e. they are possessed by all the six substances :

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| 1. (Eternal) Existence (<i>astitva</i>) | 2. Causal Efficiency (<i>vastutva</i>) |
| 3. Subjectivity (<i>dravyatva</i>) | 4. Objectivity (<i>prameyatva</i>) |
| 5. Extension-in-space (<i>pradeśatva</i>) | 6. (Eternal) Persistence/Permanence (<i>agurulaghutva</i>). |

1. (Eternal) Existence (*astitva*)

Eternal existence means continuous duration by reason of which each substance maintains its 'being' and is never confronted with extinction. It is by virtue of this quality that a substance is neither created nor destroyed, but maintains its identity eternally.

While emphasizing the plurality of the six substances, it is also emphasized by the Jainās that plurality is not an unrelated chaos but a system, inasmuch as each substance is cemented with the rest by definite bonds of relationship.

The non-absolutism of Jainās is not the result of negation of absolute and extremes but their unification and integration as a system. Absolutism consists in maintaining either unity or multiplicity as absolute truth and holding that one is in absolute opposition to the other, e.g. *Vedāntist* hold the unity of reality as the whole truth, whereas the Buddhist nihilists accept multiplicity as the only truth, but the non-absolutist Jainās accept both unity and multiplicity as the true determinations of the reality. Thus, while propounding the division of Universal Reality into six substances each with its own particular characteristic, the Jainās also emphasize their unity by propounding certain universal attributes possessed by all of them. The universal attribute 'Existence' may be regarded as the highest universal, and is proclaimed by the Jainās to be *mahāsattā* i.e. essence of Reality. This means that in spite of their multiplicity, the six substances comprise one universal system. This aspect of unity (viz. *mahāsattā*) is emphasized not only in the individual substance's constitution as an individualistic trait (i.e. *avāritasattā*) but the unity of all Reals. Existence, however, should not be abstracted and postulated as the unitary substance of which the other substances may be taken as (modes) *prayāyās*. The six substances, in spite of their common characteristic of existence, are fundamental and irreducible one to another.

Thus, the metaphysical system propounded by Jaina philosophers is not a hopeless chaos of pluralism but a pluralism integrated into a system.

2. Causal Efficiency (*vastutva*)

The *vastutva* is the second universal quality, which emphasizes the dynamic nature of the six substances.

We have already discussed that a substance is characterized by permanence-through-change. The quality *vastutva* emphasizes the aspect of 'change'.

Both 'being' and 'becoming' are necessary concomitants of reality and one is as ultimate as the other. Becoming or change presupposes causality, which is gain reducible to identity-cum difference, which is the fundamental nature of all Reals. But what is the occasion or rather the *raison d'être* of change? According to the Jainās, change is integral in a substance and the stimulus of change is seated in the very nature of substance.

This is *vastutva* or causal efficiency. As regards the question, whether causal efficiency is different from or identical with substance, the answer is—it is different, and at the same, identical.

3. Substancehood (*dravyatva*)

The quality of substancehood enables a substance to be the substratum of qualities and modes. As we have seen before, the qualities and modes cannot exist without any support. Such support is the substance. In other words, they will have no basis, if they do not rest in something real. This does not mean, however that *dravya* is merely a supporting an alien fact, the quality. The quality characterizes the substance and the substance has the quality. It should also be remembered that the attributes alone are not sufficient to constitute substance, because for the Jainās, *esse* is not identical with *percipi*. Qualities, in order to be objective and not merely subjective, to require an objective base. Such a base the *dravya* is.

The problem of relation between a substance and its attributes will be discussed extensively in the next lesson.

4. Objectivity

By the virtue of this quality, a substance can become an object of knowledge. The Jainās are realists and not idealists.

Substance is real and constituent of the Universal Reality. This quality i.e. *prameyatva* enables the substance to be an objective reality. Realism of Jainās has already been discussed earlier.

5. Extension in Space

By the virtue of this quality, the substance extends in space. *Pradeśatva* is also called as *kṣetratva* (i.e. quality of occupying space). This enables us to predicate a substance by the determinant location (*kṣetra*).

6. (Eternal) Persistence/Permanence

While discussing the universal causal efficiency (*vastutva*), it was stated that a substance is characterized by persistence/permanence-though-change. While the quality causal efficiency emphasizes the aspect of change, this quality viz., *agurulaghutva* emphasizes the aspect of persistence/permanence. It is precisely this quality which prevents the substance from surrendering its own specific substance hood and prevents the quality from abandoning its 'qualityhood'. Further, both the substance and the quality undergo infinite modifications, intrinsically as well as extrinsically. But they do not lose their identity. Secondly, the interaction between two substances can never change the specific nature of either substance. Thirdly, each substance which is the substratum of infinite qualities of its own, continuous to supports its substance and they do not scatter away. The inalienability of the respective qualities of each substance also is due to this quality of *agurulaghutva*. All these mean that each substance and its characteristic qualities maintain their individuality in spite of not only the interaction between two or more substances but 'self-interaction' also.

The Specific Quality

The number of specific qualities is not fixed. It differs from substance to substance. The following aphorism enumerates specific qualities in brief as given below :

"The characteristic of being the cause of motion, rest, accommodation and duration, as also touch, taste, smell and colour, knowledge, intuition, joy and energy, consciousness, unconsciousness, corporeality and incorporeality, and the like belong to the category of specific qualities."

The expression 'the characteristic of being the cause of' should be construed with the medium of motion, the medium of rest, space and time with motion. Of these, six attributes belong to each of the substances known as soul and matter, and three attributes belong to the other four substances. Among these, touch is

eightfold viz., hard, soft, heavy, light, cold, hot, viscous and dry; taste is fivefold viz. pungent (for instance, dehydrated ginger), bitter (e.g. astringent), (e.g. myrobalan), acid (e.g. tamarind) and sweet (e.g. sugar); quinine smell is twofold viz. good and bad; colour is fivefold viz. black, blue, red yellow and white. *Dharma* is the condition of motion; *adharma* of rest; *ākāśa* (space) of accommodation; *kāla* of endurance; touch, taste, smell and colour of *pudgala* (matter); knowledge, intuition, joy, energy and consciousness of *jīva*; unconsciousness is the specific attribute of the five substances except soul, physical of matter, and non-physical of the remaining substances.

Mode

Again, a substance and its quality must exist in some state or form, and so each one of them is a substratum for infinite modes technically called *paryāya*. Like *guṇa*—is another technical term demanding careful understanding. The modes subsist in both substance and quality. They are infinite in number and transitional in nature. In other words, cessation of the precedent mode is followed by the origination of the succeeding one.

The intrinsic change in substance is called *arthaparyāya* or intrinsic mode which is subtle and continues without any external influence. Thus molecular disintegration and aggregation that occur every moment in a physical object is an intrinsic mode. A particular gross mode of existence, on the other hand, which is stable, and lasts for some time is called (*vyāñjana paryāya*) or 'extrinsic' mode. A physical object may have a particular mode say, as a pen for a certain of time. This state of pen is extrinsic mode of matter. Similarly, the continuous change that takes place in consciousness is intrinsic mode of soul while its existence as a particular organism—say, a man is *jīva's vyāñjana paryāya* which is with a determinate life-span. It should be noted that *jīva* and matter have both kinds of modes whereas the four substances have got only intrinsic mode soul.

As we shall going to discuss six distinct substances in the succeeding lesson each substance has its own characteristic attributes. Thus, "colour" is an attribute of the physical substance (*pudgala*) and "yellowness" is a mode of the colour.

In the Non-absolutist Realism, all change must be change of and in something, i.e. a succession within a permanent identity. Thus, while a mode originates and ceases, the constitutive substratum of change can neither be destroyed nor created.

Defining the *paryāya* Ācārya Tulasī :

"Pūrvottarākāra parityāgādānam paryāyaḥ".

Mode means forfeiture of the precedent and appropriation of the succeeding state.

From the scriptural proposition 'the defining characteristic of modes is this that they subsist in both', it follows that the forfeiture of the precedent state and appropriation of the succeeding state by both substance and quality is mode. The transition of the soul from a human to a divine life and so on are the modes of the soul-substance; the changes of matter are into aggregates and the like; the changes entailed in the *dharmāstikāya* etc. by the conjunction and disjunction substances of *dharma* and *adharma*. The modes of qualities are illustrated by the modification and the like of consciousness and intuition as well as newness and oldness of colour and the like. The modes are infinite on account of the infiniteness of the preceding and the succeeding forms.

Unity, separateness, number, configuration, conjunction and disjunction are the distinguishing characteristics of modes.

The modes are characterized by these : unity is (the cause of) such cognition as 'this is a jar', even though the atoms of which the jar is made are discrete the separate. Separateness is the quality which occasions distinction in things joined together. It is the cause of such judgment as 'this is separate from that'. Number is the cause of such judgment as 'this is one', 'these are two', 'these are three', etc. Configuration is responsible

for such judgment as 'this is round'. Conjunction, disjunction makes possible the knowledge of difference in things which are disjointed from one another. It is responsible for such judgment as 'this is disjointed from that', and the like.

When consciousness and *upyoga* are associated with *śuddhajīva* then they are considered as perfect and pure thought. Perception and knowledge. These pure consciousness perception and knowledge are known as *svabhāva guṇa* intrinsic qualities. These *svabhāva guṇās* are potentially present in all *jīvās* and explicitly manifest in *śuddha jīva* or liberated soul.

There can be neither destruction of existing substances nor creation of non-existing ones. Concepts of creation and destruction are applicable to substance only because of its qualities and modes. Thus substance is shown to be permanent from *dravyārthika naya* and changing from *paryāyārthika naya*. The very truth has been uncovered as follows.

"There can be no destruction of things that do exist, nor can there be creation of things out of nothing. Coming into existence and ceasing to exist, things do have because of their attributes and modes."

For example, the atoms of gold that constitute the substance gold are subject to neither creation nor destruction. But there may be appearance and disappearance in the different forms and modifications of gold; the original form may be lost; and a new form may be assumed. One ornament may be destroyed and another created. What is true of inorganic living being things is also true of other substances. For instance *Jīva* as such is neither created nor can be destroyed. Its essence is eternal, but it may lose its original state of existence and come into a next state of life. Life then is continuity of existence through births and deaths. Thus substance as such is permanent and unchanging. But its forms and modes are perpetually changing. Hence substance may be described by both the attributes permanent and changing according to the respective aspects or *naya*. The following verse indicates towards the attributes that are permanent and changing as well.

The very same *svabhāva-guṇās* get corrupt because of the interference of *karma*. Then they become *vibhāva guṇās* of *Jīva* or the extrinsic qualities of *Jīva*. *Cetanā* and *upayoga* become *aśuddha* we can say that the consciousness and *upayoga* associated with mundane soul is imperfect and impure. It is *vibhāva guṇa*, which must be got rid off before the self attains purity and regains its intrinsic *śuddha cetanā*.

Like two kinds of *guṇās*, *jīva* has two main *paryāya*.

Conclusion

Concluding this chapter it can be said that though things have origin and decay from the point of forms or modes, they have no change in essence. If a soul departs from the human state it becomes either a heavenly being or some other living being. In either case (during death or birth), it does not lose its intrinsic nature. When the original form is lost, the soul does not lose its own nature with the passing form and when it puts on a new form it does not get a new nature with its coming form. In spite of origin and decay of forms the soul maintains its nature and identity.

This view of soul rejects the two false views, absolute transitoriness and eternity. The former maintains that there is a different self at every moment as the Buddhist believes. The Jaina view rejects this as untenable because it recognizes the changes with mode or qualities and not with substance. *Nitya ekārtha* view maintains that the self is absolutely permanent and unchanging, and that all changes are illusory. This view also is rejected by the Jinas. For them *jīva* maintains its identity the change of quality mode. The same fact is again explained from the point of *nayās* or principles of understanding.

Though the soul experiences both birth and death, yet it is neither really destroyed nor created. Origin and decay refer respectively to the disappearing *Deva* state or the appearing human state and these are only its *paryāyās* or modes.

From the *dravyārtika* principle there is neither birth nor death for the *jīva* has an indestructible essence which cannot be annihilated even by the hand of time. Origin and decay are applied to *jīva* only from the point of *pariyāyārthika naya*.

Questionnaire

Essay type—

1. Write a comprehensive note on definition of substance as per Jaina philosophy?
2. Write a comprehensive note on kinds of quality?
3. Write about identity and differences of *sat* and *dravya*?
4. Write a comprehensive note on quality?
5. Write a note on mode?

Fill in the blanks—

- i. *Dravya* and *guṇa* are absolutely different according to
- ii. The word *dravya* is derived from the root
- iii. Ācārya Kuṇḍakuṇḍa mentions the identity between and
- iv. similarity between Hegelian concept of thing and the concept of *dravya* in the worth noticing.
- v. In the Jaina metaphysical terminology denote a real existence which is characterized by through change.

LESSON-3

RELATION BETWEEN *DRA VYA*, *GUṆA* AND *PARYĀYA*

Ācārya Pūjyapāda and Akalaṅka have given the definition of *dravya* on the basis of *guṇa* and *paryāya*. Ācārya Pūjyapāda says—“*guṇairguṇānvā drutaṁ gataṁ guṇairdroṣyate guṇāndroṣyatīti dravyam*” means what was obtained by qualities or what was obtained to qualities, what would obtained to qualities or what would obtained to qualities is *dravya* (substance). In *Tattvārtha Vārtika* Ācārya Akalaṅka says “*paryāyairdūyaṇte dravanti vā tāni iti dravyāṇi*” means what is obtained by its modes or what is obtained to modes is substance.

Ācārya Umāsvāti defines substance by two ways : 1. Substance is that which has three characteristics : origination, cessation and persistence.

2. Substance is that which has quality and mode

From above said definitions we can say that without qualities and modes substance cannot be defined. How quality is related to substance? To solve this problem we have to understand three currents of thought in Indian philosophy in regard to the relation between substance and quality viz. (1) *bhedavāda* (the doctrine of difference) between *dravya* and *guṇa* (substance and quality). (2) *abhedavāda* (the doctrine of identity) between *dravya* and *guṇa* and (3) *bhedābhedavāda* (the doctrine of identity-cum-difference) between *dravya* and *guṇa*.

Absolute Difference

The *Nyāya Vaiśeṣika* system of thought the relation between substance and its quality is one of difference for the substances like earth, water, fire, air, space, direction, time, soul etc., are substantive entities and the qualities, such as colour, taste etc., inhering in material thing and knowledge etc, inhering in the soul-substance, are regarded as so many entities having distinct and separate existence but manifest themselves in connection with the substances.

According to *Vaiśeṣika* philosophy substance and qualities are totally different. In the first moment substance remains *nirguṇa* means devoid of quality. After that through the *samavāya sambandha* quality relates to the substance. There are two logics to prove the difference between substance and quality—(i) Difference in characteristics, (ii) Difference in the means of perception.

Substance is the substratum of qualities while qualities are the substrate of substance. Substance is active and quality is passive, substance is with quality while quality itself is devoid of quality. There are the differences which are given by *Nyāya* philosophy to prove the absolute difference of substance and quality. There is also difference in their perception. In the perception of substance like ghat, pat, book we need the help of more than one sense and mind also works to perceive these substances.

But qualities like colour, sound, taste and perceived only by one sense eg. colour is perceived by eyes, taste is by tongue and sound is by ear.

Criticism on Absolute Difference

Jaina philosophy does not agree with the thoughts of absolute difference of *Nyāya* philosophy and also the *samavāya sambandha* which is accepted by this philosophy to relate the qualities to the substance. Jaina Ācārya Umāsvāti says ‘*guṇaparyāyavad dravyam*’.

Not only Umāsvāti but other Ācāryās like Kuṇḍakuṇḍa, Siddhsena, Akalaṅka, Haribhadra etc. also defines *dravya* in the same way. According to Ācāryās substance is substance only then, when it is with attributes & modes. We cannot imagine a substance without qualities and modes. There is concomitant relationship between substance and quality. Arguing this absolute difference of substance and quality Ācārya Kuṇḍakuṇḍa raises two difficulties : (1) Infiniteness of substance and (2) Absence of substance qualities always remain in substance. If we accept absolute difference between that substance and quality of that substance. We will have to accept other substance as a substratum of that quality and for the quality of other substance again we will have to imagine a new substance because without substance quality cannot hang in the air. In this way the fallacy of regressus infinitum arises. Along with this Jainism does not also accept the *samavāya* which is accepted as a connector of substance and quality by *Nyāya Vaiśeṣika* philosophy. Because *samvāya* itself cannot be devoid of its quality. *Samavāyatva* will be the quality of *samvāya*. If any quality of substance remains in its by *samavāya sambandha* then by which relation *samvāyatva* quality remains in *samvāya*. If again by *samavāya sambandha* then there will be the endless chain of *samavāya*. And if *Nyāya* philosophy says there is no need of second *samavāya* for resting *samvāyatva* in first *samvāya* then why there is need of *samavāya sambandha* to relate quality with its substance.

“The collection or accumulation of qualities is the substance”. According to this definition without quality, there will be the absence of substance too. Further Jainism says absolute difference is possible only there where we find difference in space points. And there is not so in the case of substance and quality. For instance gold and yellow are two different names, having same space points. If we accept this absolute difference, we cannot relate particular quality with particular substance of water or wideness can be the quality of fire consequently stability of nature will not remain at all. Thus absolute difference in substance and quality is not possible.

Absolute Monism (Identity)

The *Vedānta* philosophy of absolute monism, being the advocate of the doctrine of identity between reality (i.e. *brahma*) and its capacity, holds the view that there is an identity between *brahma* and absolute intelligence and absolute Bliss or between the self and self luminous pure conscious; they are identical.

For it is only self which is not the object of any knowledge and is yet immediate and ever present in consciousness. No one doubt about his own self, because it is of itself manifested along with all states of knowledge. The self itself is the revealer of all objects of knowledge, but is never itself the object of knowledge, for what appears as the perceiving of self as object of knowledge is but association comprehended under the term *ahamkāra* (ego). The real self is identical with the pure manifesting unity of all consciousness.

According to *brahmādvaitvāda* all living and non-living substances are the forms of *brahma*. We see differences in this world because of “*avidyā*”. Due to *avidyā* the diversity of this visible world is as perverted as the perception of silver in shell.

According to *brahmādvaitvāda pratyakṣa, anumāna, āgam* all kinds of *pramāṇa* proves the existence of *brahma*. Like *brahmādvaitvāda śabdādvaitvāda* say only *śabda* is the real entity. Object always manifest itself with words. Without words we can not know any object. And *jñānādvaitvādī* believe knowledge as the real entity. Others external objects don't have their entity because they themselves cannot manifest. Thus though there are many branches of *advaitvāda*. All believe in general. According to them only general is real & particular is unreal.

Criticism on Absolute Monism (Identity)

According to Jainism each object is general cum particular. Without general the particular and without particular the general is as impossible as horn of donkey. Jainism gives the doctrine of identity cum difference in regard to the relation between substance and quality. They believe in substance as well as qualities and

modes while *abheda*vādīs only believe only in the substance. According to them qualities and modes are unreal.

Existence of any substance is proved only by causal efficiency. By taking substance and quality as absolute one, the causal efficiency can not be proved and without this the existence itself will come under the doubtful condition. So it is not proper to consider substance and quality is one.

Jaina views regarding substance and quality

In Jainism *dravya* and its *guṇās* are not separate entities like those of the *Nyāya-Vaiśeṣika* school; they are intrinsically related, though they are some how different (*kathaṇicid bheda*). According to Jainism the relation between *dravya* and *guṇa* is one of coeval identity, unity, inseparability and of essential simplicity, but not of union or combination i.e. the relation of identity-cum-difference, e.g. colour, taste, smell and touch of the ultimate atom (*parmāṇa*) and their material substratum, though they are distinguishable with regard to appellation, form etc.

Similarly, in the case of soul-substance the qualities of self awareness and knowledge are inseparable from it, though they may be said to be distinct from the substratum—the soul substance from the points of view of name, etc.

Ācārya Pūjyapāda maintains some how distinct relation between substance and quality and explains in this manner : “*Dravya* is somehow different from its *guṇas* and *paryāyās*.”

He makes the point clear by further discussion on it in this way : “That, which distinguishes one substance from all others, is its distinct quality. Only the presence of this quality makes it a substance. If such distinguishing characteristics were not present, it would led to inter-mixture or confusion of substances. For instance, souls are distinguished from matter by the presence of qualities, such as knowledge, etc. Matter is distinguished from souls by the presence of form, etc. Without such distinguishing characteristics, there can be no distinction between souls and matters. Therefore, from the general point of view, knowledge etc. are the qualities always associated with soul, and form etc., are always associated with matter.”

The collection of qualities and modes, which is somehow considered different from these, is called a substance. If the aggregate were completely the same, it would negative both, substance and qualities. For instance, if there be an aggregate of mutual different qualities, it becomes as identical one, and the aggregate itself would become non-existent, as these are mutually different. In the aggregate the taste, etc., would become different from colour. Then the aggregate would be identical with colour. Colour is different from taste etc., and the aggregate is identical with colour.

Here he raises the question and answers himself : “How then, would not the aggregate be different from taste, etc. which are different from colour? Therefore, the conclusion would be that colour alone is aggregate. But one colour is not fit to become an aggregate or a collection. Hence it leads to the negation of the aggregate. Since there is no collection of qualities, there would be no-substance which has a collection of qualities. Similarly it must be considered in the case of taste etc. Therefore those who admit the collection of qualities must also admit that the collection of qualities is also somehow different from the qualities.” (*Sarvārtha Siddhi*)

Akalaṅka, while supporting the view of Ācārya Pūjyapāda on the relation between *dravya* and its *guṇa*, explains it by saying that although *guṇa* and *paryāya* are non different from *dravya*, still there is some how difference of them from it with regard to characteristics, etc., as for example, there is found some how difference in the golden ring inspite of there being non-difference between gold and the ring.

Siddhasena Gaṇī has dealt with the problem on the same lines as Ācārya Pūjyapāda and Akalaṅka did and maintained that the relation between *dravya* and *guṇa* is done how that of identity-cum-difference (*kathaṇi*

cīd bhedābheda), e.g. consciousness is soul, under going transformation by the form of knowledge etc. is spoken of by the distinction 'conscious in soul', thus inspite of there being the non-existence of distinction between soul and consciousness. Similarly, the category of matter also attains particular qualities like forms (*rūpās*), etc. by name without giving up its own nature. Therefore, *dravya* is called "*kathañ cīdbhedābhedasvarūpaṃ guṇaparyāyavat*".

Relation Between *Guṇa* and *Paryāya*:

Are *Guṇās* the same as or different from *Paryāyās*?

There are three views involved in this controversy. They are deserved as the *abheda-vāda*, *bhedavāda* and *bhedābheda-vāda*.

(1) *Abhedavāda*

Siddhasena Divākara is the champion of this view that *paryāya* and *guṇa* are synonyms signifying the principle of change. This change consists in the external and the internal transformations of all entities consistently, of course, with the continuance of the entities. In proving the identity of *paryāya* and *guṇa*, the sole argument on his side is that Lord Mahāvīra says about two view points namely *dravyāstika* and *paryāyāstika*. If the idea of *guṇa* would have been altogether different from the *paryāya*, he would have certainly admitted a third view point, namely that of *guṇāstika*.

The theory of *abheda-vāda*, propounded by Divākara is not widely held and is strongly opposed by even Kuṇḍakuṇḍa, Umāsvāti and others. Divākara is however supported in his view by Siddhasena Gaṇī, Haribhadra, Hemacandra, Yaśovijaya and among modern critics, by Hermann Jacobi.

Yaśovijaya distinguishes between the '*sahbhāvē*' the simultaneous or the intrinsic aspect, and '*krambhāvē*', the successive or the extrinsic aspect, of *paryāya*, and identifies *guṇa* with the former. He observes that each of the two names is a specific sign (*viśeṣa samjñā*) for its corresponding aspect and brings the two signs together under the generic sign (*sāmānya samjñā*) of *paryāya*. By thus treating *guṇa* as a kind of *paryāya* he is able to assert, with Divākara, that the two fold framework of *dravyāstika* and *paryāyāstika* is adequate to comprise the full content of reality.

2. *Bhedavāda*

Bhedavāda, the opposite of the view held by Siddhasena Divākara and some others, is championed by Kuṇḍakuṇḍa, Umāsvāti, Pūjyapāda and Vidyānaṇḍa. This upholds the distinction of *paryāya* and *guṇa*.

Kuṇḍakuṇḍa describes the protagonists of the *abheda-vāda*, or *paryāyavāda* as it is otherwise called owing to its belief in the oneness of *paryāya* and *guṇa*, as false believers who are deluded by modifications (*pajjajymūḍha*).

As against their view he expresses his own dualism of *guṇa* and *paryāya* which, in combination with the *dravya* or *dravya* element, give rise to the triune conception of real which reveals itself as of "*dravyaguṇaparyāyasvabhāva*".

In the words of Kuṇḍakuṇḍa himself: "The object of knowledge is made up of substances, which are said to be characterized by qualities, and with which, moreover, are associated the modifications. A substance is, therefore, that which is endowed with qualities and accompanied by modifications.

Despite their common abode, there is, between *guṇa* and *paryāya*, a considerable difference : a *guṇa* is, according to Kuṇḍakuṇḍa, a trait which is deeply embedded in the being of a *dravya* and is therefore called '*sahbhāvē*', simultaneous or intrinsic. A *paryāya*, on the contrary, is a relatively extrinsic feature appearing in a *dravya* for a time and disappearing later giving place to another *paryāya*. It is therefore called "*kramabhāvē*' successive or extrinsic.

Another difference which is said to be observed between *guṇa* and *paryāya* is that when the one remains the same the other may vary. The qualities of gold, for instance, will remain the same when it is transformed into the various modifications like a ring, a bangle or a chain. Conversely, the modification of jurners will remain the same among several jars made from different substances like gold, silver or day which vary in qualities from one another.

Thus *guṇa* and *paryāya* are two distinct elements constituting, in their togetherness, the nature of a *dravya* in the Jaina ontology as expounded by Kuṇḍakuṇḍa and his commentators.

Bhedābhedaavāda

The third view “*bhedābhedaavāda*” could be described more as a tendency than as a well developed attitude. It suggests a coalescence of mutual identity and difference between *guṇa* and *paryāya* in a substance. Akalaṅka and Vādīdeva seem to hold this view. Akalaṅka, for instance, holds at once that *guṇas* themselves are identical with, *paryāyās* (*tato guṇa eva paryāyaḥ*), and that they (*guṇās*) are also a distinct category from *paryāyās*.

The question may be asked why are *guṇās* and *paryāyās*, which are presumably the same, differentiated? The answer would be that while *guṇās* always inhere in an entity, *paryāyās* come one after another. It may however, be observed that the difference between the two is not absolute because of the fact that they are partly identical, which is not at all an incompatible circumstance (with their difference). Surely the difference between the two is not as great as it is between a pillar and a jar; nor is the identity (*abheda*) between them as it is between a thing and its nature.

Thus we see a divergence of opinion among the three views so far out lived, regarding the relation between *guṇa* and *paryāya*. But it does not materially affect the fundamental conception of a soul which is the foundation of the Jaina metaphysics : A real has been observed in Jaina ontology to be an enfoldment of the permanent and the changing elements within its being. Whether the changing element is a comprehensive and unitary (*abheda*) concept, designated by Divākara as *pryāya*, or a dual *s*) concept consisting of two distinct elements known as *guṇa* and *paryāya*, it does not impair the basic structure of the seed in so far as it (the changing element).

Remains an inseparable complement of permanence. This approach has been envisaged by Vādīdeva who endeavors to combine the two elements in his *bhedābhedaavāda* in which *bheda* is represented severally by the ‘peculiar nature’ of *guṇa* and *paryāya* and *abheda* by the common residence of *guṇa* and *paryāya* in their inseparable togetherness in the *ādharmī*.

Relation between *Dravya* and *Paryāya*

Now the question arises whether there is difference between *dravya* and *paryāya* or non-difference between them. Lord Mahāvīra advocated the theory of non-difference of *dravya* and its *paryāya* from the nominal stand point, but his advocacy to thesis of non-difference between them was conditional. That is there is no difference between *dravya* and *paryāya* from the substantial point of view. This should be his view on the problem because he advocated else where the theory of difference between *dravya* and *paryāya*. And he made it clear that *dravya* remains permanent even after the destruction of non-permanent *paryāya*.

In *Ācārāṅga Sūtra* Lord Mahāvīra explained soul substance and its knowledge transformation as non-different from the aspect of substance. Knowledge is one quality transformation of soul, which is always changing from the point of view of modification. For this reason, the difference of knowledge from soul has been admitted. If there would have been absolute non-difference between soul and knowledge there would have taken place the knowledge there would have taken place the destruction of soul along with that of knowledge.

From the modal point of view *dravya* and *paryāya* are different from the points of view of significance, quality and utility. But it is also true that *dravya* can not exist without *paryāya*. For example, an ornament which is *paryāya* of gold is different from gold is *sarjñā* (significance), *lakṣaṇa* (quality) and *prayojana* (utility). But still there can be no ornaments apart from gold and gold apart from some form or modification of it.

Conclusion

Thus a *dravya* is invariably accompanied not merely by the ever inseparable *guṇa* which is either generic (*sāmānya*) or specific (*viśeṣa*) but also by some *paryāya* or the other. That is, a *dravya* may be, at a particular moment, without this or that *paryāya* going with it. In this sense *paryāya* is an essential attribute in *dravya* as a *guṇa*, although the former is internal and the latter external. In modern parlance, *guṇa* and *paryāya* together constitute the 'what' where as *dravya* constitutes the 'that' of a vase. It is clear from the study of these facts that there lies an objective identity among *dravya*, *guṇa* and *paryāya*. But there is also a subjective difference among them in regard to their concept of distinctness and separateness in the metaphysical analysis.

QUESTIONNAIRE

Essay type—

1. Write a comprehensive note on the statement that substance in that which contains both quality and mode.
2. Write short notes on—
 - i. Absolute difference
 - ii. Absolute monism
3. Write an exhaustive note on absolute monism.
4. Write short note on
 - i. Relation between *guṇa* and *paryāya*.
 - ii. *abheda-vāda*.
5. Write the theory of *śabdavāda*.
6. What do you know about *brahmā-vāitavāda*.

Fill in the blanks—

- i. Definition of *dravya* on the basis of and has been given by Ācārya Pūjyapāda and Akalaṅka.
- ii. According to *Nyāya Vaiśeṣikāś* relation between and its like difference in earth, fire and
- iii. Substance in the substratum of
- iv. Thoughts of *Vaiśeṣika* regarding absolute difference of *Nyāya* philosophy and *Samavāya Sambandha* are not agreed by
- v. Absolute monism is advocated by

LESSON-4

COSMOLOGY

We are living in a universe without knowing much about its origin, vastness and complexities. But the curiosity to know about these attributes is irrepressible and disturbing the human mind since the beginning of the human race. Philosophy, whether it is eastern or western, has been engaged to answer these queries but the mystery of the universe remains unsolved. The questions raised about universe are in the nature of, Has the universe a beginning? Where did the universe originate? What would happen to it ultimately? Is the universe finite or infinite? And so on. The answers to these questions in some schools of thought have been given in mythological terms, in some mystical forms and in others in highly abstruse philosophical terms. As such they are beyond the understanding of the common man.

In this chapter we will discuss the theory of universe according to Jaina philosophy.

Definition of Universe

In *Bhagavatī Sūtra* Indrabhūti Gautam has raised a question with reference to the universe. Lord Mahāvīra said, "The universe is composed of five extensive substances, viz., *dharmāstikāya*, *adharmaastikāya*, *ākāśastikāya*, *jīvastikāya* and *pudgalastikāya*.

In the same text it is also said that universe is that where we find six substances viz. five *astikāya* and time. Here time is also considered as a separate entity. In the *Uttarādhyayana Sūtra*, the *loka* is described as that which sustains *jīva* and *ajīva*. In his commentary *sarvārtha siddhi* on *Tattvārtha Sūtra* Ācārya Puṣyapāda says "*Dharmādharmaḍīni dravyāṇi yatra lokyante sa loka itī*." Where we see *dharma* *adharma* etc. substances is *Loka*. In *Jaina Siddhānta Dīpikā* Ācārya Tulasī says "*aparimitasya ākāśasya saḍ dravyātmako bhāgo loka ityabhidhīyate*". That space which comprises six substances is called *loka* and owing to the absence of these substances result of the pure empty space is called *aloka*.

From the above said definitions, this is quite clear that the entire universe is comprised of five or six eternal principles. Now the question raised regarding the origination and nature of universe.

Nature of Universe

Six substances have no beginning and they will never cease to exist. Consequently, the universe has no beginning and will never come to an end. Whether it is universe or supra-universe. Both are eternal and exist simultaneously. They are devoid of priority and posteriority. In interesting discussion regarding the beginning period of the universe and that of the supra universe also took place between Lord Mahāvīra and the ascetic Ārya Roha. Ārya Roha asked :

"Was the cosmos, O Lord, in existence before the transcocosmos or the transcocosmos was before the cosmos?"

"O, Roha! The cosmos and the transcocosmos were both before as well as after both are eternal, there is no temporal sequence."

To clarify this, the *Bhagavatī Sūtra* describes four kinds of universe, viz., 1. *dravya loka* i.e. the universe of substance, 2. *kṣetra loka* i.e. the universe of space, 3. *kālaloka* i.e. the universe of time, 4. *bhāvaloka* i.e. the universe of mode. Universe is limited with reference to the aspect of matter and also with reference to the measurable space, because the universe occupies a limited portion of space. When it is mentioned from the standpoint of time, it has been clearly stated that it is ever existent. It is in the sense that there is no point of

time at which the universe does not exist. It was, it is and it will be that's why it is eternally perennial, permanent, indestructible, imperishable, ever present and persistent. From the point of view of essence (*bhāva*) and modes (*pariyāya*) the universe is endless because the nodes of substance are endless. (structure)

Configuration of Universe

The universe does not only exist eternally but it also has a particular eternal shape. According to *Bhagavatī Sūtra* the shape of the universe resembles the shape of a *supraṭiṣṭhaka*, which is expanded at bottom, contacted at middle and again vastly expanded at the top. A *supraṭiṣṭhaka* is a configuration made up of conjunction of three conical bowls with the shape of chopped of pyramids in the manner : one bowl place convex wise (upside down) at the bottom, the second bowl placed concave wise (with the face upward) above it, and the third one placed convex wise again upon the second. The resultant configuration arising from the above said adjustment is styled *supraṭiṣṭhaka*.

Since universe has three part; viz. (1) Horizontal (*madhya loka*), (2) Upper vertical (*ūrdhva loka*) and (3) Lower vertical (*adho loka*) and each part is located in an order and the shape of the above mentioned bowls; the resultant figure would be the same, i.e. *supraṭiṣṭhaka*.

Besides the configuration of the universe as a whole the text depicts particular shape of each section of the universe. According the shape of the lower section as like that of a lead of a vessel (*tappāgāra saṅ dhie*). The shape of the middle section is like that of a cymbal (*jhallariesaṅdhie*). The shape of the upper section is like that of a vertically placed drum (*uddhamuingā kūrasaṅdhie*). (See figure-1)

Generally the cosmos is depicted like a palm tree or a human standing with legs apart and palms resting on his waist.

Division of Universe

The universe consists of three compartments the upper (*ūrdhva*), the lower (*adhaḥ*) and the middle section (*madhya*). The universe in all the three parts measures 14 rajjus in length i.e. from the lowest point to the uppermost point.

The upper part of the universe is some what less than seven *rajjus*. The upper universe comprises of heavenly abodes for the gods and more and godlier in succession from the initial first to the twenty sixth. The upper section of fifteen types including nine *graiveyakās* and five *anuttarvimānās* and also the uppermost earth named '*īśatprāgbhārā*'. It is one of the earths and the abode for the liberated beings, is situated twelve *yojans* above the heaven *sarvārthasiddhi* (a highest heaven).

It measures 45 lakh *yojans* in length and breadth. The circumference of it measures a little more than the breadth by three times. In the centre it measures eight *yojans*. It is known as *siddhasūlā* because in the upper most one sixth portion of this earth, the liberated soul reside. One *yojan* above there is the end of the universe. Therefore, it is recognized by the name of *lokānta* or *lokāgra*.

Middle Universe

The middle universe is the abode for the humans and animals. The middle section, in elevation, is eighteen hundred *yojans* and in extension, equivalent to the dimension of innumerable islands and oceans. The islands and ocean have special names such as Jambū island, Lavaṇa ocean and so on. According to the scriptures and the later works the islands and oceans are concentric rings, the succeeding ring being double the preceding one in breadth.

If the centre of all these islands and oceans is the round island of Jambū and Mount Meru is at its navel. Jambū island is in the centre of the middle region of the cosmos. The diameter of the island is 100000 *yojans*. Mount Meru in the middle of the island is 99000 above and 1000 *yojans* below the earth.

Jambū is reigned by the Lavaṇa ocean which is twice as wide as Jambū. The Lavaṇa ocean is ringed by Dhātakīkhaṇḍa island. Similarly it continues with Puṣkara etc.

In this way there are innumerable islands and oceans in the mid part of the universe.

Lower Universe

The part of the universe, which is below the middle section, is known as lower universe. The lower section is a little more than seven *rajjus* in dimensions. There are seven lands, one below the other. They are known as seven '*narkās*' (hells). Each land is having a wider base than the one above. The dwelling places of the internal being one within these lands.

The seven internal lands are technically known as : 1. *ratna prabhā*, 2. *śaṅkarāprabhā*, 3. *bālūkāprabhā*, 4. *pañkaprabhā*, 5. *dhūmaprabhā*, 6. *tamaḥprabhā*, 7. *mahātamaḥ prabhā*.

The Cosmic Dimension (Mathematical Dimension of Universe)

The whole cosmos is very vast and cannot be measured by the physical unit of measurement. Its length and breadth are not expressible in numerical figure. Yet, the Jaina mathematicians have made great effort to indicate the vastness of the universe. They have used astrophysical unit of measurement such as *rajjū* or rope and *yojana* for it. According to the Jainās the cosmos are four sided with a base of $7 \times 7 = 49$ square *rajjus*.

In length the universe is of fourteen *rajjus*. The concept of measuring universe in terms of *rajjū* looks later development because the *Bhagavatī Sūtra* does not mention it to explain the vastness of the universe. The text mentions only *yojans* as a larger unit of measurement to long distances. The entire cosmos according to the *Bhagavatī Sūtra* is of innumerable $10^7 \times 10^7$ *yojans* in circumference. In spite of such length and breadth, cosmos has a limit.

In *Digambara* text '*Dhavalā*' and '*Tīloyapaṇṇati*' we find more mathematical description regarding the universe and its measurement.

There are volume of whole universe is considered as 343 cube *rajjū*. (See figure-2). One *rajjū* is equal to innumerable *yojanas*. According to *Tīloyapaṇṇati* among three dimensions of *loka* one is light. And it is of 14 *rajjus*. Second dimension is its breadth and it is of seven *rajjus* and the third dimension length is not same in the whole universe. It is different in different places of universe. To understand this we will have to divide whole cosmos on the basis of its height in which we get each part is of seven *rajjū*. Lower part, in its end is seven *rajjū* in breadth. It gradually reduces and reach to the 1 *rajjū* in its starting point. (figure) In this way we find a shape of lower universe as in which height and breadth is seven *rajjū* while length is 1 *rajjū* on the top and seven *rajjū* on the bottom. From such type of cube shape if we will find out the area of cube it will be the 196 cube *rajjū*.¹ (see figure no. 3)

In the same way height of upper universe is 7 *rajjū*, breadth is 7 *rajjū*, length is 1 *rajjū* at the bottom, 5 *rajjū* in the middle and 1 *rajjū* at the top. From these measures we find the area of cube is 147 cube *rajjū*.² (figure-4) Thus in total the volume of whole universe is $196 + 147$ cube *rajjū* + 343 cube *rajjū*.

In this way we find the mathematical description regarding the cosmos.

In the text *Bhagavatī Sūtra* the expansion of universe and supra universe by one example.

The expanse of universe

The cosmos is bounded and limited while the transcosmos is limitless. The former has only innumerable space-point (*pradeśa*) while the latter has infinite. Instead of being limited with reference to the substance and also with reference to the space the extension of the universe cannot be numerically expressed.

The canon *Bhagavatī Sūtra* indicates the largeness of the universe and that of the Supra-universe with

the help of the examples of the inability of sixteen swiftest gods to reach the end of the universe with their fastest divine speed. The analogical parables used by Lord Mahāvīra are as follows—

“Imagine, six gods of higher level are standing on the top of the *Mount Meru* situated in the mid of the universe, which is one lake *Yojana* in height. Suppose again that at the foot of the *Mount Meru*, four goddesses (*dikkumārikās*) are standing facing the opposite directions of the *Mount*. They throw four balls in all the four directions. At that time one of the six gods starts flying to catch all the balls in mid before they touch the ground. This speed is the fastest one.”

With this fastest divine speed the six gods run in each direction; one goes in the East, one in the West, one in the North, one in the South, one in the upper and one in the lower direction. At the same time a child is born in a merchant's house. He lives for one thousand years. His parents die after his birth. He also dies. Not only he but seven successors of his age also die. Even the memory of their family and the status etc. are totally obliterated from the minds of the people. Still, the gods continue to run, they could not get to the end of the universe. Nevertheless, it is sure that they have covered the major portion of the distance of the universe and the crossed space is much more than uncrossed space, even though the end of the universe is far from them.”

In the same manner the vastness of the transcosmos has also been dealt with. The difference lies only in the number of gods, goddesses and the directions. In the context of transcosmos, the gods are ten in number and the goddesses are eight. Additional four directions are Southeast, Northeast, Southwest and Northwest. But, in the case of transcosmos, the distance covered by the gods is less and the rest is more.

Thus, the universe is stated to be very spacious; in the east it is countless or innumerable crores and crores of leagues (*yojanakoḍākoḍī*); in the South it is countless crores and crores leagues, likewise it is in the West and in the North. Similarly with regard to the upper and lower regions it is countless crores and crores of leagues in length and breadth.

The Stratification of the Cosmos

The *Bhagavatī Sūtra* mentions the order of the universe in a well-confined manner. According to it, the universe is not chaos but it has a systematic and static universal order. As far as the structure is concerned the universe is surrounded by fourfold layers. Once the disciple *Indrabhūti Gautama* asked *Mahāvīra*—“how many *strata* are there, O Lord! in the cosmos?” The answer was, “there are eight strata”. The *strata* are as follows—

1. The air rests on space,
2. The ocean rests on the air,
3. The earth rests on the ocean (water),
4. The mobile and immobile creatures rest on the earth,
5. The non-souls rest on the souls,
6. The souls rest on *karma*,
7. The non-souls are seized by the souls,
8. The souls are seized by the *karma*.

In this discussion eight *strata* have been described keeping the whole picture of the universe in view. The first four strata have been dealt with to describe the structure of the universe. Accordingly, the sentience mobiles and immobile are based on the earth, the earth is based on the ocean, the ocean is based on the air and the air is based on space. The rest four are not concerned based on space. The rest four are not concerned with the structure of universe but are the para mount importance from the view point of mutual effect of physical and non-physical elements upon each other.

In conclusion of this chapter we can say that according to Jainism space is divided into two universe and supra universe (*loka* & *aloka*) universe has one definite shape. It is limited while supra universe is unlimited. It has no boundaries. Universe consists of 14 rajjus but supra universe (*aloka*) can not be measured at all.

QUESTIONNAIRE

Essay type—

1. Write exhaustively about *loka* as believed in Jain *darśana*?
2. Does not the *loka* possess more than six *dravyās*? why?
3. Write mathematical analysis of total volume of *loka*?
4. Answer in one or two lines—
 - i. What is meant by origination of *loka*. Does Jainism agree with that.
 - ii. What is the function of *dharmāstikāya*.
 - iii. Which of the two is limitless its *loka* (a) *loka* (b) *aloka*.
 - iv. Which of the two has older principles— a) *pañcāstikāya* b) *śaḍdravya*.

Fill in the blanks—

- i. Ācārya has manifested that all the five *astikāyas* have their own individuality.
- ii. *Kāla* an *astikāya*.
- iii. *Loka* is said to be of kind.
- iv. are one each quā *dravya*.
- v. Scientifically prakṛti is *tattva* in appearance.

LESSON-5

DHARMĀSTIKĀYA AND ADHARMĀSTIKĀYA**Media of Motion and Rest**

In this chapter we will discuss the two substances—*dharmāstikāya* & *adharmāstikāya*. Though, there is similarity in these two substances, first we discuss them differently and then we compare them.

Dharma : Meaning

The word *dharmā* has many meanings. In the Jaina literature the word *dharmā* have been used in the ethical sense as *śubha* (auspicious). Defining the *dharmā* it is said “*ātmasuddhi sādhanam dharmah*” The means to the purification of the soul is *dharmā*. The quality of a substance is also known as *dharmā* of that substance. But here we are taking *dharmā dravya* as a auxiliary cause of motion of sentient beings and matter.

In Jaina metaphysics we find six kinds of substances *dharmāstikāya*, *adharmāstikāya*, *ākāśastikāya*, *kāla*, *pudgalastikāya* and *jīvastikāya*. Among these, four substances *jīva*, *pudgala*, *ākāśa* and *kāla* are accepted by many other philosophies also but to accept the *dharmāstikāya* and *adharmāstikāya* as distinct substances is the peculiarity of Jaina metaphysics. Why they are taken as a substance in Jainism? To solve this problem we will have to understand the nature of *dharmāstikāya* and *adharmāstikāya* of the six *dravyās*. *Jīva* and *pudgala* have the capacity of movement. They have the capacity to move from one place to the other but it does not mean that they are constantly moving every instant. If only means that they have motion as a capacity and possibility and are not absolutely stationary. The other four *dravyās* are having no motion. In Jainism *jīva* and *pudgala* have been considered to be both *gatiśīla* (having movement) and *sthitiśīla* (being stationary) and for this kind of movement they have a medium of motion and that is the principle of *dharmā* and *adharma* is the principle of rest. These two are the functional principles.

Dharmāstikāya : An Auxiliary Cause

There are two types of causes—(1) Main cause and (2) Auxiliary cause. Both the causes are necessary for a substance to exist. Without one cause other cause alone been not give rise to anything. In the motion of sentient beings and matter they themselves are the main causes but *dharmāstikāya* as an auxiliary cause also has its own importance in their motion. The function of *dharmāstikāya* is explained by a very striking example. Water is the indispensable condition for the life of the fish. The fish lives and moves only in water. But water neither moves with the moving fish nor does it stimulate the fish to move. It is practically indifferent towards the moving fish. If the fish moves, it is due to its own intrinsic and spontaneous activity, and not to the causal agency of the water. Such is the relation of *dharmāstikāya* to objects of the world. If objects move from one place to another, the movement is due to the intrinsic condition of the object. But still *dharmāstikāya* is the *sine qua non* of motion of the objects of the world, i.e., in short it is merely condition and not the generative cause of motion.

In *Jaina Siddhānta Dīpikā* Ācārya Tulasī says the aggregate called *dharmā* is the substance which renders direct assistance, without however exercising any activity, to movement of sentient beings and of matter when they have developed the tendency to move, as water is in regard to the movement of fish.

Nature of Dharmāstikāya

Since it is non corporeal or *amūrta* it has no sense qualities which are generally associated with matter. *Dharmāstikāya* is devoid of qualities of taste, colour, smell, sound and contact, it pervades the whole world.

It is not an aggregate of simple elements as matter is. Therefore it is continuous and non-composite. Its influence is coextensive with the whole world. Therefore it may be said to be co-extensive with *lokākāśa* without any gaps or intervals. In other words we can say that it is one and whole and does not appear as parts. The *dharmadravya* cannot be said to have manifested at any particular time of the world's history much less is it created. It is coeval with the world and co-extensive with space and because of the later character, it is an *astikāya*.

To prove the substantial reality of *dharmāstikāya*, it is said it has the infinite manifestations of the incorporeal nature *agurulaghu*, and because of its dialectic nature of persistence through appearance and disappearance it is a real existence. Itself being unaffected by movement it conditions the motion of those that can move, matter and life.

***Adharmāstikāya* (Nature of *Adharmāstikāya*)**

Along with motion rest is also a state which is essential characteristic of matter and sentient being. And in the rest of beings and matter *adharmā* is considered as an auxiliary cause. "*Adharma*" is used in ethical sense "*aśubha*" also but here it is regarded as principle of rest. It has all the characteristics which are associated with principle of motion. This is also devoid of sense qualities. This is also non-corporeal. This is in itself non-special and yet it is co-extensive with *lokākāśa*. These characteristics it has in common with the principle of motion. But it has its own differentiating quality. In this respect it is compared with earth which is the resting place of things. Moving things whether animate or inanimate are not arrested and brought to rest by the earth. But if there is no earth to support, there will be no possibility of rest for the moving things. Similarly the *adharmāstikāya* without interfering with motion itself is the condition of rest for the moving things.

In *Jaina Siddhānta Dīpikā* Ācārya Tulasī says *Adharma* is the substance which renders direct assistance, without however exercising any activity, to the repose of the sentient beings and matter. When they have developed the tendency to come to a halt as the shadow of a tree is in regard to the halt of a traveler.

Logics to prove *dharmāstikāya* & *adharmāstikāya*

The existence of these two principles must be postulated as the necessary conditions of the world for without this there will be neither motion nor rest among things. There will be neither the world nor beyond. If the material particles and *jīvās* are not kept together as a system, then they will get scattered through the whole place resulting in sheer chaos. There will be no definite world. There will be neither the beyond or *aloka*. The difference between *loka* and *aloka* is entirely due to the coherent system of molecules and *jīvās*, conditioned by these principles. *Dharma* and *adharmā* are said to be distinct because of the difference in function. The former is condition of motion the latter of rest but they are quite similar in nature and indistinguishable because of their non-exclusive co-existence in space. They are in themselves *niskriyā dravyās*. Non active and non functional and yet condition the things living and non-living in their motion and rest. For this reason they are limited entirely to the world. Their function will not be felt beyond the world for the simple reason that there are no things beyond. Regarding *dharmāstikāya* the question can be raised that how a motionless substance can be a cause of motion? Then it is said only an unmoved mover can be a cause of motion because the postulation of movable thing air and the like as the helping condition of movement and rest would make regressus ad infinitum inevitable.

The existences of both the substances *dharmā* and *adharmā* are proved also because of being criteria of the distinctions between the two spheres of *loka* and *aloka*. Where *dharmā* and *adharmā* operate that is *loka* and where these principles are not operative it is *aloka*. We can say these two are the dividing time of *loka* and *aloka*. Why other substances can not be a dividing true? Solving this problem it is said *ākāśa* cannot be the dividing time because it itself is divided into two parts *loka* and *aloka*. *Jīva* and *pudgala*, being movable cannot be the criteria to decide the *loka* and *aloka*. And *kāla*, being a mode of soul and non-soul metaphorically is accepted as *dravya*, hence it is not a substance.

Vyavahāra kāla is limited to *loka* only and *niścaya kāla* is present in *loka* and *aloka* both. To divide the *loka* and *aloka* those substances can be imagined which themselves are devoid of motion, pervades entire *loka* and helps in motion of other substances. All these conditions are satisfied in *dharmāstikāya* and *adharmāstikāya*. So they are proved as a dividing line of *loka* and *aloka*.

Significance of *Dharmāstikāya* & *Adharmāstikāya*

Gautama asked Bhagavāna Mahāvīra “What is the use of *dharmāstikāya* for the *jīvās*?”

Mahāvīra said : (1) Gautama, if the principle of motion were not to operate, where would be the motion? Who would come and who would go? How could the waves of the sound travel? How could eyelids open? Who would talk and who could move about? The whole world would have remained stationary. *dharmāstikāya* is the means to all the moving things.

Gautama asked, “Bhagavāna! What is the use of *adharmāstikāya* for the *jīvās*?” Mahāvīra said, “O, Gautama if the *adharmāstikāya* were not to operate as principle of rest who would stand and who would sit? Who would sleep? Who could concentrate? Who could remain silent? Who can remain inactive? Who could keep the eyelids steady? The world would have constant movement without break. All that is steady and at rest is due to principle of rest, i.e., *adharmāstikāya*.

Thus, it can be said that without *dharmāstikāya* and *adharmāstikāya* no kind of motion and rest is possible.

From the substantial view point *dharmāstikāya* and *adharmāstikāya* both are one, nondiscrete objective reality. From the spatial view point. They pervade through space up to world limit. They are absent in the *aloka*. From the temporal view point they are beginning less and endless.

From the modal point of view they are non physical, non corporeal, non soul and motion less.

Both *dharmāstikāya* and *adharmāstikāya* pervade through out the *loka*. They are absolutely non-physical in nature and non-atomic and non-discrete in structure. The qualities of *puṅgava* are not found there in. Nor have they the structure of space, which is constituted by space points. These two physical principles are perfectly simple. Therefore they may be spoken of as one or as many. They are special and yet are non-special. They are *amūrta* and *arūpa*. They are neither light nor heavy. They are not objects of sense perception. Their existence is inferred only through their function.

QUESTIONNAIRE

Essay type—

1. Write exhaustively about characteristics of *dharmāstikāya* and *adharmāstikāya*?
2. Write short note on basis of *dharmā-dravya* and *adharmā-dravya*.

3. Fill in the blanks—

- i. is helping *dravya* in motion.
- ii. is helping *dravya* in stagnancy.
- iii. *dharmā* and *adharmā* are (a) Destructible (b) Indestructible
- iv. *dharmā* and *adharmā* are *dravya*.
- v. *Ātma-suddhi sādhanam*
- vi. There are two *kāraṇās*
- vii. *Dharma* and *adharmā* are a) *jīva* b) *ajīva*
- viii. Einstein / Newton has disagreed with physical movement of
- ix. is the divider of *loka* and *aloka*.

LESSON-6

CONCEPT OF SPACE

According to Jainism universe is consists of six substances. Among them one is the space. Till today the concept of space is mysterious in both scientific and philosophical world. Through our sensual knowledge we can understand the space which is occupied by any object. But infact what is space? Is it real or unreal? If it is real then what is it's queries and the like are form? These problems are discussed by which are not easy to solve eastern and western philosophy and by science too? On one hand where philosophers did a lot of discussion regarding *ākāśa*, in science Newton & Einstein too discussed it not only scientifically but also in philosophical point of view.

The comparative study of different views will be helpful to understand the concept clearly. In this chapter first we will try to understand *ākāśa* from Jaina stand point and after that in brief we will also do the comparative study.

Characteristics of Space

Bhagavatī Sūtra says, “*avagāha lakṣhaṇam āgāsathikāye*”. In *Tattvārtha Sūtra* Ācārya Umāsvāti says “*ākāśasyavagāha*” and in *Jaina Siddhānta Dīpikā* Ācārya Tulasī says, “*avagāha lakṣaṇa ākāśaḥ*”. All definitions hold same meaning that *ākāśa* (space) is a substance, the distinguishing characteristic of which is the act of accommodation.

Ākāśa is accepted as a substance in all philosophies by all philosophers. Though it is not visible, through the characteristic of accommodation its existence is proved. It is that substance in which *jīva* and *ajīva* are revealed or that which reveals itself. It is an independent and objective reality. It is self content and the container of all other substances. It is bounders and infinite. It is not occupied by any other entities, as they are finite or limited.

Where is the space?

If question is asked where is the space, then a counter question arised where it is not? “Where is it?” This question is asked for that which is present somewhere and absent somewhere too. In the case of space we can say that it is every where so “where is it?” this question is not relevant. According to the Jaina view space is divided into two parts, viz.; cosmic and trans-cosmic. Cosmic space is the part which is occupied by souls and matter and which is co-extensive with the media of motion and rest. The cosmic space is made up of innumerable space points while, transcosmic of infinite. In total, the cosmic and transcosmic together are of infinite space points.

Beyond cosmic space is transcosmic space. It is a receptacle without contents. Truly speaking, cosmic space is a plenum and transcosmic space is a vacuum empty space. In this space no substance exists. Neither an atom of matter nor any living entity can cross the boundary of cosmos and enter into supra cosmos. There is no other substance except space in transcosmos yet. It is space because it possesses the quality of accommodation. Infact, space is one and indivisible entity. It is a homogenous whole. It is not divided into two parts as we see in the case of material objects. But with reference to the existence of other substances it is divided into two.

Nature of *Ākāśa*

Gautam asked to Mahāvīra : Lord! What is the use of space for living and non-living? Lord says—O

Gautam, if *ākāśa* were not to be there where would the *jīvās* be? Where would the *dharmāstikāya* and *adharmāstikāya* pervade? Where would the motion of *pudgala* be possible? The whole world would be without foundation.

Space provides place to sentient and insentient. Single space point can contain one, two hundred, crore, or even more atoms in itself. To provide room is the characteristics of space. Here it is certainly true that which provides room to the things in the universe is space. In this sense, cosmic space is really space. But the limitless space beyond the universe and which is known as transcosmic space does not accommodate anything, then why is it still recognized as space?

The fact is that due to the absence of the medium of motion and the medium of rest, substances are limited up to the cosmos only, that is why transcosmos does not accommodate them but it does not mean that it loses its capacity of accommodation. It always possesses the power of accommodation.

It may also be questioned why some other substances do not accommodate space itself? The answer is that space is more extensive than all other substances; so there is no question of any other substance which can contain it in itself. Secondly, in fact space itself needs not such matrix due to its self supporting capacity. According to *Bhagavatī Sūtra* water is the support of the earth. Air is the support of water and space is the support of air. But space has no support outside itself. It is self supporting and self-existent. If we accept any other supporting substance, it would inevitably lead to an infinite regress.

So far as the power of accommodation is concerned the cosmic space accommodates infinite sentient and insentient in its finite points. Even one space point can provide room to infinite material objects. Depending on its contracted or expanded condition, a cluster of one, two, three or more atoms occupies at least one space unit and, at most, as many space points. If the cluster is of infinite atoms, it cannot occupy infinite space points because of the limitation of cosmic space. Thus the cosmic space is densely packed with infinite diverse atoms, subtle and gross clusters of matter and infinite sentient.

Sarvārtha Siddhi explains that infinite atoms and clusters can penetrate each other just like the non-material substance. This fact is made clear through the example of lamps lighting the same space without any mutual resistance. A space unit is measured as a space occupied by one atom yet, it is possible for an infinite number of atoms to occupy one space unit.

So far as the living being is concerned, minimum innumerable part of cosmic space is necessary to be occupied. Here again a question can be raised that if an individual soul occupies an innumerable part of the cosmic space. How can the infinite souls with their body be accommodated in cosmic space consist of innumerable space points? Though the soul must occupy innumerable space points, that much portion is innumerable part of space. In the space (having innumerable space points) infinite souls can get accommodation on account of the peculiar nature of transformation.

Thus like the multitude of lamp lights, it is not impossible for infinite number of souls and matters to be accommodated in the cosmic space which has only an innumerable number of space points.

We can understand the space from the view point of substance (*dravya*), locus (*kṣetra*), time (*kāla*), conclusion (*bhāva*) and quality (*guṇa*). It is single substance (i.e. its parts are inseparable from one another) from the point of view of substance, it is equal to the extent of universe and the non-universe, i.e. all pervasive and infinite from the point of view of laws, from the temporal point of view it is eternal, from the middle point of view it is non-corporeal i.e. colourless, odourless, tasteless and touchless and it is endowed with the attribute of accommodation from that of quality.

Space and Other Indian School of Thought

Space is the substance, which is accepted almost by all the Indian schools of thoughts. The noteworthy

thing is that such comprehensive and critical discussion about space, as found in Jaina metaphysics, is not traceable in other philosophical systems like Buddhist, *Vaiśeṣika*, *Sāṅkhya* and *Vedānta* schools.

Space in *Nyāya Vaiśeṣika* Philosophy

Vaiśeṣika have made *ākāśa* as independent substance and it has a characteristic of producing 'śabda' (sound). They have considered the direction (*dik*) as difference from space. Accordingly, that which has the attribute of sound is space and that which limits the external world by direction is *dik*. *Nyāya-Kārikāvalī* defines direction which has the attributes of the farness and nearness and which makes distinction between one place and the other. Direction is one and eternal. By purpose or empirical consideration it is called the east and the west and other directions.

But according to Jaina philosophy direction is not distinct from the space. In fact, the directions are specific determinations of space and do not constitute a different substance.

According to Jaina texts, *dik* is a form of empirical measurement of *ākāśa* with reference to the existence and location of the things. According the directions begin from the central part of the mount Meru situated in the centre of middle part of the universe. The canonical texts refer two words, direction (*diśā*) and intermediate direction (*anudiśā*). East, West, North and South these are directions. These begin with two points of space and increasing itself by two-two *pradeśās*, it covers infinite number of *pradeśās*. Intermediate direction is a part of direction. The intermediate direction like upward direction and downward direction begins with four space points and remains same time the end. There is no increase in the space point of intermediate one.

In Jaina canonical texts regarding direction we can find different descriptions. Generally the east is the direction in which the sun rises. The direction in which the sun sets is the west. If a man faces to the east and expands his both hands, the direction to the right hand is south and the direction to the left is North. These directions are conventional measurements based on the sunrise and sun's movement. Technically they are known as *tāpadiśā*.

In *Ācārāṅga Nirṇyukti* we get another description of directions. It is for astrological purpose. The east would be in front of astrologer (*prajñāpaka*) the west behind him, the north to his left hand and south to his right hand. This distinction is called *Prajñāpaka diśā*. Here concluding all kind of description it can be stated that in Jainism direction is not an independent substance. It has been conventionally formed for the sake of measuring. *Ākāśa* has infinite *pradeśās* just as every point in a piece of cloth is necessary for giving pattern, similarly all the *pradeśās* give a pattern for the empirical measurement of *ākāśa*.

When we measure and determine the directions like east and west. They are only for practical purposes. Directions are the subdivision of independent space. Like *dik*, Jainism is not agree also with *Vaiśeṣika*'s concept of sound.

2. Views Against Sound or Space and Sound

According to *Nyāya Vaiśeṣika* philosophy sound is the quality of space. Not only Jaina concept but modern science also is not in favour of the concept that space possesses the characteristic of producing sound. It is matter which is attributed to produce sound. Sound is experience by the sense organs which are material in nature. Material particles come into contact with the other material particles and also separate from them as a result of their integration and separation sound is produced. The stimulations of sound is received by the sense organs as a result of which sound is experienced. We cannot consider *ākāśa* as the substance having the attribute of sound. *Ākāśa* is not a product nor a mode of a material substance.

Thus sound is material and corporeal while *ākāśa* is non-corporeal. How a corporeal thing can be the quality of non-corporeal & thus the *Vaiśeṣika*'s concept of sound is not accepted in Jaina philosophy.

Space in Buddhism

In the Buddhist philosophy, *ākāśa* is considered to have a characteristics of *āvarṇābhāva* (absence of pervasion) and is considered to be *asaṃskṛta dharma* (simple element). But in the Jaina philosophy, *ākāśa* is not considered in a negative connotation, in terms of non-existence (*abhāva*) and also it is not considered as *asaṃskṛta dharma* because it has the characteristic in it of the origin, permanence, and destruction along with accommodation etc. According to the definition of the substance also. Space is a substance because it is never devoid of qualities and modes.

Sarvaśaṅkavādī

Buddhist says space does not pervade anything nor any object covers it. While *Vaiśhāṣikās* (one branch of Buddhism) describe space as a non pervasive element. But it has its own characteristics. Here, the question arises, is it possible to an object to have empirical qualities and at the same time not to produce them? It is true that space is eternal and not produced like earth, water, air and fire. The treatment of *Abhidhammatthasaṅgaha* is rather comprehensive. It explains space in terms of '*pariccheda*'. It means space is one and continuous and having the empirical qualities i.e. origination and destruction.

Space in *Sāṅkhya* Philosophy

In *Sāṅkhya* philosophy *prakṛti* is the primordial substance and space is one of the products of it. But it is a problem worth considering. The products of *prakṛti* like earth, water, air and fire etc. have form and how can it be right that space, that is also a product of *prakṛti*, cannot have a form? Besides, *prakṛti* evolves into a variety of complex modes to form the universe. The evolution of the *prakṛti* is based on the disturbance in the equilibrium of the three *guṇas* i.e. *sattva*, *rajas*, and *tamas*. How is it possible that some of the evaluates of *prakṛti* have the three *guṇas* and some have not, if we accept space as a product of *prakṛti*. In conclusion it is apt to say that space is neither a product, nor a mode of a material substance. It is also not an appearance of the supreme principle known as *brāhmaṇa*. It in fact is an eternal independent substance.

Space in Western Philosophy

The Greek philosophers like Democritus, Leucippus, Epicurus and Empedocleus maintain that space is reality. According to Greek philosophy—matter and space are different entities. Space accommodates everything. Space exists not only in the presence of accommodated thing but also in void. Plato refined these views. According to him, the space, in his word "*chora*" is a receptacle. *Chora* is common in all matter. If we separate color weight and other qualities from the matter then also *chora* will exist there. *Chora* is associated with matter. All the things are found to exist in space just as the pot contains water. Space is very close to the objects contained therein. The non-existence of any object does not presuppose the existence of space.

Aristotle pushes the argument to the extreme point by declaring that non-existence of space is the end of the world.

Modern Philosophers

Descartes states that extension is the main quality of matter. So where there is matter there is extension. Extension is every where so matter is also everywhere.

According to Leibnitz space is to be divided on the strength of the knowledge of knower. Scientists Newton held the view that space is absolutely real. On the contrary, Leibnitz was of the firm view that things happening in empty space are not to be taken as having any relation with the absolute space. As such space is relatively real and not absolutely real. Leibnitz says space is neither substance nor the quality of substance. It is regarded as an 'order' of coexisting substances 'order' itself indicates the relativity. So in Leibnitz's view space is not absolutely real, it is relatively real.

According to Kant space & time are the constructs of mind. They are imposed on the physical objects. Both are intrinsically known and do not have absolute existence irrespective of the knowing mind. He considers space and time as a priori notions i.e. subjective categories. They exist in the mind of the knower before the external objects are seen. When they are seen, the a priori notions of space and time come to be verified by the posterior experience.

A Comparative Study of Space

Thus western philosophers have given an elaborate discussion about the nature of space. Descartes, Leibnitz presented a rationalistic approach while an idealistic view as presented approach while an idealistic view as presented by Malo, Aristotle and even even upto Kant

Descartes, Leibnitz and other philosophers have considered space as a form of experience. Kant said that space is a form of perception. While Plato, Aristotle and others have said that space is an independent substance. The Jainās have given an independent reality to *ākāśa* and have considered it as an *astikāya* because it has the dual characteristic of *astitva* (existence) and *kāyatva* (extension).

Regarding the nature of *ākāśa* as *śūnya* (empty), philosophers do not agree. The idealistic philosophers like Kant and others have considered the empty space as possible. Descartes, Leibnitz, Plato and Aristotle have said that empty space without the content of object is not possible. The Jainās have advocated the possibility of empty space in their concept of *alokākāśa* but from the phenomenal point of view, *ākāśa* is always filled.

There are three different views :

1. *Ākāśa* is a product of intellect and it is a priori principle.
2. *Ākāśa* is associated with matter. Either it is quality of substance or it is an order of substances.
3. *Ākāśa* is an independent reality.

Kant is in favour of 1st view but logically it is not proved. How a product of intellect can be a substratum of real products. As a receptacle of real object we will have to accept a real substance. So it is not proper to postulate a space as product of imagination.

Second view considers a space as a being associated with matter. Like under this thought Plato accepts a '*chora*' and Aristotle also denies a space devoid of matter.

Jainism does not agree with this point of view. According to it if space has real existence then it must be different from other material objects because material world is with end and space is endless.

Jainism come under the third view point. Space is a real. It is receptacle of all substances. It is non corporeal. A single space point can give accommodation to infinite material atoms.

Space in Modern Science

The stage of the Newton's universe on which all physical phenomena took place, was three dimensional space of classical Euclidean Geometry. It was an absolute space, always at rest and unchangeable. In Newton's own words, "Absolute space, in its own nature, without regard to anything external, remains always similar and immovable.

All changes in the physical world were described in terms of a separate dimension called time, which again was absolute, having no connection with the material world and flowing smoothly from the past through the present to the future. Absolute, true and mathematical time, said Newton, of itself and by its own nature flows uniformly, without regard to anything external. Thus Newton had accepted space and time as absolute and unchangeable phenomena.

The classical mechanistic world view had to be abandoned at the beginning of the twentieth century when relativity theory and quantum theory the two basic theories of modern physics—forced the scientists to adopt a much more subtle, holistic and ‘organic’ view of nature.

In 18th or 19th century, some scientists have tried to solve the problems, which were arisen by the Newtonian concept of ‘absolute space’. Among those problems main problem is regarding the expression of waves of light. Light spreads in the form of waves. It is commonly accepted concept. But how it spreads in the empty space? To solve this problem they have to imagine a medium which can help the spreading of light. Ether was regarded as such kind of medium. It pervades in the whole space. Again problem arises, when movable things move then in what conduction ether remains? If ether is influenced by the motion of earth then only it can give its influence to the light waves. To examine it Morley and Michelson have done experiment and not found any kind of influence of ether in motion of light consequently as a result two options took places:

1. Ether is real and it does not give any effect in the motion of earth. It means earth is stable.
2. There is no substance like ether.

To accept the 1st option means to deny the motion of earth, which is just impossible to believe for scientists. And without accepting second option motion of light is unexplainable.

In this critical situation, Albert Einstein gave a theory of relativity and abandoned the concept of ether. Einstein stated that it is not possible to know the motion of thing in absolute sense. Motion & rest both are relative and it is the heart of Einstein’s theory of relativity.

To establish the theory of relativity, as Einstein, assumed hypothesis that the motion of light remains static. Einstein thus hypothesis itself removed the existence of ether, because if there were ether, there would have been its effect on motion of light.

Other fact of this theory of relativity is that light has the maximum speed.

According to relativity theory, space is three dimensional and time is not a separate entity. Both are intimately connected and form a four dimensional continuum called ‘space-time’. In relativity theory, therefore, space can never be discussed without talking about time and vice-versa. Further more, there is no universal flow of time as in the Newtonian model. Different observers will order events differently in time if they move with different velocities relative to the observed events. In such a case, two events that are seen occurring simultaneously by one observer may occur in different temporal sequences for other observers. All measurements involving space and time thus lose their absolute significance. In relativity theory the concept of an absolute space as the stage of physical phenomena is abandoned and so is the concept of an absolute time.

As far as the inter-presentation of modern theory of space time goes, it is presumed that the relativity of space and time in the world of physics is dependent on the velocity of light which is considered to be the maximum and unchanging. The fastest media of knowledge or perception available in physical world is the electromagnetic radiation traveling at the speed of light. Therefore, any event taking place in any part of the world can be known only through this medium. Thus, the distance between the observer and the observed event will decide the time taken by the observer to know that event.

By one example we can understand this situation practically. A is the person who observes the event and B is the place where the event occurs. B is supposed a star which is 50 light years far from earth, and A is a person who is observing an event through telescope. This distance (50 L.Y.) has its importance in temporal calculation. The speed of light is 186000 mil per second. By this speed whatever area is covered in one year is known as 1 light year. $1 \text{ light year} = 5.88 \times 10^{12} \text{ mile}$. If a observed one explosion event occurring in B. In general we will say both the events occurring explosion and observe by A are simultaneously. But it is not like

that because star (B place) is 50 light years far from observer. And it will take 50 years to reach at earth. Fact is that the explosion which is seen now was occurred 50 years back.

In conclusion it can be said that space and time are always relative and inter-connected in the world of physics.

Jainism & Science

Though Newtonian concept of space is more near to Jaina concept of *ākāśastikāya*, there is some difference too. Both views consider space as a independent motionless, single and whole entity. But to solve the problem of motion where Newtonian physics relates matter ether with the space, Jaina philosophy gives the concept of *dharmastikāya* and *adarmastikāya*, which are immaterial in nature.

Newton's conception of material ether put him in problems and also caused (gave birth to) the theory of relativity, otherwise his concept of absolute space and Jaina principle of *ākāśastikāya* are non arguable at all. Space and time both are related with each and every event, Jainism agree with this fact. But Jaina views are differ in respect of higher speed of light. Where relativity theory stands on the hypothesis of considering the light speed as a highest speed, Jainism states the speed of soul and matter.

According to Jainism soul and matter both have motion. After death when soul takes birth again or attain the state of salvation, it moves very fast. To migrate from one place to other it covers the 14 *rajjū* distance within one *samaya* (a last unit of time).

Last unit of matter is *paramāṇu*. It also covers the 14 *rajjū* distance with in one *samaya*. According to relativity theory this much speed is possible only when the matter is weight less and Jainism considers the atom as weightless. Thus a weightless atom has more speed than the light.

Ākāśa is more extensive than the other substances. It gives accommodation to all substances and so it is called receptacle or substratum. The entire canvas of the objects depend on each other. According to Jainism water is the support of the earth. *air* (*vāyu*) is the support of water, and *ākāśa* is the support of *vāyu*. But *ākāśa* has no support outside itself. It is self existent and it does not need the support of any other substance. In regard to the nature of *ākāśastikāya* it is said *ākāśastikāya* is a colourless, odourless, tasteless, touchless, non-corporeal, non-living, permanent, eternal and fixed substance.

QUESTIONNAIRE

Essay type—

1. Write exhaustively about characteristic and where about of space?
2. Which of the modern western theory on *ākāśa* is nearest to Jainism. Give reasons.
3. Write about speciality of Jaina principles on *ākāśa*.
4. Are the following right or wrong?
 - i. Motion of *ākāśa* remains changing.
 - ii. According to Jainism *ākāśa* is divided into parts.
 - iii. A *paramāṇu* can cross 14 *rajjū*s in one *samaya*.
 - iv. *Ākāśa* has been accepted as a substance in all philosophies by all philosophers.
 - v. *Ākāśa* is the substance the *jīvās* and *ajīvās* are revealed.

5. Fill in the blanks—

- i. philosophy has treated *diśā* i.e. direction as a distanced *dravya*.
- ii. Buddha is defined *ākāśa* as
- iii. Are the other *dravyās* are present in *ākāśa*. But *ākāśa* itself is

LESSON-7

KĀLA

In the last chapter we have discussed the concept of space. Like space, Time is also a philosophical issue, need a enough (sufficient) explanation. It is very clear that *kāla* has no place among five kinds of *astikāya* but it is one of the substance among six substances. All wings of philosophy whether eastern or western and science too describe these two substances space & time.

What is *kāla*? what is the nature of it? What is its characteristic, what are the division and subdivisions? All these questions will be answered in this chapter.

Kāla in Jaina Philosophy

The concept of *kāla* (time) as a category of Reality is unique in its originality in Jaina philosophy, as it is found in both the *Śvetāmbara* and *Digambara* traditions.

The two important terms that occur throughout the Jaina Philosophical literature are *dravya* and *astikāya*.

It is only through our understanding of these concepts that we can grasp the distinct Jaina formulation of the problem of time.

Both the tradition *Digambara* and *Śvetāmbara* are agree with the fact that *kāla* is not *astikāya*. *Astikāya* are the substances which are composed of small units or in principle atleast capable of being mixed up. Being a momentary in nature time is not multi dimensional but it is only unidimensional. In jaina philosophy we get two words—*tiryak pracaya* and *ūrdhva pracaya* where ever there is a *tiryak pracaya* (vertical extension), we have *astikāya*. But time has only *ūrdhva pracaya* (horizontal extension). In the case of *kāla*, existence of past moment is no more and future moment is also non-existing so conglomeration of all moments is not possible and so that *astikāya* is also not possible.

There are innumerable indivisible points (*pradeśās*) in *dharma*, *adharma*, cosmic *ākāśa* and each *jīva*. Material body have also countable and innumerable space points but *kāla* has no *pradeśa*. Though like matter we cannot see the *kāla* but by this reason only the existence of time cannot be denied.

Here is the description regarding the '*kāla*' *Śvetāmbara* as well as *Digambara* tradition.

Kāla in Śvetāmbara tradition

In *Śvetāmbara* tradition we get two different ideas about time : 1. Time is a real substance, 2. Time is a mode of living and non-living being.

In *Tattvārtha Sūtra* defining the real it is said real is that which is possessed of qualities and modes. To talk about a substance without qualities and modes or vice-versa is merely an intellectual abstraction, which does not do justice to reality. This system lists six substances as ultimate real, of which one is time.

In *Jaina siddhānta Dīpikā* Ācārya Tulasī says :

Jīvājīvaparyāyatvāt aupacārikam dravyamasāvityasya prthag grahaṇam.

The time is a substance only metaphorically being a mode of the soul and non-soul, and as such it has been counted separately.

These two views about time are not contradictory, but they are complementary to each other. From nominal point of view time is mode of the other substances and not as independent real. But from phenomenal

point of view it is a substance because of its utility. In fact, time has relevancy in the world of men and also in the astronomical and astrological calculations. The rotations and revolutions of planets are possible in time.

The utility of *kāla* can be understood in the form of duration (*vartanā*), change (*pariṇāma*), action (*kriyā*) priority and posteriority (*paratvāparatva*). Thus conventional time is considered as Time because of its utility. The conventional is the time which helps to determine changes in a substance and which is known from modifications produced in it, while i.e. real time is considered from continuity. It is the change of an object which takes place very moment and therefore it is not considered different from the living and non-living entities.

When Gautam asked – Lord! what is *kāla*? Lord said — *kāla* in *jīva* and *ajīva* both. Change in soul is *jīva kāla* and change in non-soul is *ajīva kāla*. Thus from the real point of view *kāla* is not substance but it is a mode of soul and non-soul.

Kāla in Digambara Tradition

The explanation regarding *kāla* we find in *Digambara* tradition is totally different than the *Śvetāmbara* view. Here also we find two kinds of time absolute & empirical (*nīścaya vyavahāra*) but they are defined in different manner.

In absolute sense time is of atomic nature. The number of it is just equal to the number of points of space of the universe. These time-atoms, being static, immobile entities arranged in close proximity to one another, exist in each space point like gems. There does not take place the formation of the aggregate of these time atoms. For this reason there is no capacity in *kāla* to be combined and extent horizontally. This explains why time can not be classified a *astikāya*. In *Tattvārtha* Umāsvāti says, “*utpāda vyaya dhravyātmakam sat*”. According to this definition *kālāṇu* (a time atom) is real & an independent substance because it has origination, cessation and persistence, the present ends and begins again at every moment, and through this time persists. *kālāṇu* also satisfy the definition that substance consists quality and modes, origination, cessation and persistence are modes. Its qualities, which it has in common with other substances are non-sentience and the absence of material qualities. Its unique qualities are its function of causing becoming, change, motion the sequence of before and after.

Thus the understanding of *Digambara* tradition of time atoms (*kālāṇu*) as ultimate, absolute, and eternal, points to its distinction from the conventional i.e. *vyavahārikakāla*. The conventional time is dependent on outside factors. The time unit from *samaya* (smallest unit) to *śrīṣaprahelikā* (largest unit) is known as conventional time. Conventional times periods are made possible only with the help of some extraneous factors. The units of measurement are generally based on some changes in the physical world, such as, the motion of sun and moon. This is why conventional time is never unconditional. In *Jaina Siddhānta Dīpikā* Ācārya Tulasī says : *kāla : samaya-kṣetra-vartī*.

Time exists in the *samaya-kṣetra* (region of time). The region of time stands for the world inhabited by human beings. It is only there that the relative time caused by the movement of sun and moon exists. The absolute time, however, exists in each and every substance, and such it is all pervading. It is merely a *paryāya* of real time. *Vyavahārika kāla* is with beginning and end while *nīścaya kāla* is devoid of beginning & end. Thus concluding above discussion we can say that according to *Śvetāmbara* tradition absolute time is only a mode of soul and non-soul while *Digambara* tradition accept it as a real and independent entity.

Function of Time

The function of time is to assist substance in their continuing to exist (*vartanā*) in their modifications (*pariṇāma*), in their movements (*kriyā*) and in their priority and posteriority (*paratva-aparatva*). In the text *Niyamsāra* it is said : *jīvādidavvāṇam parivahanakāraṇam have kāle*.

That which helps all substances, soul etc., in undergoing modifications, is time. Time is the cause of continuity in being. The attribute of continued existence is in all the six realities of the universe. And all substances undergo change through the support of time. Time never alters itself in to other substances nor does it change other substances into itself. It is merely the auxiliary cause of different kinds of modifications in other substances.

The slow movement of an ultimate atom from one space point to another is also measured through the time or a unit of time. So *kriyā* also can taken to be time. Without time we can not understand the antecedence and succession of things. Oldness and newness of objects is known by time.

Though its not possible to directly understand the *kāla* as a substance, through its above said five kind of utilities and functions it is proved as a substance.

Forms of Time

The Jaina text *Bhagavatī Sūtra* mentions four kinds of time such as *pramāṇakāla*, *yathāyuniṣṛṭti kāla*, *maraṇa kāla* and *addhākāla*. These four can be subsumed in the two i.e. *pramāṇa kāla* and *addhākāla*. Rest two can be included in the *addhākāla*.

Pramāṇa kāla is the standardized time. It is again divided into two classes viz. *divasapramāṇa kāla* and *rātri pramāṇa kāla*. The day of four *praharās*; the night of four *praharās*. The second is dependent on the life span time of living beings. The third one is associated with the moment of death. The life and death are two relative spans of time. The duration of life is considered as *yathāyuniṣṛṭtikāla* and the cessation of the duration of life is death and is called *marañakāla*. The fourth one is related to the nature of time and is evolved by the traveling of the moon and the sun. Actually, this one is the primary form of time. The rest are different forms of it. This is the phenomenal measurement of time with a practical purpose of determining the space of time. Therefore, this is restricted to the human world and it is meant to measure the various distinctions of time for human activities. All the divisions *samaya* (instant), *āvalikā*, *muhūrta*, *divas* (day), *ahorātra* (day & night), *pakṣa* (a fortnight), *māsa* (a month), *saṃvatsar* (a year), *yuga* (a cycle of twelve years), *palya*, *sāgar*, *avasarpinī*, and *pudgala parāvartana* are made of *addhākāla*. It is obvious that the smallest unit of time is *samaya*. It is indivisible time unit. It can be expressed only through analogy as explained just below.

The subtlety of the last unit of time

Illuminator of Jaina Tanets. P. 14 (Foot note—1 and 2)

List of conventional measurement of Time :

The *Bhagavatī Sūtra* and other canons mention the conventional measurement of time starting from the smallest to the largest unit of time for the purpose of human activities. They are as follows :

Minimum self raised time unit	1 <i>samaya</i> .
Minimum self raised innumerable time unit.	1 <i>āvalikā</i> .
Numerable or 44462458/3773 <i>āvalikās</i>	1 pulse beat (inhalation exhalation)
7 pulse beats	1 <i>stoka</i>
7 <i>stokās</i>	1 <i>lava</i>
77 <i>lavās</i>	1 <i>muhūrta</i>
30 <i>muhūrtās</i>	1 day & night
15 days and night	1 fort night
2 fort nights	1 month

2 months	1 season
3 seasons	1 <i>ayana</i>
2 <i>ayana</i>	1 <i>yuga</i>
5 <i>yugās</i>	100 year
10 hundred years	1 thousand years
100 thousand years	1 hundred thousand years (100000 years)

Numerable Time :

8400000 years	1 <i>pūrvāṅga</i> .
8400000 <i>pūrvāṅgās</i>	1 <i>pūrva</i> .
8400000 <i>cūlikās</i>	1 <i>śrīṣa prahelikāṅga</i> .
8400000 <i>śrīṣa prahelikāṅga</i>	1 <i>śrīṣa prahelikā</i> .

In numerable Time :

Innumerable years	1 <i>palyopum</i> .
10 <i>kroḍākroḍa palyopam</i>	1 <i>sāgaropum</i> .
20 crore crore <i>sāgar</i>	1 <i>kālacakra</i>
	(1 <i>avasarpinī-utsarpinī</i>)
Infinite ascending and descending cycle	1 <i>pudgala parāvartana</i> .

The units of Innumerable time

In the numerable periods of time after 100000 years each successive period is 8400000 times longer than the preceding one. Up to *śrīṣapraheḷikā* all these distinctions are known a *gāṇitika kāla* (mathematical time). Since, they can be calculated after these time can not be expressed in statistics. To know that time we have to take the help of analogy. The time discussed on the basis of analogical explanation is called *aupamika kāla*.

The similes of the gross and subtle transfer pits are explained as follows.

A round pit, one *yojana* in diameter and one *yojana* deep, is tightly packed with sheep wool of one to seven days growth. Now if one wool fibre is picked out every time unit, the time taken to empty the pit completely is called one gross transfer pit measured year. This period consists of a countable number of time units. If each of the fibers in the transfer pit is cut into innumerable pieces, and then one such piece is pulled out every time unit, the time taken to empty the pit is called one subtle transfer pit measured year. This period consists of a numerable number of years multiplied by 10^7 .

In the case of the gross time- based pit, a single wool fibre fragment in the subtle transfer pit is pulled out every one hundred years. The time required for emptying the pit in this manner is called one gross time - based pit measured year. Now, if each wool fibre is further cut into innumerable pieces so that they become indivisible, and then one piece is pulled out every one hundred years, the time needed to empty the pit is called one subtle time -based pit measured year.

Lastly, among the gross and subtle space- based pit similes the gross time based pit, the space units touched by all the wool fibres in the pit are pulled out one by one every time unit. The time required for emptying the pit in this manner is called one gross space- based- pit measured year. In the case of simile of

subtle space based pit, each wool fibre cut into the innumerable number of pieces to fill up the pit. Those subtle wool fibres are now imagined to be pulled out one by one on each time unit. The time required for emptying the pit in this manner is called one subtle space-based-pit measured year. Innumerable numbers of ascending cycles in the cosmic cycle of time are required to empty this pit. The total number of earth, fire, plant, water and air bodied souls is determined by this simile.

Time in Indian System

The term *kāla* has been mentioned at many places in *Vedās* and *Upaniṣadās*. But the clear idea or exact meaning of it is not found in these references.

Kaṇāda in the *Vaiśeṣika* philosophy, has presented four aphorisms for describing the principle of time (*kāla*). He states that time is a substance, eternal and the ground of all activities. Before, after, simultaneity, order, late and soon ect. are the characteristic qualities of time according to *Vaiśeṣika* view. In *Nyāya* philosophy time has not given an independent treatment. Even *Pūrva Mīmāṃsā* has not discussed much about it. The commentator, like Pārthasārthy and Paṇḍita Rāmakṛṣṇa have discussed this problem and have largely accepted the *Vaiśeṣika* concept of time with certain modification. According to *Sāṅkhya* space, time, mind, ect. are nothing but the products of prakṛti. In *Vedānta* school Ācārya Śaṅkara says that *Brahma*, the supreme being is the only reality, else is appearance.

In the philosophy of Buddha, time is not a independent substance but it is regarded as a mental construct for the sake of the practical purpose. It is only an experience and cognition.

Time in Western Philosophy

Like space, time is also a concept of discussion in the philosophical world. We can get various thoughts regarding Time in western philosophy. Epicurus accept time as an independent substance. Pluto regards that while creating the universe God himself made a Time too. Space and time both came into existence together. According to Pluto *kāla* is an imaginary eternal reality, created by God. Aristotle defined time as 'the number of motion'. He considered change and motion as a base of definition of *kāla*. According to him flow of *kāla* is constant. Where Pluto accepted *kāla* as a creation of God, Aristotle said *kāla* exist in three period of time. It was in past, is in present and would be in future.

According St. Augustine except present both past and future are unreal. In scholasticism *kāla* is regarded as construct of mind. Liebritz explained *kāla* as an order of things.

In *Śvetāmbara* tradition *kāla* is not accepted as a real substance while in *Digambara* tradition *kālāṇu* is accepted real and independent entity in the form of *kālāṇu*. Some western thoughts are similar to *Śvetāmbara* tradition but we find some difference too in their views when we analyze them. For instance Kant does not accept *kāla* as real. According to him *kāla* is imaginary production while on the other hand Jainism says *kāla* is not only imaginary but also mode or real substances.

Kāla in Science

In the physical sciences there are two views on the concept of Time. One group of scientists accepts time as an independent reality, while the other denies its independent existence, but admits its relative position with space from the points of view of theory of relativity. The first group maintains : "The reality to which the notion of time relates is so all pervasive that it is impossible to describe any human activity without reference to it, in some way or another. The drawing of the straight line through two points leads to the thought of a process having duration in time. Space and time are regarded as qualitatively distinct concepts. "The physicist, it has been said regards time as that familiar though increatable one dimensional something which separates changes in bodies and individual sensations and extends without limits from the past to the future." This statement implies the continuity of time. Aristotle defined time as "the number of motion". Newton distinguished

in principle, atleast, absolute time, from the particular measures based on specific example of motion—as indeed he believed it to be significant to discuss ‘absolute rest’, and that way to define physical space independently of the bodies contained in it. But Gottfried Heibnitz maintained a contrary view which is more consonant with modern attribute. “Space is the abstract of all relations of co-existence; Time is the abstract of all relations of sequence.”

Einstein did not accept the independent existence of time and he propounded the theory of space — Time from the point of view of the theory of relativity. He is followed by a group of physicists in support of this view. “The space and time reckonings are no longer independent of each other.” If the way of reckoning time is altered, the distance in space between two events also may be altered, “Thus space and time are no longer independent, any more than three dimensions of space are.” Still four quantities are needed to determine the position of an event, but one of the four cannot be divided off “as quite independent of the other three.” That is to say, “Space in itself and time in itself sink to mere shadows and only a kind of union of the two preserves an independent existence.”

In Jaina philosophy, Time is studied from the substantial and modal points of view. So time has been accepted as an independent reality endowed with its characteristics and modes, like duration, continuity, motion, sequence, etc., just as it is admitted by a group of physicists. The Jaina conception of Absolute Time devoid of its all modes is fully accord with the view of Absolute Time as maintained by Newton. In regard to the view held by Einstein and his followers that time is not an independent reality but there is a kind of union of space time, it can be pointed out that like them one group of *Jainācāryās* did not accept time as an independent reality but conceived it as a mode of other substance like space etc. from the modal point of view.

They never equated Time with space, for, like time space cannot function as an auxiliary cause in the minute changes in other substances. Its function is to afford accommodation to other substances, while time is in a causal condition in them. So time cannot account for space and vice-versa. The Jainās accept a synthetic view of the reality of time by conceiving it as an absolute as well as a relative entity from the noumenal phenomenal points of view respectively. Here lies the value of Jaina conception of Time.

QUESTIONNAIRE

Essay type—

1. Write exhaustively about *Jaina Śvetāmbara* and *Digāmbara* views on *kāla*?
2. What is *samaya*. Write about its subtility?
3. Write about function and forms of *kāla*?
4. Give list of conventional measurement of (time) *kāla*?
5. Write about time in Western philosophy?
6. What does science say about *kāla*? Give details.

7. Fill the blank—

- i. *Kāla* is *dravya*.
- ii. *Kāla* an *astikāya*.
- iii. make one *sāgaropam*.

LESSON 8

JĪVĀSTIKĀYA

Jainism is a philosophy of dualism. It believes in two basic substances — 'jīva' and 'ajīva'. These two are detailed into 'pañcāstikāya'. Other dualist philosophies like *Sāṅkhya* also believe in 'jīva' and 'ajīva'. But the principle of 'Astikāya' is Lord Mahāvīra's original principle. 'Jīva' can be compared to 'puruṣa' and 'pudgala' can be compared to 'prakṛti' of *Sāṅkhya* philosophy. 'Ākāśa' is acceptable to almost all philosophies. 'Dharmāstikāya' and 'adharmāstikāya' are not mentioned in any other philosophy. The word 'aravya' is found in *Vaiśeṣika* philosophy. But use of 'astikāya' is not found in any other philosophy. This word signifies existence. In *Vedānta* 'brahma' has independent existence, similarly in Jaina philosophy these five have independent existence. As 'pudgala' have atoms, similarly the rest four 'astikāya' also have atoms. Their atoms are not disunited; they are always bound together. Therefore their atoms are called 'pradeśa'. Defining 'astikāya' as 'pradeśātmaka' (built of 'pradeśas') Lord Mahāvīra has given a new dimension to their identity.

In *Bhagavatī Bhāṣya* the meaning of 'astikāya' is—'paramāṇu' (atom) or 'paramāṇu skandha' (aggregate of atoms).

Defining 'astikāya' in *Jaina Siddhānta Dīpikā* it says—'astī' means 'pradeśa'. And 'kāya' means aggregate. Therefore an aggregate of 'pradeśa' is called 'astikāya'. In Jaina philosophy there is a conception of six substances. Five out of the six substances are 'astikāya', 'kāla' (time) is not said to be an 'astikāya', because 'time' is only instantaneous. It does not have past or future. Therefore it is not said to be an 'astikāya'.

Dharmāstikāya, *adharmāstikāya*, *ākāśastikāya*, *pudgalastikāya*, and *jīvāstikāya* are five substances. Basically these are five words, viz. *dharma*, *adharma*, *ākāśa*, *pudgala*, and *jīva*, to which suffix 'astikāya' is added. Thus they are 'pañcāstikāya'. In this lesson we will deal only with 'jīvāstikāya'. Even then a short description of the others is also necessary here.

Dharmāstikāya—The substance that is passively helpful to the motion of 'jīva' and 'pudgala' is called *dharmāstikāya*.

Adharmāstikāya—The substance that is passively helpful to the steady status of 'jīva' and 'pudgala' is called *adharmāstikāya*.

Ākāśastikāya—The substance *ākāśa* (space) is accepted by all philosophies and philosophers. There is no philosophy that does not accept the existence of *ākāśa*. The substance that gives accommodation is called *ākāśa*. *Ākāśa* is the only substance that gives accommodations to all the living and non-living substances of the universe.

Pudgalastikāya—The substance that has touch, taste, smell, and colour is called 'pudgala'. This is a technical word of Jaina philosophy.

jīvāstikāya—If we think deeply, we find a difference between *Jīva* and *jīvāstikāya*. *Jīva* means the one with consciousness. But *jīvāstikāya* means the group of all *jīvās*.

Jīva—etymological, meaning, and synonyms '*jīvanam iti jīvaḥ*' means, one that bears life or soul is called 'jīva'.

In Jaina language, there is an indication of several synonyms of 'jīva'. In the *Bhagavatī Sūtra* there are

many names like 'prāṇa', 'bhūta', 'satva', 'vijñā', 'vettā', 'chetā', 'jetā', 'ātmā', etc. to indicate *Jīva*. *Dhavalākār* has also mentioned 'kartā', 'bhoktā', etc. as synonyms of 'jīva'. In *Mahāpurāṇa* several synonyms words of 'jīva' are told: 'prāṇī', 'kṣetrajñā', 'puruṣa', 'antārātmā', and 'Jñānī'.

1.1 *Jīva Vicāra*

In Indian philosophies the word 'jīva' is much used for 'ātmā' (soul). In this context it can be seen that 'ātmā-jijñāsā' (knowledge of soul) or the 'freedom from multi-sided misery' has been the principal reason for the origin of all philosophies. As a result 'ātmā-viśleṣaṇa' (analysis of soul) has been the central theme of these philosophies. And in this background, contemplation of nature of cosmos is also made. *Cārvāk* definitely appears to be an atheist philosophy, but in fact it has not totally ignored thinking about 'ātmā'. Only the differences about the nature of 'cetanā' (consciousness) come to surface. When *Cārvāk* is said to be 'anātmāvādī', it only means that it does not believe 'ātmā' to be a basic substance. It defines the origin of this substance in a different way than the other philosophers. From this point of view, it can be said that 'cetanā' has been the central point of the entire Indian philosophy. It is spoken by different names such as 'ātmā', 'jīva' and so on.

2.0 *Ātmā—(Jīva) in various philosophies*

2.1 *Veda*

It is understood from the utterances of a hermit of *Rgveda*, that an inquiry about the nature of 'ātmā' was raised in his mind. In this inquiry, there is a clear indication of the utmost pain being experienced. The hermit is shouting to say, "who am I, or, how am I. I do not understand." But in *Vedās*, there is no clear thinking about the nature of 'ātmā'. *Veda* is not a philosophical work. Philosophical thinking started in *Upaniṣadās*.

2.1.1. *Ātmā in Upaniṣadās* - We find successive steps of development of conception of 'ātmā' in *Upaniṣadās*. In *Taittiriya Upaniṣad* a step by step description of *ātmā*, from its gross form to its fine form, and from fine form to very fine form, is given. There first an introduction of 'annamaya' *ātmā* is given. And it is said that 'puruṣa' is produced from 'anna'. Its development is also done by 'anna'. And it gets dissolved in 'anna'. That is, this 'puruṣa' is imbibed in 'anna'. This thinking developed by assuming body as 'ātmā'. As per *Upaniṣad* 'ātmā' is different from body, separate from mind, omnipresent, extensive, and unchangeable. It is inconceivable by language. Its extensive nature is described by 'what it is not'. It is not gross, nor atomic, not inferior nor superior, not static nor dynamic, not shade nor darkness, not air nor space, not in nor out.

2.1.2. *Sāṅkhya philosophy* - *Sāṅkhya* believes that *ātmā* is eternal, inactive, omnipresent, non-material, conscious, enjoyer, non-doer and fine.

2.1.3. *Nyāya philosophy* - The word 'jīva' is not found in *Nyāya* philosophy. But the word 'ātmā' is there. This is a synonym of 'jīva'. Desire, jealousy, endeavor, happiness, misery, knowledge, all these are signs of *ātmā*. According to this philosophy *ātmā* is eternal and omnipresent.

2.1.4. *Vedānta Philosophy* - According to *Vedānta* philosophy there is only one 'ātmā'. But because of body, it appears many. The *Vedānta* is monistic.

2.1.5. *Bauddha Philosophy* - *Bauddha* calls himself *anātmāvādī* (a believer in non-soul). According to *Bauddha*, *ātmā* is not real but imaginary. For handling worldly life momentary principle is sufficient. Beyond this there is no permanent soul. When asked about the *ātmā* *Buddha* remained silent. When asked for the reason of silence, *Bauddha* said, "If I say *ātmā* exist then people become 'śāśvatavādī' (believer in eternalism) or if I say *ātmā* does not exist then people become 'ucchedavādī' (believer in nihilism). Therefore to resolve the both I keep silence.

2.1.6. *Jīva (ātmā) in Jaina Philosophy* - According to Jaina philosophy, *ātmā* is the doer, enjoyer and

in doing so it keeps its consciousness and transitory nature unbroken. *Ātmā* is the collector of good and bad '*karmās*' because of its own good and bad activities and also the one to experience the resulting fruits. It is neither omnipresent nor atomic but of medium dimension (stature) limited to its own (present existing) body.

2.1.7. Characteristic of *Jīva* *Jīva* that is also called '*ātmā*' (soul), or '*cetanā*' (consciousness), is an eternal, accomplished and independent substance. From real point of view, being non-material, it can not be sensed by sense organs. But it can be perceived by self-experience, perception and inference, etc.

First characteristics of '*jīva*' is '*upayoga*' (consciousness or cognitive activity). In *Tattvārtha Sūtra*, it is said, "*upayoga lakṣaṇo jīvaḥ*". This means, characteristic of *jīva* is '*upayoga*'. In '*Pañcāstikāya*', Ācārya Kuṇḍakuṇḍa has characterized '*jīva*' as "*uvaoga lakṣhaṇāya*". In *Uttarādhyaṇ Sūtra*, it is mentioned that, '*Jñāna*' (knowledge), '*darśana*' (intuition), '*cāritra*' (conduct), '*tapa*' (penance), '*vīrya*' (energy), and '*upayoga*', are attributes of '*jīva*'. But in *Jaina Siddhānta Dīpikā* it is said as, "the function of *cetanā*". This characteristic of '*jīva*' is true in all the three tenses (past present and future). It is free from faults like '*avyāpti*', '*ativyāpti*', and '*asambhavī*', because there is no '*jīva*' that will not have '*Jñāna*' and '*darśana*' even in smallest quantity. In *Nandī Sūtra* it is said—"minimum knowledge equal to an infinite part of an alphabet is always present in a '*jīva*'; otherwise there will not be any difference between '*jīva*' and '*ajīva*'.

Sāṅkhya also believes that '*cetanā*' (consciousness) is the attribute of '*puruṣa*'.

'*Nyāya-Vaiśeṣika*' also believe '*Jñāna*' to be a '*guṇa*' (an attribute) of '*jīva*'. But according to them, the '*guṇa*' (attribute) and '*guṇī*' (the possessor of '*guṇa*') are different. There is a concomitant relationship between them. Therefore according to their opinion *ātmā* is not '*Jñāna*', but the attribute '*Jñāna*' rests in it because of concomitant relationship. Therefore it is called '*Jñānavān*' (possessor of '*Jñāna*').

Modern philosopher Descarte has accepted '*ātmā*' as a spiritual substance, whose natural characteristic is '*cīrtan*' (thinking) or '*cetanā*' (consciousness). His famous sentence is "I think therefore I am." Thus this all western-eastern philosophers have unanimously accepted '*Jñāna*' as the nature of *ātmā*. But contradiction is seen in its basic nature.

3.0 *Ātmā* is non-material

One that has touch, taste, smell, colour, is material; the one that does not has these is non-material. Because '*jīva*' does not have these, it is non-material. As per '*nīścaya naya*' (real standpoint), '*jīva*' does not have colour, smell, taste, etc., therefore it is non-material. But in worldly state, because it is bound by '*karma*', as per '*vyavahāra naya*' (empirical standpoint) '*jīva*' is material also. Almost all-spiritual philosophies believe '*jīva*' to be non-material.

3.1 *Kartā* (Doer) and *Bhoktā* (enjoyer)

Jaina Āgamās (scriptures) have accepted '*jīva*' as '*kartā*' and '*bhoktā*'. In '*Uttarādhyaṇa*' it is said,—"salvation is not achieved without experiences the fruits of perpetrator actions. In '*Daśavaikālīka*' it is said,—"only after experiencing the (fruits of) earlier perpetrator actions salvation is achieved. All these instances present '*jīva*' as '*kartā*' and '*bhoktā*'. In other words these instances present '*kartṛtva*' (doership) and '*bhoktṛtva*' (enjoyership) of '*jīva*'.

This '*kartṛtva*' and '*bhoktṛtva*' of '*jīva*' is also illustrated in *Upaniṣadās*. It is said in '*Śvetāśvatar Upaniṣad*' that, "this '*jīvātma*' is the doer of the action for having the fruits; and is also '*bhoktā*' of the perpetrator action.

'*Naiyāyik — Vaiśeṣika* has accepted both the '*kartṛtva*' and '*bhoktṛtva*' nature of '*ātmā*'. Not only that, even in '*paramātmā*' (God) '*kartṛtva*' of the universe is accepted. Even though the substance '*ātmā*' is eternal, the collection of '*Jñāna*' (knowledge), '*cikīrṣā*' (desire to do) and effort in it is '*kartṛtva*'. And the experience of happiness and sadness by '*ātmā*' is called '*bhoktṛtva*'.

'*Anātmavādī*' (non-believer of '*ātmā*') Buddhist also believe '*pudgala*' to be '*kartā*' and '*bhoktā*'. According to his opinion, a group of 'names' 'form' is '*pudgala*'. From one name and form other 'name' and 'form' is produced. The first 'name' form that performed the 'action' gets destroyed. But another 'name' form is produced. This 'name' form is '*bhoktā*' of the earlier said action. Thus from the succession point of view, both '*kartṛtva*' and '*bhoktṛtva*' are found in '*pudgala*'. According to *Sāṅkhya* philosophy, '*kartṛtva*' is in '*prākṛti*' and '*bhoktṛtva*' is in '*puruṣa*'.

3.2 *Pradeśa* quantity of '*jīva*'

In *Tattvārtha Sūtra*, describing, '*dharma*', '*adharma*', etc. i.e. four '*ajīva*' and fifth '*jīva*', as '*kāya*', it says that these five substances are '*astikāya*', meaning collection of '*pradeśa*'. Similar to both '*dharmāstikāya*' and '*adharmaastikāya*' substance '*jīva*' also has innumerable '*pradeśa*'. '*Pradeśa*' means the smallest, the minutest part of which further division can not be imagined. Such indivisible minute part is also called '*niraṇśa*' (without remainder). Substance '*jīva*' is such an indivisible '*skandha*' (aggregate) whose innumerable undivided minute parts can only be imagined mentally. They can not be separated from the aggregate in reality.

3.3 Occupying area of '*jīva*'

The question is what is the minimum and the maximum area occupied by the substance '*jīva*'? The answer is: The occupied area of one '*jīva*' can be from the smallest innumerable part of '*lokakāśa*' to the complete whole of '*lokakāśa*'. Even though '*lokakāśa*' itself is made of innumerable '*pradeśas*'. It can be thought of such innumerable small part of '*lokakāśa*' that is equal to innumerable part of '*angula*' (an ancient measure roughly equal to 1/16 of an inch). Such a small part also is made of innumerable '*pradeśa*'. Any one '*jīva*' can stay on such one part. And also '*jīva*' can stay on two or more parts. In the end one '*jīva*' can stay on the whole '*lokakāśa*'.

This means that the smallest occupied area for substance '*jīva*' is equal to the smallest innumerable part of an '*angul*', that is also the smallest innumerable part of the whole '*lokakāśa*'. But in view of the whole mass of all '*jīvās*', the occupied area of substance '*jīva*' is the whole and complete '*lokakāśa*'.

Substance '*jīva*', like '*dharmāstikāya*' and other substance is non-material. But then, why dimensions of one increase and decrease while those of others do not change? The reason is nothing else but the difference in inherent basic nature. The inherent basic nature of '*jīva*' makes it change (increase or decrease) as per the body it occupies; similar to the light of a lamp. The light of a lamp under the open sky will have a particular dimension, but when the lamp is put in a small room the dimension of the spread of the light will be equal to the size of the room. When the lamp is put under a pot, the light will spread only under the pot, and under a mug, it will be of mug's size. Also in the same area light of many lamps will spread where there is light of only one lamp. When one lamp is lighted in a room, its light will spread in the whole room. But even when thousand lamps are lighted in the same room at a time, the light of all the lamps will also spread in the whole room. Similar to that substance '*jīva*' is also flexible. Whatever bigger or smaller bodies it occupies, it will be flexible according to that body's dimensions.

Buddhists have also accepted '*pudgala*' to be of the same dimension as of the body. *Sāṅkhya* philosophy has accepted '*ātmā*' to be omnipresent. *Vaiśeṣika* philosophy also has accepted '*ātmā*' to be omnipresent.

3.4 Permanence and Impermanence

Jaina philosophy accepts that '*ātmā*' is permanent and changing (*pariṇāmi nitya*). Lord Mahāvīra explained the *jīva* principle on the basis of the principle of change and permanence. Lord Mahāvīra was asked, "is '*ātmā*' permanent or impermanent?" He replied, "that the existence never ends from this point of view it is permanent. That the aspect of change is never obstructed from this point of view it is impermanent."

In the language of totality the soul is neither permanent nor impermanent but it is changing and permanent. *Vedānt* has accepted *brāhmaṇa ātmān* as only permanent, but regarding *jīva* there are different views. Except Śaṅkarācārya all the *Vedānties* accept as the *jīva* as changing-permanent. Similar to Jaina the *Mīmāṃsaka* accept *ātmā* as changing and permanent. *Sāṅkhya* and *Yoga* accept '*ātmā*' as always unchanging. They do not accept any kind of change or perversion of it. *Naiyāyika-Vaiśeṣika* believes '*ātmā*' as permanent. They accept '*samsāra*' (bondage) and '*mokṣa*' (freedom from bondage) not of '*ātmā*' but of '*prakṛti*'. Joy and sadness are attributes of '*prakṛti*' and not of '*ātmā*'. Jaina philosophy has always accepted two states of '*ātmā*'. They are: its pure form and its form combined with '*pudgala*'. These states are also called '*siddha*' and '*samsārī*'.

4.0 Nature of *Siddha*

'*Jīva*', totally free from all '*karmās*' is called '*siddha*'. When eight '*karmās*' are destroyed, eight virtues get manifested.

When '*jñānāvaraṇīya karma*' (knowledge-obscuring '*karma*') is destroyed, '*kevalajñāna*' (omniscience, pure and perfect knowledge) is manifested. Because of which *siddha* knows all the substances, all the space, all the time and all the dispositions. When '*darśanāvaraṇīya karma*' (intuition-obscuring '*karma*') is destroyed infinite '*kevaladarśana*' (pure and perfect intuition) is manifested. When '*vedanīya karma*' (feeling determining *karma*) is destroyed, virtue of '*avyābādha*' (status of bliss) is manifested. When '*mohanīya karma*' (deluding *karma*) is destroyed, the perversion is totally extirpated. When '*āyusya karma*' (life span determining *karma*) is destroyed, immortality is achieved. When '*nāma karma*' (body determining *karma*) is destroyed, the virtue of incorporeality is achieved. When '*gotra karma*' (status determining *karma*) is destroyed, the virtue of 'being' (neither high nor low status) is achieved. When '*āntarāya karma*' (hindrance producing *karma*) is destroyed, the virtue of power without hindrance is achieved.

Siddhās are stationed at the top-most part of '*loka*'. This part is called '*siddha-kṣetra*' or '*siddha-sīla*'.

4.1. *Saṃsāraṣṭha Jīva* (worldly being):

'*Jīva*' bound by eight '*karma*' is called '*samsārī*'. Even though '*ātmā*' is non-material, '*jīva*' (*ātmā*) bound by '*karma*' has some form. And this '*ātmā*' with form accumulates *karma* continuously.

Nature and form of '*jīvāstikāya*' are described from many points of view. '*Jīva*' with '*karma*' is called '*samsārī*', and '*jīva*' without '*karma*' is called '*siddha*'. In reality '*jīva*' is always '*jīva*', it is neither '*samsārī*' nor '*siddha*'. These are the modification of *jīva*.

Jaina philosophy believes '*ātmā*' to be infinite. Therefore souls are classified in various ways.

4.2 Varieties of *Jīva*:

There are infinite '*jīvās*' in this world. These '*jīvās*' are divided into many varieties. From spiritual point of view, there are two kinds—'*samsārī*' and '*siddha*'.

In *Tattvārtha Sūtra* Ācārya Umāsvāti, while describing two kinds of '*jīva*' has said, "those *jīvās* which are with worldly modification are called '*samsārī*' and those which are without the worldly modifications are called '*siddha*'. These two kinds of '*jīva*' are mentioned in books like '*Pañcāstikāya*', '*Nayacakra*', '*Jīvajīvabhigama*', '*Vṛhaddharmasāṅgraha*', '*Jaina Siddhānta Dīpikā*' etc..

'*Siddha*' being always in one state of existence, it is not possible to make its divisions and sub-divisions. The discussion of divisions is possible in the context of '*samsārī jīva*' because, they are in many states and forms, having acquired '*karma*'.

4.3 One kind of *Jīva*:

By virtue of consciousness '*jīva*' is only of one kind. Consciousness is an extraordinary quality of '*jīva*'. Every '*jīva*' has this quality. From the collective point of view that which has consciousness is '*jīva*'.

4.4. Two kind of *Jīva*:

There are two divisions of '*jīva*', '*trasa*' and '*sthāvara*'. The '*jīva*' who is subject to the rising of '*trasa nāma karma*', is '*trasa jīva*'. And the '*jīva*' who is subject to the rising of '*sthāvara nāma karma*', is '*sthāvara jīva*'. '*Trasa*' are of two kinds '*gatī trasa*' and '*labdhi trasa*'. '*Gatī trasa*' are of two kinds—'*tejaskāya*' and '*vāyukāya*'. '*Labdhi trasa*' are of four kinds '*dvīndriya*', '*triindriya*', '*caturindriya*', and '*pañcendriya*'. '*Sthāvara*' are of three kinds '*prthivikāya*', '*apakāya*', and '*vanaspatikāya*'.

4.5. Three Kinds of *Jīva*:

From '*Veda*' (sex) point of view there are three divisions—'*puruṣa* (male) *veda*', '*strī* (female) *veda*', and '*napuṃsaka* (dual) *veda*'. All worldly beings will necessarily have one of the '*vedās*'.

4.6. Four Kinds of *Jīva*:

From '*gatī*' (type of birth) point of view, there are four divisions—'*naraka*' (denizens of hell), '*tīryaṇica*' (animal), '*manuṣya*' (human), and '*deva*' (denizens of heaven).

4.7. Five Kinds of *Jīva*:

From the sense-organ point of view, there are five divisions—'*ekenindriya*', '*dvīndriya*', '*triindriya*', '*caturindriya*' and '*pañcendriya*'.

4.8. Six Kinds of *Jīva*:

From the '*kāya*' (type of body) point of view, there are six divisions—'*prthivikāya*', '*apakāya*', '*tejaskāya*', '*vāyukāya*', '*vanaspatikāya*', and '*trasakāya*'.

4.9. Fourteen Kinds of *Jīva*:

From another point of view, there are 14 divisions four divisions of '*ekenindriya*', plus, six divisions of '*dvi*', '*tri*', and '*caturindriya*', plus four divisions of '*pañcendriya*'.

Five hundred sixty three-fold:

' <i>naraka</i> '	14
' <i>tīryaṇica</i> '	48
' <i>manuṣya</i> '	303
' <i>deva</i> '	198
Total	563

There are seven planes of '*naraka*'. Each has two types of '*jīva*' '*paryāpta*' and '*aparyāpta*'. That gives 14 divisions.

'*Tīryaṇica*' 22 divisions of '*ekenindriya*', plus 6 divisions of '*vikalenindriya*', plus 20 divisions of '*tīryaṇica pañcendriya*' give 48 divisions.

'*Manuṣya*' 15 divisions of '*karmabhūmī*', plus 30 divisions of '*bhogabhūmī*', plus 56 divisions of '*antara dvīpa*', give 101 divisions. In each there are two types—'*paryāpta*' and '*aparyāpta*'. That gives 202 divisions of '*garbhaja manuṣya*'. Add to those, 101 divisions of '*samurcchina manuṣya*'. That makes a total of 303 divisions of '*manuṣya*'.

'*Deva*' 10 divisions of '*bhavanapati*', plus 15 divisions of '*paramādhāmika*', plus 16 divisions of '*vyāntara*' and '*vānavyāntara*', plus 10 divisions of '*tīryag jimbhuka*', plus 10 divisions of '*jyotiṣka*', plus 12 divisions of '*vaimānika*', plus 3 divisions of '*kūṭṣika*', plus 9 divisions of '*lokāntika*', plus 9 divisions of '*grāiveyaka*', plus 5 divisions of '*anuttara*', give a total of 99. Each has two kinds '*paryāpta*' and '*aparyāpta*'. That makes a total of 198 divisions of '*deva*'.

This way we can say that the science of 'jīva', in Jaina philosophy, is comprehensive. Such discussion on 'jīvāstikāya' is not found in any other philosophy. The extent, to which the elaboration of the nature of 'jīva' and 'ātmā', and its divisions and sub-divisions are made in Jaina philosophy, is not found in any other philosophy. 'Jīva' can be divided in (minimum) one, (medium) 14, and (maximum) 563 divisions.

Here we have discussed in brief the subject of *Jīvāstikāya*. Those who are interested in more details can study the books like, "*Jaina Darśana Manana aur Mimāṃsā*", "*Ātmamīmāṃsā*", *Jaina Siddhānta Dīpikā* etc..

QUESTIONS

Essay type questions

1. Define *Jīvāstikāya*, and describe its divisions and sub-divisions.

Short type questions

1. What is the minimum and maximum space dimension of 'jīva dravya'?
2. What is the concept of *jīva* in different philosophies?

Objective type questions

1. What is the characteristic of *jīva*? a) 'cetanā' b) 'svasamavedanā' c) 'upayoga'
2. According to *Bhagavatī Bhāṣya* the meaning of 'astikāya' is _____.
a) 'samūha' b) 'skandha' c) 'pradeśa' d) 'paramāṇu skandha'
3. Which is the *Sūtra*, where names of *jīva* are referred?
a) *Uttarādhyaṃyana* b) *Bhagavatī* c) *Dasavealiyam*.
4. Minimum, medium, and maximum, divisions of *jīva* are ____, ____, and _____.
a) five b) fourteen c) one d) sixty e) five hundred sixty three
5. When eight *karma* are destroyed, _____ virtues get manifested. a) 4 b) 6 c) 8
6. From 'veda' (sex) point of view, *jīva* is divided into ____ divisions. a) three b) five c) two
7. The difference between *jīva* and *jīvāstikāya* is ____ a) 'upayoga' b) 'cetanā' c) 'guṇa samūha' d) group of all *jīva*.
8. In *Upaniṣada* 'ātmā' is introduced as ____ a) *prāṇamaya* b) *dharmamaya* c) *annamaya*
9. In *Tattvārtha Sūtra*, 'dharma', 'adharma' etc. four 'ajīva' and 'jīva', these five substances are referred to as 'kāya' a) groups b) *anāstikāya* c) *samaya* d) *astikāya*

Reference Books:

1. *Jaina Darśana manana aur Mimāṃsā* Muni Nathamal Adarśa Sāhitya Saṅgha
2. *Ātmā Mimāṃsā* Dalasukha Bhāi Mālavariyā—
3. *Illuminator of Jaina Siddhānta Dīpikā* Ācārya Tulasī Ādarśa Sahitya Saṅgha
4. *Bhagavatībhāṣya* Ācārya Mahāprajña Jaina Viśva Bhārati, Lādnun
5. *Jīvajīva* Yuvācārya Mahāprajña Jaina Viśva Bhārati, Lādnun

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LESSON 9

ṢAḌJĪVANIKĀYA

In the syllabus of Jaina science and comparative religion-philosophy, metaphysical study is the chief part. Metaphysics is accepted as the spine of Jaina philosophy. After the study of '*jīvāstikāya*', it is necessary to discuss its variations. Therefore in this lesson, the six varieties of '*jīva*' are discussed in detail. This is called '*Ṣaḍjīvanikāya*' in Jaina philosophy.

1.1.0 Study of metaphysical Principle

In Indian culture, directly or indirectly, the subject of '*ātma-darśan*' is discussed in great details. '*Ātmā*' (soul) is the center of our life cycle. The '*ātmā*' has a special significance in the functioning and regulation of the world. '*Ātmā*' is the chief objective of all the philosophies. Profound discussion is being done on the analysis, on the ascertainment of nature, etc. of the '*ātmā*'. On the basis of which '*ātmā*' is accepted as a metaphysical principle which is defined as, — "*tasya bhāvaḥ tattvaṃ*". Existence of a substance in the form, in which it is existing, is called the real principle. There are many synonyms of the word '*tattva*', current in Jaina philosophy. On the basis of "*saḍaḍavvam vā*" (*Bhag.* 8/9), these are accepted as prevalent in all the three tenses of time. Because, Jaina philosophy accepts the existence of a substance in all the tenses of time; therefore, the words '*dravya*' (substance), '*tattva*' (principle), '*sat*' (reality), '*tattvārtha*', '*padārtha*' etc. are synonyms.

1.1.1 Kinds of substances

There are two kinds of substances; '*jīva*' (living) and '*ajīva*' (non-living). '*jīvāstikāya*' is included in substance '*jīva*' and all other than '*jīva*' are included in substance '*ajīva*'. '*Ajīva*' substances are of two kinds, '*rūpī*' (material) and '*arūpī*' (non-material). Only '*puṇḍgalāstikāya*' is considered as material (*ajīva*) substance. All other four substance viz. '*Dharmāstikāya*', '*adharmaastikāya*', '*ākāśastikāya*', and '*kāla*' (time) are considered as non-material '*ajīva*'. Ācārya Kundaḥunda in (his book) '*Pañcāstikāya*' (stanza 3, 4) has said, that, this group of five ('*astikāya*') is '*śamaya*' ('*śrūta*' or '*āgama*' knowledge) preached by the superior '*Jina*'. This ('*Pañcāstikāya*') is itself '*loka*'. Beyond this, and different from this, is the infinite '*ākāśa*' which is '*aloka*'. These five, viz. '*jīva*', '*puṇḍgala*', '*dharma*', '*adharma*' and '*ākāśa*' are permanent in their own existence, and they are aggregates or clusters of '*pradeśa*'. Out of the two main kinds of substances, discussion on the divisions of substance '*jīva*' (soul) is now given.

1.1.2 Metaphysical principle, '*Jīva*'

Spiritualism is directly related to the soul. To know, to see, and to achieve (purity of) the soul is the beginning, the middle, and the end of it (spiritualism). In *Ācārāṅga* (1/3/4/123) it is said that, "one who knows one, knows all, and one who knows all, knows one". This is repeated in (1/1/7/57).

1.2.0 Classification of '*Jīva*'

There are infinite number of '*jīvās*'. Practically they can be divided into two categories. First '*saṃsārī jīva*' (worldly beings), and second '*siddha jīva*' (emancipated or liberated). Both are infinite in number. They can also be divided into many categories from different point of views or from different aspects. They can be classified briefly, elaborately or moderately. Briefly there can be only one class of '*jīva*'. Elaborately there can be 563 classes. And moderately there can be two, five, six or even fourteen classes of '*jīva*'.

1.2.1 Classification of 'jīva' from different aspects

It is already said that primarily 'jīva' is divided into two classes viz. 'saṃsārī' and 'siddha'. But in the course of worldly life there are many relationships from different aspects. We examine these aspects briefly. —

1. On the basis of the virtue of 'cetanā' (consciousness), there is one class only. 'Cetanā' is an extraordinary characteristic virtue of 'jīva', because it is found in all the 'jīvās'. There are three types of 'cetanā' — 'jñāna-cetanā', 'karma-cetanā' and 'karmaphala-cetanā'.

2. Two classes, viz. 'trasa' (mobile) and 'sthāvara' (immobile). A detailed description of these two types of 'jīva' is given in 'Śaḍjīvanikāya'. Divisions of 'sthāvara' 'jīva' are made with respect to their 'kriyā' (activities) and 'karma-udaya' (rising of the accumulated 'karma'). Those, which are steady in their place, are called 'sthāvara'. Also, they are called 'sthāvara' because of their 'karma-udaya'.

3. The desire for sexual pleasure is called 'veda'. 'Saṃsārī' 'jīvās' in this respect, are divided into three types, viz. 'puruṣaveda' (male), 'strīveda' (female), and 'napuṃsakaveda' (neuter).

4. Transmigration called 'gati' is found in 'jīva'. The 'karma', the rising of which causes the four types of transmigration is called 'gati'. On the basis of 'gati', 'saṃsārī jīvās' are divided into four classes, viz. 'naraka' (hellish beings), 'tiryāṇika' (animals), 'manuṣya' (human beings), and 'deva' (celestial beings).

5. Jīva are divided into five classes according to 'karaṇa'. 'karaṇa' means sense organs. 'Matijñāna' and 'śrutajñāna' are possible through the sense organs only. Knowledge of any object is possible only by contact, relation, and nearness of the object with the sense organ.

6. The classification is also done on the basis of the type of the body the 'jīva' is possessing. Earlier we considered the two types, 'trasa' (mobile) and 'sthāvara' (immobile). From these, 'sthāvara' are further divided into five types. Thus including 'trasa' total six types are accepted in the Jaina philosophy. 'Pṛthvikāya' (earth), 'apkāya' (water), 'tejasakāya' (fire), 'vāyukāya' (air), and 'ānaspaticāya' (plant), all these are 'sthāvarakāya'. These have only one sense organ. Rest all 'trasakāya', are found with 'dvīndriya' (with two sense organs) to 'pañcēndriya' (with five sense organs). So all these six types of 'jīva', because they possess the body, are called 'śaḍjīvanikāya'.

7. These 'śaḍkāyika' 'jīva' are further divided into 14 types. The 'ekēndriya' (with one sense organ) 'jīva' are sub-divided into 'sūkṣma' and 'bādhara'. And each is further sub-divided into 'paryāpta' and 'aparyāpta', making total of four types of 'ekēndriya' 'jīva'. Similarly 'pañcēndriya' 'jīva' are divided into 'saṃjñī' (with mind) and 'asaṃjñī' (without mind), and each is further sub-divided into 'paryāpta' and 'aparyāpta'. But the 'dvīndriya', 'trīndriya' and 'cauīndriya' are divided only into 'paryāpta' and 'aparyāpta'. Thus four of 'ekēndriya', plus four of 'pañcēndriya', and six of 'dvī', 'trī' and 'cho' 'īndriya' gives total of 14 types.

8. Science of 'jīva' in Jaina philosophy is very wide, deep and profound. The coverage and scope of classification and analyses of forms of 'jīva' or soul are very much wider than just as in other philosophies. In Jaina philosophy from minimum one type, moderately two, three, four, five, six or even fourteen, to maximum of 563 classes of 'jīva' are found. 14 types of 'naraka'. 48 types of animals, 303 types of humans and 198 types of 'deva', totaling to 563 types are classified in the four 'gati' of 'jīva'.

1.3.0 Conception of 'Śaḍjīvanikāya'

Conception of six types of life or the living beings is the oldest conception of Jaina religion and philosophy. References of this are found in the oldest Jaina Āgama 'Ācārāṅga', 'R̥ṣibhāṣia', 'Uttarādhyaṇa', 'Daśavaikālika' and other works. It is a clear fact that, in nirgrantha tradition from ancient time, earth, water, fire, air, plants, are believed to be with life. Though all believe life in plants and 'dvīndriya' and other animals, but the concept that earth, water, fire, and air are also with life, is an exclusive concept of Jaina philosophy.

Here we have to distinguish between the presence of minute living beings in earth, water, etc. and the earth, water, etc. as lives or beings by themselves. As per Jaina tradition the earth, the water, etc. are themselves living beings and other minute living beings also live in them. In *Ācārāṅga* it is clearly mentioned in this context, that those living beings staying in the earth, water, etc. are different from the '*prthvikāya*', '*apkāya*' etc. But invariably when '*prthvikāya*', '*apkāya*', etc. are killed, the living beings staying in them also get killed. From the second to the seventh chapter, in every chapter of the first part of *Ācārāṅga*, a deliberation on form, causes, and instruments meaning weapons of killing of the earth etc. six '*jīvanikāya*', is obtained. In '*Ācārāṅga*', '*Rṣibhāṣita*', '*Uttarādhyayana*', '*Daśavaikālīka*' etc. six types of '*jīva*' viz. '*prthavī*', '*ap*', '*agni*', '*vāyu*', '*vanaspati*', and '*trasa*' are accepted. But there are different views as to which of these are '*trasa*' and which of these are '*sthāvara*'. On this question, there have been various views right from ancient times. But now both *Śvetāmbara* and *Digambara* traditions accept in general '*prthvī*', '*ap*', '*agni*', '*vāyu*', and '*vanaspati*' as '*sthāvara*'. The concept of five '*sthāvara*' is now accepted by all. In *Digambara* tradition, in the lesson on '*tattvārtha*' which is popular, these five are clearly mentioned as '*sthāvara*'. But in *Śvetāmbara* tradition the situation is different, if we consider ancient '*Śvetāmbara*' '*Āgama*', *Ācārāṅga*, *Uttarādhyayana*, and other, and *Śvetāmbara* approved *sūtrās* of *Tattvārthasūtra*, and *Tattvārtha Bhāṣya*. Similarly in *Digambara* tradition, the view in Kuṇḍakuṇḍa's book '*Pañcāstikāya*' is somewhat different from the popular belief about '*pañcāsthāvarās*'. In '*Dhavalā*' commentary on the book '*Śaṅkhaṇḍāgama*' an attempt is made to reconcile both of them.

1.3.1 Meaning and Nature of '*ṣaḍjīvanikāya*'

1.3.2 Meaning

The popular meaning of '*kāya*' is body. Besides '*kāla*' (time), five substances viz. *Jīva*, etc. being the aggregate or clusters of many '*pradeśa*' like body are called '*kāyavān*'. They are known as the '*pañcāstikāya*'. There are only six '*kāya*', viz. '*prthavī*', '*ap*', '*tej*', '*vāyu*', '*vanaspati*' and '*trasa*'.

'*Kāya*' also means group. There are six groups of '*samsārī jīva*'. These groups are formed on the basis of bodies made of different types of '*puḍgala*'. So groups of six types of '*jīva*' are called '*ṣaḍjīvanikāya*'.

Collection of many '*pradeśa*' is called '*kāya*'. *Dhavalākār* Ācārya Vīrsera describing the word '*kāya*' in the sense of body writes that, – '*puḍgalapiṇḍa*' (the mass of '*puḍgala*') accumulated by the activities of soul is called '*kāya*'. Or the result of '*prthvikāya*' etc. '*nāmakarma*' is called '*kāya*' (*Dhavalā*, 7/2, 1, 2/6/8). Or where the '*jīva*' can be accumulated or collected is called '*kāya*'.

1.3.3 *Ṣaḍjīvanikāya*

Earlier it is clarified that the word '*kāya*' means the body. '*Samsārī jīvās*' are divided into six classes on the basis of their bodies, which are made up of '*puḍgala*'. '*Jīvās*' are named by those bodies in which they are born because of their own accumulated '*karma*'. The following are six groups of '*jīva*' — 1. '*prthvikāya*', 2. '*ap (jala) kāya*', 3. '*tejas (agni) kāya*', 4. '*vāyukāya*', 5. '*vanaspatikāya*', 6. '*trasakāya*'.

'*Jīva*' whose bodies are earth, minerals etc. are called '*prthvikāya*'. '*Jīvās*' whose bodies are water, are '*apkāya*', whose bodies are fire, are '*tejaskāya*'. Similarly whose bodies are air are '*vāyukāya*' and whose bodies are plants are called '*vanaspatikāya*'. Different from this, '*jīva*' with mobile bodies are called '*trasakāya*'.

According to modern science, the qualities of adaptability, sensitivity, mobility, stimulation, metabolism, growth, evolution, and reproduction are found in every living being. The qualities of '*jīva*', accepted by Jaina philosophy, are the same as these. Characters like '*kartā*' (doer), '*bhoktā*' (enjoyer), '*svadehaparimāṇa*' (limited to own body), '*upayogamaya*' (with consciousness), '*urddhvagāmī*' (rising above), etc. are accepted by science with variation.

Description of six types of '*jīva*' is given below:

1. *Prthvikāyika jīva*

A doubt comes to the mind, is there a soul in the earth? Though our knowledge is proof based, yet to grasp certain very deep things, the knowledge perceived directly and not by sense organs is accepted as proof. Giving reply to the above question, Ācārya Kuṇḍakuṇḍa says in his book '*pañcāstikāya*' (stanza 113), that even when conscious or intelligent activity is not seen in the embryo inside an egg or in the unconscious beings, existence of soul in them is accepted. Similarly life in the '*ekenātriya jīva*' (*jīva* with one sense organ) is proved. Lord Mahāvīra has not only ascertained consciousness in '*prthvī*' but also has described their experience of pain as equal to that of a blind man (*Ācārāṅga*, 1/28). Like a blind man, '*prthvikāyika jīva*' also have respiration, pain, visibility, aging and grief, excitement, consciousness, etc. (*Ācārāṅga Bhāṣya*, 37-41). Modern geologists also believe that, there is growth and decay in the rocks and mountains. The three qualities of '*caitanya*', viz. fatigue, metabolism, and death are found in them.

A precept is given in '*Ācārāṅga*' not to kill '*prthvikāyika jīva*'. A plough, an axe, a spade, etc. are weapons with reference to '*prthvī*'. But the 'weapon' means both '*dravyaśāstra*' (physical weapon) and '*bhāvaśāstra*' (mental weapon). Evil disposed mind, speech, body, and unrestricted or unlimited desire are '*bhāvaśāstra*'. While '*svakāya*' (black clay for yellow clay), '*parakāya*' (fire for clay) and '*tadubhaya*' (water mixed with clay for other clay) are called '*dravyaśāstra*'. Therefore a person recognizing the life and the pain of '*prthvikāyika jīva*' should refrain from killing them.

2. *Apkāyika jīva*

'*Apkāyika jīva*' are very, very minute. It is very difficult to refrain from its killing. Rain water, dew water, seawater, well water, lake water, etc. are all '*apakāyika jīva*'. There are innumerable separate '*jīva*' in one drop of water. The water is *sacit* (alive) till a hostile weapon does not touch it. It becomes '*acita*' (dead) as soon as a hostile weapon touches it. There is an elaborate discussion in '*Ācārāṅga*' and '*Daśavaikālīka*' to establish life in '*jalakāyika jīva*' (water body '*jīva*'). Author Bhadrabāhu states that, in the way the body of an elephant in its embryonic condition and a watery egg in fluid condition are seen alive, similarly, '*apakāyika jīva*' are also live. In this subject of '*ekenātriya jīva*', modern scientists also have accepted that there is life in water. The main weapons to kill '*apakāyika jīva*' are, '*utsecana*', (sprinkling), '*galan*' (filtering), '*dhavan*' (cleansing). Scientists have now proved by the use of a microscope that there are thousands of '*trasa jīva*' in one drop of water.

3. *Tejaskāyika jīva*

Those '*jīvās*' whose bodies are '*agni*' (fire), are called '*tejaskāya*'. Fire, electricity, meteor, flame, spark, etc. are all '*tejaskāya jīva*'. There are innumerable separate '*jīvās*' even in a small spark of fire. Lord Mahāvīra's statement confirming '*jīva*' in '*agni*', makes it approved by '*Āgama*'. It can also be proved by inference. In *Hārībhadrīya Vṛtti* of *Daśavaikālīka* (page, 138), it is stated that, the light energy, or the brightness in fire is produced only by its connection with '*jīva*' because it is situated in the body. All the light that emits from a body is produced because of its connection with '*ātmā*' (soul). e.g. – the light of a glow-worm. The light of a glow-worm lasts only till it is alive. Similarly the light in fire etc. lasts till there is a connection with the soul. This can be explained as follows. The light or brightness increases when food in form of fuel is given, but decreases when not given as in case of a human body. A body of a living human will grow by getting food, and weaken by not getting, because there is a soul in it. Similarly, '*agnikāya*' grows when fuel is given, and reduces when fuel is not given. Therefore it is also '*sacetana*' (with soul). Modern science also states that in the absence of oxygen (fuel) fire can not be ignited.

Till the hostile weapons touch '*agnikāya jīva*', it is alive. Contact with hostile weapons makes it '*acita*' (dead). In '*Ācārāṅga Niryukti*' (stanza 123-124), the following seven weapons are mentioned – clay or sand, water, wet plants, '*trasakāya*' (moving animals), '*svakāya*', '*parakāya*' and '*tadubhaya*'.

In *Sthānāṅga* (*Arigasuttānī* 1, *Thāṇam*, 3/326) and *Tattvārthasūtra*, (2/14) 'agni' is accepted as 'trasakāya'. But 'agni' is not capable of transverse motion like 'vāyu' (air) is; that is why 'tejaskāya' is mentioned in the series of 'sthāvara'.

4. Vāyukāyika Jīva

Mobility of air is well known. 'Jīva' whose body is 'vāyu' (air), is called 'vāyukāya' or 'vāyukāyika'. 'vāyu' is divided into the following five types.

- a) 'Utkalikāvāyu' — air that moves haltingly.
- b) 'Maṇḍalikāvāyu' — air that moves in circles
- c) 'Ghanavāyu' — air that is solid like frozen ice, and supports. It is below 'Ratnaprabha' etc. earth.
- d) 'Guṇḍjavāyu' — air that makes sound.
- e) 'Śuddhavāyu' — air that is free from the above qualities and moves very slowly.

'Vāyu' even though invisible is not difficult to perceive. That, 'vāyu' is alive, has been proved by 'Āgama' and also by the evidence of inference. By 'Āgama' because it is stated by Lord Mahāvīra, it is proved. And because of its transverse motion it is proved to be living. Like other 'sthāvara jīva', 'vāyukāyika jīva' also become 'acit' (dead), when they come into contact with hostile weapons.

The following are the weapons described by 'niryuktikāra'.

1. 'Bijan' - a small fan, 'tālavarṇita' - a fan made of palm leaves, several other types of fans, 'patra' (paper), 'vastra' (cloth).
2. 'Abhidhārṇā' — obstruction in the passage of air by a person who is fully wet with perspiration.
3. Aroma of fragrant objects such as sandal wood, khus, etc.
4. 'Agni' — flame or heat of fire.
5. 'Svakāya śastra' — cold or hot hostile air.

In *Nisūtha Bhāṣya* and *Cūrṇī*, one 'vāyu' is prescribed as enemy of another 'vāyu'. A very lengthy discussion is given on 'sacita-acita vāyu', in *Brhatkalpabhāṣya* based on space and time.

5. Vanaspatikāyika jīva

Restraint is very important to maintain a vow of non-violence. Protection of 'śaḍjīvanikāya' is said to be very essential for every non-violent person. Restraint is also a form of non-violence. In *Āgama* there is a mention to observe restraint towards 'pṛthivī' etc. one sense organ 'jīva'.

A 'jīva' whose body is 'vanaspati' (plant) is called 'vanaspatikāyika jīva'. The following are said to be 'vanaspatikāyika'. — seed, sprout, grass, cotton, flower, tree, vegetables, leaf, creeper, root, etc. Because it is mentioned in the *Āgama* evidence of life in 'vanasptikāya' is proved. We also observe successive stages of aging like childhood, youth, old age etc in plants. We also observe that it languishes when cut or hit. These are evidences of inference proving life in 'vanasptikāya'. Scientist Dr. Jagadishchandra Bose had proved by scientific experiments that there is life in plants. There are two types of 'vanaspati'. —

1. 'Sādhāraṇa' — when infinite 'jīva' reside in one common body. For example, roots vegetables.
2. 'Pratyeka' — when each individual 'jīva' reside in each separate body. For example, mango, creeper, grass, leafy vegetables, lotus, etc.

There are different bases of production of 'vanaspatikāyika jīva'. The base is called 'bīja' (seed). They are of the following varieties. —

1. 'agrabīja' the plant whose 'śirā'(beginning) is itself a seed.
2. 'mulabīja' the plant whose root is a seed.
3. 'parvabīja' the plant whose joint or knot is a seed.
4. 'skandhabīja' the plant whose trunk is a seed.
5. 'bījarūhā' the plant which grows from a seed.
6. 'sammūrcchīm' the plant which grows by itself.
7. 'latā' creeper plant.
8. 'tṛṇa' all types of grass.

The followings are described as hostile weapons for 'vanaspatikāyika jīva'.

1. 'Trasakāya',
2. Instruments like scissors, clippers, axe etc.,
3. 'Svakāyaśastra' (weapons made from plants — a stick etc.),
4. 'Parkāyaśastra' stone, fire etc.
5. 'Tadubhayaśastra' axe etc.,
6. 'Bhāva śastra' non-restraint.

6. Trasakāyika jīva

Mobile is called 'trasa'. The one that is mobile by one's own inspiration is called 'trasa'. One whose body is mobile is called 'trasakāyika'. This includes Jīvās from two sense organs to five sense-organs. The one who possesses six to ten types of 'dṛavya prāṇa' (bio-energies) is called 'trasakāya' or 'trasakāyika jīva'. They are also divided according to their birth, in the following kinds. 1. 'garbhaj' (vertebrate). These can be of three kinds. — 'aṇḍaja' (born from eggs), 'potaja' (born without covering), and 'jarāyuja' (born with membranous covering). 2. 'upapātaja' (spontaneous and accomplished). 3. 'sammūrcchima' (invertebrate). These can be of three kinds. — 'rasaja', 'samsedaja', and 'udbhija'. Worm, shell, insect, ant, fly, mosquito, wasp, and birds and animals, and also humans, denizens of hell and heaven are all 'trasakāyika jīva'.

There are two divisions of 'trasakāya jīva'. 1. 'gatitrasa' those who cannot move of own initiative. 2. 'labdhitrasa' those who can move of own initiative. In *Sihānāṅgasūtra*, (3/326) 'agni' (fire) and 'vāyu' (air) are mentioned as 'gatitrasa', and two sense-organs and other animals as 'labdhitrasa'.

In *Mulācāra*, 'trasakāyika jīva' are divided into other two divisions. 1. 'vikalendriya' — animals with two, three, and four sense-organs. 2. 'sakalendriya' — five sense-organs animals.

'Trasakāyika jīva' are always 'bādara' (gross) and never 'sukṣma' (minute). 'Trasakāyika jīva' are also divided as 'paryāpta' (developed), and 'aparyāpta' (undeveloped).

1.3.4 'Ṣaḍkāya jīva' and 'paryāpti' (bio-potential)

One with 'paryāpti' is 'paryāpta' and without it is 'aparyāpta'.

'Paryāpti' is bio-potential power of 'ātmā'. This is obtained by the accumulation of 'puḍgala'. 'Paryāpti' means the building up of material forces at the very beginning of rebirth. 'Paryāpti' is six fold, viz. 'āhāra' (aliment), 'śarīra' (body), 'indriya' (sense-organ), 'śvāsa' (inhaling), 'ucchvāsa' (exhaling), 'bhāṣā' (speech) and 'mana' (mind). Those 'puḍgala' 'Jīva' accumulates, at its place of rebirth, in the first instant, are converted into these bio-potential building up material forces. This power of conversion of 'puḍgala' into body etc. is called 'paryāpti'.

'Āhāra paryāpti' (alimentary bio potential) is power of production of material capacity functioning as appropriation, transformation and elimination of alimentary matter. Here the 'puḍgala' accumulated in the first

instant is the general cause of 'āhāra paryāpti', and the production of resulting power is the effect. Both cause and effect happen in the same instant.

What is 'śarīra paryāpti'? The bio-potential that converts assimilated food into enzymes, blood, fat, bones, marrow and semen is 'śarīra paryāpti'. What is 'indriya paryāpti'? The bio-potential that accumulates and converts the 'puṭgala' suitable for sense organs into sense organs is called 'indriya paryāpti'. What is 'śvāsocchvāsa paryāpti'? The bio-potential that accumulates 'śvāsocchvāsa' class of 'puṭgala' and converts them into 'śvāsocchvāsa' is called 'śvāsocchvāsa paryāpti'. What is 'bhāṣā paryāpti'? The bio-potential that accumulates 'bhāṣā' class of 'puṭgala' and converts them into the form of 'bhāṣā' (language) is 'bhāṣā paryāpti'. What is 'manah paryāpti'? The bio-potential that accumulates 'manah' class of 'puṭgala' and converts them into the form of 'manah' (mind) is 'manah paryāpti'.

How many 'paryāpti' are there in a 'jīva'? 'ekendriya jīva' will have four bio-potentials, viz. 'āhāra', 'śarīra', 'indriya', and 'śvāsa paryāpti'. 'Vikalendriya jīva' and 'asaṃjñī pañcendriya jīva' will have five bio-potentials, 'bhāṣā' will be the addition. 'Saṃjñī pañcendriya' will have six bio-potentials, here 'mana' will be further added. Each and every jīva will have the first three complete bio-potentials viz. 'āhāra', 'śarīra' and 'indriya'. Because only after completing the said three bio-potential 'jīva' can fix the life span of his next birth. So with respect to these three, every jīva is 'paryāpta'; that is developed.

Then what is the definition of 'paryāpta' and 'aparyāpta'? One that reaches the completion of the relevant bio-potentials is 'paryāpta' (developed); one that does not, is 'aparyāpta' (underdeveloped). Like in 'ekendriya' there are four relevant bio-potentials. The 'ekendriya jīva' that reaches the completion of these four is 'paryāpta', and that can not complete is 'aparyāpta'. 'paryāpta' has two divisions, 'labdhiparyāpta' and 'karaṇaparyāpta'. Jīva that has not yet reached the completion of its relevant bio-potentials, but is sure to reach the completion is called 'labdhi-paryāpta' on the basis of this 'labdhi' (power to complete). Jīva that has reached the completion of its relevant bio-potentials is called 'karaṇa-paryāpta' on the basis of 'karaṇa' that is action. 'Karaṇa' also means 'indriya' (sense organ). Jīva that reaches the completion of 'indriya paryāpti' is called 'karaṇa paryāpta'. This way a 'labdhi paryāpta' will die only after becoming a 'karaṇa paryāpta'. But the real meaning of 'karaṇa paryāpta' is one that has reached the completion of all of its relevant bio-potential is 'karaṇa paryāpta'. Jīva that has not reached the completion of its relevant bio-potentials, and is sure not to reach the completion is 'aparyāpta' on the basis of 'labdhi', and is called 'labdhi aparyāpta'. Jīva that has not reached the completion of its relevant bio-potentials, but is sure to reach the completion is 'aparyāpta' on the basis of 'karaṇa' (action), and is called 'karaṇa aparyāpta'. Here it is necessary to understand that denizens of hell and heaven are never 'labdhi aparyāpta' but are 'karaṇa aparyāpta'. Human beings and animals are of both 'labdhi paryāpta' and 'karaṇa paryāpta' types.

1.3.5 Śaṭkāya jīva and further enquiry

All the six types of jīva are divided into the above said two varieties, 'paryāpta' and 'aparyāpta'. But before this division of 'paryāpta' and 'aparyāpta' except 'pratyeka vanaspati', all jīva, viz. 'sādhāraṇa vanaspati', 'prthavī', 'jala', 'tej', 'vāyu' and 'trasakāya', are divided into two varieties called 'sukṣma' (very minute) and 'bādhara' (gross).

'Guṇasthāna' is determined on the basis of progress of spiritual development of all jīvās, from 'ekendriya' to 'pañcendriya'. It is said in the book titled 'Śaṭkhaṇḍāgama' that, 'prthavīkāyika', 'apkāyika', 'tejaskāyika', 'vāyukāyika' and 'vanaspatikāyika' 'ekendriya' jīva are only in the first 'guṇasthāna' called 'mithyādr̥ṣṭi' (perverted belief). From 'dvīndriya' onwards all other multi sense-organ jīva till the fourteenth stage of 'ayogīkevalī' are 'trasa jīva'. From 'bādhara ekendriya' onwards jīva are 'bādharakāyika' till the fourteenth stage of 'ayogīkevalī'. Ācārya Nemicaṇḍra Sindhāntacakravartī has described this subject extensively in his book *Gommatasāra*.

Thus it can be said that *jīva* has been divided in many ways based on diverse aspects. Primarily after dividing *Jīva* into '*saṃsārī*' (worldly beings) and '*mukta*' (emancipated), a further detailed elucidation of '*saṃsārī jīva*' is done. '*Ṗṛthvī*', '*jala*', '*tej*', '*vāyu*', and '*vanaspatikāyika jīva*' are called '*sthāvara jīva*', because '*Ṗṛthvī*' etc. are said to be their bodies. So '*ekēndriya jīva*' are called '*sthāvara jīva*'. Whereas from '*dviindriya*' to '*pañcēndriya jīvās*' are called '*trasa jīva*'. These two divisions, '*sthāvara*' and '*trasa*' are only of '*saṃsārī jīva*'. These are divided into five types with respect to '*indriya*' (sense organs). Thus in Jaina philosophy, such minute discussion has been done which is not found anywhere else.

QUESTIONS

Essay

1. Explain in details the concept of '*ṣaṭkāya jīva*' as accepted in the Jaina philosophy.

Reply in short

1. Which *jīva* are called '*sthāvara jīva*'? Write in short its varieties.
2. Write a short note on '*trasakāyika jīva*'.

Objective type questions

1. What is the meaning of '*kāya*'?
2. What is the name of the scientist, who proved life in plants?
3. There are from _____ to _____ bio-potentials in '*trasakāyika jīva*'. Or How many bio-potentials are found in '*trasakāyika jīva*'?
4. Give an example of '*parvabīja*'.
5. How many '*indriya*' (sense organs) are found in '*trasakāyika jīva*'?
6. Which '*sthāvara jīva*' can not be divided into '*sukṣma*' (very minute) and '*bādara*' (gross)?
7. What are the different names of '*ṣaṭkāyika jīva*'?
8. How many divisions are made of '*vanaspatikāya jīva*'?
9. What are the weapons for '*agnikāyika jīva*'?
10. What is '*pariyāpti*'?

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LESSON-10

PUDGALĀSTIKĀYA

In some of the last chapters we have discussed those substances which are invisible. Medium of motion, medium of rest, space and time these four substances are non-living substances along with non-corporeal. Only matter is a substance which is non-living and visible. Though the forms of matter atom and aggregate are corporeal, it is not possible to perceive them through senses. Only those forms of matter are perceived which are gross compound, made by infinite atoms. In Jaina Philosophy whatever description is given is important not only for a student of Jaina philosophy but also for a student who has interest in the science so that he can compare both the concepts.

Matter has been studied by every system of Indian philosophy in its own manner. *Blūta* of *Cārvākas*, *prakṛti* of the *Sāṃkhya-yoga*. Jaḍa dravya of the *Nyāya Vaiśeṣika* and the *Mīmāṃsaka*s, *rūpa* of Buddhists, *māyā* of *Vedānta* and *Pudgala* of Jaina Philosophy are only diverse views on this problem.

Concept of matter in Jaina Philosophy

According to Jaina metaphysics, the most visible form of non-living substance is *pudgalāstikāya* (matter) which exists in the universe in various forms, such as earth, water, fire, air, shadow, objects of four senses—hearing smell, taste and touch, physical mind, speech bodies, etc. up to karmic matter and *parmāṇu*.

According to Jaina philosophy matter is a permanent, non living, extensive, physical corporal and concrete, active, disintegrating and integrating and changeable substance. It is infinite in number co-extensive with the universe, possessed of the capacity to be received by soul and to be of assistance to it. It is characterized by origination, decay and permanence without giving up its essential nature of existence.

In *Bhagavatī Sūtra*, which is one of the most ancient and important canons, *pudgala* is elaborately described from many aspects. In Jaina philosophy, a typically frequent method of describing the character of an object is the use of four fold determinants: substance (*dravya*), location in space (*kṣetra*), time (*kāla*) and attributes (*bhāva*).

Substantially *pudgala* is infinite in number, that is to say, there are infinite in number, that is to say, there are infinite number of dispresent physical entities. Specially *pudgala* fills the whole cosmic space. Temporary *pudgala* is eternal i.e. without beginning and without end qualitatively *pudgala* possesses colour, taste, odour and touch.

Interaction wise *pudgala* is capable of being taken in and transformed by *jīva*. The interaction between the psychic order and physical existence is three fold :

(a) *Karma* — A specific group of matter called *karmavargaṇā* is attracted and assimilated by *jīva*. Each individual *jīva*, during its worldly existence, continuously interacts with *karma pudgala*.

(b) Body — Each *jīva* must have a body as the instrument for the experience of pleasure and pain during its worldly existence. Four groups of *pudgala* are assimilated by *jīva* for this purpose. They are *audārīka*, *vaikriya*, *ākāraka* and *taijas*.

(c) Vital functions — Breathing, nutrition speech & thought — all these physiological function of living organism are possible only with the help of different groups *pudgala* processing specific properties useful for specific function.

Etymological meaning of *Pudgala*

The nomenclature of *pudgala* is quite peculiar to Jaina philosophy. The word *pudgala* derived from pud-integration or fusion and gala-distinction or fission. Hence the etymological meaning of the word '*pudgala*' is the substance which undergoes modification by combinations and dissociations. In the words of modern science, we can say that what is fissionable and fusionable is *pudgala*. This process of combination and dissociation does not occur in other substances. The use of the word *pudgala* in the sense of physical substance is quite peculiar to Jainism.

Characterization

Many definitions of *pudgala* are possible on the basis of numerous varied qualities possessed by it and also numerous aspects from which it is perceived.

There are particular qualities possessed exclusively by *pudgala* which distinguish it from the other substances. Out of these, there are some qualities which are found in all forms and modifications of *pudgala*, while some of them are found in some forms of *pudgala* and are absent in other. Characteristic qualities are those which distinguish it from other substances and are found in all modifications of *pudgala*.

According to Jaina canonical literature, physical substance (*pudgalāstikāya*) is characterized by four qualities viz. colour, taste, odour and touch, possession of these qualities makes *pudgala* perceivable by sense organs of an animate organism. Out of the five *astikāyās*, which constitute the universe, *pudgala* is the only one which possesses the quality of *mūrtatva*, that is, it is perceivable by the sense-organs.

In *Jaina Siddhānta Dīpikā* Ācārya Tulasī defines matter in this manner : "*sparśa-rasa-gandha varṇavāna pudgalaḥ*" means *pudgala* is what is possessed of touch, taste, odour and colour.

Along with the four there are a number of other qualities of these attributes some are innate while, some are only modifications of it. Touch, taste, smell and colour are innate while sound, light etc. discussed latter on are only modifications. The four innate qualities are divided into 20 categories viz. eight kinds of touch + 5 kinds of taste + two kinds of smell + five kinds of colour as given below.

Characteristics	Qualities Types	Name
Colour	Five	Black, blue, red, yellow & white
Taste	Five	Sweet, bitter, sour, acidic & astringent
Smell	Two	Pleasant and unpleasant
Touch	Eight	Hot, cold, viscous, dry, hard, soft, light and heavy

Out of the 20 the 5 elementary colours, 5 elementary tastes, 2 kinds of smell and 4 elementary touches i.e. hot, cold, dry and viscous, make a total of 16 varieties of characteristic qualities of all classes of *pudgala*. The rest of 4 touches i.e. hard, soft, light and heavy are due to the combination of above said 4 elementary touches.

Though these are the principle divisions. Each of these may be further subdivided into numerable, innumerable and infinite types depending on the gradation of each quality. For example, where as one atom is possessed of one degree of colour, the other is possessed of 2 degrees. Likewise the third and fourth one are having 3 and 4 degrees respectively and so on. Likewise also there is difference of tastes and other things. Possession of these qualities make *pudgala* perceivable by sense organs. *Pudgala* alone is the substance which has the quality to be the object of sensuous cognition. Already it is indicated that, atoms and some sort of material clusters are not perceivable yet, they retain all these 4 qualities essentially.

(*Scientific vision of Lord Mahāvira* (Caitanya Prajñāji) P. 78.)

Modification of *Pudgala*

A part from the characteristic qualities the Jaina texts refer to some important modes of *pudgala* viz. sound, integration, subtlety, exensity, configurance, disintegration, darkness, reflection, hot effulgence, cold effulgence and lustre.

1. Sound — Integration or disintegration of material bodies occasions an evolute called sound which is again of two kinds (in respect of genesis).

(1) Produced by conscious exertion.

(2) Natural and Spontaneous.

Of these the first is produced by effort, and is again of two kinds, viz., linguistic and extra linguistic. The natural and spontaneously sound is produced by natural conditions such as the sound produced by clouds and the like. On a different basis of classification, it may again be considered as of three kinds, viz. :

1. Produced by a sentient being.

2. Produced by an insentient object and

3. Produced jointly by two.

According to Jaina Philosophy sound is not a quality but modification of *pudgala*. This view can be understood through the view of science. According sound is in the form of waves produced by the vibrations of sound producing aggregates and is propagated by material medium such as air or water but not by space i.e. in vacuum. Sound is perceived by the sense organ of hearing.

The *Vaiśeṣika* philosophy does not accept sound as modification of *pudgala*, but as an attribute of space. This view is patently untenable. Firstly, sound is *Mūrta* (perceivable) by a sense organ, while space is *amūrta* (imperceivable) devoid of material qualities. The attribute of an *amūrta* substance can never be *mūrta*. For, the sound to be an attribute of space, the space must be considered as *mūrta*. The sound waves are propagated dynamic, while space is static. If it was an attribute of space, it must inhere every where in space, it must inhere every where in space. Hence, sound is a modification of physical element.

2. Light and Darkness

Light is an attribute of *pudgala* and is the cause of visibility. Darkness, the anti-thesis of light and the cause of invisibility is also an attribute of *pudgala*. Darkness, according to Jaina belief, is not merely absence of light but is a specific combination of physical bodies in which black colour is predominant.

There are three kinds of light radiations —

(i) Hot effulgence (*āṭapa*), (ii) Cold effulgence (*udyota*), (iii) Lustre (*prabhā*).

Hot effulgence is the sun-light or light from a fire or a lamp etc. The emission from such sources is composed of a larger proportion of heat radiations than light, e.g. sunlight is only 35% light; lamp-light is 7 to 10%. Cold effulgence is the other hand, predominates in light traditions, and there is very little heat, if at all. Reflection of sun-light by moon, etc. falls into this kind. Light radiated from the tiny body of a glow-worm is 99% light and only 1% heat. Lustre is light rays emitted by certain gems and the like.

Shadows (*chāyā*) and images are also produced by light and are, therefore, physical objects.

Integration (*bheda*) and Dis-integration (*abheda*)

The ultimate atom is the permanent basis of physical existence. All physical objects are constituted by the ultimate atoms which combine together to form composite bodies or aggregates. Smaller and simpler aggregates also combine together to form larger and more complex objects. Conversely, large and complex

objects break up into smaller and simpler components. This synthesis or fusion and break-up or fission are eternal phenomena in the physical universes. All physical objects are the result of either integration or disintegration.

The integration is of kinds—(i) Natural (*vaiśṛasika*) and (ii) Made by animate organisms (*prāyogika*). The natural, in respect of time, is again of two types: with a definite beginning and (ii) without a beginning. For example, clouds, lightning, rainbow, etc. have beginning in time. As far as the physical existence is concerned, there is no integration without a beginning, either natural or made by organisms. The instances of eternal or beginningless integration are found only in the non-physical world. They are the medium of rest, space and consciousness.

Integration made by living organism is necessarily with a definite beginning and can be divided into kinds from another aspect.

(i) Integration of one kind of matter with another, e. g. production of chemical compounds.

(ii) Combination of matter with living beings.

The last one is again of two types: (i) *karma-bandha* i.e. bondage or combination of *karma*-particles with living beings, and (ii) *no-karma-bandha* i.e. Combination of other groups of *pudgala* with living beings.

Disintegration or break-up of physical bodies is also of two kinds.

(i) Natural and (ii) Made by animate organisms.

Natural disintegration is the spontaneous decay of the physical substances e.g. radioactive elements due to their own inherent structural properties. This kind also includes disintegration by natural forces such as wind, rain, flow of water, etc.

Disintegration produced by animate organisms is of many varieties depending upon the methods of division and separation. Some typical methods of break-up are.

(i) division by sawing or splitting (*utkara*) (ii) division by breaking into smaller pieces (*kṣaṇḍa*)

(iii) division by grinding (*cūrṇī*) (iv) layer-by-layer separation (*pratara*)

(v) division by fissures (*anvṛatikā*)

(*Scientific vision of Lord Mahāvīra* — Samarāṇī Caitanya Prajñājī, p. 82.)

4. Subtlety (microscopicness) and extensity (macroscopicness)

The physical universe is composed of innumerable varieties of physical objects, from a microscopic sub-atomic particle to a macroscopic giant star. Both these opposite qualities are, therefore, special attributes of the physical substance (*pudgala*). Largeness and minuteness are, however, mostly relative. An object is large because there is another one which is smaller than it. Largeness of the former is strictly relative to the minuteness of the latter. An ultimate atom (*paramāṇu*) is the smallest indivisible form of *pudgala*, and there is nothing more minute than it. And hence minuteness (microscopicness) is of two kinds: (i) Relative and (ii) Ultimate.

Similarly largeness (macroscopicness) is of two kinds: (i) Relative and (ii) Ultimate.

The ultimate macrocosmic object is called *acitta mahāskandha*, i.e. great aggregate which pervades the entire cosmic place.

5. Shape/Configuration (*Saṁsthāna*)

This also is an important attribute of the physical existence. It is related to the capability of the physical objects to extend in the three dimensional space. Shapes have infinite varieties, but they can be divided broadly into two groups: (i) Regular or Symmetrical, (ii) Irregular or Non-symmetrical.

Some regular configurations are: sphere, cube, pyramid, etc.

Saristhāna is the shape of a body; it may be regular geometrical shape, circular, triangular or rectangular, etc., or it may be an irregular body as the shape of the clouds.

General Properties of *Pudgala*

1. *Pudgala* is :
 - (a) an *astikāya*,
 - (b) a real,
 - (c) a substance,
 - (d) eternal/indestructible,
 - (e) *avasthita* (non-transmutable).
2. *Pudgala* is physical order of existence, not psychical.
3. (a) *Pudgala* possesses qualities of colour, taste, smell and touch.
(b) *Pudgala* is sensible/perceivable.
4. (a) *Pudgala* is *kriyāvān* (i.e. incessantly active).
(b) *Pudgala* is *pariṇāmī* (i.e. subject to mutation).
5. *Pudgala* is fusionable and fissionable.
6. (a) *Pudgala* is numerically infinite.
(b) Spatially it fills the entire universe.
7. *Pudgala* interacts with and influences psychic order of existence, i.e. *jīva* or consciousness.

1. (A) *Pudgala* is an *astikāya*

Pudgala is an *astikāya*, as all aggregates of *pudgala* are composed of multiple parts (*pradeśa*). The composite bodies (aggregates) of *pudgala* consist of numerable or innumerable or infinite number of *pradeśa*, depending upon the structure and composition of the bodies. An ultimate atom is a single *pradeśa*, and has no constituents.

As regards extension-in-space, there is remarkable similarity between Jainā view and modern science. The extension-in-space of *pudgala* varies from aggregate to aggregate depending upon its density. Since a free ultimate atom is an indivisible point, it will always occupy a single space-point, but a composite of two such atoms — a diatomic aggregate — can extend to two space-points, or after fusion can occupy a single one. Similarly, an aggregate composed of numerable, innumerable or even infinite number of *pradeśa*, can be accommodated in a single space-point on account of its quality of compressibility or may extend to numerable or innumerable space-points.

The extension (number of space-points occupied) of an aggregate cannot exceed the number of its constituent atoms. But the maximum extension of an aggregate of infinite atoms is innumerable, and not infinite space-points. It must be remembered same time without being fused. Thus, infinitely infinite ultimate atoms in the free state together with infinitely infinite number of aggregates are all accommodated in *lokākāśa* which has innumerable *pradeśa* only, and not infinite. This is because of the unique attribute of tremendous compressibility of *pudgala*. This view of Jainā is in line with the discoveries of modern science that 99.97% of mass of an atom is condensed in its nucleus which occupies 500,000 billionth part of the space of the whole atom.

1. (B-C) *Pudgala* : As Real and Substance

Pudgala is a real existent as well as a substance. As a real, it is both permanent as well as changing, and the change in attributes that occurs at every moment is due both to its internal dynamic constitution as well as changing, and the change in attributes that occurs at every moment is due both to its internal dynamic constitution as well as its interaction with other reals. The Jainā emphasize that all these modifications are

events in time, but as a substance, *pudgalāstikāya* has timeless continuity of substancehood which is not an event in time. Whether it is ultimate free atoms or aggregates, the continuity of the substancehood in all its modifications is a fact.

A very simple example to explain the iteration between the substance and its modes is that of conversion of a golden bangle and a golden ring by a goldsmith. In both, the specific qualities of the element gold inheres uniformly but the mutability of the gold to be transformed into different shapes and sizes makes it possible to become sometime a bangle and sometime a ring. This transformation of shapes is mutability and the shape for the time being is a mode. The bangle-mode can be destroyed to create the ring-mode, but the gold hood is permanent or identical in both.

1 (d, e) *Pudgala* is eternal/indestructible and non-transmutable

Permanence (eternal existence) and non-transmutability are universal qualities of all substances including *pudgala*. Earlier, we had stated that ‘temporally’ *pudgala* is eternal, i.e. without a beginning and without an end. In the *Bhagavati Sūtra*, this attribute of *pudgala* is described extensively thus : *kāla na kāyāi asī, na kāyāi natthī, na kāyāi na bhavissāi — bhavissu ya, bhavati ya, bhavissai ya — dhruve, nīyae, sāsaē, akkhaē, avvāē, avatthiē, nicce*.

In this *Sūtra*, the eternal existence of *pudgala* is described by a group of apparent synonyms with subtle nuances. It would be extremely difficult to translate each term of the *sūtra* by an exact English word. We shall, try to give an appropriate group of words which gives the same sense as the *sūtra* :

“*Kāla.....bhavissai ya*” means — “Temporally, in the past, there was never any time when *pudgala* did not exist; in the present, there is no time when *pudgala* does not exist; in the future, there will not be any time when *pudgala* will not exist; (stated in positive words, it means) — *pudgala* did exist at all times in the past; *pudgala* does exist in the present; *pudgala* shall exist at all times in the future.”

“*Pudgala* is *dhruva* i.e. it is perpetual/persistent which emphasizes its endless continuity without pause.”

“*Pudgala* is *niyata* i.e., it is quantitatively immutable or fixed which indicates that the law of conservation is strictly applicable. It means that the total quantity of *pudgala* in the universe is always constant; whatever was the quantity in the infinite past will always remain the same in the infinite future. Not a single *paramāṇu* (ultimate atoms) has been destroyed in the past nor will it be destroyed in future. Not a single *paramāṇu* was newly created in the past nor will it be created in future.

Pudgala is *sāsvata*, i.e. timeless. It emphasizes that this substance does not respect the limitation of time. The implication is that it had always existed in the past too and will exist forever. Thus it is continuous.

Pudgala is *akāṣa* i.e. it is imperishable. This attribute expresses the fact that *pudgala* never cease to exist and its existence is not affected by the passage of time. It is immune from extinction.

“*Pudgala* is *avyaya*, i.e., it is immune to loss, which again emphasizes the quantitative steadiness/conservation of *pudgala*”.

“*Pudgala* is *avasthita* i.e. it is non-transmutable”.

“*Pudgala* is *nitya* i.e., it is permanent/continuous, which emphasizes its uninterrupted continuity.”

Non-transmutability of *Pudgala*

Although the term *avasthita* is generally a synonym of *dhruva*, etc., its meaning carries a profound significance. It means that *pudgala* never becomes a non-*pudgala*. Now, we have been repeatedly saying that Jainās emphasize the “persistence-though-change” as the fundamental nature of a real, and therefore, *pudgala*

must positively be subject to change. But the term 'change', generally, refers to 'the process of differentiation, slight or great, in appearance or essence'. Hence, the term *avasthita* does not deny the mutability of *pudgala* in its own modifications but denies the transmutability into another non-*pudgala* substance. This is to say — *pudgala* does persist through modes, but is always eternally *pudgala*. It can never absolutely be destroyed nor be absolutely transmuted i.e. it can never become non-*pudgala*.

Thus, although certain groups (*vargaṇā*) of aggregates of *pudgala* intimately interact with and are attracted, taken in and transformed (but not transmuted) by the conscious substance (*jīva*), at no time, do these groups lose their own identity. They remain all the time *pudgala*. In short, it is mutable, but not transmutable.

2. *Pudgala* is physical order of existence not psychical

What is devoid of consciousness is *ajīva*. *Pudgala* is eternally *ajīva*; it is not capable of knowing; it is bereft of feeling, it is not psychical. It belongs to the physical order.

3. *Pudgala* Possess qualities of colour, taste, smell and touch. It is sensible or perceivable.

4. *Pudgala* is subject of mutation and incessantly active :

Pudgal has propensity for being dynamic. All forms of *pudgala* *parmāṇu* as well as composite bodies do not just sit around doing nothing. They are always beehives of activity. Activity is of two kinds :

- (a) *Parināma* (mutation), which does not involve motion in space,
- (b) *Kriyā* (motion) which involves movements in-space-as motion, vibration oscillation etc.

Mutation (*parināma*)

The word *parināma* means change or mutation i.e., change of one state into another. Nothing is absolutely permanent nor absolutely destructible.

Destruction of the preceding state gives way to the birth of the succeeding state.

Parināma, i.e. change is a universal quality of all substances including *pudgala* and it has been explained in different ways from different aspects in Jain scriptures. In *Rājavārtikam* it is said that *parināma* is mutation of a substance, natural or otherwise, without affecting its own fundamental identity. In order to make a distinction between *parināma* and *kriyā*, Siddhasena Gaṇī has defined *parināma* as mutation other than vibration etc.

In the *Tattvārtha Sūtra*, *Parināma* is defined as the inherent nature and the corresponding activities i.e. the change in the character of attributes of each substance. This means that *parināma* and *pariyāya* are almost synonymous. Thus mutation is not different from modification.

Referring to *pudgala*, five *parināmas* which are listed in the *Bhagavatī Sūtra* are the main attributes of *pudgala* viz., *varṇa* (colour), *rasa* (taste), *gaṇḍha* (odour), *sparsa* (touch) and *saṁsthāna* (shape) which render the *pudgala* sensuous or cognizable by senses. Ten *parināmās* of *pudgala* are listed in *Pañcavaṇā Sūtra*. Five of the ten are the same as in the *Bhagavatī Sūtra* and the rest are : *ba* *ndha* (association), *bheda* (disassociation), *gati* (motion), *śabda* (sound), and *agurulaghu* (masslessness), most of which have already been dealt with earlier.

Temporary *parināma* can be two-fold : (i) beginning less and (ii) with a beginning. *Parināma* of *pudgala* is always with a beginning. There are many varieties of *parināmās* (of *pudgala*) with a beginning.

Modification

We have seen that non-absolutist Jainās do not believe in absolute permanence or total cessation. According to them, both transitory and permanent attributes co-exist in a substance. This is the primal nature of the entire real existence. Thus, a substance can be considered eternal and, therefore, immutable, if one

examines it from the view-point of *dravya* i.e. its underlying unity and ignoring (but not denying) the other aspect. On the other hand, it must be considered as incessantly changing, if looked at from the view-point of *prayāya* i.e. its transitional attribute which establishes its mutability. And since all substances possess both attributes simultaneously, they are both permanent as well as changing. In short, they are subject to the doctrine of permanence through-modification.

Types of Modification

Modification is, thus, a primal property of *pudgala* which, therefore, has a propensity of being active (*pariṇāmī*). And since the modification is infinite, activity is also infinite.

All modifications can, however, be grouped under two types :

- (i) *Artha-paryāya* (implicit mode)
- (ii) *Vyañjana-paryāya* (explicit mode).

(i) ***Artha-paryāya*** — It is the individual change in *pudgala*. It is instantaneous, continuous (without pause), and incessant (timeless). This continuous flow of *pudgala* is parallel to the continuous flow of time. It is total self-interaction, and not caused by anything external. The implicit mode is neither perceivable nor expressible.

(ii) ***Vyañjana-paryāya*** — *Vyañjana-paryāya*, on the other hand, may be, intrinsic as well as extrinsic, and it has a duration. It is, in fact, an event in a particular part of space at a particular time. Besides the molecular integration and disintegration that occur every moment in a physical object, the object may have a determinate state of existence — say, as a pen — for a certain duration of time. This state of being a pen is a *vyañjana paryāya* of *pudgala*.

The explicit mode is gross, lasting for some time and amenable to verbal expression. The implicit mode, on the other hand, is subtle, lasting for only one *saṁaya* (the time-point), and inexpressible.

From another point of view, the modes may be said of two types :

- (i) *svabhāva paryāya* — that is due to self-interaction.
- (ii) *vibhāva paryāya* — that is due to interaction with other substances.

Thus, *arthaparyāya* is always *svabhāva paryāya*, while *vyañjana* is both *svabhāva* and *vibhāva*.

Motion (*kriyā*)

Pariṇāma and *kriyā* are, but, two facts of the dynamic nature of *pudgala*. *Kriyā* differs from *pariṇāma* in a subtle way because it involves motion/movement of some kind or other. Actually, both are manifestations of dynamisms, and therefore, *gati* (i.e. motion) has been included as one of the ten *pariṇāma* as we have seen. However, motion in which *kriyā* is involved is gross as well as subtle, while mutation (*paryāya*) involves, perhaps, very subtle types of *gati*. We shall now discuss various kind of motions which explain *pudgala* as being incessantly active.

In the annotation of *Tattvārtha Sūtra*, (5/6), it has been stated that *pudgala* and *jīva* are active (*kriyāvān*) substances, whereas the other substances are *niṣkriyāḥ* i.e. motionless. This means that out of the six substances, *dharma*, *adharma* and *ākāśa* are completely devoid of motion of any kind. *Jīva* is dynamic only in its worldly, existence and its dynamism is due to (i) its association with *karma pudgala*, and (ii) its interaction with other groups (*vargaṇā*) because of its vital functions of *pudgala*. Ultimately, when *jīva* attains emancipation, its association with physical order of existence comes to an end once for all. In its pure state, *jīva* becomes motionless.

Pudgala is, thus, the only substance which has motion as its inherent attribute. At the same time, it should not be constructed that the entire physical existence is active everywhere at all times and under all conditions. A physical body is sometimes in motion and sometimes at rest.

Pudgala remains at rest on a single space-point for sometime before moving. In short, the dynamic state of *pudgala* is not continuous, but there are periods of intermittent rest.

Vibratory motion is one type of dynamic activity, being an inherent attribute of *pudgala* in other words, *pudgala* releases or absorbs energy because of its own competence to vibrate, and is thus dynamic in its own right.

There are many types of *kriyā* (activity) and primarily each *kriyā* is different from the other. But different types of energy-manifestations can be grouped together on different basis. On the basis of causality, there are two types of *kriyā* :

- (i) Spontaneous release of energy caused by its own innate capacity, and
- (ii) Activation caused by external forces.

In another way, *kriyā* is of two types : (i) motion, and (ii) fusion-fission.

Again the motion may be vibratory or migratory.

Vibrations are again of two types : (i) simple, and (ii) complex.

Two types of migratory motions are :

- (i) without changing direction i.e. in a straight line, and
- (ii) with change of direction.

In the *Bhagavatī sūtra*, a few instances of different kinds of motions are given thus : “Motion may be spontaneous or caused by outside forces. It is not eternal i.e. matter is sometime in motion and sometime at rest. It sometimes vibrates, and also rotates and so on upto the time when it changes its mode. By the word ‘so on’ here we understand that besides simple and complex vibrations, there are many other types of motion but what these are is a matter of research. We shall again deal with different kinds of vibrations later on in this chapter.

5. *Pudgala* is fissionable and fusionable

(a) As stated before, the very name *pudgala* is derived by the virtue of the *pudgala* possessing the qualities of being fusionable and fissionable. Put (*pūraṇa*) means fusion and gal (*galana*) means fission. In other words, the processes of fusion and fission are inherent properties of the physical universe.

The process of fusion is called *bandha* i.e. integration. The process of fission is called *bheda* i.e. disintegration. The word ‘process’ (*prakriyā*) is used here to distinguish it from the dynamic activity of motion (*kriyā*). The infinite variety of the physical universe and colossal energy of *pudgala* is due to its being fissionable and fusionable.

The process of fusion results in the formation of physical objects. The number of *paramāṇus*—ultimate atoms—combining together in a fusion process may vary from two to infinity. The objects formed by fusion of *paramāṇus* are called *skandhās*, i.e. aggregates or composite bodies. Two or more aggregates may also unite to form one larger object. Sometimes a few *paramāṇus* only may unite with an aggregate.

For instance, an aggregate composed of four primary atoms (*paramāṇus*) may break up in the following four ways :

1. One free atom and a tri-atomic aggregate.
2. Two di-atomic aggregates.
3. Two free atoms and a di-atomic aggregate.

4. Four free atoms.

Finally, the process of fusion can be classified from various aspects as under :

Fusion is two-fold : (a) natural, and (b) produced by an organism.

It is two-fold from another point of view viz., (a) partial union, and (b) total union.

There are three causes for natural union :

(a) Union caused by the gluey and dry properties of the constituents—*baridha pratyayikā*.

(b) Union caused by the contents of a common container — *bhājana pratyayikā*.

(c) Union caused by mutation — *pariṇāma-pratyayikā*.

6. (a) *Pudgala* is infinite (numerically)

(b) Spatially, it fills the entire universe

The ultimate elementary constituents of *pudgala* are *paramāṇus* which are numerically infinite. It follows, therefore, that substantially *pudgala* is also numerically infinite. Maximum extension of entire physical existence is cosmos (*loka*) i.e., spatially *pudgala* remains in the cosmos (*loka*) only, and it pervades the total space of the cosmos.

7. *Pudgala* interacts with and influences psychic order of existence

Psychical and physical orders of existence act and are acted upon by one another. *Pudgala* has the propensity for being attracted (and transformed) by conscious substance (or *jīva*). Each individual *jīva*, in its worldly existence or unemancipated state, continuously interacts with *karma-pudgala* or karmic matter.

It has already been stated that all the different groups (*vargaṇās*) of *pudgala* do not interact with the *jīva*. The eight groups of *pudgala* which do interact with *jīva* will be briefly described in the next section.

Out of these, the group which interacts ceaselessly with *jīva* is *kārmaṇa* group of *karma pudgala*. The union between the psychical and the physical is devoid of priority and posteriority, and so intimate, that for all practical purposes they appear to be identical and inseparable in the state of worldly existence.

By its own nature, the *jīva* is always changing, but in the state of worldly existence the change is determined mostly by the nature of the *karma* that is associated with it. Again, the nature of the *karma* itself is determined by the nature of the passions and perversion of the *jīva* and the intensities of passions, etc. are again determined by the nature of the *karma*. Thus, they are mutually interdependent.

The *karma* matter associated with *jīva* determines not only the nature and intensities of passions, but also the life-span type of gross body viz., *audārīka* or *vaikrīyā*, during the life-span etc. The gross body is then the instrument of experiencing pleasure and pain, happiness and miseries of worldly existence. The *pudgala* of other *vargaṇās* viz. *audārīka*, *śvāsa-ucchvāsa*, *bhāṣā*, and *manas* are also essential for the vital functions of life viz. metabolism, respiration, speech and thought respectively, which keep the body and soul together.

Physical *karma* (*dravya karma*) and its spiritual counterpart (*bhāva karma*) viz., passions and perversities of the soul are thus mutually related as cause and effect, each of the other. Thus the bound-*karma* begets *śarīra* (body), mind and speech and their activities — physical, mental and vocal — attract *karma-pudgala* which then is inseparably bound up with the soul. The entire space is filled up by the *pudgala* of *karma vargaṇā*, but only those aggregates which occupy the same space as the *jīva* can be associated with it. Passions generated by the interaction of *karma* and contaminated *jīva* are the cause of attracting the new *karma-pudgala*. Thus corruption begets corruption, (Emancipated *jīva* is free from passions and, therefore, does not attract contaminating *karma-pudgala*). It should be remembered that the free *paramāṇus* (i.e. the ultimate atoms) do not interact with the psychic existence. Although the detailed discussion of Jaina doctrine of *karma* is important and interesting, it is, however, far beyond the scope of this book.

Pudgala : Classification

Classification means grouping of similar things in accordance with some system or aspect. The infinite varieties of material objects constituting the physical order of existence can be classified in various ways, and from various aspects, both systematic and arbitrary. As we have already seen, the Jaina philosophy describes the character of an object through four fold determinates; the substance (*dravya*), space (*kṣetra*), time (*kāla*) and attributes (*bhāva*).

Thus, to emphasize infinitely infinite multiplicity of the physical substance, it is described as under :

(i) Substancewise : *Pudgala* is infinite. That is to say that infinitely infinite numerically different ultimate atoms (*paramāṇus*) exist either independently (in free or unattached state) or in combination making infinite composite bodies (*skandhās*). Conversely, infinite composite bodies break up into infinite smaller components or infinitely ultimate atoms.

(ii) Spacewise : Each and every space-point of *loka* (cosmos) is occupied by infinite number of ultimate atoms and composite bodies. There is not a single space-point where there is neither an ultimate atom nor a composite body. According to Jaina cosmology, there is no vacuum anywhere in the cosmos. That is, the entire cosmic space is 'plenum'. It is only the *aloka* (non-cosmic space) which is totally vacuum.

(iii) Timewise : The physical existence is eternal and indestructible, not a single new ultimate atom is created not destroyed. In spite of infinite fissions and fusions occurring at every time-point, the total existence persists; it has neither beginning nor end.

(iv) Qualitywise (attributewise) : It is a substratum of infinite qualities making infinite types. Again, since each of these infinite varieties is capable of infinite mutations and transformations, the entire physical existence is infinitely infinite.

(A) Mono or single Type

We have already seen that non-absolutist Jainās do not find any contradiction in the basic unity and the infinite multiplicity of an existent (real). In this case, the reality of infinitely infinite diversity of the physical existence does not contradict its inherent unity, since it is composed of ultimate atoms. The atomic structure of physical substance means that "*paramāṇu*" is the ultimate unit of the entire physical reality. *Paramāṇu* is the indestructible physical reality and in this respect there is only one or single class of *pudgala*.

It should be remembered that this unity is substancewise (*dravyārthika*) and not modificationwise (*pariyāyārthika*). Jainās do not accept the concept of 'absolute monism' that all ultimate atoms are absolutely identical.

(B) Two Types

Paramāṇu is the ultimate building block of the physical reality. It can exist in a free state and because it has innate capacity to combine with other *paramāṇus*, they unite together and produce composite bodies, which are called *skandha*. Any modification in this would be due to fission or fusion of *paramāṇu*. In this respect, therefore, the physical reality can be classified into two types :

(i) *Paramāṇu* or freely existing ultimate atom, and

(ii) *Skandha* or composite aggregate composed of two to infinite number of atoms.

Composite aggregates (*skandhās*) are again of two types : (i) *catuḥsparśī* and (ii) *aṣṭasparśī*. *Catuḥsparśī* bodies, as the name indicates, have only four sparśa viz., hot or cold, dry or glutinous. *Aṣṭasparśī* bodies, on the other hand, have in addition heaviness or lightness and hardness or softness (or roughness or smoothness). This means that *catuḥsparśī* bodies are *agurulaghu* quality of mass is acquired when the material bodies become *aṣṭasparśī skandhās*.

These are the four basic structural modification of *pudgala*, out of which infinite modes are produced.

(i) **Skaṇḍha** : *Skaṇḍha* is defined as an individual aggregate formed by combination of ultimate atoms or small composite bodies. The smallest *skaṇḍha* is a '*dvīpradeśīya skaṇḍha*' (diatomic aggregate) produced by the combination of only two *paramāṇus* and the largest is '*acitta mahāskaṇḍha*' which is the material body extending over the whole cosmos (*loka*).

(ii) **Skaṇḍha-deśa** : *Deśa* mean a fraction, and not a whole. A *skaṇḍha* is divisible, because it is made up of number of parts. Thus, if a *skaṇḍha* is mentally divided, any fractional portion ($\frac{1}{2}$, $\frac{1}{4}$ and so on) is *skaṇḍha-deśa*. This is an example of physical division. Chemically a substance may be a compound of two or more elements. In this case, each element is a *skaṇḍha-deśa*. For example, a molecule of water is a compound of two elements viz. hydrogen and oxygen. A molecule of water is a *skaṇḍha*, while atoms of hydrogen and oxygen unit are *skaṇḍha-deśa*. This is an example of chemical division. It should be remembered that division is merely conceptual. When, on the other hand, a *skaṇḍha* breaks up physically or chemically into fragments, each fragment becomes a whole aggregate i.e. *skaṇḍha* and not *skaṇḍha-deśa*.

(iii) **Sakṇḍha-pradeśa** : *Pradeśa* means an indivisible undetached part of *skaṇḍha*.

The smallest *deśa* which is further indivisible is thus a *pradeśa*. Like *deśa*, *pradeśa* is also merely conceptual. In other words, a *pradeśa* is an undetached part of a thing whose dimension is equal to that of a *paramāṇu*.

Another term used for *pradeśa* is *avibhāgi-pariccheda* (i.e. indivisible fragment). A *paramāṇu*, however, being a separate entity is different from a *pradeśa*. The former is an objective entity, whereas the latter is only an ideal construct.

(iv) **Paramāṇu** : The word is derived from '*parama*' and '*āṇu*'. *Parama* means the 'ultimate' and *āṇu* means 'atom'. According to Jaina Microcosmology, *paramāṇu* is the eternal and indestructible ultimate atom and also the primary constitutive cause of the entire physical universe. Thus, the infinitesimally small, indivisible and free i.e. unattached to another particle of matter is *paramāṇu*. *Paramāṇus* are the ultimate building blocks which by mutual combination produce the whole of physical universe. So long as it is considered to be a portion of an aggregate, it is *pradeśa*, while in its free i.e. unattached state, it is *paramāṇu*.

Six Types :

From the point of view of penetrability *pudgala* is divided into six classes :

1. *Bādara-bādara* means gross-gross, i.e., very gross. This kind consists of very large solid aggregates of *pudgala* such as mountains, rocks, wood, etc. which do not unite by themselves when broken or divided, and also such bodies which can be physically transported without a container.

2. *Bādara* means gross. This kind consists of large aggregates of *pudgala* in liquid-form such as water, oil, milk, juice, etc. which become united again by themselves when broken or divided, and which have to be carried in containers.

3. *Bādara-sūkṣma* means gross-subtle. This kind consists of aggregates which can either be cut not broken, nor can be, physically transported, but are visible, e.g., light, shadow, image.

4. *Sūkṣma-bādara* means subtle-gross. This kind consists of aggregates which are not visible, but can be perceived by other four senses — ultra-visible, but infra-sensual, e.g. gases.

5. *Sūkṣma* means subtle. This kind consists of aggregates which are ultra-sensual, i.e., they are not perceivable by any sense-organ. However, they interact with *jīva* and are transformed by it in the form of thought, speech, *karma*, etc.

6. *Sūkṣma sūkṣma* means extra-subtle. This kind consists of aggregates which are so subtle that they do not interact with *jīva*. They include the aggregates which are composed of less than infinite number of ultimate atoms upto two atoms.

Eight Types

The word *vargaṇā* means a category and applies to the group having the same definable attributes-in-chief :

(i) **Audārika Vargaṇā** : The word *audārika* can etymologically be explained in two ways : (i) *udāruṇa* meaning gross, *audārika* thus means 'constituted by gross matter' and (ii) *udara* meaning womb, *audārika* thus means 'what is produced from the womb'. All organic bodies — human, animal and vegetable are *audārika*.

All physical compositions, large and small, which are/can be made perceivable by sense-organs belong to this category. All organic material which make the cells (blood, bone, skin, etc.) comprising the bodies of all living (including the entire vegetable kingdom) and dead organisms and inorganic atoms, molecules and compounds, in short, almost all things, encountered by us in everyday life belong to *Audārika Vargaṇā*.

(ii) **Vaikriyā Vargaṇā** : The term *vaikriyā* means a 'protean' body, i.e. 'what is capable of transformation at will'. The term *vaikriyā* implies transformations (of the body), which are associated with a divine being or *deva* who can transform the body from minute to huge, and vice-versa. Celestial bodies of the inhabitants of heaven (*devās*) and hell (*narakās*) are composed of the material of this group which is very much more subtle than the previous category.

(iii) **Āhāraka Vargaṇā** : The structure of this category is much more subtle than the preceding ones. It is used by ascetics who have acquired special powers to create a unique subtle body (called *āhāraka śarīra*). The learned sage uses this type of body for visiting omniscient persons at far off places, for the purpose of clarifying some doubts about intricate facets of truth. The subtle body stretches out so as to be in communication with the omniscient (*kevalī*) from whom the information sought for, is secured. Thus, *āhāraka śarīra* means—communication body.

(iv) **Taijas Vargaṇā (Luminous Body)** : The material belonging to this group is used by the soul to make a subtle body which is always accompanies the soul in its mundane existence i.e. until it achieves emancipation. The body forms an essential link between the soul and its *kārmaṇa śarīra*. Energy required by the vital processes of the living organism such as effulgence and digestion is provided by the taijas body.

(v) **Kārmaṇa or Karma-vargaṇā** : Matter of this group also called karmic matter is responsible for contaminating the soul and keeping it in bondage. Minute activity of a living being — physical, mental or oral — attracts the karmic matter which unites with the soul and is then transformed into *kārmaṇa śarīra* which is the basis of the mundane existence (in bondage) of the soul. Every *jīva* roaming through the cycles of births and deaths (*saṃsāra*) carries the *karma-śarīra* with itself until it is finally emancipated. Out of the above five bodies, the first alone is perceptible by the sense-organs and the others are subtle and imperceptible bodies. Each succeeding one is more minute than the preceding one in order.

(vi) **Śvāsocchvāsa or Ānāpāna Vargaṇā** : *Śvāsocchvās* means respiration, as indicated by its name, matter in this group is what all living organisms need and use for the vital function of breathing.

(vii) **Bhāṣā Vargaṇā** : *Bhāṣā* means speech. Living organisms which are capable producing speech give voice to their feelings. The matter of this group is essential for this process.

(viii) **Manah or Manasa Vargaṇā** : *Manah* means mind. According to Jainās, mind is an instrument of thing which a soul makes for itself out of material bodies and becomes capable of thinking through its agency. The material in this group is fit of this purpose.

It is to be noted that a composite body of the group successively consists of greater number of *paramāṇus* which are *āhāraka vargaṇā* is more compact and occupies less space than a body of *vaikriya vargaṇā* which itself densely packed in comparison with a body of *audārika vargaṇā*.

Among these above said eight kinds of *vargaṇā*. First four have 8 kinds of touch while last three *kārmaṇa*, *bhāṣā* and *manovargaṇā* have only four touches namely cold, hot, videous and dry. About the matter of *śvāsocchvāṣā vargaṇā* it is said it has eight touches but some times it has four touches too.

Each living organism in its empirical existence interacts essentially with these eight-types of *pudgalas* (*vargaṇās*). Three types of *pudgala* i.e. *śvāsocchvāṣa*, *bhāṣā*, and *manovargaṇā* are associated with the *jīva* to carry on the vital functions such as breathing, speaking and thinking.

Out of these, the group which interacts causelessly with living beings is *kārmaṇa vargaṇā*, i.e. *karma* particles. Among the living and karmic particles there is no such thing as prior or posterior, since for all practical purposes they appear to be identical and inseparable in the context of worldly existence. Conscious substance also is always as dynamic changing and persisting. But this nature is governed by mostly the nature of the *karmās* associated with it. Again, the nature of the karmic particles is fully determined by the passions and perversions of living beings and their intensities are again determined by the nature of karmic particles.

Karma particles (*dravya karma*) and, passions and perversions (*bhāva karma*) work as cause and effect respectively. *Karma* misleads the soul and imports more mass and momentum to it. We see multiformity in this world. Why? Substyling this query in *Jaina Siddhārta Dīpikā* Ācārya Tulasī says,

“*Jīva pudgalayorvividhasaṃyogai saḥ vividharūpaḥ*” means *loka* is multiform on account of the multiformity of the relationship between the sentient beings and matter. Further in one aphorism he says “*saṃyogaścāpaścānupūrvikāḥ*”. The multiformity is devoid of priority and posteriority, matter and sentient being both are eternal. Their relation is eternal so *loka* is also eternal.

Conclusion

Thus we can see that how the jaina thinkers have propounded the theory of physical substance in detail. To present the nature and foundation of matter in such a subtle manner is peculiarity of Jainism. The concept of *dravya karma* is also found only in Jainism.

In short we can say according to Jainism matter is many from the substantial point of view it is all pervasive, eternal and corporeal from the spatial, temporal and modal point of view resp. It has a property of synthetic composition and analytic decomposition from the qualitative point of view.

QUESTIONNAIRE

- Write exhaustively on *pudgala* in subject to *galana-milana*.
- Write three causes of *parivartanā*.
- Write notes on—
 - pudgala* is *sat* and *dravya*.
 - pudgala* is *pariṇāmī*.
 - pudgala* is subject to changes.
 - pudgala* is active.
- Write *lākṣṇīyā guṇās* of *pudgala*.
- Fill in the blanks?
 - Vaiśeṣika* is a of *parivartanā*.
 - Prāyogika* is a cause of
 - All the *padārthās* are all
 - Pudgala* is *ajīva padārtha*.
- Are the following right or wrong?
 - Pudgala* is not a *sat*.
 - Pudgala* is a *dravya*.
 - Pudgala* is not an *astikāya*.
 - Pudgala* is eternal and also changeable.
 - Parivartanā* has three causes.

LESSON-11

THE NATURE OF *PARAMĀṆU* (ULTIMATE ATOM) AND ITS PROCESS OF FUSION

The concept of *paramāṇu* (atom) has been fundamental of Jaina Philosophy. According to the Jaina metaphysics matter exists in two forms — atom (*paramāṇu*) and clusters (*skandha*). So far evidences are found the discussion on *paramāṇu* is seen firstly in the Jaina canonical literature. According to Jaina philosophers, whatever differentiation and non-differentiation, integration and disintegration take place in the world, all of them are possible due to the different combinations of atoms and that of the physical substance with the conscious one.

A. Definitions

Paramāṇu can neither be created nor destroyed. It is eternal, i.e., it existed in the past, exists in the present and will continue to exist in the future. It is the permanent basis of the physical existence. The entire physical existence is composed of these ultimate atoms.

The canonical literature, in general, and the *Bhagavati Sūtra* in particular, defines *paramāṇu* in various ways from different angles. It is the basis (ultimate “building blocks”) of physical universe. It is indivisible, indestructible, impenetrable. Incombustible and imperceptible to sense-organs. It cannot be split or destroyed by any means whatsoever. The sharpest instrument cannot divide it into two and the highest temperature cannot destroy it by burning. It does not become wet even if it is drenched by the deluge clouds (*puṣkarāvarta mahaāmegha*). It will not lose its existence or identity even if it enters a drop of water or a whirlpool of water.

Paramāṇu is a true point. It has no half-portion, no middle portion and no *pradeśa*. It has no length, no breadth and no depth. It is dimensionless. It is the ultimate and eternal unit.

It is truly infinitesimal. Its beginning, the middle and the end are identical with the whole of itself. Hence the sages have observed : “That of which the start, the centre and the end is the same i.e. which itself is the beginning, itself is the middle and itself is the end, that which (though possessed of sensual qualities) is not perceptible (cognized by sensual perception), and that which is indivisible is called *paramāṇu*.”

Paramāṇu is defined by some other characteristics viz. its innate qualities thus, “the substance which has a single taste, a single colour, one smell and two kind of *sparsa*, which is the cause of sound but is not sound itself, which is not the same as *skandhās* (composite) though constituting them, is the *paramāṇu*.”

Regarding the atom, the 55 quotes *Niyamsāra*, verse 6, by the great Jaina philosopher Kuriḍakurida : “An atom is a particle which is not divisible any further; itself is the beginning, itself is the middle and itself is the end of the atom. The atom is not known by the senses. It is indivisible.”

B. Characteristics Attributes

Earlier, it had been stated that colour, smell, taste, touch are the characteristics (*lakṣaṇa*) of physical substance. This means that these qualities are innate in all forms of *pudgala*. *Paramāṇu*, being a form of *pudgala*, therefore, must possess these qualities. Thus four sense-data viz., touch, taste, odour and colour are intrinsic qualities of a *paramāṇu*. Sound, being an attribute of *skandhas*, is not the characteristics quality of *paramāṇu*.

The qualities possessed by a *paramāṇu* are : one of the five primary colours, one of the two smells,

one of the five tastes and two of the four touches i.e. either hot or cold and either dry or gluey. However, it can never be an object of sense-perception. By itself it transcends the sense-experience though it is the basic constituent of the entire perceptible physical universe.

It can be perceived only by its effects i.e. a single free *paramāṇu* is invisible not only to the naked eyes but also to any other physical instrument. Its existence is to be inferred by collective action and reaction of infinite *paramāṇus*. Only the omniscient (*kevala jñānī*) and those who possess superlative visual intuition (*paramāvadhi jñānī*) can perceive and cognise the nature of a free *paramāṇu*.

Though the four qualities are permanently possessed by a *paramāṇu*, the intensity of the potency of the qualities does not remain constant. A *paramāṇu* possessing one unit of blackness at any moment, may sometimes later possess two, three or many units of blackness. It follows from this that at any given moment there would be *paramāṇus* with different intensities of blackness etc. In the same way there would be *paramāṇus* with various degrees of other qualities.

The term *paramāṇu* is the short form of *dravya paramāṇu* or *paramāṇu-pudgala*. The *Bhagavatī Sūtra* enumerates four types of *paramāṇus* — indivisible units, just as *paramāṇu pudgala* is the indivisible unit of *pudgala*. The four types are :

- (a) *dravya paramāṇu* or *pudgala-paramāṇu* — the indivisible unit of *pudgala* substances.
- (b) *Kṣetra paramāṇu* — the indivisible unit of space i.e. space-point or *ākāśa-pradeśa*.
- (c) *Kāla paramāṇu* — the indivisible unit of time or time-point called *samaya*.
- (d) *bhāva paramāṇu* — the indivisible unit or quantum of intensity of sensuous qualities, viz. colour, odour, taste and touch.

Thus, *paramāṇu* is the direct unit of the physical substance (*pudgala*) and also the indirect unit of space, time and modification. The quantitative difference in matter-space-time as well as the qualitative difference in physical objects may ultimately be traced to constitution of *paramāṇu*. Thus, being the constituent element of physical composite bodies, it may be considered to be the determinate of the difference of aggregates, and for the same reason, it is also their substantial cause. By its own motion (vibration, oscillation, etc.). It becomes the measure of time, i.e., a *samaya* (time-point) corresponds to a unit shift of a *paramāṇu* from one position to the immediately next. (It should be remembered that time itself is quantized, and a *samaya* a quantum of time and is, therefore, indivisible).

Since its associated space-point is the constituent... of space, it is indirectly the cause of quantitative difference of space (*kṣetra-saṅkhyā*).

Since its motion from point-to-point corresponds to duration of time, it is also the basis of quantitative difference of time (*kāla-saṅkhyā*).

Again, because it is the basis of modification of physical objects through combination or separation, it is also the condition of the quantitative difference of modes (*bhāva-saṅkhyā*).

It may be added here that inter-dependence of matter, space and time as described above is comparable to the representation of the movement of a physical object, say a particle by so-called space-time diagrams in modern physics. We shall discuss this in more detail in the subsequent chapter.

On ultimate analysis, the whole physical universe is *paramāṇu*. As we have seen, *paramāṇus* have the innate capacity of uniting with one another to form composite bodies. The union is subject to certain definite rules, as all types of *paramāṇus* are not eligible to participate in the union. The composite bodies are liable to the process of disintegration (again subject to rules) and the united *paramāṇus* may become free atoms and thus the association and dissociation goes on eternally. The *paramāṇu* is the ultimate cause 'kāraṇa ṇu' as well as the ultimate end, product — 'antya ṇu'.

The following verse (quoted by Siddhasens Gaṇī in his to *Tattvārtha Sūtra*) succinctly summarizes the fundamental nature of *paramāṇu* :

Kāraṇameva lādātyam, sūkṣmo nityaśca bhāvalī I
Ekarasa-gandha-varṇo, dr̥sparśaḥ kāryalīṅgaśca ||

1. It is *kāraṇa* i.e. the cause of the creation of the physical universe.
2. It is *antya* i.e. the ultimate end-product of the physical universe.
3. It is *sūkṣma* i.e. infinitesimally subtle.
4. It is *nitya*, i.e. indestructible. It does not lose its individuality even when participating in an union.
5. It possess one *rasa*, one *gandha* and one *varṇa*.
6. It is *dviṣparśī* i.e. it possesses two *parśa* — either dryness or gluciness and hot or cold i.e. it is either dry cold or dry-hot, or gluey-cold or gluey-hot.
7. It is *kāryalīṅga* i.e. it can be cognized by inference only through the effects of collective actions. Its qualities can also be cognized through the qualities of the composite bodies. In short, by itself it is not an object of sensuous cognition. Only transcendental and extra-sensory perception can cognize its qualities.

Properties

Let us now see which of the properties of *pudgala* which were discussed in detail in the previous section are applicable to *paramāṇu* :

1. (a) *Paramāṇu* is a real and a substance. By itself it is not *kāya* (extensive body), because being a single point, it is singularity. However, when united with other *paramāṇu* in a composite body, it is a constituent of *kāya*.

(b) It is eternal (*nitya*) and non-transmutable (*avasthita*). This is so because *paramāṇu* never loses its identity even though it participates in the union to produce composite bodies. Thus not a single *paramāṇu* is destroyed nor a new one created. The total number of *paramāṇus* is eternally the same.

2. *Paramāṇu* belongs to the physical order of existence and not psychical, because it is devoid of consciousness.

3. It possesses four primary sensuous qualities — colour, taste, smell, and touch, but is devoid of *saṁsthāna* because it has no shape and it has no length, breadth or thickness.

The SB quotes an ancient verse : “An atom is the ultimate cause, subtle, eternal and possessed of one taste, one smell, one colour and two kinds of touch. The two kinds of touch are hot or cold and viscous or dry.” The four other kinds of touch (hard, soft, heavy, light, see 5.23) are the qualities of composite bodies only, not atoms.

To calculate how many different varieties of atoms there are, we need to calculate the different combinations of qualities possible. There are five groups of atomic qualities : (1) two kinds of touch (hot or cold), (2) two kinds of touch (viscous or dry), (3) five kinds of taste, (4) two kinds of smell, (5) five colours. Every atom has five qualities, one from each group. So, by the rule of permutations, we get $2 \times 2 \times 5 \times 2 \times 5 = 200$ varieties of atoms.

4. (a) *Paramāṇu* is subject to mutation (*pariṇāmī*). By itself, it is *agarulagha pariṇāmī*. The mutation is in respect to its innate qualities viz., colour, smell, etc.

4. (b) *Paramāṇu* is capable of being dynamically active (*kriyāvān*). When mobile, it may have vibratory as well as migratory motions. The activity of a *paramāṇu* is not continuous but rather in the form of quanta. When dynamic, it can assume a very high velocity, since it is completely massless, there is no upper limit to its

speed, and it can travel from one end of the *loka* to the other within one time-point (*samaya*). It cannot, however, cross the boundary of *loka* (since there is no *dharmāstikāya* beyond it).

5. *Paramāṇu* is fusionable and not fissionable, because by itself it is indivisible. It unites with other *paramāṇus* to form composite bodies, and therefore, it is fusionable. Fissionability strictly is, an attribute of composite bodies only.

A single *paramāṇu* cannot be attracted by *jīva*, and therefore, it does not interact with *jīva*.

D. Exposition

1. Nomenclature — Its full name is *paramāṇu pudgala* of *dravya paramāṇu*, but is generally called '*paramāṇu*'.

Etymologically, the word *paramāṇu* is made up of two terms *parama* and *aṇu*. The extreme limiting unit of the process of division of any material object is *aṇu*. Such ultimate *aṇu paramāṇu*. Thus, *paramāṇu* is an ultimate or primary atom.

2. Substantially — *Paramāṇu* is the substance *pudgalāstikāya* which is one of the six ultimate substances comprising the Universal Reality. It is a substance because it possesses qualities and modes. There are infinite number of individual *paramāṇus*, each numerically different from one another. Since each *paramāṇu* is a substance, number of *pudgala*-substance is infinite.

3. Spatially — A *paramāṇu* occupies a single space-point and can never extend to more than one, a body composed of infinite number of densely packed *paramāṇus* may also occupy a single space-point. There is not a single space-point in the whole of the *loka* which is not occupied by *paramāṇus*. Thus, *paramāṇus* pervade the whole of the *loka*, and are confined within their boundary.

4. Temporally — *Paramāṇu* existed in the infinite past, exists in the present and shall exist in the infinite future, it is eternal.

5. Qualitatively — *Paramāṇu* possesses colour, taste, smell and touch. These four are innate characteristics of *paramāṇu*.

(a) Colour — Each, *paramāṇu* possesses one of the five primary colours (black, blue, red, yellow and white). More than one colour or a mixture of two or more primary colours does not subsist in a free *paramāṇu*. The intensity of the colour possessed by a *paramāṇu* could be one unit, two units and so on upto innumerable (*asamkhyāta*) units and even infinite (*ananta*) units.

(b) Taste — What has been said about colour and its intensity in the preceding paragraph holds true about taste also. There are five primary tastes viz., sweet, acidic (sour), acrid, astringent and bitter, and each *paramāṇu* possesses one of them.

(c) Smell — There are two primary smells — pleasant and unpleasant. For the rest, every word of para (a) holds true by substituting 'smell' instead of 'colour'.

(d) Touch — A free *paramāṇu* possesses any one of the following four combinations of touches : (i) hot and dry, (ii) hot and gluey, (iii) cold and dry, and (iv) cold and gluey.

Heaviness or lightness and softness or hardness are not the innate qualities of *paramāṇu*. These four subsist only in composite bodies with gross structure. These four subsist only in composite bodies with gross structure. The intensities of dryness etc., possessed by *paramāṇu* could be one unit upto infinite units. On the basis of these four innate qualities of *paramāṇu*, there are $(5 \times 5 \times 2 \times 4) = 200$ primary classes of *paramāṇus*. And on the basis of intensities of these qualities, there would be infinite substances of each of these 200 classes.

6. Rūpatva/Mūrtatva i.e. Corporeality — Though *paramāṇu* is beyond sensible cognition, it is rūpī

— (corporeal) because it can be cognized by extra-sensory perception (such as a *avadhi jñāna* or *kevala jñāna*). It is not *arūpī*, because it possesses sensible qualities of colour, etc. and when synthesized in a composite body, it acquires the qualities of *saṁsthāna* (shape) also.

7. Quantitatively — The total numebr of *paramāṇus* in the universe (*loka*) never changes.

8. Metaphysically — *Paramāṇu* is real and a constitution of the physical reality. It is subject to the principle of permanence, through-change, and therefore, has an objective real existence. It is neither a figment of mind nor is merely a postulation.

9. Geometrically — *Paramāṇu* (by itself) is extensionless, but not *arūpī*. It is a true point and, therefore, has neither length nor breadth nor thickness; extension is a quality of composite bodies only.

10. Paripāma (mutation) — *Paramāṇu* being a substance undergoes mutation. Its four innate qualities viz., colour, taste, smell and touch undergo mutation. In the free state, all mutations are of the *virasā* type i.e. self-generated. Also in the free state the mutation is only in the intensities of colour, etc. i.e. X unit black changes to Y unit black but black does not become white or red etc., but during and after union with others, change in colour (black changing to blue) etc., may also take place.

11. Non-transmutation — Not a single *paramāṇu* can be destroyed or transmuted into another substance nor another substance be transmuted to create a new *paramāṇu*. But *paramāṇus* unite together to form composite bodies and the later may again dissociate into *paramāṇus*.

12. Agurulaghu — *Paramāṇu* is *agurulaghu* i.e., it is neither heavy nor light. This is another way of emphasizing that it has no mass. The qualities of *gurutva* and *laghutva* are acquired later by composite bodies of certain groups and structures.

13. Permanence-through-change — *Paramāṇu* as a substance is indestructible and therefore, permanent or eternal. But from the point of view of its qualities which undergo modifications, it is changing. That is why it has been called permanent as well as impermanent.

14. Interaction with jīva — *Paramāṇu* by itself, that is, in its free state, is *agrāhya*, i.e., not attracted or transformed by *jīva* and, therefore, serves no useful purpose in its free state for the *jīva*.

15. Singularity-plurality — *Paramāṇu* is a primordial singularity. It has an eternal existence of its own and is determinate by its own qualities and modes. *Paramāṇu* as a substance is not a composite body; it is truly indivisible singularity. But as a substratum of many qualities, it does possess plurality. Spatially again, because it occupies a single space-point, it is singularity.

16. Gati (motion) and Kriyā (dynamic activity) — *Paramāṇu* has a propensity to become dynamically active. This does not mean that all *paramāṇus* are active everywhere and at all times under all conditions. There is an element of uncertainty in the origination and cessation of the dynamic activity of *paramāṇu*. A *paramāṇu* can remain at rest on a single space-point for sometime. Maximum period of inactivity is innumerable (*asamkhyāta*) *samaya*, after which it must move. On the other hand, maximum period of activity is innumerableth portion (*asamkhyātāmśa*) of an *āvalikā*. Minimum period of activity and inactivity is one *samaya*. In short, the dynamic activity of *paramāṇu* is not continuous, that is, there are alternate periods of rest and motion.

The *Bhagavatī Sūtra* describes the variety of dynamic actions of a *paramāṇu*; some of these are as follows —

- | | | |
|------------------------------------|------------------------|--------------------------|
| (1) <i>Siya eyati</i> | (2) <i>Siya veyati</i> | (3) <i>Siya calai</i> |
| (4) <i>Siya phandai</i> | (5) <i>Siya ghatai</i> | (6) <i>Siya kouvayai</i> |
| (7) <i>Siya undirai</i> and so on. | | |

Thus, more than one type of motion could be simultaneous. Temporally, all these motions may be regular or irregular.

Paramāṇu may be self-activated i.e. may undergo self-interaction without any external influence. It may also be acted upon by other *paramāṇu(s)* or composite bodies (it may be recalled that *jīva* can never influence the activity of a single *paramāṇu*).

At what speed does a *paramāṇu* move? At what frequency does it vibrate or if it revolves, at what rate? It is clearly mentioned in the *Bhagavatī Sūtra* that a *paramāṇu* can move from one end of the *loka* to the other in one time-point. Its minimum velocity is one time-point for its linear motion from one space-point to the adjacent one. Whether it moves to an adjacent space-point or crosses the whole *loka* from one end to the other, if the time taken is a *samaya*, the motion will be in *anuśreṇi* i.e. straight and without changing the direction. If there is a turning, the time will be more than one *samaya*. Turning is always due to external forces.

Laws of Motion and Principle of Uncertainty

From the above it is clear that in some respect *kriyā* and *gati* of *paramāṇu* follow definite rules, while in other respects they follow the principle of uncertainty. We can summarise the definite rules as under :

1. Unless acted upon by external forces *paramāṇu* moves in a straight line (*anuśreṇigati*).
2. When acted upon by external forces *paramāṇu* may change direction and speed.
3. *Jīva* has no direct influence on the motion of *paramāṇu*.
4. Minimum and maximum distances travelled *paramāṇu* in one *samaya* are, space between two adjacent points and the entire length of the *loka* respectively.
5. Maximum period of inactivity (rest) is *asamkhyāta samaya*. Maximum period of activity is *asamkhyātāmśa* of fraction of an *āvalikā*.

On the other hand, the principle of uncertainty governs the following :

1. It is uncertain, after what interval of time will a *paramāṇu* at rest will become dynamic (release energy). This time-interval may be from one *samaya* upto innumerable *samayas*. However, after an interval of innumerable *samayas*, it will become active for sure.
2. Similarly, it is uncertain, upto what duration of time will a dynamic *paramāṇu* continue to be active. It (the duration) could be from one *samaya* to an *asamkhyātāmśa* (innumerableth) portion of an *āvalikā*. But it will surely cease to be active after this maximum interval.
3. It is uncertain, which direction will a *paramāṇu* take at the commencement of motion. It can move in any possible direction.
4. It is uncertain, what type of dynamic activity will be commenced by an inactive *paramāṇu*. It may just vibrate or rotate or migrate or do all these things simultaneously.
5. It is uncertain, again what will be the intensity of a *paramāṇu*'s dynamic activity : what will be its velocity — minimum or maximum or intermediate?

Restricted and Non-restricted Motion of *Paramāṇu* (*Pratighāti* and *Apratighāti*)

Paramāṇu is generally *apratighāti* i.e. it cannot be stopped, retained or hindered by anything (except under the conditions mentioned hereinafter). At the same time, it does not cause hindrance to others. This means that :

(i) That motion and activity of *paramāṇu* cannot be stopped or restrained by another material body or *jīva*. A *paramāṇu*'s motion is capable of penetrating and passing through any type of obstruction in its way.

Historical development of atomic theory

In the west, Greek philosophy and science were together at the beginning of the 6th century B.C. with the first Milesian philosopher Thales. As we have seen, the idea of the smallest indivisible ultimate building blocks of matter came in connection with the elaboration of the concepts of being and becoming which

characterized the first epoch of Greek philosophy. But atomic theory of matter was propounded much later by Democritus about 420 B.C. The Jaina doctrine of *paramāṇu* is undoubtedly much more ancient than the Greek atomists. Bhagawāna Pārśvanāth (B.C. 877-777) and Bhagavāna Mahāvīra (B.c. 599-527) propounded the *paramāṇu* as the ultimate indivisible origin of matter and the Jaina canons *Viāhapaṇṇattī* (*Bhagavattī Sūtra*) and *Thāṇāṅga Sūtra* contain elaborate and detailed discussions on the nature, structure and behaviour of matter in general and *paramāṇu* in particular.

Paramāṇu in Jaina Physics

The limiting unit of the process of the division of aggregates is the '*paramāṇu*' or the ultimate atom.

Since it cannot be further sub-divided, it is called *paramāṇu* (*parama* + *ṇu*).

Since it occupies a single point of space, it is 'unit'.

Since it is the permanent and inalienable substratum of corporeal bodies; it is eternal.

Since it is the constitutive basis of physical objects, it is the generator of the entire physical universe.

Since it cannot by itself generate sound vibrations, it is non-sounding or silent. These are some of the characteristics of the ultimate atom.

The ultimate atom is not of four kinds, some people would have, such as earth, air, fire and water, but it is the constitutive basis of these four *mahābhūtas* or *dhātūi*, which are different modes of physical existence. The atom has its own essential nature which is quite distinct from that of these four *mahābhūtas*.

The very name *paramāṇu* (*parama* + *ṇu*) implies the atomic structure and the division of *pudgala* (physical objects) which is characterized by the sense-qualities of touch, taste, smell and the colour, all the four being concomitant. *Paramāṇu* is the beginning, the middle and the end in one. From the general principle that substance and its quality are inseparable, it follows that the space-point (*pradeśa*) occupied by the *paramāṇu* is also the space-point accommodating its sensory qualities. And hence, on the basis of our discussion in the fifth section of the second chapter regarding the indivisible units of *pudgala*, space, etc. It can be emphasized that the *paramāṇu* is the direct unit of *pudgala* and the indirect unit of space, time, and quality. The quantitative difference in these things and also the qualitative difference in various physical objects may ultimately be traced to the constitutive, that is, *paramāṇu*.

Two types of Paramāṇu

In *Anuyogadvāra Sūtra*, two types of *paramāṇu* are postulated :

(i) *Sūkṣma* (transcendental/absolute)

(ii) *Vyāvahārika* (empirical).

The *sūkṣma paramāṇu* is absolutely indivisible.

Vyāvahārika paramāṇu, on the other hand, is composed of infinite *sūkṣma paramāṇus*. Even though it is a composite body, it is too subtle to be cognized singly. It can only be cognized through effects of collective action. Its interactions and mutations are very subtle and so it is called *paramāṇu*. We can compare a sub-atomic particle or an atom of modern physics with this *vyāvahārika paramāṇu*. Thus, applying the law of *anekāntavāda*, it can be said that in the context of transcendental *paramāṇu*, the *paramāṇu* is absolutely indivisible, whereas in the context of empirical one, *paramāṇu* can be said to be divisible.

Sūkṣma (transcendental) Paramāṇu

The *sūkṣma* (transcendental) *paramāṇu*, as defined by Jaina philosophy, on the other hand, is a truly indivisible fundamental unit of *pudgala* and therefore has no components. It is not composed of any particles

and is dimensionless. Like a true geometrical point, it has no length, no breadth, and no thickness. Its centre is identical with its ends. Thus, it has no extension and occupies only a single space-point. It has no shape and it has no mass. It is however, not an abstract piece of matter deprived of the qualities of colour, smell etc., like the atom of Democritus. It has a real objective existence and does possess colour, smell, etc. In spite of this, a *paramāṇu* by itself is not perceivable by sense-organs and can only be cognized by inference through the effects of collective actions or by direct experience of a transcendental knowledge.

A *paramāṇu* in its unattached free state is as real as a *paramāṇu* within material aggregate and the qualities of colour, etc., are as much real in a free *paramāṇu* as they are in an attached one. A free *paramāṇu* when captured by an aggregate, loses its free state and is changed to become a component of the aggregate. Similarly its qualities also undergo change of intensity. Thus the same *paramāṇu* (as substance) which possessed one unit blackness can change to become infinitely black.

Two or more *paramāṇus* mutually combine together to produce composite bodies and the entire physical world is composed of *paramāṇus*. The aggregates composed by *paramāṇus* have shape and extension in space although the *paramāṇu* itself is devoid of shape and has no extension. By this it is meant that single free *paramāṇu* does not occupy two or more space-points. The subatomic particles of modern science are presumed to be spherical in shape. Their diameters though very small are measurable and, therefore, their extension in space covers innumerable space points. This, according to Jainās means that the subatomic particles of science viz., protons, electrons, etc., are not indivisible but composed of innumerable *paramāṇus*.

As stated above, theoretical considerations have already established that protons are made of quarks and the question “what are the quarks made of?” looms large before the physicists. Thus, the subatomic particles are not the *paramāṇus*—the ultimate or primary atoms—but are infinitely more gross particles than a *paramāṇu*.

Qualities and Modes

Paramāṇu is eternal (*nitya*), indestructible (*anaśvara*), non-transmutable (*avasthita*), and indivisible (*avibhājya*). A *paramāṇu* cannot be split or scattered or fissioned nor can it be composed or created by fusion.

When it was said that the word *pudgala* is derived from the properties of fission and fusion, it meant that the formation of material aggregates by the natural association of a number of *paramāṇus* is fusion and the splitting of aggregates into its components is fission. *Paramāṇu* itself, though subject to mutation, is unfissionable and maintains its individual existence permanently.

The totality of *paramāṇus* in universe cannot be expressed by numbers. It is infinite. Since a *paramāṇu* can neither be destroyed nor created, totality of *paramāṇus* in the universe is unchangeable. This is comparable to the “law of conservation of matter and energy” which states that the total amount of matter and energy in the universe is constant and unchangeable. Modification of this law is mooted as a result of some very recent observations and we shall revert to this point in the succeeding paragraphs.

Earlier, we had seen that colour, taste, smell and touch, etc. are intrinsic qualities of all material objects. A *paramāṇu* being the fundamental unit of matter must also possess each of these qualities. Thus a *paramāṇu* will possess the following five qualities :

- One (either good or bad) smell,
- One of the five elementary colours,
- One of the five elementary tastes, and
- Two of the four elementary *sparsā* viz., either hot or cold and dry or unctuous.

Thus in respect to the quality of *sparsā* alone there are four types of *paramāṇus* : 1. Unctuous-cold, 2. Unctuous-hot, 3. Dry-cold, 4. Dry-hot.

And with different combinations of colour, etc., we have $5 \times 2 \times 5 \times 4 = 200$ types of *paramāṇus*. Now, since the intensities of colour, taste, etc. vary from minimum one unit to maximum infinite units, there will be infinite varieties of *paramāṇu* with different intensities and combinations of colour, taste, etc. e.g. in respect to colour, there will be *paramāṇus* with one unit blackness, two units of blackness upto infinite units of blackness. The intensities of the qualities of any given *paramāṇu* in subject to increase or decrease by its mutations into different states of association and dissociation within aggregates.

Colour

Now, we should be quite clear about the meaning of the statement a *paramāṇu* by itself is never an object of sensuous cognition and we have also said that *paramāṇus* are cognized by their collective or group behaviour only. What, then, do we mean by saying that only one out of the five primary colours can be associated with a *paramāṇu*? It should be remembered that though a *paramāṇu* is not an object of sensuous cognition by us, it can be cognized by a *kevalīn* or a *parama-avadhi-jñānī*, that is, they are aware of the colour of the *paramāṇu* and that is why it is *rūpi* or *mūrta*. Possession of one colour simply means that a *paramāṇu* will reflect a precisely single wavelength corresponding to multiplicity of colour of its components. Thus, a *paramāṇu* must manifest itself as having a single colour to a super-normal faculty as stated above. Whether it is actually so constituted as to behave in that fashion, it is for the physicists to determine.

Similarly, of the five different tastes and the two different smells, a *paramāṇu* will manifest itself to process only one of each.

Sparsā (Touch)

We now come to another important characteristic quality of *paramāṇu*, viz. *sparsā* (touch). We have seen that there are two types of composite bodies — (1) *catuḥsparsī* (those with four kinds of touch), and (2) *aṣṭasparśī* (those with eight kinds of touch).

The former are possessed of :

- (i) *snigdha* (gluey) and *rūkṣa* (dry),
- (ii) *śīta* (cold) and *ūṣṇa* (hot).

The latter have four additional kinds of touch :

- (iii) *laghu* (light) and *guru* (heavy),
- (iv) *mṛdu* (soft) and *kaṭhora* (hard).

The *paramāṇus* have only two *sparsā* :

- (i) either *snigdha* or *rūkṣa*.
- (ii) either *śīta* or *ūṣṇa*.

Comparing these characteristic qualities of *pudgala* with those of subatomic particles — protons, neutrons, etc., we find that :

- (i) *snigdha* (gluey) and *rūkṣa* (dry) correspond to the electric charges +ive and –ive respectively.
- (ii) while *guru* (heavy) and *laghu* (light) correspond to the quality of ‘mass’.

Our identification of *snigdha* and *rūkṣa* with +ive and –ive charges is based on the following commentary is *Sarvārthasiddhi* on *sūtra* 5/24 of *Tattvārtha Sūtra* — “.....*Snigdha-rūkṣatva-guṇanimitto vidyut.....*” that is, lightning in clouds is produced by the qualities of *snigdha* and *rūkṣa*, i.e., due to the development of +ive and –ive charges in the clouds.

Similarly, the *sparsā guru* (heaviness) and *laghu* (lightness) are to be identified with mass. A *paramāṇu* has no mass but it must possess either a +ive electric charge (*snigdhātva*) or a –ive electric charge (*rūkṣtva*).

All *catuḥsaparśi* compositions have no mass. In other words, *paramāṇu pudgala* and all *catuḥsaparśi pudgala* are neither *guru* nor *laghu*. They are *agurulaghu* i.e. without mass.

When physicists listed all the known particles by the order of their masses, from the lightest to the heaviest, they discovered that sub-atomic particles fall roughly into three categories — (1) the light-weight particles, (2) the medium-weight particles, and (3) the heavy weight particles. They were called leptons (the light ones) mesons (the medium ones) and baryons (the heavy ones).

Motion of *Paramāṇu*

Mechanics and mathematics of *paramāṇu* as discussed in the *Bhagavatī Sūtra* shows that the activities and movements of *paramāṇu* are both complex, inexplicable and unpredictable. It is particularly emphasized that there is an element of uncertainty in the activities of the *paramāṇu*. We have already discussed at length the dynamic nature and various types of motion of *paramāṇu*. The alternate periods of rest and motion to a certain extent agrees with quantum mechanics.

Differences in the kinds of motions of a *paramāṇu* are shown by different terms such as *eyati*, *veyati*, etc. Some of these terms indicate simple vibratory motion, whereas some others denote simple migratory motion. While still others indicate complex mixture of vibrations, oscillation, emission, absorption, spin and wave-propagation in space. By the word 'so on' it is understood that besides these, there are many other kinds of motion also. It is extremely difficult to interpret each of these terms into modern scientific terminology. We shall, however, attempt to do so in a general way with the assistance of the available commentaries on the *Sūtra*.

- (1) Simple vibrations — *Paramāṇu* sometimes merely vibrates.
- (2) Simple motion — It sometimes migrates, i.e. it goes from one space-point to another.
- (3) Complex motion — It sometimes vibrates and migrates simultaneously.
- (4) Complex vibration — It sometimes vibrates and spins simultaneously.
- (5) Oscillation — It sometimes oscillates.
- (6) Collision — It sometimes collides with other *pudgala*.

(7) Forceful penetration — It sometimes penetrates forcefully into other *pudgala*, and so on. i.e. It is emitted, absorbed etc. Over and above the above-mentioned motion, revolutionary motion or standing wave in a space-point are possibilities. It probably means linear motion accompanied with vibratory motion or state of vibration with changing frequency.

Linear motion of a *paramāṇu* means moving from one space-point to another. This motion or change of motion may take place under the influence of outside forces exerted by another *paramāṇu* or an aggregate or it may be spontaneous. It however, can never exert any influence on the motion of a *paramāṇu*.

While discussing the movements of a *paramāṇu*, as described in the *Bhagavatī Sūtra*, we had mentioned that while in some respects movements (*gati*) of a *paramāṇu* follow definite rules, in many other respects they are indeterminate and uncertain.

Synthesis of atoms into Composite Bodis

There are various forces in atoms which are responsible for the disintegration and integration of material objects by interaction between material particles. As far as Jain view is concerned, the two basic touch i.e. viscous and dry play the most important role for the formation of smaller and larger molecules of matter. The intensity of these two primary qualities varies from a single or one degree to infinite degree in different. That is, at a given moment, some atoms have a single degree of viscosity — some are with two units, some with

three and so on and so forth upto infinity. At the same time, there will be some atoms with a single degree of dryness, some with two degrees and so on upto infinity. In respect of the synthesis of different atoms, some rules are given below :

1. The integration of atoms is due to their tactile qualities of viscosity and dryness.
2. There cannot be integration of atoms that possess the minimum one degree of viscosity or dryness.
3. Atoms which have the same degree of viscosity or same degree of dryness cannot integrate. Mutual synthesis of viscous atom is possible only if the difference of their intensities is two or more units. Two viscous or two dry atoms can integrate, if the viscosity or dryness of one is two or more degrees higher than the other.

Viscosity and dryness vary in their degrees of intensity, from as little as one, two, three etc. to numerable, innumerable and infinite. Atoms with only one degree of viscosity or dryness cannot integrate with one another. According to *Svopajña Bhāṣya* the atoms of two or more degrees can integrate with each other. It means only such atoms which possess more units of viscosity or dryness than the minimum i.e., such atoms whose viscosity or dryness is greater than one unit can unite and combine, while those with one unit of viscosity or dryness can never do so.

Regarding the combination of those atoms which are of same quality, it is said in *Jaina Siddhānta Dīpikā* that :

“*Dvyadhikādiguṇṭve sadrśanām*”

It means conglomeration of same kind is possible only if the difference in their intensities is two or more units.

Atoms of the same kind crossed of more units (of viscosity or dryness) than the minimum can unite together to form aggregates provided the difference between the intensities (dryness or viscosity) of participating atoms is two or more than two units. In other words, if there are atoms whose intensity is two units (of dryness or viscosity) on one side and those with four (or more) on the other side, the union may take place, but if the atoms on both the sides have the same intensity or the difference is only one unit, then the union is not possible.

It has been said —

“A viscid atom can conglomerate with another viscid atom. If they differ in intensity by (at least) two units (of viscosity). Similarly a dry atom can conglomerate with another dry atom, if they differ in intensity by (at least) two units (of dryness). There can however be no integration, both in the case of atoms of the same kind or of the opposing kind, if the participating atoms are possessed of the minimum unit of intensity.”—*Pannavanā*, XIII.

Sr. No.	Units of Intensity	Same Kind	Opposing Kind
1.	1 + 1	No	No
2.	1 + 2	No	No
3.	1 + 3	No	No
4.	1 + n	No	No
5.	2 + 2	No	Yes
6.	2 + 3	No	Yes
7.	2 + 4	Yes	Yes
8.	2 + m	Yes	Yes

Notation : $N > 3, m > 4$.

The following chart makes clear the union or non-union of atoms :

The dyness adviseosity have been equatedby Jaina with negative and positive electric charges of elementary particles respectively. The interaction of the electronic shells of neighbouring atoms in a molecule, which creates the chemical bond necessary to keep them united, is then equivalent to the negative charge. The first completed shell consists of two electrons. The minimum difference between the uniting atoms of similar touch is two units. The quality of mass or heavy light touch does not play any significant role in the process of synthesis of the subatomic particles or atoms in their true sense.

QUESTIONNAIRE

1. Define *paramāṇu* in details and give its characteristics.
2. Of how many kinds of *paramāṇu*? Give details.
3. What do you mean by—
 - i. *dravya paramāṇu*
 - ii. *kṣetra paramāṇu*
 - iii. *kāla paramāṇu*
 - iv. *bhāva paramāṇu*
4. The whole physical universe in *paramāṇu*. Make comments.
5. How many types of *paramāṇus* are there? Give details.
6. Write right or wrong?
 - i. *Paramāṇu* can neither be created nor destroyed.
 - ii. The entire physical existence is composed of atoms.
 - iii. *Paramāṇu* has no half *pudgala*.
7. Fill in the blanks—
 - i. *Paramāṇu* is
 - ii. *Paramāṇu* is indivisible, ... and he destroyed.
 - iii. Even the sharpest weapon divide *Paramāṇu* into two.
 - iv. *Paramāṇu* has of the four touches.

LESSON-12

JAINĀCĀRA MĪMĀṂSĀ

(Critical examination of Jaina conduct)

Jaina views on conduct on conduct and its background *darśana* i.e. philosophy has numerous facets—*tattva mīmāṃsā*, *jñāna mīmāṃsā*, *pramāṇa mīmāṃsā*, and *ācāra mīmāṃsā*—i.e. examination and thoughtful considerations of substance, knowledge and thoughtful considerations of substances, knowledge, varification and conduct. Conduct stands at the top position. According to *Sūtraka* Umāsātī and *Tīkācāra* Pūjyapāda, '*cārītramanta grhyate, mokṣaprāpteḥ sāksātakāraṇamiti jñānārthaṃ*—conductual character is an evident means of emancipation. Kuṇḍakuṇḍācārya has called conduct as righteousness *cārītam khalu dhammo*. Ācārya Tulasī has put emphasis on conduct in *aṇvrata* movement.

1. Aim of ācāra—According to Jainism purpose of *cārītra* i.e. conduct is attainment of benefaction and easing and of the detriments *cārītram*. And because the principal benefaction is the emancipation so the principal aim of *cārītra* is beatitude. But a secondary fruition of conduct in earthly and heavenly pleasures also. In this way conduct is of two kinds (i) *pārmāthika cārītra* i.e. spiritual conduct and (ii) *vyavahārika cārītra* i.e. behavioural conduct. The two do not have any difference but are helpful to each other. Jaina *Sūtrās* contain elaborate descriptions of *ācāra*.

1.1 Vyāṣṭi (isolation) and samaṣṭi (agregation)—spiritual and mundane

Pārmāthika means spiritual. So there is no interference of *para* i.e. thina or others. But the behavioural conduct is afflicted with it (the *pārā*) *parāśrīto vyavahāraḥ*. The Jaina *mīmāṃsā* is so vast there it contains spiritual behaviour i.e. aim of attainment of liberation and on the other hand it absorbs and has aggregated contacts. The fact is that *dharma* is righteousness in unbreakable that is beneficial not only for an individual but for the society also.

1.1.1 Let us, for example, consider principle of non-violence

According to Jainism—

jaṃ icchaṣī appaṇagato, jaṃ ca na icchaṣī appaṇato /
taṃ iccha parassa vi vā ettiyagaṃ jīṇa sāsanaṃ //

Do unto others what thou want to be done unto their and don't do unto others what thou don't want to be done unto thee. That is Jainism—and advice of the *tīrthaṅkara*. Evidently that shall save a person from vice that shall also hinder him doing anything repugnant to society or would make him refrain from exploitation or injustice. That is how their principle is auspicious *vyāṣṭi* i.e. spiritualists and *samaṣṭi* for worldlies.

1.1.2 Let us take another principle, according to which pāpa i.e. sins have two sources—(i) rāga and (ii) dveṣa i.e., attachment and aversion.

Prāśuke rāga, doṣo ya do pāve, pāpakarmapavattaṇi originators of sinful activity are the attachment and aversion. These are the de-facto sins. The two are the impediments in the path of *valoka*. It is said—

na vi taṃ kuṇai amitto, suṭṭhu vi ya virāhio samatthovi /
jaṃ do vi aniggahiyā, karaṃti rāga ya doṣo ya //

Rāga and *dveṣa* i.e. attachment and aversion are the seeds of *karmans*. *Karma* originates from *lalucination*. That is the basis of births and deaths. These two (births and deaths) are known to be the basis of

miseries. It has been experienced that attachment and aversion pollute our mundane behaviour. Any act that we do in our mundane conduct, is borne out of attachment or aversions. Our decisions shall be equitably balanced if our activities are not afflicted by attachment and aversional our conduct shall be serene.

1.1.3 Let us take one more example—*Jainācārya* talk of giving up of four astringents—

*kohaṃ māṇaṃ ca māyaṃca, lobhaṃ ca pāvavaḍḍhaṇaṃ /
vame cattārīdosa u, icchaṃ to hiyamapaṇo //*

Anger, ego, delusion and greed—all the four enhance sins. One, who wishes benefaction of soul, should give up those four.

Public conduct too donounce these four. That is why the code of conduct as laid down by *Jainācārya* are beneficial from the point of view of both the mundane and spiritual angles.

2. Ordeals of conductive adoration—

It was the view of *Jainācārya* that giving up of violence, attachment, aversion or astringents in toto was just impracticable. There they talked of development of conductual character and they laid down fourteen points known as *guṇasthāna* for these—that shall be described in details in a separate lesson. But we are taking of only two points i.e. *guṇasthānas* here. One of these in house hold and the other is asceticism.

2.1 Righteousness of an *śrāvaka*—

It was a view of *Jainācārya* that one, who could not join asceticism should remain in household and should continue pulling on his household remaining within his ambits and should keep proceeding towards heatitude. That is called righteousness of *śrāvakas*.

*no khaluahaṃ takā, saṃcāeminunde jāva parvaṭtae /
ahaṃ naṃ devānuppiyāṇaṃ amti saṃcānurvaiyaṃ sattasikkhāyaṃ
duvālasavihaṃ gihidhummam paḍṭvajiisāmi //*

One who is incapable of initiation in asceticism, he accepts *śrāvaka* righteousness as propounded by the victor. He cannot pull on with household if he gives up every type of violence. That is why certain rules have been laid down for householders which are known as *anuvratās* i.e. minor vows which protect a *śrāvaka* from sins.

2.2 Righteousness for ascetics—

The householders starts practising the sound phase of code of conduct as and when he gathers will power of giving up of even subtle sinful activities. That is called ascetic righteousness and he has to practise the great vows. We shall give details of code of conduct for householders and ascetics in other chapters but we shall draw your attention towards certain specialities of Jaina code of conduct.

3. Analysis of Jaina code of conduct

3.1 Conduct and behaviour

One speciality of Jaina code of conduct is that it is behavioural. The ultimate aim of conduct is emancipations. Emancipation means placing of soul in its serene shape. the serene facet of soul is perceptuous sphere of activities has to do nothing with that. It has been said in *ṭīkā* of Amṛtacandrācārya in *ṭīkā* of Ācārya Kuṇḍakuṇḍa's *saṃayasāra* that—

*yaḥ kroṣi sa kroṣi kevalaṃ, yastu vetti sa tu vetti kevalaṃ /
yaḥ kroṣi na hi vetti sa kvacit yastu vetti ne karoti sa kvacit //*

3.1.1 Sins and merits

A question may arise about the importance of question of sins and virtues of the aim is only to place the

soul in its serene shape. The answer is that there is definitely a stage where the question of sins & virtues becomes sans any significance because after all virtue is also an activity—and that also covers the serenity of serenity of soul. Ācārya Kuṇḍakuṇḍa says in this connection—

*sovaṇṇīyaṃ piṇīyaṃ baṇḍhadi kālāyaṣaṃ pi jaha purisaṃ /
baṇḍhadi evaṃ jīvāi suhamaṣuḥaṃ vā kaḍaṃ kammaṃ //*

May the saddle be of gold or be of iron—both bind the man. So also is man bound by his auspicious as well as in inauspicious *karmans*. The question arises as to why a man should do virtuous act under the circumstances. The answer to that is that except for a few rare ones, we can not reach the stage of serene omniscience. So we have to proceed towards that slowly, we have to give up sinful and adopt virtuous activities untill we reach that goal—because virtuous is auspicious and sinful in inauspicious.

*kammaṃ puṇṇaṃ pāvaṃ, heṭṭi tesṣi ca hoṃti sacchindrā /
maṇḍakaṣāya sacchā, tīvakaṣāyā asacchā hu //*

Karma is of two types—one is virtuous and the other is sinful. The bondage caused by meritorious activity is auspicious whereas the bondage caused by sinful activities is inauspicious. Persons with pacified astringents have serene emotions and those sharp astringents have impure emotions—

*varam vrataiḥ padam daivam navrattaibrata nārakaṃ /
chāyātapaṣṭhayaorbhedaḥ pratipālayatormaḥan //*

It means that heavens are available for those who adopt *vrataṣ* and not for those who do not. Even if liberation is neither in heavens nor in hells, yet residents of heaven get shades and inhabitants of hells in sun. Virtue's fruitions at least that one leads a happy life of one's *karmans* are auspicious whereas life of sinful person remain hellish. One may not agree *Jainācāryā's* advice for virtues activities of spiritual ground but he should agree with the same on behavioural grounds. They, on one hand inspire a devotee to proceed towards the ultimate aim, on the other hand they support meritorious activities even if those are pasted with attachment. In this way on one hand they impede influx of corruption in life. They, on the other hand inspire a devotee not to remain entangled in mundane righteousness. Kant is well known name in western philosophers. He stresses that there remains no ethical value for any activity if there is any purpose other than serene duty behind any work. Activities engrossed by sentiments of anger, hatred, jealousy or such like denounceable sentiments are worthy of being given up. And even activities motivated by sympathy etc. can not be said to be free from inauspiciousness. Kant's thought are compared with this thought of Kuṇḍakuṇḍa even auspicious *Karmaṇa* done with a motive in worthy abandoning. Even in view of Kant the ultimate aim of even performing one's duty is comprehension of soul and from Jaina point of view the aim of righteousness is serenity of soul. Ācārya Bhikṣu does not consider those activities as righteous which are useful socially but not helpful in serenity of soul. Kant too is not ready to accept such activities as ethical—may those be praiseworthy socially.

3.2 Serenity—Internal or external

Another speciality of Jaina code of conduct is that it lays emphasis on internal serenity and emphasis on external serenity equally.

3.2.1 Internal and external serenities

For example—Let us take the vow of non-accumulation. The basis of accumulation is attachment. Jaina Philosophers are aware of this fact—the trance accumulation. If a man goes on accumulating all articles of pleasure and claim that the same can not be termed as *parigraha* (accumulation) because he was no attachment for those. This view is not acceptable to the Jaina philosophers. The emotions of internal attachment should manifest themselves externally too. It means that external belongings should decrease with the increase of emotions of internal detachment. External accumulation and a cry of internal detachment is nothing but a

heresy. And if a person goes on giving up the external belongings but does not give up internal attachment for this—his such abandonment can only be termed as abandonment of materials and that has no significant effect—because an activity sans sentiments is never successful.

Yasmāta kriyāḥ pratiphalaṃti na bhāvavaśūnyāḥ.

3.2 Repose and pursuit (*nirvṛtti* and *pravṛtti*)

According to Jainism the *saṃskāras* i.e. consecrations are acquired through three sources—(i) mind, (ii) speech and (iii) body. For the purpose of keeping the three balanced, it is necessary that all the three are under control. This is called *triguṇṭi*. According to this oral and physical tendencies are required to be controlled along with that of mind. Our inclinations are controlled through this *triguṇṭi*. There is an indication of remaining cautions of five kinds of activities—which are called *pañcasamīti*s. The following are these five activities—

- (i) movement,
- (ii) speaking,
- (iii) seeking,
- (iv) taking up and placing of things and
- (v) renolition of extrements.

Keeping cautions on these activities is called -

- (i) *īryāsamīti* (caution of movement),
- (ii) *bhāṣā* language
- (iii) *śaṇā* seeking
- (iv) *ādāna-nikṣepa* i.e. picking up and placing and

(v) *utsarga samīti* i.e. abandonment respectively. We shall discuss about these in detail in chapters to follow but Jaina Philosophers do emphasize caution.

3.3 The real background of conduct

Another speciality of Jaina philosophy is that it is based in real knowledge. Jainās term righteous conduct as righteousness and they term matters characteristic too as righteous. According to them conduct can never be righteous so long as characteristic of a thing is not properly understood. We shall talk of Jaina thought in many lessons. That is useful in examination of all the factors. For example if we term matter momentary like Boudhas, then door of an act shall not remain in existence by the time the *karmans* ripens and become fit for fruition. As a consequence deed shall be done by one and fruits taken by some one else. It is essential that does of an act should remain untill he takes the fruits of his deeds so that only the does takes the fruits of his deeds. In the same way if there is none other as according to *Vedānta*, then no violence can be committed. And if it is asserted that existence of the other is only usual, may is not be spiritual—under the circumstances the base of code of conduct does not remain solid. Therefore it shall have to be agreed that matter is neither altogether changeable nor absolutely unchangeable. according to *Jainācāryās* that would disturb all the arrangements of worlds all pleasures and pains, virtues and vices, bondages and liberation—under

*anekāntavāda naikaṃtavāde sukhaduḥkhabhogau, na puṇya pāpe na ca bandhamokṣau /
durnītivādavyasanāsinaiva parairvīluptaṃ jagadapyāśeṣaṃ //*

3.3.1 Magnimity of thoughts and hardness of conduct

The above discussion prove that Jainās believe in contradictory versions like eternal and perishable. Jaina

believes that these controversial characteristic qualities can exist in a matter spontaneously. It proves that Jainās emphasize the magnimity of thoughts.

*sayam sayam pasamsantā, garahantā param vyam /
je stattha viussanti, samsāram te viussiṇā //*

those *anekāntavādīs*, who praise their own views and denounce the views of others and feel their capabilities in that and conceal the reality, remain pondering in worldly wheels. They have gone to the extent of asserting that all the views are correct in one way or the other.

savvevi hoti suddhā, natthi asuddho nayo u satthāṇe.

All are correct according to their own respective views. None is wrong. Although Jainism is extremely strict so far as conduct is concerned yet they are very flexible in the field of thoughts.

3.4 *Svāvakambana*—Self-reliance

The fourth speciality of Jaina conduct is the feelings of self-reliance. Another one may become a cause one's rise or fall but in fact man, himself, is responsible for all that—

*appā katta vikattā ya, duhāṇa ya suhāṇa ya/
appā mittamāmittam ca, dupaṭṭhiya supaṭṭho //*

One's own self is the creator and enjoyer of his pleasures and pains. One's own friend and one's self engaged in vicious activities in one's own foe. That is why Mahāvīra has said that find your friend from within yourself and do not search him in the outer world.

*purisā tumameva tumam mittam, kim bahiya mittamicchasi /
appāṇameva jujjhahi, kim te jujjheṇa bajjhao /
appāṇameva appāṇam, jaiattā suhamehae //*

Why to be at bigger heads with external corpulent enemies! Fight with thine's own self. One, who conquers his own self though his own self in de-facto blissed. Jain's principle of *karma* is based on this principle. As we saw, so shall we reap. No body can save us from fruition of our evil *karma* and none else can give us a blissful fruit so long as we do not achieve that with our own righteous deeds.

Jaina philosophy accepts both valour and fortune—but the principle is valour because these are only our previous deeds which write our present fortune. That is why Bhagavān Mahāvīra rejected views of his contemporary Makkhalī Gośālaka theory and established theory of self valour. In this connection his theory can be compared with present intellectuals of West Stevenson, Moore, Novel smith etc., who believe one's fate depends on one's own deeds—but they also believe in strength of one's will power and do not believe in final authority of luck.

3.5 Evenhanded vision

The fifth speciality for Jaina code of conduct is that it treats all the sentient beings at par with one another. Jainism does not accept sacrificing of small number of people for a larger number of people or sacrificing of small sentient beings for the sake of big ones. As a result some of Jainism's principle may appear to be queer—for example an ascetic shall not himself jump into flow of water to save a drowning person because in his view the water-bodied sentient beings are as alive in that person is and he can not commit violence on water-bodied sentient beings to save a drowning person. Such like principles are generally taunted all. Ācārya Bhikṣu's this view shall be enough to make you understand our view—

*rāmkā ne māra dhūṃgā ne pokhyā, e to bāta dīsai ghaṇī gerī /
tiṇa māṃheṃ duṣṭi dharmā stāve te rāmkā jīvaṃ rā huṃyā verī //*

i.e., those who call killing of small living beings for bringing up bigger ones, non-violence—are enemies of small creatures. Ācārya Mahāprajña says, “The administrative system believes in sacrificing smalls for the sake of big ones but that is not the belief of non-violence.” Ācārya Bhikṣu made a clarification in this regard—A man extorts your towel and gives that to other. Is that benevolent or not? One person has looted a store of wheat. Is that beneficial or not!

He said, ‘no’!

The Ācārya said ‘why not!’?

He said, “because it was taken away without its master’s consent.” the Ācārya said, “what have the one-sensed living beings consented to take those away and bring up five-sensed is not proper.”

It is clear that Jainās do not agree with West views of Bentham etc. consumerists who believe in giving maximum comfort to maximum number of people. In Jain view big as well as small sentients are alike and they give maximum support to maximum independence to every living being. Therefore they do not accept consumerism.

4. The essence

From the above discussion it becomes quite clear that Jainism ascertains some generally accepted principles of truth and the like but there are certain extremely subtle questions on non-violence which are still not accepted by others but we shall understand Jain view when we go into depths of these. We shall feel that this is extremely subtle subjects. The principles which are established by *Jainācārya*.

The principles which are established by *Jainācāryās* are all universal and are applicable in all times. Therefore use of those in the present also remains undoubted.

4.1.1 Problems of the present age and Jain conduct

Bertrand Russell has analysed present problems in three categories—(i) *ajñāna* - ignorance, (ii) *abhāva* - paucity (iii) *anyāya* - injustice.

Jainācāryās have given exceptional solutions of all these three problems. Solution of ignorance lies in *anekānta*, solution of paucity lies in non-accumulation and solution of injustice lies in non-violence.

4.1.2 Ignorance and *anekānta*

Knowledge is constantly developing these days. We see latest data daily. *anekānta* believes in limitlessness of knowledge. We know only a fraction of that. The latest researches by science are commendable—but that should not mean that ancient principles of eternal values of life are ignored. Ancient and latest principles can be co-ordinated for adjustments.

4.1.3 Paucity and non-accumulation

So far as the question of paucity is concerned, Mahātmā Gāndhī had said, “Our earth contains so much of substances that everybody’s need/requirement can be fulfilled but that whole substance cannot fulfill even one man’s desire.” So necessities shrink as soon as desires are controlled. That is non-accumulations. And nature cannot be protected without controlling the greedy clause of humans.

4.1.4 Injustice and non-violence

World’s trouble does not lie so much in paucity as it lies in injustice. We are ever prepared to give maximum of trouble to others for the minimum most of our pleasure. The principle of deed-based-non-violence is that we can not derive pleasure out of the troubles we give to others. That would give trouble to us too. The problem of injustice shall be solved automatically if we understand this, so it can be said that Jain philosophy is profoundly applicable under the present circumstances. Adherence to that is not only a means of salvation but the solutions of today’s financial and social problems too lie in that.

QUESTIONNAIRE

1. Eassy type

1. Write principal specialities of Jaina *ācāra mīmāṃsā*—code of conduct.

2. Short Answer questions

1. Ascertain the systematic development of conductual adotation (*ācāra sādhanā*).
2. Make clear the role of Jaina code of conduct in solution of present day world problems.

3. Mark correct answers

1. Basis of accumulation is (i) attachment (ii) anger (iii) delusion (iv) hatred.
2. Writer of *Tattvārtha Sūtra* is (i) Ācārya Pūjyapāda, (ii) Sāmantabhadra (iii) Umāsvāti (iv) Haribhadra
3. Creator and consumer of pleasures and pains is (i) sense-organs (ii) *ātmā*—the self (iii) mind (iv) intellect.
4. *Guṇasthāna* is of kinds. (i) 18 (ii) 17 (iii) 14 (iv) 10
5. The evident cause of attainment of beatitude is (i) *tyāga* i.e. abandonment (ii) *karuṇā* i.e. compassion (iii) *jñāna* i.e. knowledge (iv) *cāritra* i.e. conduct.
6. The astringents are (i) 4 (ii) 7 (iii) 3 (iv) 5
7. *Gupṭis* are (i) *jñāna* (knowledge) (ii) *darśana* (philosophy) (iii) *satva* (vitality) *raja* (worldly passions) *tama* (delusion) (iv) none of these.
8. According to Batrenal Russel the present problems are (i) sect, terrorism, illiteracy (ii) copulity, delusim, elusion, (iii) ignorance, pacity, injustice (iv) none of these.
9. *Samitis* are (i) 5 (ii) 10 (iii) 7 (iv) 4
10. Is auspicious *karman* (*puṇya*) alsoa cause of bondage (i) yes (ii) no (iii) extremely minor (iv) is and isn't.

Recommended Books

1. *Samāṇa Sutta*
2. *Prākṛta Sukti Koṣa*
3. *Mahāvīra Vāṇī*
4. *Ethical doctrine in Jainism* by K. C. Sogari
5. *Jaina Ethics* by Dayananda Bhargava
6. *Jaina ācāra* by Devendra Muri

Reflections on Jaina Metaphysic and Ethics

LESSON 13 SECTION B :

ORIGIN AND GROWTH OF THE PRINCIPLES OF JAINA ETHICS

Every phenomenon in this world is dialectical. If there is sunlight, there is shadow. If there is day, there is night also. If there is pleasure, there is suffering. Every living being of the world is desirous of pleasure. *Daśavaikālika* has stated that all the living beings are desirous of supreme bliss. Every activity of theirs is meant for alleviating the suffering. The Buddhist philosophy describes the four noble truths :

1. There is suffering
2. There is cause of suffering
3. There is cessation of suffering
4. There are means for the cessation of suffering.

If there is suffering, there are means for the alleviation of suffering. In Jaina treatises also, the origin of the ethics has been for the cessation of suffering.

A question was raised, "What is the essence of the knowledge ?" The author of *Niryuktis* stated that the morality is the essence of knowledge. First of all, there is vision and the ethics results from it. The ethics may not be there if there is no background of philosophy behind it. The ethics is the utility of the philosophy.

Sūtrakṛtāṅga is the second canonical text of the Jinas. It is a treatise on the description of the science of ethics. Its first sentence means, "You Know". Without knowledge how one will determine about the ethics. *Daśavaikālika Sūtra* gives a detailed explanation through the verse 4.10 stating that how one will know about the beneficial or non-beneficial, and merit or demerit who does not possess knowledge. Moreover, a person, not knowing these things, can not study the ethics. There are two things in life : desirable or undesirable. It is on this basis that the human behaviour is said to be good or bad. The studies of human behaviour is the subject of ethics.

The first duty is "knowledge" and the first direction is 'to know'. A question arises, "What is the purpose of knowing ?" It is not for the sake of knowing only or the knowledge is not for the sake of knowledge only but it may be for a specific purpose?"

The knowledge can be for the sake of knowledge. I know because I have acquired knowledge. This is the automatic significance of the purpose. This is not improper. However, in the present context the term '*Bujjhejja*' (know) demonstrates that the knowledge is not only for the sake of knowledge, the duty is not only for the sake of duty, but it should be for the accomplishment of an objective.

The western philosopher Kant has stated, "The duty should be for the sake of duty only and not for any kind of specific gain." This statement may be correct, but it is not complete. If the duty is only for the duty, there will be voidness. The duty must have some objective and purpose. Has the man been only born for work only? Is there no objective for his work? Is he leading his life without any objective? If the action is only for the action, it will be useless. The man will then, be entangled in the purposeless action. The action must be meant for achieving an objective. It should be according to the objective. This is very important maxim for the ways of the world. If the action is for the action only, it will be infinite and it will never come to an end.

The knowledge and duty must be aimed at a certain objective. The aphorism of *Sūtrakṛtāṅga*, referred earlier has the word “*Tuttejja*” after the term ‘*Bujhejja*’. This word means to snap or dissociate. It means, first you know and then you practice accordingly to snap the bondage. Both the knowledge and practice should go together. The knowledge only is not sufficient; it is incomplete. The question of the practice of snapping never arises there. But the two words as above form the coordination formula for the knowledge and ethics. Both the steps: ‘Know and Snap’ are combined together. They are complete only when they are together. Thus, this aphorism clearly indicates that the origin of the concept of the ethics is knowledge.

1.0 The Inducibility of the Ethics

One of the important topic of the ethics is the inducibility of it. The basic question is — what should we know? If there is no inspiration, there will be no utility of knowing. The inspiration is — to snap, to practice conduct. In general, every person has a mental tendency for searching the methods of happiness every time. The ethical code on the basis of the concept of hedonism, describes that the man wants happiness, and not the suffering. Thus, the basis of such ethics is hedonism. But pleasure is not the basic point, the basic point is attachment and desires. The man acts on the inducement of desires rather than pleasure itself. Bhagvāna Mahāvīra has said, “The human being has a tendency to act on the basis of induction from desires”.

In the Indian Ethics, two stream have been dealt with and contemplated, on the basis of which there are two aspects of this ethics: 1. Worldly or mundane and 2. Spiritual

The desires and wealth (or economics) were considered under the aspect of worldly ethics. In contrast, the religion and emancipation were considered under the aspect of spiritual ethics. Both these aspects involve all the four principal pursuits. However, it is only the righteousness and emancipation which are desired as the objectives of life in the Jaina ethics. In Jaina philosophy, the five kinds of ethics in terms of knowledge, faith, conduct, austerity and spiritual potency are prescribed to lead the life on the path of supreme progress.

Heraclitus—a western philosopher raised a question— why ethics? Is it necessary to study the nature of the world to learn the ethics? He concluded that the basic element of the world is – indifference and harshness. The object of our life is: (1). to get enlightenment or knowledge, (2). to alleviate the darkness (of ignorance), (3). to develop indifference or dryness in life by uprooting the smoothness and (4). to adopt indifference. Heraclitus said, “Keep your life dry”. The concept of restraint was, thus, developed on the basis of his philosophy. “Winning over the desires” became the main basis of his philosophy. In the terminology of Bhagvāna Mahāvīra also, the synonym of the word “*saṁyama*” (restraint) is *rūkṣa*, i.e. indifference. Despite a large areal distance, both the great men used the same word for *saṁyama* (restraint). On the basis of the theory of dryness (of world) of Heraclitus, the theory of control over desires and observance of restraint was developed. These concepts formed the basis of the ethics.

Sometimes later, Democritus gave the formulae for satisfaction of desires and hedonism. The ethics was, then, based on this basis. The definition of pleasure and pain got changed in the ethics enunciated by Mahāvīra. He used the terms, ‘Bondage’ for the pain ‘Liberation’ for happiness.

The question was raised, “What is bondage and what is liberation?” Ārya Jambū asked the chief disciple Sudharmā, “What is bondage? What kind of knowledge leads to release from bondage?” One has to know what is bondage. One has also to know what is the method to get freedom from the bondage. One has also to put the method into practice.

In reply to this point, Sudharmā has given a great truth with respect to the ethics. He said, “The possession is the bondage.” This point forms the basis of the ethics. Our journey of life starts from the possession. It means to receive some thing from outside. To receive externally is bondage. We breathe, and intake the atoms of thinking, grasp the latent impressions – it is all possession. The possession is divided in three parts:

1- *Karma* 2- body and 3- wealth and grains etc. Mahāvīra stated, “The possession is bondage. Had there been discussion based on *karma* theory, it would have been stated that the attachment and aversion are bondage. But here, there is no *karma*-based discussion, it is based on the theory ethics. The human being is bound first with possessions and remains bound with it upto the end (of life). All his journey of life centers around the possessions.

The element causing the bondage is attachment. The human being acquires possessions due to attachment. He has attachment towards his body, family and the society. He is bound (with *karmas*) only due to this attachment. It is due to their inductions that he acquires various kinds of possession.

2.0 Methods of Release from Bondage

2.1 Reflection on Lack of refuge (*āśarapa*)

The question is—What is the method of release from bondage possessions? The reflection on non-protection is the first method. This means the feeling or experiencing of the non-security or non-protection. This feeling becomes the basic point of the ethics. The realization of separateness from the family, wealth etc. is the method of release from the bondage. The man should realise that the family and wealth have no power of protection. They are transitory. This is the first principle of the ethics or induction point for release from bondage.

2.2 Perception of Transitoriness

The second induction element for the release from the bondage is the perception of the transitoriness or momentariness of the pains and pleasures. Whatever the basic elements of thoughts on righteousness and spirituality are there in Indian philosophies, they are all eternal. There are two such elements:

1. Realisation of non-security or refugelessness and
2. Transitoriness of pains and pleasures.

The spiritual ethics has been developed on these two basic concepts.

The sensuous pleasure is never eternal. Once you acquire pleasure, the next time you may not get it. There is, once, satisfaction, next time it is dis-satisfaction. The everlasting pleasures etc. are those where there is never dis-satisfaction, once you get the satisfaction. The materialistic pleasures are never un-interrupted. There are many obstructions and hindrances there. However, the happiness derived through detached consciousness is non-transgressable, eternal and uninterrupted. It is on this basis that the spirituality has been developed and one gets encouraged for the release from bondage. The spiritual pleasure (bliss) is eternal. It has the capacity for security. This is the second principle of the ethics.

2.3 Changeability-cum-eternality of the Soul

The third principle of the ethics is the concept of changeability-cum-eternality of the soul. If there is no soul, there can not be any basis for the science of ethics. Even if there is the soul and even if it is not an doer, independent of action, the direction of the science of ethics will, then, be different.

2.4 Auspicious observances and Control over the Non-auspicious

The fourth basic principle of the science of ethics is the auspicious observances and the control over the non-auspicious activities. This is the basic insignia of the science of ethics. The science of ethics is not the metaphysics. It gives value to the life by having auspicious observances and control over the non-auspicious. However, what causes these good or bad activities? This is the burning question of the science of ethics. The question is whether the human being is dependent in the good or bad observances. In answer to these question, three principles or theories were developed :

1. Independence of Resolution.
2. Determinism or Fatalism.
3. Self-based Determinism.

2.4.1 The Independence of Resolution

Some philosophers admit that the man is independent in actions and resolutions. The Greek philosophers hold the same opinion. Kant presented two basics for the science of ethics:

1. Independence of Resolution and
2. Independence of Actions.

Kant argued that one can not hope of good conduct from a person who is not independent in his resolution. He can not be held responsible for good or bad actions and efforts. The responsibility will rest on some one else.

The theist philosophers have to face a big question. They do not agree to the independence of resolution of man. They postulate that whatever a man does or does tend to act is all induced by the God. Now, the question is — who is responsible for the actions of the men ?

The western religious philosophers had an idea that the God created only the auspicious alone. The man was good only at the beginning but later he became evil. He became bad as he began transgressing the divine commandments. The theist philosophies of India have also the same question as to who is responsible for the actions of man. It has been stated that a man goes to heaven or hell on the basis of induction by the God. In this case, how, then, a man should be held responsible for his actions? The solution of this complex question is very difficult, if we do not accept the principle of freedom of will of the man. If one is not free to act, he can not be held responsible for the auspicious or inauspicious actions.

2.4.2 Determinism or Fatalism

The second doctrine is designated as determinism (*niyativāda*). The determinists postulate that every thing is fixed, nothing is indetermined in the world. All the physical entities are fixed. The order of even a single atom is fixed. There is nothing non-fixed. That is why, the materialist science declares the results on the basis of definite theory. It explains the properties of matter on this basis. It predicts too on the same basis. The prediction can be made because there is no indeterminism in the material entities. There is no dis-order in them. The concept of determinism postulates the man as a machine like the material objects. It is on this basis that it explains the fate of the man. *Sūrakṛtāṅga* has mentioned about determinism. This is the postulate of the 'ājīvika' sect. According to it, the man follows a definite order. He is dependent upon the fate.

There are three basic elements of the science of ethics :

1. Suffering
2. Origin or cause of suffering
3. Cessation of suffering.

One has to know about (1) The suffering (2) The cause of suffering and (3) The methods of cessation of suffering. First of all, it is necessary to know as to what is suffering ? The second point is to know how the sufferings originate or what are the causes of suffering ? The third point is to know as to how the sufferings are eliminated. The aphorists support the viewpoint that the man is independent in resolutions. If he is not independent, he can not create suffering (to himself or others). If the man is not independent in resolution and actions, it can not be established that he has caused the sufferings. The independence in resolution and action of an individual is the basic element in origination of the suffering. However, this independence can never be absolutistic. The acceptance or non-acceptance of determinism can also not be absolute.

The science of ethics seems to coordinate both the factors : (1) fatalism and (2) independence in resolution. If the resolution is taken as all-in-all, there is total disregard of the law of cause and effect. There can be no absolutistic acceptance of independence of resolution in the law of cause and effect. There is some cause behind the resolution. The resolution is an effect. It must have some cause. When the effect is committed with the cause, it can not be admitted as absolutely independent. It is relative. If it is not taken as such, the man can not be held responsible for any of his actions. Thus, the determinism is also a relative phenomena. The acceptance of relativity of both the determinism on cause-effect law and independence of resolution and fatalism only serves as the helping factor in the origination and cessation of the suffering.

If we present the theory of determinism in the current context, we can call it a universal law. Very few laws in the world are universal which operate the order of the universe. These laws are eternal. There can never be any change in these laws. It does not make any difference if we call these laws as divine or temporal factor. Many words can be used for these assumptions. But all these laws are fixed and universal. They are unchangeable. Just as there are laws for the matter or non-sentient objects, there are also laws for sentient or conscious objects. There is a rule for atoms that there will be change in colour, smell, taste and touch after a specific time. This is a fixed law. It cannot be avoided. Similarly, there is a law for the sentient object that the living being will move towards the set of souls in the state which is amenable to transmigration in all order of existence (*vyavahāra rāṣī*) from the *avyavahāra rāṣī* (i.e. the set of soul which are continuously reborn in the same species of very subtle living beings after some specific period. He will join the chain of development after detaching oneself from the chain of non-development. We cannot refuse to accept this law totally. If we do not accept the determinism, there may be many kinds of disorder in the world. The universal laws are very lucid and clear. They cannot be negated. However, if we assume this law only as all-in-all, our resolutions etc. will turn mechanical and the process of development will be stopped.

The science of ethics, postulated by Bhagvāna Mahāvīra, admits both the doctrines : (1) determinism and (2) independence of resolution. Both these doctrines, when combined, decide the directions of the science of ethics.

The aphorisms of *Sūtrakṛtāṅga* have also mentioned the absolutist philosophies. They do not acknowledge the causes of suffering and even the origination of suffering may also not be possible in those doctrines. The materialists do not admit the eternal existence of the soul. Thus, there is no question of suffering in their doctrine. Their suffering refers only to the present state. There seems to be no cause for this kind of suffering which may encourage the critical evaluation with respect to the science of ethics. There are no such questions as

1. What is the cause of suffering ?
2. How these causes may be eliminated ?

The philosophies of this type do not require to go deep into the problems. They presume that the undesirable state of mind is suffering and if we can change that state, the suffering may be eliminated. There is only the question of the change of surroundings, nothing else in these doctrines. These philosophies do not have deeper thoughts on this problem also.

2.4.3 Soul-based Determinism

There are many kinds of spiritualist philosophies. The Philosophy may be spiritualist but if it postulates that activity does not belong to soul, one does not have the freedom of will. The sufferings are not self-based there. They are only accidental. This accident does not create any hindrance in the spiritual growth and it also does not offer any new direction for the liberation of the soul. However, there arises a complex question when there is no agency of the soul with reference to suffering or pleasure, there is no relationship created between them. All this happens circularly. There is no central point for it. In fact, there is no center. It is all circumferential.

However, it is not easily understandable that a circumference is without a center. The biggest difficulty in the doctrine of non-activity of the soul is the display of circumference without the center. The logic that the center is void and the circumference is valid for the pleasures or sufferings- can not be reasonable as even if non-actionism is accepted, we cannot explain as to how sufferings are originated. We can also not explain the cessation of suffering on this basis.

The mono-theism also faces the same problem. If there is only one (great) soul, and it is pervasive, there can be no question for the cause and cessation of the suffering. Who is sufferer ? Who is the creator of suffering ? There is the soul-the all-in-all.

The absolutist philosophies do not know that the soul is eternal and uncreated. It is the mode, which has origin and destruction. The suffering and pleasures are originated and destroyed. It is all due to the soul. It is not uncreated. It is created by the sentient soul. The chief disciple Sudharmā said, "I have heard and realized that the bondage and the release from bondage are there in your soul or mind, in your auroles, in your efforts." The pleasures and pains are not catalysed externally. This is the theory of the agency of the soul. It has a clear postulate that the agent of the pains is the soul itself. *Uttarādhyaṇa Sūtra* postulation that the soul is the agent and enjoyer of the pleasures and pains. There is no other entity which can cause suffering or inauspicity. The question, then, arises, "Why there is the suffering?"

The originating cause of suffering is non-restraint and the cause of cessation of suffering is the restraint.

The aphorist has stated, "Observe restraint. It leads to the cessation of the suffering. When there is the stoppage of external intake, there is the restraint. The non-restraint continues until the external intake is there."

The main element of the science of ethics is the practice of control or curb gupties of mind, speech and body. Its basis is the control of non-restraint. The control of non-restraint means non-receipt of the atoms of speech or non-receipt of atoms of mind. When both of them are not received, the non-receipt of the atoms of body automatically comes with force. When all these three kinds of guards are accomplished, there is the control of respirations.

There is an order of our development. First of all, our body is developed. There is, then, the growth of the language followed by the development of mind later. If we move in this order, it will lead to the fact of control of mind in the first instance followed by the control of speech and body respectively. The respiratory system is one of the fine parts of the body. It is also, then, controlled. The scriptures state : "First of all, control over the mental activity, then control over the vocal activity and later, control over the bodily activity." In the last, there is the control over respiratory process. When all these are controlled, there is the control of karmic atoms or *skandhas*. This automatically leads to the suppression of suffering. Thus, the complete restraint or control of all the above is the last encampment of the science of ethics.

The science of ethics postulated by Bhagvān Mahāvīra has 13 basic components.¹

1. (a) Five Major Vows :

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

(b) Five Carefulnesses: Carefulness in

(1) walking (2) speaking (3) scrutiny of foods (4) picking and placing of belongings of a work and (5) excretions.

(c) Three Guards :

(1) Guard of mind (2) Guard of speech and (3) Guard of body.

QUESTIONS

1. Essay-Type Questions

1. Discuss the principles of the Science of ethics or Ethics ?
2. Explain what are the causes of auspicious and inauspicious ?

2. Short-answer Questions

1. What is meant by (attachmental) possessions ?
2. What is the basic element of the universe according to Heraclitus ?
3. Explain the doctrine of Determinism ?

3. Objective Questions

1. What is the essence of knowledge ?
2. What is the order of the *Sūtrakṛtāṅga* ?
3. Which scripture contains the following statement: 'Whosoever is not intelligent, how will he know about the auspicious and the inauspicious ?
4. How many Noble truths are postulated in the Buddhist Philosophy ?
5. What are the four principal exertions or *Puruṣārthās* ?
6. What is the five-fold ethics ?
7. What is meaning of the term '*rukṣa*' adopted by Bhagvāna Mahāvīra ?
8. What is the inductive element of bondage ?
9. What are the basic elements of the science of ethics or ethics ?
10. What is the basis of the practice of the three guards (self-protection)?

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LESSON : 14

SĀDHUS ŚRĀVAKĀCĀRA (CONDUCT OF LAITIES)

In the previous chapter, we have studied that the Jaina Tirtankaras Establishes the 'tīrtha' i.e. fourfold religious order viz. the *sādhus* (Monks), *sādhvīs* (Nuns), *śrāvakas* (Male laities) and *śrāvikās* (Female laities). The first two orders i.e. monks and nuns lead ascetic life but rest of the two are householders having faith in Jina's religion and inclination towards austerities.

Lord Mahāvīra, the 24th *tīrthanikara* propagated his religion and austerities on the basis of three gems viz. Right Knowledge, Right faith and Right conduct. The right conduct is again divided into *śramaṇācāra* (conduct of an ascetic) and *śrāvakācāra* (conduct of an householder).

Although *śramaṇācāra* is preferred to be followed by everyone, but due to the lack of endurance to follow such hardships of monkhood, *śrāvakachara* is prescribed by the Lord *śramaṇācāra* is a disciplinary code of conduct for monks and nuns, consisting five great vows such as non-violence, truth, non-stealing, celibacy and non-possessiveness. These vows are to be observed lifelong, strictly and subtly by mind, speech and body without any exceptions to time, place or the consequences. But for *śrāvaka*'s who are incompetent to follow these rules so strictly are allowed to observe them partially. Partial means, 'to follow all the disciplinary codes on accord of one's own capacity of endurance. Such vows facilitates a house-holder to undergo austerities as much as one can with his religious spirit. Thus, being minor rules, comparing to *mahāvratās*, these are called as *aṇuvratās* (small or minor vows) or *deśavratās* (Partial vows).

The necessity of such partial adoption of vows is, a householder, being incapable of relinquishing the vicious activities completely, these vows help him to hold his spirit high towards renunciation and detachment towards animate or inanimate beings as much as possible. It also awakens the self to always be away of inauspicious activities as much as possible. *śrāvaka*, fulfilling all the social and familial duties, associates himself to *vratās* destroying the intense passions- which are the root cause of miseries.

Definitions of 'Śrāvaka'

The term '*śrāvaka*' is commonly used to designate a layman, the essence of different etymological expressions are as follows—

1. ***Śrāvaka***: Here the root word '*śrīna*' for hearing, is used which indicates that one, who sincerely and regularly listens to the teachings and preachings of Jina through the monks, for the self-development is called as *śrāvaka*. This is the fundamental definition.
2. ***Śramaṇopāsaka***: one who adores the Jina, his teachings and ascetics of his order.
3. ***Sāgāra***: One who practices the prescribed code of conduct, being a householder.
4. ***Deśa-Samyamī***: One who is partially self-restraint and minimizes to worldly attachments.

Ethical Conduct of Śrāvaka:

The householder's ethical code of conduct is found to have been presented in various treatises. Mainly on three patterns as follows:-

1. Twelve *vratās* (vows)
2. Frame work of Eleven *pratimās* (Stages of Ethical Progress)
3. Division of the whole ethical discipline into *pakṣa*, *caryā* and *sādhana*.

The first pattern comprises twelve *vratās* viz. five *Aṇuvratās* (small vows), three *guṇavratās* (Strengthening vows) and four *śikṣā-vratās* (Disciplinary vows)

In the second pattern, the word '*pratimā*' is used to designate the stages of ethical progress in the householders life. The third one divides the whole ethical discipline of the householder into three parts.

1. *Pakṣa*: Beginners course with favourable inclination towards the sacred law.
2. *Caryā*: Performance of Eleven *pratimās*.
3. *Sādhanā* : The accomplishment of *saṃlekhanā* i.e. fast unto death.

There are however, differences of opinion among various scholars regarding the original tradition, logical nature, antiquity etc. of these patterns of exposition of householder's code of conduct but, if we closely scrutinize these three patterns, we come across the fact that they are not mutually divergent but are different methods to approach to the same goal, which are prescribed by the Jina for an householder.

Vratās

Vratās are the rules of conduct, voluntarily and resolutely undertaken for observance by an householder. For undertaking the householder's ethical discipline, *saṃyaktva* (right faith) is preliminarily essential. Being equipped with *saṃyaktva*, *śrāvaka* adopts for the twelve *vratās* which are divided into three groups.

1. Five *Aṇuvratās* - Small or minor vows
2. Three *Guṇavratās*- Strengthening Vows.
3. Four *Śikṣāvratās* - Disciplinary vows.

All these twelve *vratās* are designated as *aṇuvratās*, but it has to be remarked that *guṇavratās* are infact additional vows to *aṇuvratās*, while the *śikṣāvratās* refers to special spiritual exercises, a householder laity undertakes.

In this scheme of *vratās*, provision is also made for the knowledge of possible *aticārās* i.e. Transgressions or infractions of vows enumerated by different Ācāryās. Each of these vows has a set of transgressions of it's own. An *aticāra* means transgressing the limit of a vow, while it is actually being observed. According to Amritacaṇḍra—"That which hampers the vows is *aticāra*." These transgressions are carefully gleaned from the numerous possible ones and set in different group of each. These transgressions provide a cautionary details for an householder so that he can observe the vows properly and systematically without committing any fault that may hinder his conduct.

Aṇuvratās

The term '*aṇuvrata*' means either a vow that is minor in comparison with the Mahavrata or the vow of a person who is minor in comparison with an ascetic.

The five *aṇu-vratās* are as follows:

1. *Ahiṃsā aṇuvrata* (Partial non-violence)
2. *Satya aṇuvrata* (Partial truthfulness)
3. *Asteya aṇuvrata* (Partial non-stealing)
4. *Brahmacarya aṇuvrata* (Partial Chastity)
5. *Aparigraha aṇuvrata* (Partial non-possessiveness)

Ahiṃsā Aṇuvrata

The primacy of *ahiṃsā* lies at the very root of Jainism. It holds the key position in the whole scheme of ethical discipline of the monk as well as of an householder. As said in *śrāvaka-dharma-dohaka*- "*dayā*

mūladhammaṅgahivaḥ” which is elucidated by Amritacandra as ‘every other *vrata* is but a restatement in different terms of content of the first.

The nature of *ahiṃsā anuvrata* has been admirably depicted by Svāmī Sāmaṇtibhadra as ‘Abstaining from intentionally injuring mobile living beings through mind, words and body in any of three ways directly, through someone or by consent is called *sthūlavadhavīramana*—abstinence from gross-violence) or *ahiṃsā anuvrata*.

For the proper undergoing of this vow, apprehending *hiṃsā* (violence) is very requisite. Umāsvāti define *hiṃsā* as: “Serverence of any of the ten vitalities (*prāṇās*) moved by passion or remissness is violence. Layman’s vows depend upon the distinction of the gross and the subtle violence. A laity abstains from the intentional destruction of gross animals i.e. two sensed to five sensed beings. But he also has to avoid the unnecessary killing of one-sensed beings (i.e. earth, water, fire, air and plant bodied beings)

Types of *Hiṃsā* (Violence)

One of the old verses denotes the eight types of *hiṃsā*.

“*Jīvā suhamathulā saṃkappa ārambhā bhavadavīhā.
savarāhā virvarāhā savikkhā cevanirvikkhā.*”

As said violence takes place in the form committing destruction (1) of gross beings (2) of subtle beings, (3) intentionally (4) inherent in an occupation (5) of guilty being (6) of innocent being (7) with due care (8) carelessly

Out of these eight kinds of violence, the second, third, sixth and the eighth is abandoned completely by a *śrāvaka*. Another type of classification of violence is as follows:

(1) *Arambhī* - (inherent violence)- violence occurs for domestic purposes for the attainment of basic requirements, such as food, clothing, rent etc. Violence occurring here is permissible.

(2) *Udyogī* - (occupational violence) For the survival of one self and his family, one should indulge in occupation and in the course of working, violence may be committed, like in the occupation of farming, trade etc.

(3) *Virodhī* - (Defensive violence) This third kind of violence is committed due to the purpose of defence, whether it be of nation, family or proteges.

Thus, *śrāvaka*, being a householder cannot abstain from these three kinds of violence but he can desist himself from intentional and worthless violence. Thus *ahiṃsānuvrata* restricts the violent activities of a laity upto the margin of necessity

Aticārās of *ahiṃsānuvrata*: There are five *aticārās* of this vow. They are as follows:

1. Keeping in captivity (*bandha*) - Tying up or imprisonment of a human or beasts for amusement or domestic use.

2. Beating (*vadha*) - *Ācārya* Haribhadra explains this as ‘thrashing with whips’. It includes whipping, slapping, pulling of ears, beating with rods, sticks etc.

3. Mutilating (*chavicheda*) - It refers to the cutting the body organs with a sword or other sharp instruments. This applies rather to branding, ear-piercing and cutting down any organ of the body mercilessly.

4. Over-loading (*ati-bhārāropana*)- This transgression includes the over-loading on the back, or shoulders or head of an animal or a human being above the maximum strength one has, out of greed, is taken under this transgression.

5. Depriving of food and drink- (*bhaktāpana vyavaccheda*) Siddhasena Gaṇī says that the stinting of food and water to man or any beast without any cause comes under this transgression.

(These five *aticārās* of *ahiṃsā aṇuvrata* are precautions given to a *śrāvaka* to be aware of do's and don'ts in his religious life.)

Thus undertaking this *vrata* a layman enhances his spirituality with vigilance towards all kinds of violent activities.

***Satya Aṇuvrata*- (Partial Truthfulness)**

In the context of householder's ethical discipline, the second vow is partial truthfulness, to which *Jainācāryās* have given a wide connotation. This vow deals with abstinence from gross untruthfulness. Here 'gross' mean the untruth, which may cause great harm destruction, imprisonment or even death of a person, is to be abandoned by a laymen. Umāsvāti states that speaking, what is not commendable is falsehood and commentator Pūjyapāda explains it 'causes pain and suffering to a living being is not commendable whether it refers to real fact or not'. Thus the word that inflicts the injury to living beings is falsehood. Rather elucidating the scope Sāmaṇtabhadra defines it as-Abstaining from speaking or inspiring others to speak gross false and also from the truth inflicting higher injury to others is called *satya aṇuvrata*. Vasunādi concisely express it as abstention from untruth, which is, spoken out of passion or hate, and from truth too, if it provokes the destruction of a living being. What is not harmful to the self and others is the implications of *satya aṇuvrata*. False statements are of five kinds. Which are just symbolic examples covering all kinds of false statements.

1. *Kanyālikā*- untruth relating to a girl etc. in matrimonial affairs or to fulfill any other purposes.
2. *Gavālikā*-untruth relating to the buy and sale of animals and cattle.
3. *Bhūmyālikā*-untruth relating to land etc.
4. *Nyāsāhārana*-untruth related to mortgages such as denying to return or returning false articles etc.
5. *Kūṭa-sākṣya*-intentionally bearing false witness

All kind of back biting, harsh, non-sensical, unethical, condemnable speech are taken under falsehood and a layman should avoid such speakings.

According to *upāsaka-daśa* there are five *aticārās*-transgressions of *satyaṇuvrata* against which the householder is cautioned.

1. *Sahasābhyākhyāna* (Sudden Calumniating)-Imputing to someone without due reflection of a non-existent fault, creating a evil image.
2. *Rahobhyākhyāna*-Disclosing the secret allegations made by others constitutes this atichara.
3. *Svadāra maṇṭrabheda*-It is defined as the telling others of what has been said by one's wife confidentially, under special circumstances.
4. *Mṛṣopadeśa*-it is misguiding other or giving instructions in methods of deceit i.e. false preaching or false advice, which may cause great sufferings to others.
5. *Kūṭa lekha-karaṇa*-(Forgery) counterfeiting of another person's seal, false signature or false writing of symbols etc. intending to deceive others or accuse others of undone guilt is *kūṭa-lekha-karaṇa*.

Thus desisting from *sthūla asāṃyā* i.e. gross bieving or speech, by which great suffering or hurt is caused to another person or to oneself is *satyaṇuvrata*.

***Acauryaṇuvrata* (Abstinance from gross stealing)**

We now proceed to deal with the nature of stealing. Stealing means attaining of things that has not been given by the owner. This necessarily implies the presence of intense passion in one's own mind. So not

to take anything without the permission of the owner is a discipline par excellence. But it is beyond the power of a householder so a householder is totally prohibited by gross stealing like smuggling, snatching, robbery in banks, houses, burglarizing, pick-pocketing etc. According to Sāmañtbhadra, observer should also avoid taking unoffered, placed, dropped or forgotten things whether it be animate or inanimate nor give it to others.

The following are the five *aticārās* of this vow.

1. *Stenahṛtadāna*-buying or receiving the stolen or smuggled goods.
2. *Taskarāprayoga*-(suborning of thieves)-Instigating other to commit theft, i.e. approving and encouraging others for theft or providing thieves with money to play their trade etc.
3. *Viruddharājyātikramaṇa*(Transgressing the limits of a hostile state)✓Trading transgressing the forbidden frontier of two opposite countries and also indulging in such trade in one's own country which is banned by a ruler or government is *viruddharājyātikramaṇa*.
4. *Kūṣatola-kūṣa māpa*-(Using false weights and measures)- The use of fraudulent methods for buying and selling or fixing the rates of interest in one's own favour deviating from the norm.
5. *Pratirūpaka vyavahāra*-It is cheating others by counterfeiting of gold, silver etc. with the material of low value that resemble them in color, weight and other properties. The mixing of stones in grains, coining false money etc. comes under this category of transgression.

***Brahmacarya Aṇuvrata* (The Partial Chastity)**

Umāsvāti defines *abrahma*-Unchastity as copulation actuated by passion. According to Pūjyapāda's elucidation- 'chastity of a householder is abstaining from intercourse with other woman whether she be married or unmarried or a prostitute. He who neither visits nor inspires others to visit other women for the fear of sin and stays contented with one's own wife is the vow of chastity of layman. Āśādhara's statement provides more subtle definition as not indulging in sexual relationship with another woman physically, verbally and also mentally nor makes others to do so is '*svādara-santoṣi*' (contented with one's own wife) one who considers all other women as mother, sister or daughter is the householders vow of celibacy.

The five transgressions of this vow as *upasakadasah* states are as follows—

1. *Itvarika parigrhītā gamana*-Intercourse with an women temporarily taken to wife such as an unchaste women or an harlot etc.
2. *Aparigrhītā gamana*-Intercourse with any ownerless woman whether a whore or a married woman, with woman who is wanton or whose husband is absent or an uncontrolled familyless woman.
3. *Anaṅgakrīḍā*-unnatural sexual intercourse or use of artificial phalli caressing the sexual organs.
4. *Paravivāhakarāṇa*-Taking excessive interest in finding out suitable mates for girls or boys other than one's own children. Thus it is indulging in matching and marrying others children.
5. *Kāmaśhoga-tivrābhilāṣā*-Excessive predilection for the pleasure of senses. Here excessive manifestation of sexual passion provokes a man give up all other thoughts and occupation in order to concentrate his energy only to satisfy his sexual desires. This *aticara* reflects the over indulgence in carnal pleasures.

***Aparigraha Aṇuvrata* (Partial Non-possessiveness)**

The *parigraha parimāṇ-aṇuvrata* is the fifth *aṇuvrata* of the householder's ethical conduct. Umāsvāti states that most comprehensive characteristic of *parigraha* is attachment or infatuation for possession. Sāmañtbhadra defines this vow as putting limits to the measure of one's worldly possessions like money, grain etc. by selfish is the limit to possession. This limitation of desire can be for animate or inanimate objects.

Possession is of two kinds-external and internal. The possession of external things is not possible without internal attachment so both, the internal attachment and the external possessions are considered to be *parigraha* and is to be limited by a layman.

More of possession is not the way of quenching the thirst but desires multiplies with fulfillment so, one who subdues greed and curbs the wicked thirst by the elixir of contentment and puts limits to money, gold, grain etc. considering them to be ephemeral is the observer of this vow.

The *aticārās* of this vows given in Tattavartha sūtra, are set of the ten categories of possessions laid down as the five *aticārās*, each one covering two of the categories as

1. *Kṣetra-Vastu-pramāṇātīkramaṇa* - exceeding the limits set for land and houses.
2. *Hiraṇya-suvarṇa pramāṇātīkramaṇa* - exceeding the limits set for gold and silver.
3. *Dhana-dhānya pramāṇātīkramaṇa* -exceeding the limits set for grain and other food stuffs.
4. *Dvīpada-catūspada pramāṇātīkramaṇa* - exceeding the limits set for biped and quadruped animals.
5. *Kūpya pramāṇātīkramaṇa* - exceeding the limits set for household chattels.

Guṇavratās and Śikṣāvratās:-

After dealing with the five *aṇuvratās* now we would dwell upon the nature of *guṇavratās* and *śikṣāvratās*.

The *guṇavrata* signify special application and particularized extension of *aṇuvratās* helping to strengthen them and *śikṣāvratās*, which are recognized as the seven *śīlavratās*, serve the useful purpose of guarding the *aṇuvratās*. To be more clear, they effect a positive improvement in the observance of the *aṇuvratās*.

Guṇavratās (The strengthening rules of conduct)

There are three *guṇavratās* namely:

1. *Digvrata*, 2. *Bhogopbhogaparimāna vrata* 3. *Anarthadaṇḍavīramāṇavrata*.

Digvrata

It is first of the three *guṇavratās*. All the traditions recognize this as the *guṇavrata*. It is defined as fixing limits of one's movements in all the ten directions viz. east, west, north, south, north-east, south-east, south-west, north-west, up and down.

Thus, the preliminary objective of this vow is to help the householder to curtail his activities in all directions, so that his scope of vicious activities like violence etc. can be minimized and stay more restraint and his internal passions, particularly greed could be commensurately curbed. Thus this vow appears like particularised extension of fifth *aṇuvrata*.

Thus the following are the five *aticārās* of *Digvrata*. The intents and purpose of transgressions is same for both *Śvetāmbara* and *Digambara* traditions. Viz.

1. *Urdhvā-dik pramāṇātīkramaṇa* -Going beyond the limits in an upward direction.
2. *Adha-dik-pramāṇātīkramaṇa* - Going beyond the limits in a downward direction.
3. *Tiryag-dik-pramāṇātīkramaṇa* - Going beyond the limits in a horizontal direction.
4. *Kṣetra vrddhi*-nowingly expanding the limit of the areas, which was undertaken while accepting the vow.
5. *Smṛti-antardhāna* - forgetting the limits decided, through non-vigilance or carelessness.

The fundamental idea of this *vrata* is to reduce quantitatively man's sinful actions by circumscribing the area in which his movements are restricted. The fewer the scope, fewer the chance of violent deeds.

Bhogopabhoga Parimāṇa Vrata

We now proceed further to deal with the nature of second *gunavrata*, the *Bhogopabhoga parimāṇa vrata*. Here the *parimāṇa* refer to limiting i.e. putting limitations to the use of once or multiplically usable articles. The word '*bhoga*' pertains to those objects, which are capable of being used only once or used internally. For e.g. food, medicines etc. '*Upabhoga*'-refers to objects which are being used again and again and externally such as house, clothing, jewellery, vehicles etc. So this *vrata* implies the limitation in the use of objects of both *bhoga* and *upbhoga* in order to reduce the attachment to the objects.

The five transgressions of this vow are:

1. *Sacittākāra* - consuming the sentient things i.e. things possessing life such as unboiled raw vegetables etc.
2. *Sacitta Sambandhākāra* - consuming the things which are in contact with the things having life like using green leaf as a plate.
3. *Sacitta sammiśrākāra*- consuming a thing mixed with the raw food having life.
4. *Abhiśavākāra* - consuming fermented or aphrodisiacal products.
5. *Duṣpakvākāra* - consuming not well-cooked or half-cooked things.

The first two offenses refer to things like fruits, roots etc. and last three to the staple food. Each *aticāra* has two elements of faults. Not only the violence of sentient beings but the vigour of the sense organs is thereby stimulated.

All of them are related to food. But Cāmuṇḍarāya describes five fold *bhoga*.

1. *trasaghāta* - Consumption which involves killing of mobile being, e.g. meat and honey.
2. *pramāda* - Lack of distinction between what to be done and what should not be done.
3. *bakuvadha* - Consumption which involves much killing, e.g. unripe ginger, turmeric, radish ect..
4. *aniṣṭa* - Use of undesirable inanimate things e.g. vehicles, ornaments ect..
5. *anupasevya* - Using luxuries. e.g. gaudy clothes, ornaments.

These things must be either avoided or restricted. Because *bhoga and upabhoga* lie at the root of violence.

According to *Uvāsagadasāo*, this vow has two aspects, - pertaining to food and pertaining to occupation. There are 15 types of trades forbidden. They are livelihood from charcoals, destroying plants, trade in animal by product alcohol, destructive articles and the like. These must be avoided. Besides pure and less violent profession should adopted by a householder.

The Anarthadaṇḍa Viramaṇa Vrata

Now we would propose to the nature of *anarthadaṇḍa viramaṇa vrata*. It is defined as "a vow of renouncing the commitments of such acts as are not subservient to any useful purpose." Being frivolous they simply engender insalubrity of mind which results in depravity. The word *anarthadaṇḍa* is composed of two words : *artha* and *daṇḍa* . Here *artha* means purpose, so *anartha* means purposeless and *daṇḍa* means violence. Thus *anarthadaṇḍa* stands for purposeless or unnecessary violence. Samantbhadra says it is refraining from the wanton activities, even within determined limits caused by inauspicious physical, mental and vocal operations, which in turn may cause, injury to other beings. It covers a range of rather desperate topics. The five form of this vow are :

1. *Apādhyānācarita* (Evil brooding)- It implies inauspicious reflections which procreates nothing except a vicious trend of thought like finding faults of others, getting interested in hunting, imprisoning, killing, gambling, adultery, theft etc.

2. *Pramāḍacarita*- It consist of purposeless actions such as digging the ground, uprooting the trees, trampling the lawns, plucking greeneries, wandering etc.
3. *Himśapradāna*- it implies to lending others the instrument of violence like knife, poison, sword, fire etc.
4. *Pāpopadeśa*- It means giving of evil instructions to the person who is simple at earning, directing him to move towards violence. The violent tendencies of a person is raised high and inspired to indulge in corruptive, violent, brutal activities etc.
5. *Duśṛuti*- Listening to, reciting or expounding evil stories through which passions and evil thoughts are provoked.

The five transgression of this *vratās* are—

1. *Kandarpa*—Libidinous speech
2. *Kautukya*—Buffoonery
3. *Maukharya*—Garrulity
4. *Samyuktādhikaraṇa*—Bringing together harmful implements.
5. *Upabhoga-paribhogātireka*—Superfluity of luxuries crossing the limits of the vow.

It emerges clearly from all these descriptions that *anarthadaṇḍa* avoids the bondage of additional *karma* to soul through unnecessary evil actions.

The *śikṣāvratās*—

Having been introduced to *guṇavratās* now we would discuss the nature of *śikṣāvratās*. *Śikṣāvratās* are disciplinary vows which enhances the spiritual spirit in a householder. There are four *śikṣāvratās*, Namely

1. *Sāmāyika Vrata*
2. *Deśavakāśika Vrata*
3. *Poṣadopavāsa Vrata*
4. *Atithi samvibhāga Vrata*

Sāmāyika Vrata

The word *sāmāyika* is etimologically defined as '*sama*' means equanimity of mind and *āya* means attainment. Therefore *sāmāyika* means attainment of equanimity.

Sāmāyika is a kind of worship, not any idol but the pure self. Amritcaṇḍra states the purpose of *sāmāyika* is to attain *ātmā* (soul), after espousing the equanimous state of mind, speech and body. It is attained by renouncing the attachment and aversion towards the objects of the word. Samantbhadra quotes that five types of sins (as mentioned in *aṇuvratās*) are further relinquished to extreme level during the fixed time of *sāmāyika* i.e. for one *muhūrta* 48 minutes. The *sāmāyika* should be performed with a cheerful heart and in solitude. Moreover it is an exertion, to avoid harmful activities and also to indulge in auspicious activities completely. So, a householder, then assumes the state of ascetic and thus look like an ascetic. As said in *Niryukti*—“*Samaīyamamī u kae samaṇo iva savao havaī jamha eena karaṇeṇaṃ bahuṣ samāyiyam kujjā.*”

Which means 'In *sāmāyika* the layman becomes like an ascetic and for that reason it should be performed often. Ācārya Tulasī gave three meaning of *śrāvaka* in *śrāvaka sambodha* -

1. practice of mental equilibrium.
2. practice of coordination of mind, speech and body.
3. practice of developement of positive attitude.

He should also calmly bear the hardship of cold, heat, insect sting or any of the possible troubles in *sāmāyika* and should not react impatiently and should meditate upon the transitory nature of world, true nature of the self-etc. It should be practiced atleast once a day as Lord suggested.

Following are the five transgressions of *sāmāyika vrata*—

1. *Mano-duṣprañidhāna*- Misdirection of mind.
2. *Vāg-duṣprañidhāna*- Misdirection of speech.
3. *Kāyā-duṣprañidhāna*- Misdirection of body.
4. *Anādara* - unstability of the *sāmāyika*.
5. *Smṛtyānupasthāna* - forgetfulness of *sāmāyika*.

Sāmāyika is the cause of perfection in the observance of the five vows and it is necessary spiritual equipment for trodding further on the path leading to salvation.

The *Deśavakāśika Vrata*

Owing to the approach to *deśavakāśika vrata* we should understand the different points of view of different *ācāryās*. Abhayadeva describes this *vrata* as an assumption for a limited time of the restrictions of place set forth in the *digvrata*.

Sāmañtbhadra defines it as 'limiting sphere of one's activity still further, for fixed periods with in the longer limits already fixed in the *digvrata*. Still further states that he should be carefully observed and one should not, go beyond the limits undertaken and have nothing to do with the objects lying beyond that limit during the certain period of time. There are five transgressions enumerated by Umāsvāti is as follows:

1. *Anayana prayoga*- Getting somebody to take a message in order to obtain something from the place outside one's self imposed limits or giving orders to others for fetching something from the areas beyond the resolute boundaries.
2. *Preṣaya prayoga*- Causing work to be done by a servant outside one's self imposed limits.
3. *Śabdānupāta*- This offence consists to try to attract the attention of men working outside the imposed limits by coughing etc. in the hope that they will understand and do as required without delay.
4. *Rūpanupāta*- This is exactly parallel to preceding transgressions except that signs and gestures are used to attract the attention of others.
5. *Pudgala prakṣepa*- This again has exact parallelism with the previous ones except here clods of earth, sticks, stones or bricks are thrown to attract attention. In other words communicating by throwing objects to get something.

The *Pauśadhavarāsa Vrata*

This word is comprised of two words *pauṣada* and *upavāsa*. In common, *pauṣada* means the day of the moons periodic change and *upavāsa* means fast. Therefore the whole term gives the meaning 'the fast on moonday (*parva* day). But according to *Tattvārtha Bhāṣya* *pauṣada* means 'that which strengthens the religious life.' There is a certain process and specific way to observe the *pauṣada*. As Ācārya Hemacandra says -

*caturḥparvyaṃ caturthādi kuvyāpāraṇiṣedhanam
brahmacarya - kriyāsnānādityāgaḥ pausadhavratam.*

i.e. On four special days, a householder should observe the *pauṣada vrata*, which consists of observance of celibacy and avoidance of taking care of the body by way of decoration, dress, etc..

The duration of *paṇṣadai* is considered as 24 hours by *Śvetāmbara Ācāryās*, 'Having fast one can observe *paṇṣada* only for (sunset to sunrise), from half of the day till sunrise and for day and night. Time period may be increased according to the period of fast. This practice has propounded for householder so that he can fully engross in the spiritual activities, with complete abstinence from sinful activities.

It is the third *śikṣāvrata* for further strengthening the *sāmāyika* discipline. A layman should observe fast twice a fortnight as per the code says. In *paṇṣadhōpavāsa* fast is observed. In the day morning, with sunrise he resolves to live like a monk for whole day and engages himself in different auspicious activities and whole day should be spent with great circumspection. Strict fast is observed in take food and water, use of other bhoga-upabhoga articles, violent acts, stealing, falsehood, unchastity and acquisition are strictly abandoned. Being above the sociality attachment and aversion, one should meditate over self, the spiritual thoughts and truths.

It can be practiced either for 1. Sunset to sunrise 2. Midnight to sunrise 3. sunrise to next day sunrise

Following are the five transgressions of *paṇṣadhōpavāsa vrata*

1. *Apratyupekṣitāpamārjītotsarga*- excreting without examining and sweeping the spot.
2. *Apratyupekṣitāpamārjītodāna*- Handling the things without properly examining or sweeping.
3. *Apratyupekṣitāpamārjītasamstāra*- making bed without examining and sweeping the spot.
4. *Anādara*- lack of zeal in performance of austerities and
5. *Smṛti anupasthāpana*- Forgetfulness.

This *vrata* nourishes the vow of Non-violence and *sāmāyika* dominantly. It can be said that it is like living an ascetic life for whole day or even more than that.

The *Atithi Samvibhāga Vrata*

This vow is acknowledged as the fourth or the last *śikṣāvrata*.

The designation usually applied to this *vrata* is *atithisamvibhāga* (i.e. sharing with the guest). Infact it is also named as *atithidāna atithipūja* etc. by different scholars. Here the word '*Atithi*' carries a special Jaina meaning i.e. the ascetic or *sādhu*. This vow holds a significant position in the Jaina doctrine and in the Jaina social organization. Sharing with atithies i.e. ascetics and help them to lead their ethico-religious life, who protect, interpret and transmit the sacred laws. There are many rules and regulations for a monk while accepting the alms. So even layman should be conscious to provide faultless food. Thus, while offering five aspects are keenly considered.

1. "The purity of the recipient, (A restraint monk) 2. the giver (should offer the part of food of his own), 3. the objects to be given (Non-sentient). 4. the manner of offering and 5. result of offering and one should avoid to offer to an arighteous person.

The five transgressions of this *vrata* are-

1. *Sacitta Nikṣepa*- Depositing alms on sentient things.
2. *Sacittāpidhāna*- covering alms with sentient things.
3. *Kālātikrama*- Transgressing or postponing the appointed time.
4. *Para-vyapadeśa*- pretending that the alms belong to others.
5. *Matsarita*- Jealousy or envious of another donor or lack of respect in giving.

After been introduced to the first category of vow i.e. twelve *vratās* a supplementary vow to these twelve *vratās* is known to be the *Samlekhanā vrata*.

Samlekhana Vrata

The abandonment of the body on being confronted with unavoidable disease, famine, calamity, senility etc. for the sustenance of religio-spiritual practices is regarded as *samlekhana*. Here one is able to sustain conduct at the moment of death. So it is the fruit of austerities. Hence one should, as per one's capacity, try to attain '*samādhimaraṇa*—death with equanimity, giving up love enmity, attachment to possessions etc., and with pure mind, one should forgive with pleasant words, one's kinsmen and other known people and be forgiven by them too. Casting aside grief, fear, anguish, wickedness etc., with all sincerity and zeal, one should allay the innermost passions by scriptural words, reflecting on the sins committed in the three ways. One should adopt the *mahā-vrata* for the rest of life. In the course of practice, abstaining from solid food, one should take milk and water and then, give up them too for just warm water. And then abstaining from warm water too and observing fast with all determination and fixing the mind on the sacred five-fold invocation, *Pañca-namokkāra mantra* he should peacefully abandon the body.

Following are the five transgressions of the *samlekhana-vrata* as enumerated by Umāsvāti-

1. *Jīvātāśamsā*- desire to prolong life.
2. *Maraṇāśamsā*- desire to die soon.
3. *Mitrānuraḡa* - attachment to friends
4. *Sukhānubandha*- remembrance of past enjoyments.
5. *Nidāna*- desire for pleasure in the next life as a result of austerities of present life.

Pratimās

We have so far endeavoured to expound the characteristic of twelve *vrata*s, now the second category of ethical discipline is discussed henceforth. When a layman is perfectionized in the *vrata* and other minor vows, to augment his spiritual practice further, he adopts vows at higher level and follows them rigidly and remain steadfast to observe them in critical conditions also.

This second category deals with the some superior vows of an householder. This is a set of eleven *pratimās* for gradual spiritual progress. Each *pratimā* is like a rung of ladder where he stays for months as prescribed and move forward. Through this ladder, he reaches the stages of laymanship.

The word *pratimā* means a 'statue' but here it means special resolution or firm determination to observe the tough vows remaining steadfast and equanimous in every difficulty. These are the eleven phases of intense spiritual practice. The practice of each of the preceding *pratimā* would supplement and reinforces for the practice of the succeeding one.

The eleven '*pratimās*' are as follows in the *Śvetāmbara* tradition and *Digambara* tradition which diverge, slightly.

- | | |
|---------------------------------|----------------------------------|
| 1. <i>Darśana Pratimā</i> | 2. <i>Vrata pratimā</i> |
| 3. <i>Sāmāyika pratimā</i> | 4. <i>Pouṣadha pratimā</i> |
| 5. <i>Kāyotsarga pratimā</i> | 6. <i>Brahmacarya pratimā</i> |
| 7. <i>Sacitta-tyāga pratimā</i> | 8. <i>Ārambha-tyāga pratimā</i> |
| 9. <i>Preṣya-tyāga pratimā</i> | 10. <i>Uddiṣṭa-tyāga pratimā</i> |
| | 11. <i>Śramaṇa-bhūta pratimā</i> |

Each of these eleven *pratimās* are practiced for one to eleven months respectively viz. first *pratima* for 1 month, 2nd for two months and so on.

1. The *Darshan Pratima* (The Stage of Right View)

In this *pratima* soul is purified from misconceptions (*ku-graha*) through the elimination of *mithyātva*

i.e. perverted faith, which is compared to a poison infecting the soul. The characteristic of this stage is avoidance of the twenty five barriers or transgression of Right faith (*samyaktva*). Here the practitioner bears the pure devotion and firm faith towards Lord (*Jina*), true spiritual leader (*Guru*) and true religion. Here one's faith becomes so firm that no one whether man, beasts or deity can deter him from his faith by any means.

2. *Vrata Pratimā* (The stage of taking the vows)

This is defined as the assumption and observation of twelve *vrata*s and avoidance of their transgressions (as mentioned before). The practitioner of this *vrata* enables the self to march on the yoga-path for yoga practices.

3. *Sāmāyika Pratimā* (The stage of practicing the *Sāmāyika*)

This stage is the initial step of yoga practice. Laymen practices equanimity for 48 minutes with enthusiasm to win over the attachment and aversion and stay indulge in performing austerities.

4. *Pauṣada Pratimā* (The stage of practising *pauṣada*)

When a practitioner wants to intensify his spiritual practice, he should desist from all worldly activities and observing complete fast. He should conduct austerities in a solitary place. The day is referred for him is eighth, fourteenth and fifteenth day of lunar rise and fall.

5. *Kāyotsarga Pratimā* (The stage of practicing relaxation)

The other name of *kāyotsarga pratimā* is *niyama pratimā*. In this stage a practitioner undergo many types of abstinences for example: not bathing, refraining from night eating, observing celibacy in day time and limiting non-celibacy at the night etc. On special days he spends the whole night in *kāyotsarga* practice, steadfast in heart and conscious of his aim of spiritual development.

6. *Brahmacarya Pratimā* (The stage of practising celibacy)

For the upliftment of Psychic energy the practice of celibacy is requisite. Thus in this *pratimā* laymen is to avoid contact with woman physically, verbally and also mentally as much as possible. He must stay away of sex provoking things, not caring for self-appearance also. This practice is comprised of the cessation of all sexual activities and all such desires.

7. *Sacita tyāga Pratimā* (The stage of purity of food-intake)

In this *Pratimā* the consumption of raw roots and tubers, green leaves and shoots seed and fruits etc. are abandoned and boiled and cooked food is preferred.

8. *Āraṃbha tyāga Pratimā* (The stage of abandonment of violent activities)

In this stage the layman must relinquish all harmful deeds like killing any being, to fear or to blackmail others by self-activities or by weapon etc. but he is free to have violence done through agents and servants for the sake of livelihood if necessary.

9. *Preṣya tyāga Pratimā*

The stage of abandonment of committing sinful activities through others including the self. This *pratimā* asserts the abandonment of acquisitiveness and also of approval of the household life. He is ceased to have violent work done by servants and agents also. Thus he is to lay down the burden of worldly cares and reduce acquisitive hankerings and fosters the longing for final release.

10-11 *Uddiṣṭa-tyāga Pratimā* and *Śramaṇabhūta Pratimā* (The stage of renunciation of the world)

In *Uddiṣṭa tyāga pratimā* laymen avoids the food prepared for him and goes about with shaven head or wearing a topknot, indifferent to mundane business.

In the *śramaṇabūta pratimā*, he becomes almost like said above. He either shaves his head or perform 'Loca' (Plucking of hairs). He wears monastic dress and keeps monastic requisites like rajoharan—a broom, and a bowl for begging alms. He goes on his alms round to his own kiths and kins and beg and eat the food, licit for a monk.

In these two stages a layman observe the non-violence in action, speech and thought subtly and practice more and more meditation and study of scriptures. The boundaries of his restraint shrinks day by day by all perspectives.

This 11th *pratimā* is a final step, where a practitioner become so steadfast that he leaves the home and mundane activities completely and lives in a religious place like a saint and get engaged in performing more and more austerities to purify and eliminate the soul from karmic bondages.

***Aṇuvrata* Movement at Present**

Lord Mahāvīra has preached twelve *vrata*s for the *śrāvaka*s, which was given the contemporaneous form known as *Aṇuvrata* movement. This movement opens the way of ethical initiation. Ācārya Tulasī, the disciplinarian of *aṇuvrata*, has completely changed the view of the original traditional form of the *vrata*s. Instead of communalism, he has put much emphasis on the morality of the *aṇuvratā*s. Monarchism was prevailing during the reign of Mahāvīra, but, at present, democracy is existed. Therefore, in order to have pure franchise, *vrata*s are incorporated with it. Not only that, but for the awareness of polluted environment, certain rites are also included.

Following is the enumeration of this *Aṇuvrata* Movement—

1. I will not kill any innocent creature.
2. I will neither attack anybody nor support aggression and I will endeavour to bring about world peace and disarmament.
3. I will not take part in violent agitations or in any destructive activities.
4. I will believe in human unity, will not discriminate on the basis of caste, colour, creed etc. and will not practise untouchability.
5. I will practise religious tolerance.
6. I will observe rectitude in business and general behaviour.
7. I will by degrees develop a pure tenor of life and control over senses.
8. I will not resort to unethical practices in elections.
9. I will not encourage socially evil customs (dowry, big feasts following death, child marriage, old age marriage etc.)
10. I will not use intoxicants and narcotics and will lead a life free from addiction.
11. I will do my best for prevention of pollution.

QUESTIONS

1. Essay type Questions:

1. Write an essay on *śrāvakācāra*?

2. Short Essay type Questions:

1. Explain the difference between *mahāvratā*s and *aṇuvratā*s?
2. Give a brief introduction to 11 *pratimā*s of laities?

3. Objective-type Questions:

1. *Śikṣāvratās* are
(a) four (b) three (c) five
2. The duration fixed for *sāmāyika* is
(a) One day-night (b) 48 minutes (c) 49 minutes
3. The '*bandha*' is a transgression of
(a) *ahiṃsā anuvrata* (b) *saṃlekhanāvrata* (c) *digvrata*
4. The propagator of *Anuvrat* movement is
(a) Lord Mahāvīra (b) Ācārya Samantbhadra (c) Ācārya Tulasī
5. The 10th *pratimā* of laities is
(a) *preśyatyāga* (b) *uddiṣṭa bhakta* (c) *ārambha tyāga*
6. The third *anuvrata* is
(a) Non-stealing (b) truthfulness (c) non-possessiveness
7. The forms of *anarthadaṇḍa* are
(a) 4 (b) 5 (c) 6
8. A laity is prohibited to commit
(a) *ārambhī hiṃsā* (b) *saṅkalpī hiṃsā* (c) *sāpāradhī hiṃsā*
9. One of the types of untruth is
(a) *mṛsopadeśa* (b) *virudhārājyātīkrama* (c) *kanyālikā*
10. The other name of '*niyam pratimā*' is
(a) *śramaṇabhūta* (b) *kāyotsarga* (c) *vrata pratimā*

Edited by:

Samañī R̥ju Prajñā

Samañī Ramaniya Prajñā

LESSON-15

SECTION - CONDUCT CRITIQUE**Importance of Compassion and its Categories**

Every living being is possessed of two types of emotions - compassion and cruelty. Compassion is a natural emotion, while cruelty is unnatural. That is the reason why even the most cruel person loves his family and friends and is some times found to be compassionate towards his society and nation. He cannot incessantly nurse or exhibit cruelty; in fact the periods of love, affection and compassionate feelings will far exceed those of cruelty. Otherwise he will suffer acute tension and resultant diseases that may even kill him. Even boiling water will eventually cool down, for coolness is its nature. Similarly even the cruellest animal also shows love and compassion for its off-spring. We have heard and read the stories of friendship between a lion and human being or affectionate relationship between arch enemies like cat and dog. Modern science has now proved that not only mobile but even immobile living beings, such as trees, etc., have also shown traits of compassion.

COMPASSION IS THE CRITERION TO ENLIGHTENED WORLD-VIEW

The root cause of these two types of emotions is the impurity (for callousness) and partial purity (for compassion) of the soul. Every mundane soul is bound by the karmic material particles. *Bhāva* is identical with the state (*bhāva*) of the soul. The spontaneous state (*bhāva*) of a soul is influenced by the good or bad predisposition consequent upon the functioning of the past *karma* in the form of rising (*udaya*) and/or subsidence (*upaśama*) or destruction (*kṣaya*) or destruction-cum-subsidence (*kṣayaopaśama*) of the deluding (*mohanīya*) *karma*. When there is intensive rise (*udaya*) of deluding *karma*, the soul is engaged in bad activities which are cruel, callous, deceptive etc. But when there is destruction-cum-subsidence (*kṣayaopaśama*) of the deluding *karma*, the soul is full of compassion, pity etc. When the power of deluding *karma* is minimised, either naturally (due to long suffering or efflux of time) or due to immense efforts of the soul, then the feelings of compassion take priority over those of callousness. That is the reason why compassion is considered as a symptom of enlightened world-view. A callous person can never achieve the enlightened world-view. Indeed a cruel person, with a rock like heart, can never become religious. No kind of vegetable, not even grass, can grow on a hard rock. Any person with a rock-like heart will become an obstacle on the road leading to blood-shed; such person can never contribute in building a healthy society. He will indeed make his own family miserable with his callous attitude. The necessary ingredients for a happy family, a healthy society and a peaceful nation are non-violence, friendship and compassion.

Compassion resolves conflict

The compassion and kindness can make the life pleasant while the lack of it can produce nothing but misery. Cruelty always leads to violence, death and destruction. It destroys the social, national and international peace. That is why the canonical literature has termed violence as 'death' and cruelty as 'hell'. In the words of Gurudeva Tulasī, violence is darkness, unreal, death, disgust and cruelty. Non-violence, on the other hand, is light, real, immortal, compassion and equality.

1.2. Compassion leads to a Healthy Society.

Mahāvīra had announced that like mother non-violence is benevolent to all. Wherever there is non-violence there is compassion and vice-versa. Just like sun and night, cruelty and non-violence can never co-exist. Writes the learned Somaprabha Sūri in his treatise "*Sindūra Prakara*" - "Is it ever conceivable that a lotus can blossom in fire, there can be day after sun-set, nectar from the mouth of a snake, logical

outcome from futile discussion, health from indigestion or poison giving life? If that is so, then only the killing can lead to dharma or cruelty can lead to a healthy society. But that is impossible.

2.1. Real education is that which makes the society compassionate

Education plays a very important role in building a healthy society and nation. It should make the students hard - working, constructive, righteous, balanced, compassionate and moral. What is the use of that system of education which leads to laziness, negative thinking, destruction, anger, unbridled impulsiveness, uncontrolled instincts, cruelty, sensualist, looting or mugging and absolute selfish misbehaviour. The education system should impart and encourage the spirit of sympathy, tenderness, harmony, co-operation, love, affection, fellow - feeling, congeniality and co-ordination. This will bring down heaven on earth. The compassionate behaviour can lead all to lasting bliss.

The importance of compassion:

A community, a nation or even international community can live in peace and bliss only if non-violence is accepted as supreme. Non-violence is nothing but compassion. Both are synonyms. Thus compassion is as important in the areas of world as well as in *dharma* as the soul is in a body. *Dharma* is based on equanimity (*samatā*); while the worldly relations are based on affection (*mamata*) for relatives etc. This affection is coloured by attachment for some and aversion for others. So in the domain of mundane activity such compassion is acceptable. But such coloured compassion has no place in the pure spiritual or righteous world. From the spiritual point of view, only unmixed detachment is acceptable. In this way, compassion can be divided into two categories. The first one is compassion influenced by attachment and / or aversion which is '*sāvadya*' (sinful). The other kind is pure compassion generating out of total equanimity (*samatā*). This kind is called *nirvadya karuṇā* i.e. compassion devoid of any sins. It is absolutely necessary to critically examine both these types so as to clearly distinguish one from the other. The revolutionary Jaina Ācārya Bhikṣu of the eighteenth century has thoroughly discussed the distinction between these two types of *karuṇā* in "*Anukamparī Caupāī*." He has given the example of different kinds of milk produced by cattle, "*āka*" (a poisonous plant) and "*thora*" (a type of cactus). Although all are called milk and all are white in colour, the similarity ends there. The properties of each type of milk are different. While the milk of cattle (cow-buffalo) is healthy food, that of *āka* and *thora* is poison and can kill when consumed. In the same way, '*sāvadya anukampā*' i.e. compassion mixed with attachment will lead to the bondage of '*pāpa*' or '*aśubha*' karma. Though both types of *karuṇā* are called "*anukampā*", one that is *nirvadya* is the cause of shedding of *karma*, while the other, that is *sāvadya*, invites influx of *pāpakarma*. So one should not be misguided by the nomenclature of '*anukampā*'.

In the example of milk given above, all types of milk have their own utility. But one must understand their properties first. As stated above, the milk of cattle is useful for health, nourishment and cooking. On the other hand, milk of *āka* and *thora* is poisonous and may be useful as medicine to counter the effects of poison. Both types are milk and both have their utilities - but in different ways. In the same way both *sāvadya anukampā* and *nirvadya anukampā* are commonly known as '*anukampā*', but they are useful in different circumstances - with different results. As far as the pure spiritualism is concerned, only *nirvadya anukampā* devoid of all attachments is acceptable. While from the social point of view, mixed type of *karuṇā*, i.e. *sāvadya anukampā* has its own importance. Thus each type has its own utility and importance. One must clearly understand the distinction so that there is no mixing of one with another. This distinct demarcation is necessary; otherwise both will lose their utility. For example, ghee (or butter) and tobacco may be quoted at same price, but if they are stored in one container, then both will lose their usefulness.

2.2. Role of duty and worldly compassion in social life.

Bhagavāna Mahāvīra had prescribed two types of religious conducts: (1) Small vows (*aṇuvratās*) for

the householders or lay persons called 'āgārdharma'. (2) The great vows (*mahāvratās*) for the ascetics or monks and nuns who have renounced householder's life (*munis* or *anāgāras*). He knew that a household will be attached and associated with and therefore duty bound for, the family, the society and the nation. This being so, he can pursue the religious goal only partially. Mahāvīra has given unstinting support to the observance of vows, whether small or great. He was aware of the limitations of a householder and for him, therefore, he had prescribed middle path. A householder is free to choose even smallest of the vows and observe them faithfully and sincerely. He had elaborately prescribed five small vows and to enrich these, he prescribed further seven supplementary vows. But he never dealt with the social or national duties and obligations, as they were beyond the realms of spirituality. It is not necessary that anything that is desirable from the *laukika* (worldly) point of view is also desirable in the field of pure spirituality. He prescribed only righteous practise and rites. The small vows are observed for pure spirituality. The exceptions (*āgāras*) to these vows have nothing to do with spirituality. That is why nothing is prescribed about these exceptions; total emphasis is on the observance of vows only.

The question will then arise as to what is the basis or guidelines for a Jaina *śrāvaka* (layperson) for his social / national obligations and duties. In the absence of any such guidelines, he should analyse the question of his social obligation from all angles - *dravya* (substance), *kṣetra* (space), *kāla* (time) and *bhāva* (mode) and then decide what is desirable under the totality of all circumstances. In this way, a Jaina *śrāvaka* has always duty. There are umpteen number of examples in the history as to how Jaina *śrāvakās* brilliantly carried out their duties to the family, to the society or to the nation. They have always actively participated for the defence of their nation.

In this context, a Jaina *śrāvaka* carries out his obligation in respect of maintaining his family, serving the old people, saving all kinds of living beings, participating in war for the defence of his nation, or even committing violence for such causes. But all these are done believing them to be his worldly (*laukika* as distinguished from *lokottara* i.e. spiritual) duties. Spirituality neither advocates nor prohibits those types of *laukika* (worldly) obligations. According to spirituality, whatever is done should be understood properly in the right context; protecting a living being may be a *laukika* duty, but it can never be an act of spirituality. At the same time the Jaina scripture have never prohibited such *laukika* acts of kindness to human or animals such as feeding or protecting them. In this lesson we should try to understand the clear distinction between the '*laukika*' and the '*lokottara dharma*'.

A doubt may arise that if *śrāvakās* desist from carrying out their social duties because they are considered '*sāvadya*' (i.e. causing influx of *aśubha* or *pāpa karma*) then there will be utter disorder in the society/nation. Nobody would like to carry out such social or national obligations involving maintenance of family, serving the old, helping the down-trodden and needy people if they are considered as sinful or *sāvadya*.

But this type of doubt is baseless if one considers seriously all aspects of the issue. A householder is mostly engaged in all sorts of '*sāvadya*' (sinful) activities such as agriculture, business, cooking, reproduction of progenies etc. All these are carried on for his own selfish motive; then why should he shirk from his social or national obligations? He cannot take shelter behind the excuse that he will not fulfil his social / national duties because they are '*sāvadya*'. This is not only preposterous but downright hypocritical. Does he carry on only '*nirvadya*' activities so that he is not inviting any *aśubha* (*pāpa*) *karma*? If this is not so (as it cannot be so for a householder), then it is not becoming of a householder to shun from his social obligations, just because they are *sāvadya*. When he is living in a society / nation, he is directly or indirectly benefited in many ways and it is, therefore, his social obligation or national duty to serve the society / nation. In fact, Jaina *śrāvakās* have always contributed and actively worked for the community projects such as hospitals, schools, *dharmaśālās*, water projects (e.g. wells, lakes drinking water - huts), - arrangements for protection and maintenance of cows, orphanages, homes for destitutes and disabled etc. In this way they are fulfilling their social obligations.

But it should be clearly understood that these types of social activities are only social or *laukika dharma*. We should never mix up these with *lokottara dharma*. Any activity that involves violence in its minutest form, or which promotes or encourages or ultimately leads to non-spirituality, can never be termed as '*nirvadya*' from the spiritual point of view, even though it is done purely with the view to help or serve the needy. It is ignorance to label any '*sāvadya*' activity as '*dharma*' or spiritual. No '*sāvadya*' activity can lead to ultimate liberation (*mokṣa*), though it may be 'necessary' for a householder for discharging his social / national obligation. It is his social / national dharma (duty); but it should never be mixed with pure spirituality.

3.1 Spirituality does not differentiate between lower and higher beings.

From the '*laukika*' point of view, to save a life, to alleviate the pain or suffering, to help a needy and miserable, to feed a hungry, to quench the thirst of a thirsty—all these are considered as acts of compassion, pity and benevolence. Even if such acts involve killing of inferior forms of life (*ekendriya*), to save superior forms of life (*pañcendriya*, etc), or encourage *asamyama* (non-restraint or sinful or non-spiritual activities) or enhance the passions of anger or pride or nourish the demerits of attachment and hatred—they are still considered as dharma or acts of merit as they result in saving lives or alleviating miseries or satisfying the hungry / thirsty. But in spirituality, such acts are not considered as '*lokottara dharma*'. Whether any living being lives or is saved or dies or is freed from suffering or gets sensual satiation, has no importance whatsoever in spiritual philosophy. The important aspect of spirituality is to encourage *samyama* (restraint) and *samatā* (equanimity) towards all forms of life.

In the eyes of spirituality, all kinds of lives are equally important. It does not differentiate between superior or inferior forms of lives, whether they may be having larger or microscopic bodies. A human being is a human being, whether he is rich or poor; master or servant. In the same way any living being has life and sensibility, whether it possesses one sense or two or five. Suffering of a living being possessed of only one sense organ is not less than that of a being with all the five senses. In fact, the Jaina scriptures and our experience tell us that lesser forms of life suffer more. Aṣṭa, the oldest scripture representing preaching of Mahāvīra, has given graphic description of the extreme pains and miseries suffered by life-forms possessed of only one sense (*ekendriya*). It has given an illustration where a strong man cuts, bruises and inflicts grievous injuries with a spear or sword to all the thirty-two sensitive parts such as heart, eyes, head, palate etc., of a human being whose all the five senses, arms, legs, speech etc. have stopped functioning completely. This disabled man experiences unbearable pain, but he is not able to express it because he has lost his speech, he cannot defend himself, he cannot even run away. But the undisputed fact remains that he suffers immensely in silence. Exactly similar type of pain is suffered by the lowest form of life - *ekandriya* - even when somebody touches it. Under such circumstances, the theories of "lesser demerit (*pāpa*) and greater merit (*puṇya*)" or "lessor violence and more compassion" cannot hold water in spirituality in conformity with *āgamas*.

3.2. Inevitable violence cannot be labelled as spiritual act.

In our mundane world, all living beings are inter-dependant. This rule is popularly known as '*machha-galāgala*' i.e. survival of the fittest. The visionary Ācārya Bhikṣu has stated in his "*Anukampārī Coupālī*" - (7/1)

"Just as big fish eats small fish, large beings eat smaller beings. Food is essential for life; but ironically, the body of one living being is the food for another one. But it is not proper to say that sacrificing one being for the sake of feeding another is a type of spiritual *anukampā*. Writes Mahātmā Gāndhī on the subject of inevitable violence is his book '*Ahimsā*' (non-violence) (p. 50) "A farmer has to commit inevitable violence. I have never considered even such type as *ahimsā*, though it may be essential and so pardonable. But it can never be considered as non-violence".

The production of grains, fruits, vegetables, etc., by agricultural activities, feeding people, providing water for drinking, etc. are no doubt, essential necessities for the society. Hence all these may be considered

as social obligations or even social 'dharma', but they can never fall in the category of pure spirituality. Because, as per Jaina canons, each food - grain is the body of a 'jīva', fruits, vegetables, water, etc., also are bodies for innumerable living beings 'jīvās'. It is therefore not possible to produce food and water without killing them. Hence how can these activities be labelled as *karuṇā* leading to *dharma* or spirituality or *puṇya*?

Some people believe that feeding one's own self (who is a *asaṃyamī* mundane soul) can definitely be considered as 'pāpa'; but feeding others out of compassion and thereby satisfying their hunger, is an act of *dharma* or spirituality or *puṇya* merely because such acts are based on feelings of compassion. Supported by Jaina canonical pronouncements, Ācārya Bhikṣu declared that it is contradictory to establish *dharma* for both, one who himself eats and one who feeds another, to consider deliberate and systematic killing of *ekendriya* lives as pure emotion and to declare the killer a true compassionate Jaina. Is it that such *ekendriya* lives do not feel pain? Have they given permission to kill themselves? Or has Mahāvīra considered it permissible to kill smaller forms of life to sustain bigger forms? Those indulging in such killings are treading beyond the permissible limits and they are, therefore, breaking the vows of non-violence as well as non-stealing (as they are stealing the lives without permission).

Writes Ācārya Bhikṣu in "vratāvrata" (1.7):-

"Only those who are not the followers of Mahāvīra say that feeding oneself is *pāpa*, but feeding others is an act of spirituality. They are themselves ignorant about the concepts of abstinence (*virati*) and they mislead others also".

Again, in (9.3), he writes:-

"Even a person who kills deliberately may have pure emotions - this is the belief of those who are totally ignorant of the basic principles of Jainism."

Then in "Anukampārī Caupā", he writes—

"Those who propound *dharma* even in killing are guilty of stealing the lives and as this proposition is not permissible by *Arihanta*, their third vow of non-stealing is also broken"

3.3. To save one by killing another is *rāga-dveṣa* - attachment and aversion.

It is the belief of some people that to maintain or sustain or save lives is *karuṇā-dharma* or spiritual compassion. If it is not possible to preach non-violence to a killer or when such preaching has no effect on him, then he should be stopped from killing by force even though this may result in hurting him or starving him out of hatred.

But *adhyātma dharma* or true spirituality has no place for either *rāga*-attachment, nor *dveṣa* - hatred. On this basis, Ācārya Bhikṣu has stated in 'anukampā' (2.17). To hit someone in order to save another is the result of *rāga* and *dveṣa*. This belief is supported by *Daśavaikālika*. From the selfish social point of view, this type of use of force to save somebody may be permitted as compassion contaminated with *pāpa* (*sapāpa karuṇā*), but the basis of spirituality is *vitarāgata* (detachment) and therefore even the slightest force or *pāpa* is not permissible. Obviously, the society lays greater emphasis on social obligation and duty even at the cost of *saṃatā* or equality for all. It therefore supports all kinds of acts involving discharge of such duties as social 'dharma', even in the guise of compassion. It is not concerned that such acts may ultimately result in helping some at the cost of smaller forms of lives, even though this may encourage *rāga* and *dveṣa*.

3.4. The best method is Change of Heart.

Ācārya Bhikṣu was once asked - "what kind of act would you consider if somebody saves a goat from being slaughtered?" He replied - "If the butcher is persuaded in not killing the goat by preaching, then it is an act of spirituality". He also explained that out of the butcher and the goat, it is the butcher who will go to hell. Hence the real spiritualism is saving the butcher from the violent sinful activity; that is the right path of liberation.

Giving another illustration, Ācārya Bhikṣu said - “A businessman has two sons - One borrows money, another repays the debt. The father will prohibit the first one from borrowing and not the other one. In the same way, a butcher is increasing his debt while the animal which is being killed is repaying its previous debt. The Jaina monk is like a father to all the six kinds of lives. He will preach to the butcher not to increase his debt by killing animals, and that such killing will lead him to hell. In this way, the butcher should be persuaded to give up such violent trade, by changing his heart. This is the true spiritualism where the killer is saved from incurring more and more debt and, he will stop his violent activity for ever. This will incidentally lead to saving of many animals which he would have otherwise killed. An ordinary person rarely thinks rationally. His natural attitude is to act hurriedly on the basis of what he observes. When he sees the pain and suffering of a dying man or animal, he is immediately moved emotionally and he therefore instinctively tries to save the life by any means - even resorting to violence or giving monetary benefit. He will not think that the use of force will enhance the feelings of enmity or revenge. In the same way, money given to the butcher will be used for buying and killing other animals. So the best method is the change of the heart. The violent instincts will automatically give way to compassion. This is a permanent and absolutely innocent solution to eradicate violence and cruelty.”

Writes Ācārya Mahāprajña in his book ‘*Bhikṣu Vicāra Darśana*’ (pp 114-115): - Pity and compassion are two words that convey two types of feelings - one is social, the other is religious (or spiritual). A fortunate person is moved emotionally when he sees the suffering of an unfortunate person. This is extreme sympathy for that unfortunate person. This type of sympathy is called pity. Another person is filled with sorrow and compassion at every occasion of causing pain to others whether they are fortunate or not. This is a very noble feeling of the soul which considers all lives with equanimity (*samata*). This is also called pity or compassion. It is, therefore, logical to say that the term pity or compassion represents signifies both types of feelings or reactions - One is not to hurt anybody and the other is to mitigate the suffering of others. The first feeling will be accepted by all; but the latter one will create many problems. No doubt, compassion is a virtue, but one must know which type of compassion will ultimately lead to liberation. One should not be misled or carried away by the nomenclature of *dayā* or *anukampā* i.e. pity or compassion”.

This is what Ācārya Bhikṣu has explained in “*Anukampā*” 8.1 and 1.

The three most important questions are why and how to alleviate suffering and whose suffering? There cannot be one answer to these questions. From the point of view of social duty, the answers will be like this - The suffering should be mitigated to make the members of the society happy, all types of means should be used for this; and they should be for the benefit of first humans, and then other animals only. If there is no clash with the interest of the humans.

From the pure spirituality point of view, the suffering should be mitigated to relieve one of inauspicious thinking so that his thinking process becomes purer and pious; only by pure means and for the benefit of all living beings. Spirituality will never endorse such action which will alleviate the misery of one living being, but will result in torture or even killing of other beings. For making one's soul purer and pious, one must never inflict pain on any living being for any reason. Spirituality demands voluntary giving up of some of the amenities and luxury by reducing one's wants and demands. One has to sacrifice one's pleasures. But in this selfish world, everybody wants to enjoy life at the cost of others; nobody wants to suffer for others. Spirituality demands sacrifices. There are glorious examples of great people who sacrificed their personal pleasures and needs for the sake of non - violence, compassion and spirituality.

4.1. To restrain oneself is pity/compassion in real sense

Ariṣṭanemi was the twenty-second Jina or spiritual victor. He was the first cousin of Śrī Kṛṣṇa Vāsudeva. Ariṣṭanemi was not interested in worldly pleasures since birth, but because of extreme pressure from Śrī Kṛṣṇa Vāsudeva, he agreed to marry princess *Rājimati*. When he was being driven in the marriage procession,

he heard the pitiable cries of innumerable hapless animals and birds. Young Ariṣṭanemi asked the driver of his chariot the reason for such cries. The driver replied that these animals and birds will be butchered and their flesh will be served as food at the marriage party. The doomed creatures are therefore crying. This reply triggered the flow of compassion in the heart of Ariṣṭanemi. He thought that what is the use of enjoying wedding party which would result in the killing of so many innocent creatures. He directed the driver to turn back, refused to get married and ultimately renounced the world and became twenty second *tīrthavikāra*.

Why did he refuse to get married? The reply is given in

Uttarajjhāṇī (22/19)
Jai majja kāraṇā e e, hammiṭṭhī bhū jīyā,
na me eyaṃ tu nissesaṃ, paraloge bhavissā.

The killing of so many creatures for my sake is not beneficial for my next life. Thus, he restrained himself and renounced the world. This is the classic example of pure compassion. He saved himself from the terrible sin of being cause for the killing of so many creatures. He never bothered to force anybody for not killing nor did he think of freeing the doomed creatures, nor did he put any conditions and nor did he bargain for freeing them. He only thought of restraining himself to save himself from being party to violent killing. Ācārya Bhikṣu has quoted this (1-6) stating that Ariṣṭanemi gave up the idea of wedding and tore away the attachment of eight successive lives with *Rājimati* because he was afraid of the influx of *karma*.

2. Gajasukumala was the youngest son of Māhārāṇī Devakī, the principal queen of king Vāsudeva. He was initiated by Ariṣṭanemi Jina and with his blessings Gajasukumala accepted the twelfth *mahāpaṭimā* (the most intensive course of discipline). He went to mahākāla crematorium and was engrossed in meditation. Meanwhile, his father-in-law, Somil *Brāhmaṇa* became very angry due to triggering of pre-birth enmity. He constructed a circular wall of mud on the bare head of the great ascetic and put burning coals on it. The very delicate head of the Muni started sizzling with fire. This is graphically narrated by Ācārya Tulasī thus —

“The head was sizzling like cooking of cereals in hot water. And yet, he stood motionless as if he was in deep slumber. Oh! This is beyond the imagination of a poet!”

“I am thankful to Somila who made mud wall on my head. He is instrumental in shedding my bondage of *karma*. Hence I should not hate him - not even get angry at him. Praise to you Gajasukumala!”

He suffered the deadly pain in silence keeping his body absolutely still so that the life forms of *tejaśkāya*-fire bodied beings were not hurt in any way. This is a glorious example of pure compassion.

3. Dharmaruchi ascetic used to practise extreme austerities. Once, after undertaking fast for one month, he went to the house of Nāgaśrī *Brāhmaṇī* to beg for food. She deliberately gave him cooked *tumbā* (melon) which was extremely bitter and poisonous. On returning, he showed the contents to his *guru*. *Guru* recognised it as deadly poison and permitted Dharmaruchi to dispose of the entire contents at some safe and secluded place where there were no insects or other creatures. Dharmaruchi went to a lonely desolate place and threw only a drop from the contents. The strong scent of food attracted hundreds of ants who died instantaneously as soon as the poisonous food was consumed. Dharmaruchi thought that if one drop can kill away so many lives, the entire contents can kill innumerable creatures. My *guru* has instructed me to dispose this at such a safe place where nobody is killed or even hurt. Which place can be safer than my own stomach?” Thus thinking, he himself consumed the entire poisonous food and died instantly but kept intact the spirit of compassion. His sacrifice is described by Ācārya Bhikṣu in ‘*anukampā*’ (7):-

When he saw that even a drop of poisonous food is enough to kill many ants, his heart was filled with compassion for them. To save his own soul from being instrumental in killing innumerable ants, he himself ate the vegetables knowing that this would kill him. But he preferred this supreme sacrifice to the heavy influx of *karma*.

4. As per the scripture “*Jñātādharmakathā*”, the royal prince Meghakumara had reduced the chain of rebirth, in the previous life of elephant by not harming a rabbit. Even in earlier life he was born as an elephant who died due to forest fire. So in the next birth also as an elephant, he remembered this or deal and adopted safety measures by clearing a part of the forest. So when there was forest fire, he took his group to this safe place where fire could not reach.

Many other animals also took shelter in it. It was now over-crowded with different kinds of animals besides the elephant and its group. When the elephant raised his foot for itching, a rabbit jumped into the empty place. The elephant saw this and thought that “If I put my foot down on rabbit, the poor tiny creature will be crushed to death. I will be the instrumental for its death”. Its heart was filled with compassion. It did not put its foot down, but remained standing on the rest of three feet for nearly three days and nights. Ācārya Bhikṣu has described this in ‘*Anukampārī Coupālī*’, as yet another glorious illustration of pure compassion. The elephant suffered itself for three days & three nights and ultimately dropped dead, but it did not harm the rabbit. It suffered himself only because it was afraid of the influx of *pāpa karma* caused by injuring or killing the rabbit. It was not concerned with ‘saving’ animals from the fire. It did not pick up the burning animals with its trunk in order to save them. This act of ‘not harming’ the rabbit was instrumental in not only limiting its chain of rebirth but also in being born as son of King Śreṇika. Even Bhagvān Mahāvīra had appreciated this pure act of compassion.

The sum of substance of Jaina canons is in this type of pure compassion whereby one saves oneself from violence. It is nowhere mentioned that Ariṣṭanemi ‘freed’ the caged animals nor did the elephant ‘save’ the rabbit or other creatures by putting them in its back. If saving someone is pure compassion, then the elephant could have saved many small creatures (including the rabbit). The obvious conclusion is, therefore that the compassion cannot be connected with the life or death of a living being. Ācārya Bhikṣu has very aptly described this principle in 5.11:-

The living of a being is not compassion, nor the dying of it means violence; (But) to harm or to kill somebody is violence, (And) not to harm anybody is the highest form of compassion.

He has stated that a living being continues to live, as per the ‘life span’ determined by its ‘*ayusa*’ *karma*. Hence nobody can ‘save’ anybody from death if the latter’s life-span is over. The essence of compassion is in not harming anybody and thus saving one’s own soul from the input of *pāpa karma*.

He explained this further by giving an illustration. Suppose somebody says that he did not kill an ant so that it can live. If the mere fact that ‘living’ of ant is considered as non-violence or compassion, then if the ant is blown away by strong breeze, his compassion is also ‘blown’ away. ? Or if the ant is killed if somebody else steps on it, does this mean that your compassion is also dead? It is thus clear that helping somebody to live is considered as compassion, then such compassion will vanish with its death. But real spiritual compassion will lead you to ultimate liberation as it is converted into *saṃyama* i.e. self-restrain. *Saṃyama* and spiritualism are indistinguishable in the language of *āgama*. Or to put it differently, one can say that spiritualism is non-violence, *saṃyama* and penance. Wishing life or death of somebody is *asaṃyama* and hence it is not spiritualism; It is violence. Any activity which is contaminated by any type of attachment (*moha*) can never be considered as non-violence. It is stated in ‘*Anukampā*’ (3) that such contaminated compassion is not spiritualism as it will strengthen the vicious chain of re-birth.

The true spiritual compassion is that where there is neither any desire for life nor any threat of death. The most important issue is the emotion of a person and not the resultant life or death of somebody. Hence one should not be instrumental in any way in killing others. One should not inflict pain on others. This is real compassion, but it is the human weakness that one does not want to sacrifice one’s comforts and pleasures, one does not want to suffer. One would like to be considered as a noble, religious and charitable even by sacrificing others. This is nothing but hypocrisy. Take the example of a person who desires to be known as a

great philanthropist by providing water to the thirsty or as a great provider of food. But he ignores the fact that a single drop of water contains innumerable water-bodies and each of food-grain is the body for vegetable form of life. The provision of water or food will result in the death of such innumerable lives. How can one overlook such deadly violence? Just because their bodies are exceedingly small, does not mean that they do not suffer at all or suffer very little? The souls of these *ekenidriya* lives are in no way different from bigger beings. Have they given their permission to kill them to satisfy the thirst and hunger of bigger lives? According to Jaina philosophy, all souls are equal. Then how one can differentiate between them simply on the basis of the smallness or largeness of the bodies?

4.2 Equality Soul

A person holds a red hot iron ball in a holder and addressed the so called religious leaders, “come and keep this red hot iron ball in your palm for a moment only.” But nobody accepted his offer saying that they do not want to burn their hands. He then asked them “what would happen if your hands burn?” The reply was quick – the burning will cause acute pain. Now that person explained to them “just as you are afraid of pain, others are equally hurt by pain. Nobody likes to suffer pain and misery. Hence you should always consider other lives just like yours. All lives are equal irrespective of their forms. This is the great principle of ‘*samatva*’ propagated by Bhagvān Mahāvīra. He has said in Dasavaikalika (10/15) – “Consider all souls in all form of lives as similar to your own soul”.

Mahātmā Buddha has also stated in *Dhammapada* (*daṇḍa varga* 1): “Everybody is afraid of punishment and death. A human being should always regard feeling of others as his own feelings and hence he should not hurt, harm or kill others, nor cause such killing.” *Śrīmad Bhagavat Gītā* also gives similar message – “Do not treat or behave with others in a way which you would not like to be treated yourself”. This is the ideal where everybody should thrive to achieve even though it may be difficult in the initial stage, because of certain necessities and weaknesses. It becomes necessary to resort to unavoidable violence for, it is said that, ‘a life depends upon other lives’. Violence can never be dharma – this is the theoretical aspect. At the same time, violence is essential for maintaining and sustaining oneself – this is the practical aspect. This distinction must be understood clearly and a practical way should be found to overcome its application in different fields. Otherwise this will lead to establishment of perverted beliefs, such as: (1) Unavoidable violence or violence committed for the purpose of dharma cannot be considered as violence; (2) It is permitted to harm or hurt or even kill smaller form of life for the benefit of higher forms. Killing *ekenidriya* lives for such *dhārmika* purpose will result in less demerits (*pāpa*) but more merits (*puṇya*), etc.

Ācārya Bhikṣu presented the correct interpretation of the concept of *karma*. He clearly stated that it will be the height of mistake to commit violence and yet consider it as non-violent *karuṇā* or an act of *dharma*/*puṇya*. He asserted very firmly that violence can never be treated as dharma or non-violence under any circumstances at any time, at any place, for any reason. Violence and non-violence are poles apart.

He has written in ‘*Anukampā*’ (9/71) – “There can be mixing in other things, but by no stretch of imagination compassion can be mixed with violence. Both are diametrically opposite to each other.”

Violence or non-restraint is not avoidable in its totality in a society. It is, therefore, permissible for social purposes. But *dharma* has its own principles in which all types of living beings in all forms of life are equal and not to harm any of these is real non-violence – real compassion. Compassion is friendship with all forms of life. In absolutely pure *karma*, one shudders at the very idea of causing harm or hurting any form of life. A real compassionate person is extremely sensitive to the pain of others and therefore restrains himself from committing any type of violence even for his own selfish motive.

Śrīmad Rajcandra was such a compassionate religious person. He was a trader in jewellery. Once he entered into a future purchase contract with another trader. As the luck would have it, the rates sky-rocked

resulting in a profit of Rs. 50,000/- (which was a very high figure compared to the value of rupee now). But the seller suffered this heavy loss which made his life utterly miserable. Śrīmadjī came to know about this and went to his house. Śrīmadjī asked him to produce the contract document. The trader became extremely frightened and informed Śrīmadjī about his inability to make the payment immediately, but promised to pay later. But Śrīmadjī consoled him and persuaded him to give him the contract. On receiving the contract, Śrīmadjī immediately tore it into pieces and said graciously “Śrīmadjī can drink milk, but he cannot under any circumstances, drink somebody’s blood.” Thus the true compassionate Śrīmadjī saved the agony and misery of the trader, even though he himself had to forego such a large profit.

There are five characteristics of enlightened world view—longing for liberation (*mokṣa*), detachment, compassion and faith. A person who is possessed of enlightened world view will be compassionate and will respect the feelings of others. He will therefore be extremely sensitive to pain of others.

Young son of Uttamchand Bengāṇī of Bidaser died at a very young age. He was extremely distressed. An expert in the science of omens was moved by this and he told Uttamchandjī that the cause of this tragedy was the inauspicious diamond in his ring and advised him to sell it to prevent further misfortunes. On hearing this advice, Uttamchandjī called his murim (accountant) and ordered him to drop the diamond in a deep well. This order stunned everybody. But Uttamchandjī explained the reason for this unusual action. “If I sell this diamond, the purchaser will become the victim of bad omen. I do not wish other father to suffer the agony of untimely death of a son. I do not care if I lose the monetary benefit by not selling it”. This is yet another example of extreme sensitiveness for the feelings of others. This is real compassion where there is no consideration for monetary gain nor any desire for glory or power. In the era of equality and liberty for all, it is futile to label any act as compassion based on harming some to help others.

Students! based on the above discussion, you may now study the following material based on “*Anukampārī Caupāī*” by Ācārya Bhikṣu.

Verse : 1

1) Meghakumar’s *Jīva*, in his previous life in the form of an elephant, did not put his foot down on the rabbit. This is described as real compassion by Bhagvāna Mahāvīra himself. This act of compassion is in consonance with the preaching of Mahāvīra.

2) It was afraid of committing *pāpā* and therefore it preferred to suffer the agony of standing on three legs only. He steered his nerves and kept its body steady. But it did not pull out by its trunk other creatures burning in fire.

3) At that time he limited the unending chain of rebirth. He was born in the family of King Śreṇika and was initiated as an ascetic by Bhagvāna Mahāvīra. *Jñātasūtra* has described this in the first chapter.

4) He cleared an area of one ‘*Yojana*’ (a kilometre or a mile?) in the jungle. At the time of forest fire, many creatures took shelter in this safe place and were saved from burning. But this is not considered as *dharma*. This is called *sāvadya anukampā*. It is not possible to understand this without enlightened world-view.

5) When going for marriage, Ariṣṭanemi was moved emotionally when he heard the wails of birds and animals. He thought that it would not be beneficial for him if so many creatures are killed for his sake.

6) He gave up the idea of wedding. He broke off the attachment of eight previous lives with *Rājimati* because he was afraid of the bondage of *karma*. This type of pure compassion is permitted by Jina.

7) Dharmaruchi ascetic’s heart was full of compassion for the ants whom he saw dying and hence he consumed the poison himself. Praise to such compassionate Dharmaruchi. His *karuṇā* is also permitted by Jina.

8) Mahāvīra saved Gosālaka from burning by using 'labdhi' (super power). At that time Mahāvīra was not omniscient and hence he was possessing all the six 'leśyās' (aural coloration). He was attached to Gosālaka because of the rise of *mohanīya* (deluding) *karma*.

9) Gosālaka was not an ascetic. He was also ungrateful and unfit. Even then Mahāvīra helped him in soothing his physical pain. In that way, all creatures of the mundane world are miserable and suffering. But Mahāvīra never repeated that act of alleviating the physical suffering of anybody.

10) Gosālaka burnt to death two ascetics with the power of his 'tejoleśyā' (super power of burning). At that time many other ascetics were possessing 'labdhis' (super power). But nobody used their 'labdhis' to save the two ascetics from burning. Because this was considered as *sāvadya* compassion.

11) Jinarakshita was so moved by the piteful appeals of Rayanadevī that he looked at her once. Immediately Śailaka Yakṣa threw him down and Rayanadevī pierced him with her sword. This is yet another example of *sāvadya anukampā*.

12) Sulasa was a devotee of Hiranāgaveśī. To relieve her of her misery, he picked up six sons of Devakī and put them with Sulasa. This should be considered as *sāvadya anukampā*.

13) When Meghakumara was conceived, Queen Dhārīṇī was full of compassion for him and did everything to appease him. She ate whatever was desired by Meghakumar. This should also be considered as *sāvadya anukampā*.

14) A god was a friend of Abhayakumāra. The god's heart was moved by compassion for his friend and he fulfilled the desire of Queen Dhārīṇī by producing rain even during non-rainy season. This should also be considered as *sāvadya anukampā*.

15) Once when Śrī Kṛṣṇa was going to pay his respects to Bhagvān Neminātha, his heart was moved by compassion for an unfortunate man who wanted to build a house. Śrī Kṛṣṇa picked a brick and put it at the site of the house. (Other people followed the king and put bricks to build the house). This is considered as *sāvadya anukampā*.

16) A person, out of compassion, feeds a cat, etc. or gives unfiltered water to drink to poor suffering beggars. This is also an example of *sāvadya anukampā*.

17) When going out to answer nature's call, an ascetic treads very carefully so as not to harm any *jīva*. He himself would not kill any *jīva* as he is afraid of bondage of *pāpa*. But he will not pick those *jīvās* and put them in a safe place. This is an example of permissible *anukampā*.

18) If he places the *jīvās* at a safe place, then he will be guilty of serving "*asamyatī*" - i.e. unrestrained *jīvās*. If an ascetic indulges in such compassion, he will be breaking all the five great vows.

19) There are hundred ascetics who are likely to die because of thirst in extreme hot weather. A person gives (donates) them water containing water bodied *jīvās* and saves those ascetics who are the protectors of all the six kinds of *jīvās*. This compassion is also *sāvadya*.

20) After obtaining permission of Bhagavān Neminātha, Gajjasukumala was engaged in deep meditation in a crematorium. Somil put burning charcoals on his bare head. Gajjasukumala's heart was full of compassion even for fire-bodied beings hence he kept his head absolutely motionless (so as not to hurt them). This is a glorious example of permissible *anukampā*.

21) Out of compassion for other creatures (except other ascetics), an ascetic himself ties them or gets them tied (to protect them from straying away). This is *sāvadya anukampā* and as per *Nisītha Sūtra*, that ascetic will have to atone for the loss of four month's monk-hood.

22) Some creatures are tied with ropes etc., and are suffering acute agony due to hunger and thirst. If an ascetic feels compassion for them and frees them he will be guilty of losing four months' monk-hood and will have to atone for that.

23) A person is suffering from many ailments such as leprosy etc. A vaidya suo moto treats him with medicines, etc. and cures him. This is also an example of *sāvadya anukampā*.

24) An ascetic is possessed of "*labdhi*" (peculiar capability) and his phlegm etc., is capable of curing sixteen serious diseases. Even when he comes to know that a certain person is going to die because of such diseases, the ascetic will not treat him as it is considered as *sāvadya anukampā*.

25) Then what kind of *anukampā* an ascetic may indulge into?. He may preach to the sick man so as to increase his feelings of detachment. So that, if he so desires, he can give up all four kinds of food and water. (i.e. the deceased will accept *santhārā* or fast unto death). This is an illustration of *nirvadya anukampā*.

26) A layman has lost his way in a jungle and he is wandering into the dense forest. If, due to compassion for him, an ascetic directs him to the right path, he (the ascetic) will have to atone for the guilt equivalent to loss of four months of monk-hood.

27) When an ascetic sees such a miserable person, he will preach to him the virtues of four great protectors. But the ascetic will keep silence if he is asked about directions. The ascetic can only preach dharma. This type of *anukampā* is permissible.

Verse :2

(1-2) Some creatures are tied with ropes made of some type of grass, etc., and are extremely miserable due to cold/hot weather. They are constantly crying in agony and want to be free from such suffering. If, out of compassion for these wretched creatures, an ascetic himself unites them or gets somebody to free them or even appreciates the act of freeing them by somebody else, then that ascetic will be guilty of losing four months' monk-hood and will have to atone for that. And, if he believes any of the above as an act of *dharma*, he will lose his *saṃyaktva*.

(3) In the same way, if he, out of compassion, ties any creatures or gets them tied or appreciates the act of tying or untying then he will lose his monk-hood. All these are *sāvadya* acts and as ascetic is bound by vows of not committing any *sāvadya* act.

(4) An ascetic neither desires for life of those creatures nor their death. Then why should he indulge in the acts of tying or untying them?. His only goal is total liberation. He is not supposed to be a protector of any living being.

(5) A house of a layman is on fire. The inmates are not able to come out of the burning house and so they are crying and shouting for help. But an ascetic cannot open the door and save them.

(6-7) In this mundane world, all are burning either by external fire or by internal fire of passion and emotions. There are a few detached persons who desire to come out of the latter type of fire. An ascetic will have compassion on them and will show them the ways of freedom from bondage. He will get them out of the eternal fire of rebirth, so that they can achieve total liberation by breaking free from all bondages.

(8) Very few can really understand this concept of atonement for (*sāvadya*) *anukampā*. The *Jina* has explained this difficult principle in the twelfth chapter of *Niṣṭha Sūtra*.

(9) Some people profess that the agama (canon) has permitted an ascetic to unite tied creatures. But this interpretation by a few perverted gurus is not only totally baseless but it also misleads many.

(10-11) If an ascetic directs the killing of carnivorous animals such as lion, tiger, cat, etc., then he is guilty of committing violence and his first great vow is broken. If, on the other hand, (on certain occasion) he prohibits their killing, then he is guilty of attachment for them. He is also guilty of being a party (indirectly) to

the killing that may be made by these carnivorous animals in future. This is declared by Bhagvāna Mahāvīra in *Sūtrakṛtāṅga Sūtra*.

(12) A layman is attached to his body, but an ascetic has to remain detached with equanimity. He should be engaged only in *dharma-dhyāna* and *śukla dhyāna*. He should not bother about life or death of anybody.

(13) Desire for the pleasure of this world and next the world, desire for life or death and desire for sensual pleasures- these five are considered as infringements to be atoned at the time of accepting fast unto death. None of these are *dharma*.

(14) A layman's desire for his own life is considered as *pāpa*, then who will commit such *pāpa* with the desire for somebody else's life?. Only ignorant person will desire for longer life. A person with enlightened knowledge will have equanimity between life and death.

(15-16) Strong breeze, rain, cold, heat, '*kṣema*' (material well-being), good monsoon, calamity - mere desire for these seven events or mere desire for their absence is *pāpa*. A person with equanimity at heart will desire neither for these seven events nor for their absence. A person, who has understood the real meaning of equanimity for these seven events, is called an *anagāra* (ascetic).

(17) To hit some person and to console another- both these are the result of attachment and aversion. This is asserted in *Daśavaikālika Sūtra*.

(18-21) An ascetic is travelling in a boat. The boat springs a leakage through which water has started coming in. Nobody has noticed this except the ascetic. The ascetic himself and other co-travellers are likely to be drowned, but the ascetic is not moved by compassion, either for himself nor for anybody else. So he did not draw attention of others to the leakage, as this will break his vow. *Acaraṇa* supports this view. He will not even communicate the fact of leakage by sign language. If he does so, all will reach their destination safely. The ascetic does not desire that they all should drown. He also does not desire that all should live. If that was so, he would have drawn their attention to the leakage. Then what should he do?. He should engross himself in *dharma-dhyāna* and face the certain death with rock-steady nerves.

Verse : 3

1) You should not indulge in *anukampā* mixed with attachment. A glorious illustration of this was Āraṇaka Śrāvaka who was a *baṇṭā* (business-man) of Campā. Once he went on a business voyage in a ship full of commodities. At that time, a god started harassing him.

2) He looked terrific with a jackal and a cat on his shoulders. His whole body was covered with blood and puss and he held a sword in his hand.

3) All people on board were shaking like leaves when they saw this frightful spectre and started praying. But Āraṇaka Śrāvaka was not frightened. He engrossed himself in '*kāyotsarga*' (meditating on the detachment of body).

4) He took the vow of fast unto death till this ordeal was over and engaged himself in *dharma-dhyāna*. He was neither afraid of his own death, nor did he become sentimental for the deaths of others.

5) Now the god started putting extreme pressure on Āraṇaka. He threatened to drown the ship if Āraṇaka did not give up his *dharma*.

6) He warned Āraṇaka in menacing voice that he would lift the whole ship in the air and throw it upside down in the water. In this way he intimidated Āraṇaka and tried to force him (Āraṇaka) to obey him.

7) But Āraṇaka was very firm. He thought "I am a devotee of Bhagvāna. Nobody on earth can pressurise me in giving up my *dharma*. This ordeal cannot rob me of the eternal attributes of my soul viz., *jñāna* (knowledge), *darśana* (faith) and *Cāritra* (conduct)."

8) He was not moved at all by the pathetic cries of the people on the ship, as he did not indulge in compassion coloured by attachment (*moha*). On seeing his firmness, the god recalled the mirage produced by his divine power.

9) He praised Araṇaka. He said “You know all the real entities (*tattva*) such as *jīva* etc. In fact Indra (the king of gods), himself admired you profusely in the *Sudharmā-sabhā* (meeting of gods).

10) The god was so much impressed and overwhelmed by the virtues of Araṇaka that he gave him a pair of his divine earrings and returned to his own place.

11) Nami Rājarṣi became a Jaina monk, renouncing his kingdom of Mithilā. When he was in a park, Indra came there to test him and his speech..

12) Indra said “Your Mithilā town is on fire. Why don’t you glance at it at least once. It is not befitting for you to leave your harem sizzling in fire.”

13) “You have renounced the world to make everybody happy, but you do not care for your own son who is in extreme agony. You are determined to observe compassion towards all, then why don’t you have pity on your own family?”.

14) Replied Nami Rājarṣi—“I am full of internal bliss. I am living happily every moment of my life. Although the whole township of Mithilā is on fire, nothing that is really mine is burning there”.

15) “I am neither glad if Mithilā is saved nor am I miserable if it is burning. I have renounced it considering it as *sāvadya*. Now I do not desire either its burning or its survival.

16) Thus, Nami Rājarṣi did not indulge in *moha anukampā*. He preserved his equanimity and achieved total liberation after destroying all the eight types of *karmas*.

17-18) Gajasukumala was brother of Śrī Kṛṣṇa. After becoming Jaina Muni, he was engrossed in *kāyotsarga*. At that time Somil *Brāhmaṇa* came there. He constructed a circular wall of mud on bare head of Muni Gajasukumal and put burning charcoal on it. Muni suffered extreme pain. But Bhagavāna Neminātha did not show any compassion for this.

19) Bhagavāna Neminātha was knowing that Muni Gajasukumal will be killed. But he did not send other ascetics with him (for his protection) out of compassion.

20) The twenty fourth *Tīrthaṅkara*, Bhagavāna Mahāvīra was a great ascetic who had indulged in severe penances. He was tormented by gods, humans and other creatures on many occasions.

21) Saṅgam god tortured Bhagavāna in many ways. Uncivilised people also harassed him by unchaining dogs who chased him.

22) Sixty-four Indras attended the celebration of the initiation of Bhagavāna. But nobody helped him or saved him from various ordeals suffered by him.

23) There were many gods possessing enlightened world-view, but none of them took pity on Bhagavāna and protected him from being tormented.

24) These gods knew that Bhagavāna had to suffer due to rise of (unauspicious feeling-determing) *karma*. Jaina philosophy does not permit to interfere in such suffering in the name of *anukampā*. It is not *dharma* preached by *Jina*.

25) If it were *dharma*, then these gods would not have hesitated even for a moment in saving Bhagavāna Mahāvīra from suffering by restraining the trouble makers.

26) In all the ocean and land i.e. the whole world, one living being is becoming food for another. Indra can easily stop this killing if Bhagavāna directs him to do so.

27) If by preventing one living being from eating another, the former is deprived of food, then the all

powerful Indra can feed it with acitta food (which is devoid of any life) But this will not lead to the destruction of the *Karmas* (which is the goal of mundane soul).

28) Cūlanipita Śrāvaka had accepted *pouṣaḍa vrata* (eleventh of the small vows). At that time a god started harassing him. Following is the description of this torture.

29) The god brought three sons of Cūlanipita before him, cut them into nine pieces and fried them in the boiling oil. He then sprinkled such burning oil on the body of Cūlanipita.

30) Cūlanipita suffered this agony with equanimity thinking that this must be the result of his own (*pāpa*) *karma*. He did not indulge in *anukampā* for his sons and did not give up *dharma* preached by *Jina*.

31) He did not even tell the god not to kill his sons, as he knew that such speech would be *sāvadya* speech. He did not indulge in *karuṇā* even when he witnessed the dying of his sons. He remained very firm and engrossed himself in *dharma-dhyāna*.

32) On seeing his firm determination (of not giving up *dharma*), the god became more furious and reiterated his demand—"If you still do not give up your *dharma*, I shall kill your mother whom you revere most".

33) "(And when I kill her), you will indulge in *ārtadhyāna* (concentration due to anguish) with the result that you will suffer in your next life also." On hearing this, Cūlanipita was shaken and he thought of means to save his mother.

34) "This god is fiendish. I must catch him to prevent him from killing my mother." He then proceeded to save his mother but (instead of the god) he caught hold of a pillar.

35) Thus he broke his vow because he indulged in *anukampā* for his mother. This is an example of moha-*anukampā*. It cannot be considered as *dharma*.

36-37) The gods killed and fried in boiling oil the son of Cūlanipita, Sūradeva, Gulasataka and Sakḍāla. They all saw their sons dying, but they did not indulge in moha *anukampā*. But they all rose to save their mothers, wives, etc. and broke their vows.

38) The vows of *Śrāvakas* were broken when they tried to protect their mothers, wives, etc., then how can there be *dharma* when ascetic breaks his vows (to save mother etc.)?

39) *Nirayāvalīka* and *Bhagavatī Sūtra* discuss the battles between Ceṭaka and Koṇika. One crore eighty lakh people were killed in battles between them.

40) Bhagavāna Mahāvīra neither went there himself nor did he send his ascetic-disciples (to prevent the fighting). Although Mahāvīra knew that many people would be killed in the battles, but even then he did not stop the fighting.

41) If Bhagavāna had considered the stopping of fighting as an act of compassion, he himself would have stopped it and made everybody happy.

42) Koṇika was a devotee of Bhagavāna and Ceṭaka was a *Śrāvaka* possessed of twelve (small) vows. Indra, who assisted in the battle, was also possessed of enlightened world view. None of these would have ignored the direction of Bhagavāna.

43) Bhagavāna would go all out, even without initiation, whenever there was an opportunity to increase *dharma* consisting of *jñāna*, *darśana* and *cāritra*.

44) Samudrapāla was deeply engrossed in worldly pleasures and was enjoying life. But when he saw a thief being hanged, his attachment for the worldly pleasures vanished.

45) He renounced the world and became an ascetic to destroy the *karmas* and thereby achieve liberation. But he did not say anything about freeing the thief out of compassion.

46) The underlying philosophy is the same for an ascetic as well as a *śrāvaka*. You must understand this logic with the help of pronouncements from the scriptures, Became an introvert and contemplate the truth. Do not argue illogically out of ignorance.

Verse: 4

1) You must thoroughly understand the basic principles of Jaina dharma and then test each theory situation with these principles. There is a small pond full of frogs and fish and moss and algae. The pond is overflowing with tiny insects and worms.

2) There is a heap of rotten grains. It is full of slithering small insects like worms etc. It is bubbling with their larvae and eggs.

3) There is a cart full of vegetables grown under the ground (such as onions, garlic, potatoes, etc.) called '*jamikanda*'. Each of these contains infinite *jīvās*, each of these *jīvās* possess four *pariyāyas* (bio-energy) and four *prāṇas* (bio-potentials). According to scriptures, they suffer (extreme) pain when killed.

4) There are pots full of unfiltered and unclean water containing innumerable water-bodied *jīvās*. They also contain worms, insects, moss and algae. Bhagavāna has declared infinite *jīvās* in moss and algae.

5) There are heaps of garbage, rubbish, trash and wet manure. There are many small worms and insects struggling for living in such heaps.

6) There are many rats running here and there at a certain place. They run for their lives on hearing any sound.

7) Small and big flies are buzzing and falling over each other over containers of jaggery, sugar and sweetmeats.

8-9) Buffaloes go to the pond. Goats go for the heaps of rotten grains. Bulls charge on the cart full of *jamikanda*. Cows stand near the pots to drink water. Birds are catching worms on the heaps of garbage, etc. A cat is chasing rats. Bigger flies are catching the smaller flies. Who should be saved from whom by an ascetic?

10) If the buffaloes are driven away, all the *jīvās* in the pond can be saved. (Similarly), by driving away the goats, the worms and their larva, etc. can be saved.

11) Infinite *jīvās* of *jamikanda* can be saved if the bulls are prevented (from eating them). (Similarly), if the cows are not allowed to drink water from the pots, water-bodied *jīvās*, *jīvās* of moss and other worms can be saved.

12) If the birds who are catching the worms (on the heaps of garbage) are shooed away, the worms and insects will be saved. If the cat is driven away, the rats can be saved.

13) If the bigger flies are dispersed, smaller flies can be saved. But, for an ascetic, all *jīvās* are equal. He cannot interfere with any of them.

14) The rats can be saved by shooing away the cat and the smaller flies can be saved by dispersing the bigger ones. But an ascetic will not indulge in such acts. It should be pointed out as to what crime is committed by the cat and the bigger flies (in eating their natural food)?

15) An ascetic is called 'protector' of all the six types of *jīvās* (as he has taken the vow of not hurting or harming any *jīva*). Then how can he save only one type of *jīvās*, viz, *trasakāya* (mobile *jīvās*) and not any of the other five types?

16) An ascetic forcibly saves a (smaller) creature (by frightening away a bigger one) with the help of his broom (*rajoḥaraṇa*). Now, please somebody show me as to which of his *jñāna*, *darśana* or *cāritra guṇa* (attributes of a soul) got augmented by this act?

17) Only *jñāna*, *darśana* and *cāritra* constitute the path of emancipation. To save or protect somebody is an act of worldly obligation. It cannot lead to superior life (or liberation).

18) All the worldly deeds of obligations are *sāvadya*. They are not included in '*dharma*' professed by *jina*. Then why there is unnecessary debate on this issue.

19) To convert an ignorant person into an enlightened one is undoubtedly a noble act leading him to liberation.

20) Similarly to convert a person from perversity (*mīthyātva*) to enlightened world-view is extremely commendable as this will definitely lead him to emancipation.

21) To convert a person from non-restrain to restrain will tantamount to being an agent for liberation. Similarly, inspiration for penance will also lead him to emancipation.

22) One should endeavour to enhance *jñāna*, *darśana*, *cāritra* and *tapa* (penance) of others. This is real beneficence (and *dharma*) which will benefit both, leading them to liberation.

23) Any act or endeavour to augment these four is the real beneficence which definitely falls under the category of *dharma*. All others are worldly acts which will result in fresh bondage of *karma*.

Verse : 5

Try to understand the real meaning of Jain *dharma*!

1) A thief steals the money himself. Another person gets the theft committed by others. Third person appreciates the acts of stealing. All these acts are immoral and sinful.

2) A person kills *trasakāya* (mobile) *jīvās*. Another gets them killed (by somebody). Third person appreciates the acts of such killing. All three types are killers.

3) A person commits adultery. Another makes others to commit adultery. Third one appreciates such acts of adultery. All three will invite influx of *karma*.

4) (Co-incidentally) All the above persons met *Sadguru* whose right persuasion made them give up their vile actions. Now let me show you logically who were really helped and saved by the *sadguru*.

5) The *sadguru* preached the real *dharma* to the thief, the killer and the adulterer and converted them to the path of *dharma* from *pāpa*. This is essence of real *anukampā* preached by the *jina*.

6) The beneficence in the form of *jñāna*, *darśana* and *cāritra* to those persons by the *sadguru* is beneficial to the *sadguru* as well as to those persons, leading all of them to emancipation.

7) As all the three types of thieves gave up stealing, the wealth of the owner was saved (from being stolen). Similarly as all the three types of killers gave up killing, the *trasakāya jīvās* were saved (from being killed).

8) (But) in the third instance, as the adulterers gave up adultery with the whore, she committed suicide by drowning in a well. But the *sadguru* is not responsible for the resultant life or death (or for saving the wealth). All three results are considered as *avrat* (non-restrain).

9) Now let us critically examine the results of these examples. The owner was pleased because his wealth was in tact. The *jīvās*, who were saved from being killed, were also happy. The *sadguru* was not responsible for their pleasure or happiness, nor was he responsible for the death of the whore.

10) Some foolish persons with perverted world-view argue that the saving of the wealth and the *jīvās* was *dharma*. If that is so, then according to their own logic, the *sadguru* should also be held responsible for the death of the whore.

11) To live is the nature of all *jīvās*. So 'living' of a *jīvā* is not '*daya*'. Similarly, it is natural for every mundane *jīva* to die (when the life-span is over). So 'dying' of a *jīva* is not violence. But anybody who hurts or harms others (or commits any kind of violence) is called *himsaka* (violent). And anyone who does not hurt or harm others is called true compassionate (This is the essence of the concept of *anukampā*).

12) A person takes a vow that he will not cut mango trees or neem tree. This vow will reduce his *avṛata* (non-restrain). But the fact that these trees are saved (is only incidental and) is not *dharma*.

13) (In the same way), a person takes a vow that he will not dry any lake, pond or pool of water, etc. (This vow is definitely considered as *dharma*). But the fact that (because of this vow) the lakes etc. did not dry up is not Jaina *dharma*.

14) A person takes a vow not to eat sweet-meats. The act of restraining himself (by controlling taste-buds) is an act of *dharma*. But incidental saving of sweet-meats is not *dharma*.

15) To burn forests or villages etc., are all *sāvādāya* acts. By preaching and right persuasion, such acts should be stopped voluntarily. This is the only way (of Jaina *dharma*).

16) Some people, who have not followed Jaina *dharma*, maintain that they preach for the saving of the six categories of *jīva* and making them happy. They say that by persuading one person (not to commit violence), many *jīvās* are saved and happy.

17) Those who are not following Jaina *dharma* maintain that in this way (as stated above), all the six categories of *jīvās* become happy. These people have not understood the basic principles of Jaina *dharma*. They are misguided by the rise of deluding *karma*.

18) Now listen to what an ascetic has to say—How can you make six categories of *jīva* happy?

They suffer or enjoy because of their own auspicious or inauspicious *karma*. The fact that they are saved does not lead them to liberation.

19) A person has taken the vow of not harming or hurting any of the six categories of *jīva*. He will not then be liable for the bondage of inauspicious *karma*. In the opinion of enlightened persons, this the real *dharma* which will ultimately lead him to salvation.

20) Ascetics who inspired people to give up violence and thereby attain liberation, are instrumental for such emancipation. But the incidental saving of the six categories of *jīva* will continue to be mundane souls as they are not put on the path of liberation.

21) Since time immemorial, infinite numbers of *tīrathāṅkaras* preached real *dharma* and it is beyond words to describe their beneficence. They themselves attained emancipation and also inspired others for it. But the six categories of *jīva* did not get any happiness.

22) A person was able to save himself from death. Another helped him in the act of saving and the third one was happy because the first one was alive. Who will be entitled for auspicious next life?

23) The fact that a person lived did not reduce his *avṛata* (non-restrain). In the same way the second and third persons also did not reduce their *avṛata*. How can they attain liberation?

24) To live or to help somebody to live or to appreciate the act of living—all these fall in one category. Only the intelligent people can follow this principle, while the ignorant people will try to argue unnecessarily.

25) Any person, who desires for life or death of other *jīvās*, will be bound by the chain of birth and rebirth. Only those people will achieve liberation who either themselves augment their *jñāna*, *darśana* and *cāritra* or help others in augmenting the same.

QUESTIONS

1. ESSAY

I. Bring out the difference between *sāvādāya* and *nirvādāya karuṇā*.

2. Short Notes

Answer the following in 100 words:-

- Is it possible to have *suddha* (pure) *bhāva* (state of mind) while committing violence? Elucidate
- Describe the factors that make a healthy society.

3. Objective Questions:

- 1) The *svabhāva* (natural attribute) of every living being is .
(a) arrogance, (b) *karuṇā*, (c) cruelty, (d) fear.
- 2) In the words of Bhagvāna Mahāvīra, is beneficial to all, like a mother :
(a) non-violence, (b) politeness, (c) fearlessness, (d) *saṃyama* (restrain).
- 3) *dharma* is prescribed for lay people in Jainism :
(a) *anagāra dharma*, (b) *saṃyama dharma*, (c) *āgāra dharma*, (d) None of these.
- 4) The author of '*Bhikṣu Vicāra Darśana*' is .
(a) Ācārya Tulasī, (b) Ācārya Vidyānanda, (c) Ācārya Kalugaṇī, (d) Ācārya Mahāprajña.
- 5) The five characteristics of a person possessed of enlightened world- view are .
a) *śama* (tranquillity), *saṃvega* (desire for emancipation), *nirveda* (detachment), *anukampā* or *astikyaṃ* (spiritual belief).
b) *śama*, *āvega* (mental incitement), *dama* (restrain), *manana* (reflection), *kṣobha* (sorry).
c) *rāga*, *moha*, *āsakti*, *taṣṭha* (equanimity), *kṣobha* .
d) none of the above.
- 6) The cause for detachment of Ariṣṭnemi was .
a) On seeing the killing of *krauṇa* (bird) by
b) Hearing the pitiful cries of birds and animals on the occasion of his wedding,
c) On seeing the killing of a person,
d) None of these.
- 7) For the purity of soul, it is essential .
a) To make all *jīvās* free from fear from yourself, b) To frighten all *jīvās*,
c) To inspire all *jīvās*, d) None of these.
- 8) Who rejected the belief that to kill smaller *jīvās* for the sake of bigger ones is not considered as *hiṃsā*?
(a) Vivekānanda, (b) Ācārya Bhikṣu, (c) Mahatma Gandhi, (d) None of these.
- 9) "*Ātmanāṃ pratikulāṇī, paresāṃ na samācareta.*" This phrase appears in which treatise ?
(a) *Gṛā*, (b) *Āptamīmāṃsā*, (c) *Tattvārtha Sūtra*, (d) *Pramāṇa Mīmāṃsā*.
- 10) The right type of education is that .
(a) Which makes people equanimous, (b) Which makes devoid of attachment,
(c) Which makes people compassionate, (d) None of these.

Grateful acknowledgements :-

- (1) *Bhikṣu Vicāra Darśana* - Ācārya Mahāprajña.
- (2) *Anukampī Caupāī* - Ācārya Bhikṣu.
- (3) *Vratāvrāti Caupāī* - Ācārya Bhikṣu.

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LESSON : 16

ĀCĀRA MĪMĀMSĀ ŚRAMAṆĀCĀRA

Every man is desirous of eternal happiness. For eternal happiness, spiritual development is significant and it is also not feasible without the purity of conduct. The only nature of the soul is *kevalajñāna* and *kevaladarśana* (determinate omniscience and indeterminate omniscience). It is necessary to follow “*ācāra-mārga*” for the achievement of these pure forms. ‘*Ācāra Mārga*’ is bifurcated in Jainism. They are-

1. *Śrāvakācāra* (Conduct of householders) 2. *Śramaṇācāra* (Conduct of Ascetics)

The detailed description of “*śrāvaka*” and “*śrāvakācāra*” are already mentioned in previous lessons. Here, in this lesson we discuss on the second marg i.e. *śramaṇācāra*.

1.0 The Introduction of Śramaṇa:

In the Jaina tradition, *śramaṇa* is the person who is refrained of demerits. A *śramaṇa* needs to overcome all the external demerits viz. violence, untruth etc. together with, inwardly rise above all the attachment and aversion attitudes. The meaning of the *śramaṇa* becomes clear from the definition of the word “*śramaṇa*” itself. In the *Prākṛta* language, the word ‘*Samana*’ is used for *śramaṇa*. It is interpreted in three ways. They are-
1. *śramaṇa* 2. *samaṇa* 3. *śamaṇa*

(1) The word *Śramaṇa* is defined as ‘*śrāmyati iti śramaṇa*’, where ‘*śrama*’ means effort i.e. the individual who makes efforts for the development of soul is *śramaṇa*.

(2) In the root of the word *samaṇa* is ‘*sama*’, which means equanimity. The individual who understands all animates as himself and remains in equanimity in all favourable or unfavourable circumstances is called ‘*samaṇa*’.

(3) The meaning of the word *śamaṇa* is to pacify one’s passions i.e. anger, pride etc., and to restrain on the attitudes of mind and senses. Hence the individual who keeps his attitudes under control is *śamaṇa*. In Jaina tradition, the main purpose of perseverance is to abate passion.

Many names are suggested for a *śramaṇa* depending on the actions they perform viz. *saṃyata muni*, *bhikṣu*, *sādhu*, *saint* etc.. These all are of same importance for an ascetic. An ascetic is summoned as *bhikṣu* when he begs food etc. He carries whole his life on begging. ‘*sarva sāvadya yogādī yāvajjīvaṃ saṃyaguparamatīti saṃyataṇi*’ i.e. *saṃyata* is one who whole of his life remains away from all the sinful activities. One who is determined to continue his life with restraint i.e. remain speechless etc. is *Muni*. ‘*Sādhnoti svaparahitakāryāni iti sādhu*’.

Bhagavāna Mahāvīra has said in ‘*Uttarādhyāna*’ that by merely shaving all hair one cannot become *śramaṇa*, but one who does *sādhana* for equanimity becomes *śramaṇa*. In the ‘*Sūtrakṛtāṅga*’ also we get clear definition for *śramaṇa*, one who is not attached to body mind etc. not desiring any worldly things, one who does not kill any animates, do not tell lies, away from coition and possession, remains away from anger, pride, deceit, greed, attachment, aversion etc. is called *śramaṇa*.

1.1 Types of Jaina Śramaṇa

Though the division of Jaina *śramaṇa* are not possible, as rules and regulations for each and every *śramaṇa* is common. On the basis of rules of conduct and ability of perseverance they are bifurcated which are as follows: 1. *Jinakalpī* and 2. *Sthavirkalpī*.

The first are those *śramaṇa* who live all by oneself generally naked i.e. with no clothes and also have their palms as bowl (*karpātra*) for their alms. Where as, the next, *sthavirkalpī* are along with apparels and also along with bowls other than palms and have their all daily practices remaining in the midst of community.

In the '*Sthānāṅgasūtra*' on the basis of the capacities of *sādhana* the following classification of *śramaṇa* is made.

1. *Pulāka-śramaṇa* who inspite of not being able to achieve perfection in the main vows and the supplementary vows, but remains faithful to the '*Āgamas*' taught by *vītarāga*.

2. *Bakuśa-śramaṇa* who has attachment towards body, accessories, and desirous to name-fame.

3. *Kuśīla*- They are of two types-(1) *pratiśevana kuśīla* and (2) *kaśāya kuśīla*.

Pratiśevana kuśīla are these *śramaṇās* who doesn't possess according to supplementary vows being amenable to senses. These who not submit to high intensified emotions (*kaśāyas*) but are perhaps over-ruled by low intensified emotions are the *śramaṇās* of second category.

4. *Nirgrantha-nirgrantha* is the one who is free of all internal and external fletters i.e. free of attachment and aversion but yet not committed omniscient. He will no sooner with in 48 minutes (*antarmukhūrata*) be omniscient.

5. *Snātaka*- One in whom omniscience has developed. These (4th and 5th) are of higher orders of *śramaṇa*.

When a person cherishes a negative attitude towards worldly actions and acquisitions, and a positive enlightened, tenacious, resolute attitude towards the life of the spirit. The resolution made are 28 main vows found written in *Mulācāra Sūtra* 1/2/3 of *Digambara* tradition. They are as follows.

1. Five great vows (*mahāvratās*) non-violence, truthfulness, non-stealing, celibacy, non-possession.

2. Five comportment (*saṃiti*)

3. Five sensory controls-control of eyes, ears, nose, tongue and touch

4. Six necessities (*saḍāvaśyakās*)

5. Seven other *mūlaguṇās*- Pulling out the hair, nudity, non-bathing, sleeping on the earth/ground, not to brush the teeth, to eat on standing and once a day i.e. one time meal per day.

The *Śvetāmbara* tradition accepts 27 main virtues (*mūlaguṇās*) of *śramaṇa*. Classification of the *Śvetāmbara* tradition is little different from that of *Digambara* tradition. On the basis of *Śvetāmbara grantha-śramaṇa*'s 27 main virtues are five *mahāvratās*, not eating after sunset, control of the five senses, renouncing of four passions, *bhāva satya* (truth in thought), *karaṇa satya* (truth in action), *yoga satya*, forgiveness, renunciation, cessation of mind, body and speech, acceptance of faith, knowledge and conduct and to adhere deathly pains or tortures.

In this way in both the traditions *Digambara* and *Śvetāmbara* popular virtues differences are clear.

1.2 Great Vows (*Mahāvratās*)

Śramaṇa Sariskṛti, which is filled of efforts, *tapa*, and renunciation consists spiritual values as great importance. For the upliftment of the spiritual life, one should keep rules and regulations actively followed and ornament ones conduct without transgressing the limits i.e. living life remaining in ones propriety (*maryāda*). The word '*vrata*' illustrated above means- '*himsāṇṛtasteyābrahmaparigrahebhya viratirvratam*' i.e. to desist from violence, telling lies, stealing, celibacy, possession. In this way, after knowing those five *vratās* errors causing sins, one swears never to indulge into them then after, is known as *vrata*. The *vratās* are for both-householders and Ascetics. The difference is only that householders accept these five vows partially

where as *śramaṇa* swears completely for it. The partial character of the householders vows is disrupted by the potent life of the *muni*, hence the *muni* observes complete vows. The consequence of this is that vice totally vanishes from the life of a *śramaṇa* and there remains virtue which is also transcended as soon as the flight in the realm of the spirit is made. The small vow so followed by layman is known as '*Aṇuvrata*' where as that of *śramaṇa*'s great vows are called '*mahāvratās*'. These great vows i.e. advancement of the aspirant over the householders disciplines are possible only on subduing of the '*apratyākhyānāvaraṇa kaṣāya*'. These five great vows should be performed by a *muni* entirely through his mind, speech and body. He neither himself behaves against vows (*kṛta*) nor makes other to behave against the vows (*kārita*) and nor does he praise others behaving against the vows (*anumodita*). This makes their ninth rank (9 koṭi) 3 x 3 swear.

The five great vows are among the main vows. They are as follows:-

1. *Ahiṃsā mahāvratā (sarva prāṇātīpātā viramaṇa)*
2. *Satya mahāvratā (sarva mṛṣāvāda viramaṇa)*
3. *Acaurya mahāvratā (sarva adattādāna viramaṇa)*
4. *Brahmacarya mahāvratā (sarva maithuna viramaṇa)*
5. *Aparigraha mahāvratā (sarva parigraha viramaṇa)*

1. The *Ahiṃsā Mahāvratā* (Non-injury)

Jainās believe the existence of all the six types of *jīvās* (living beings) in the world viz. earth (*pṛthvikāya*), water (*apakāya*), fire (*tejaskāya*), Air (*vāyukāya*), vegetation (*vanaspatikāya*) and mobile living beings (those who have two to five sense organs i.e. *trasakāya*). Abstinence from injury to living beings by nine categories is called '*sarva prāṇātīpātaviramaṇa mahāvratā*.' It is essence of the monks that they neither in day or night, alone or in a group, in sleeping or awakening state should commit any injury either mobile or immobile, gross or subtle by avoiding three fold ways of acting. Commanding and consenting through the triple agency of mind, body and speech. Broadly speaking, the four fundamental passions, where they are combined with the three stages of action, namely-*saṃrambha*, *saṃārambha* and *ārambha* committed by dint of mind, body and speech in the three-fold ways of *kṛta*, *kārita* and *anumodita* cause hundred and eight kinds of violence. The monk who renounces these, and extend active friendship to all living beings as such for the purpose of purifying one's *bhāvas*, and curbing one's passions is said to observe *ahiṃsā-mahāvratā*. In order that this vow may be properly observed, he is required to the cautions regarding these five *bhāvanās*:-

- i. *Īryā Samiti*—Carefulness while walking,
- ii. Maturity of mind-mental condition, thoughts free from evils,
- iii. Speech—pure speech,
- iv. Carefulness with reference to means-careful handling of things or utensils,
- v. Carefulness consuming eating and drinks,

2. The *Satya-Mahāvratā* (Truthfulness)

Just as complete abstained *śramaṇa* renounces violence of all living being similarly completely abstains from falsehood is '*sarva-mṛṣāvāda viramaṇa*' The allowance of any kind of falsehood points to the presence of severe passion, which is repugnant to the life of the saint. False breeds violence. Hence knowing this, he never uses false speech and also the truth that is hurting others. He uses errorless sweet, innocent and undubious speech. Words spoken via anger, pride, deceit, greed etc. knowingly or unknowingly are harsh words called as *anārya* speech. Therefore complete abstinence from falsehood is necessary as it is full of sins. *Śramaṇa* should not use doubtful or uncertain matters in determined language, Non-pernicious, unblemished, tender language are likely to be spoken. Suppressive words should be moved away and only dominating words can be used. In other words, complete abstained *śramaṇa* leaving all the passions, holding equanimity think

carefully before uttering words even those which are true. The five kinds of longings that strengthen the vow of truthfulness are recognised as '*bhāvanās* of *satya mahāvratā*—

- i. Control of speech using language with due thinking
- ii. Renouncement of anger Not to be angry
- iii. Renouncement of greed-Not to indulge in greed
- iv. Renouncement of fear- Remaining fearless
- v. Renouncement of joining-Not to make fun.

3. The *Acaurya-Mahāvratā* (No-stealing)

The *acaurya-mahāvratā* consists of renouncing all forms of stealing. To express it differently. The renouncement of the possession of all '*para dravyās*' lying either in a village or in a town or in a woods without their being offered comes within the purview of '*savva adattādānavīramāṇa*'. The perfection of this vow consists not taking anything which is not given. Even one twig or a pinch of sand without permission is *caurya*, (stealing). Things either unoffered, placed, dropped or forgotten by others are restricted to be touched by *śramaṇa*.

After one has asked one's superiors, in seeking the permission for certain necessary things from the possessor, in denying all attachment to things taken, in allowing oneself to accept faultless articles, and in handling things of co-religionists according to the prescribed rules. According to the *Ācārāṅga*, there are five *bhāvanās* for the steadiness of *astaya vrata* which are as follows :

- (i) Request for the things after due thinking.
- (ii) Seeking the permission of the superiors before consuming food and drink.
- (iii) Taking possession of limited part of a ground for a fixed time.
- (iv) Renewing the permission.
- (v) Begging for a limited ground for one's co-religionist.

4. The *Brahmacarya-Mahāvratā* (Celibacy)

'*indriya-manaḥ-samyamo brahmacaryam*.' is the definition stated in *Jaina Siddhānta Dīpikā* by Ācārya Tulasī, which simply means that celibacy (continence) means the restraint of the senses and the mind. This '*sarva maithuna vīramāṇa*' prescribes avoidance of sexual intercourse with the four kind of females-human, animal, celestial and artificial-along with the denial of seeking sexual gratification in unnatural ways. It is said as the hindrance to the liberation. So, as chick fears always of cat, a devoted *śramaṇa* fears of the body of opposite sex. The adherer of the celibacy ought to renounce the following also for the purpose of facilitating the observance of the vow: Bodily make up, sense indulgence, use of passion-exciting food articles, taking of excessive food, attending to songs and dance, association with woman, exciting residence, passionate thinking about a woman, seeing the sexual organs, holding to their after effects, reviving the past sexual enjoyments, planning for future, sexual enjoyments and seminal discharge.

The accomplishment of this vow consist in five *bhāvanās*. They are as illustrated below:-

- (i) Refraining from discussing matters concerning females.
- (ii) Refraining from contemplating the lovely form of woman.
- (iii) Refraining from remembering formal sexual enjoyment i.e. not to remember the past enjoyed sexual activities.
- (iv) Refraining from over eating i.e. eating too much or eating seasoned meals.
- (v) Refraining from having a habitation associated with women.

5. The *Aparigraha-Mahāvratā* (Non-possession)

The detachment of oneself, root and branch, from the internal and external attachments or from intrinsic impurities and extrinsic, sentient and non-sentient, is non-possessiveness '*mamatva-visarjanam aparigrahaḥ*' i.e. relinquishment of non-possessiveness the instinct to have or the 'having mode' is '*sarva parigraha virmaṇa*' completely detached ascetic himself never collects any kind of things nor does he make other to do so and nor does he encourages those who do through his triple agency of mind, body and speech. It has been pointed out that the man who performs the activities invigilently cannot escape from internal *himsā*, no matter whether a living being is injured or not, while careful performance of actions never binds a man by mere external *himsā*. Thus, bondage may or may not accrue when the *prāṇas* of a being depart on account of physical activities, but the thralldom to *karman* is inevitable in presence of *parigraha*, that is why ascetics give up all *parigrahas*. In other words, it is inconceivable that in spite of the association with any kind of *parigraha*, one does not become the victim of infatuation, of mundane engagements and of unrestraint; and he who is preoccupied with the profane things is incapable of realising his true self. Considered from the highest perspective, *parigraha* includes the slightest attachment even to the body; and those who are desirous of liberation have been preached non-attachment and non-attachment to the body. It follows, then that the other kinds of *parigraha* cannot be appreciated even in the least. When the shining summit of spiritual experience is enduringly climbed, any kind of *parigraha* has no meaning, below that a saint may keep that *parigraha* which is compliant with *subhopyoga*. This shows that this kind of *parigraha* is indispensable for the maintenance of sainthood. The *Śvetāmbara* monk has been allowed to keep with him clothes, alms bowl, blanket and broom (made of wool) where as in contrast *Digāmbara* monk may possess a peacock feather broom, a pot for water and a book (*Jñānopādhi*). These are regarded as external *parigraha* if there is no attachment. This vow is properly followed when the monk adopts

- (i) An attitude of indifference towards the pleasure of hearing.
- (ii) An attitude of indifference towards the pleasure of seeing
- (iii) An attitude of indifference towards the pleasure of swelling
- (iv) An attitude of indifference towards the pleasure of tasting
- (v) An attitude of indifference towards the pleasure of feeling

These are five *bhāvanās*.

6. The *Rātrībhojan Viramapa* (Abstinence from night-eating)

In the fourth chapter of *Daśavaikālīka*, named 'the *śaḍjīvanikāya*' contents of discussion on restraint for sraman. In that, along with five *mahāvratās*, abstinence from night eating is also recommended. It is called sixth *vrata*. In the eighth chapter, named '*Ācārpranidhi*'. It is clearly mentioned that night eating is the mother of errors as violence etc.. Therefore, *nirgrantha* doesn't desire to eat from sunset to sunrise. Even thinking against it is also prohibited. The sixth vow coming simultaneously with five other great vows is of same importance. Hence, we find the prohibition of night-eating in most of the *Ācāra-Granthas*. *Śramaṇa* swears up of all the four type of *āhāra* i.e. food (*aśana*), liquid (*pāna*), fruits and dry fruits (*khadim*) and flavoured food (*svādim*). Neither he takes them nor he uses them.

2.0 The Supplementary Vows:

For the safeness and purity of the *mahāvratās*, there is legislation of comportment (*samiti*) and self perfection (*gupti*). The combined name of comportment and self perfection is '*pravacana mātā*', in as much as they guard the belief, knowledge and conduct of the saint in such a way as the mother protects her child.

2.1 *Samiti* (Comportment)

The actions of *Śvetāmbararamaṇa* are usually abstained. Even then for the fluent conduction of regular

duties, ones should tend to do it i.e. one should aim of the activity. As for *Śvetāmbara ramaṇa*, walking, moving, sitting, waking, talking, eating food, keeping and taking various things or the disposal of excreta etc. are necessary. So the performance these activities with care and non-invigilance is “*samiti*.” *Samiti* is a comprehensive concept which covers all aspects of active life. It is generally understood as concerned with the life of the monastic order, it has a wide connotation in that it is applicable to the life of the householder also. *Samiti* is a discipline that is meant for governing all our activities by giving a definite moral purpose to them. The moral principle that lies at the root of *samiti* is *sa myama* in its different aspects. *Samiti* in essence is a purposeful life dedicated to universal welfare without any kind of selfish motive and cultivation of complete self-awareness and absence of remissness. To say in brief, ‘*cāritrānukūla pravṛttiḥ samitiḥ*’ i.e. the activity that is congenial to the right conduct is called comportment (*Samiti*). They are five-

1. Careful movement (*Īryā samiti*)
2. Careful speech (*Bhāṣā smiti*)
3. Proper alms begging (*Eṣaṇā samiti*)
4. Careful using and laying of Paraphernalia. (*Ādanānikṣepa samiti*)
5. Careful disposal (*Utsarga samiti*)

1. *Īryā Samiti*

A *yugamātrābhumīvi cakṣuśa prekṣya gamanam īryā* i.e. careful movement consists in walking after careful observation of the yokelength of ground in front. The implication is that one should exercise circumspection in one’s movements of all kinds in order that injury or harm is not done to any creature. *Īryā* in its wider connotation covers all sorts of human behaviour that is likely to harm the feelings of others and prove detrimental to the interest of fellow beings. According to *mūlācāra* 5/105 and *Bhagavatī Ārādhana* 1191 the saint following the discipline consistent with the *Īryā Samiti* ought to pay heed to

- | | |
|---------------------------|---------------------------------|
| 1. The purity of the way, | 2. The adequacy of the sunlight |
| 3. Affection | 4. Purpose |
| 5. The process of moving | |

The proper way is bereft of such living beings as are ordinarily put to injury in moving instance, ants etc. as also seeds, grass, green leaves, mud etc. The path which is repeatedly trodden by vehicles etc. ploughed and scorched by the sun is apt to be traversed. The moon, the stars, and artificial lights are quite incapable of serving as substitutes for the sun-light. He should devote his concentrated attention to the keeping of steps on the ground and should move only for the accomplishment of a legitimate purpose. He should move slowly and compassionately, should carefully observe the ground in front of himself to the extent of four cubits (two yards) and should avoid running, jumping in seriousness looking in other directions, digging ground and cutting trees and vegetables.

2. *Bhāṣā Samiti*

Careful speech consists in sinless utterance i.e. ‘*anavadya bhāṣaṇam bhāṣā*’. Circumspection in speech is as important as that in physical movement. The *śramaṇa* who doesn’t take interest in backbiting in ridiculing others, in self commendation, and in speaking harsh words, but who speaks what is beneficial to himself and to others is said to have adhered to the observance of *bhāṣā samiti*. Sometimes bad words hurt the feelings of others more deeply than physical behaviour so blameless and concise speech, avoiding anger, pride, deceit, greed, laughter, fear and gossip can be used. Technically speaking of the four fold kinds of speech truth, untruth, truth mixed with untruth and neither truth nor untruth. A *śramaṇa* is allowed to speak the first and the last kind of speech, in as much as these two are not sinful, blamable, rough, stinging, coarse and hard. Besides, these do not lead to sins, to discord and faction, to grief and outrage and to the destruction of lives of living

beings. Last, while speaking these are expected to keep in mind: Substance (*dravya*, place (*kṣetra*) Time (*kāla*) and *bhāva*. To say:

From *Dravya*- using truth and practical language and avoiding rough, hard and one which hurts others.

From *Kṣetra*- while walking on the road, not to discuss among themselves.

From *Kāla*- At night after first part (*prahara*; approx: three hours) not to speak loudly that others may not get disturbed.

From *Bhāva*- speak beneficial favourite and true words so that others do not get only trouble.

3. *Eṣāṇā Samiti*

Paper alms begging consists in search for food, drink and the like, which are free from blemishes. He who calmly takes such food as is wholesome, pure and given by others with devotion, but is not prepared, suggested and approved by himself is said to have observed *Eṣāṇā Samiti*. The saint who eats faultless food, rightly handles sinless paraphernalia, and cleans well the sitting or sleeping place is recognised as pursuing this vow; carelessness in these observances is degrading. It is of threefold-

(a) *Gaveṣāṇā*- examination of the acceptability of food with reference to donor and the receiver of the alms.

(b) *Grahanaīṣāṇā*- examination of the alms itself and

(c) *Paribhogaiṣāṇā*- examination of the mode of consumption of the alms received.

The first is concerned with the *udgama* (The donor) and *upādāna* (the alms taker or the monk).

A *śramaṇa* never partakes of food with the profane design of increasing strength, enhancing longevity, gratifying relish, and attaining healthy and bright look, but with the sacred aim of unceasing performance of scriptural study, successful pursuance of self-control and uninterrupted performance of meditation.

The four kinds of *eṣāṇa samiti* forty two from the ninety six point view of *dravya*, *kṣetra*, *kāla* and *bhāva*.

From *dravya*-accept alms that is free of and blemishes.

From *kṣetra*- can not take food further than half *yojana* if required food can be taken to two miles, not beyond that.

From *kāla*-that food brought in the first part of the day can't be consumed in the fourth part of the day.

From *bhāva*- *saṃyojana* etc. blemishes re to be avoided.

Hence, knowing the difficult and taste of the alms giving and receiving, one should be extremely careful so that there is no infringement of the principles. The monk should also be careful in his sermons or talks not to exert any kind of influence on the giver to induce liberality in him. The forty two and ninety six pit falls should be avoided to maintain one's life in a perfectly pure manner.

The main quality of the alms-giver and the alms taker is clearly defined in the following dictum of *Daśaveāliya*:

*Dullahano muhādāī, muhājīvī vi dullahā.
muhādāī muhājīvī, do vigacchamti soggaṃ.*

An unambitious given is as rare as an unambitious receiver. Both of them qualify themselves for higher forms of existence."5.1.100

4. *Ādāra Nikṣepa Samiti*:

Meticulous manipulation of paraphernalia i.e. accessories of regular and occasional use is the careful using and laying (*ādāra nikṣepa samiti*). It implies the persistence of careful mental state in lifting and putting articles necessary for religious life. It means wiping a thing and its place after inspecting them with eyes before lifting and putting it.

5. *Pratiṣṭhāpan Samiti*

Careful disposal means disposing of excreta and the like, in the manner prescribed in the scripture *Mūlācāra* 15, 321, 322 and *Uttarādhyaṇa* 24/15, 17, 18. As prescribed means the *śramaṇa* should dispose of excrements, urine etc. in a place which is unobjectionable, bereft of living beings, and unfrequented by man. To be more clear, excrements, urine, saliva, mucus, uncleanness of the body, offals of food, badly torn clothes, dead body and any other useless things should be left in a place which is burnt, ploughed, used for cremation, unobjected, spacious, devoid of insects and seeds, not covered with grass or leaves, not perforated by holes, situated at a distance neither frequented nor seen by other people, and having an inanimate surface layer.

These *samitis* have been calculated to keep the *muni* away from the commitment of sins like the lotus flower in water or like the armoured man in the battle field.

3.0 *Gupti*

The second part of the supplementary vows are *gupti*. The ideal thing for the saint is to control totally the physical, mental and vocal activities and to fix himself in the *āramāṇic* experience. Such a sublime and sacred endeavour is called *gupti*. The supreme cause by virtue of which the *ātman* receives enduring shelter from the mundane career as such and manifests the potency of transcending birth and death, is termed '*gupti*'. The connotation of the term '*gupti*' changes with the change of reference. From the standpoint of the highest ascent, it implies the withdrawal of mind, body and speech from virtue and vice, and from the auspicious and inauspicious activities, but from the standpoint of *śubhōpaya yōgī muni*, it means the recoiling of the triple agencies nearly from the inauspicious deeds. In *Patañjala Sūtra*, it has been said *cītavṛtti nirodho yogaḥ*. Here we define *gupti* as *cītavṛtti nirodho yogaḥ* i.e. avoiding action of *chitta* is *gupti*. *Gupti* of three kinds. They are:

- (a) *Manogupti* (control of mind)
- (b) *Vacangupti* (control of speech)
- (c) *Kāyāgupti* (control of body)

1. ***Manogupti***-Turning away one's mind from attachment etc.; is control of mind. In conformity with *vayvahāra-naya*, the renunciation of impure physical states is the restraint of mind. To stop business of mind in the form of *saṃrambha*, *saṃārambha* and *ārambha* is the control of mind.

- 1. *Samrambha*-Mental determination of the injuring of anyone.
- 2. *Samārambha*-To think and collect the instruments for killing or hitting, and
- 3. *Ārambha*-Due to sense passion the creation of such mentality that is able to take one's life.

By the practise of *manogupti*, one gains concentration which protects mind of inauspicious determination and devotees restraint.

2. ***Vacangupti***-Setting one's face against falsehood etc. or observing silence is control of speech, the renouncement of gossip concerning women, state, theft and food, or the renouncement of telling a lie is the restraint of speech. The business of words can be in three ways. They are —

Samrambha- The determined sound of such *mantras* which are able to injure others.

Samārambha- Repetition of *mantras* that are painful for others.

Ārambha-To chant such *mantras* which are able to take the lives away i.e. kill animates.

Gaṇadhara Gautama asked Mahāvīra, “O Lord! what are the benefits of *vacana gupti*? The Bhagavāna replied, “One gains thoughtlessness by the practise of *vacana gupti*”.

3. Kāyāgupti-Refraining from bodily actions such as binding, piercing and beating living beings, non-attachment to body, keeping away from *himsā* signify the control of body. The *kāyāgupti* is not practising physical activities by any of these three modes:

1. *Samrambha*- for the attack, one holds up stick or raises fists etc.
2. *Samārambha*- To cause pain or injury one uses his fists etc.
3. *Ārambha*- To activate the body for killing lives.

Gaṇadhara Gautama asked Mahāvīra, ‘O Lord! what are the benefits of *kāyāgupti*? Bhagavāna replied to the question of Gautam that the arrest of influx and achieving inhabitation is the success of *kāyāgupti*.”

Gupti possesses negative force, whereas *saṃiti* fosters positive spirit, i.e. the former negates vicious activities, which the latter affirms virtuous performance of activities.

In this way, *śramaṇa* completely adorns all the five great vows, five comportments and three self protections. Along with those follows six necessities (*Ṣaḍāvaśyaka*), constraints of five senses, cultivates ten cardinal virtues, accepts twenty two hardships (*pariśaḥ*) and has trance death at the end of life with the acceptance of *saṃlekhanā* and *saṃthārā*. We will briefly discuss these in further lessons.

QUESTIONS

1. Essay type questions:

1. Write a detailed essay on *śramaṇācāra*?

2. Short answer questions:

1. What is the difference between *Śvetāmbara* and *Digambara* tradition with reference to *mūlaguṇas*?
2. What are the kinds of Jain *śramaṇas*?

3. Objective questions

1. Who is called *jinakalpī*?
2. What is the meaning of the word ‘*samaṇa*’?
3. Who follows *mahāvratās*?
4. What do you mean by *pravacanmātā*?
5. Into how many categories *mahāvratās* are to be observed?
6. For which vrata, avoiding of night eating (*rātrībhojantyāga*) is necessary?
7. What is *saṃiti*?
8. What is the meaning of *grahaneṣanā*?
9. What is the benefit of *kāyāgupti*?
10. What is *parigraha*?

Reference Books:

1. *Jaina Ācāra Siddhānta aur Svarūpa*
2. *Uttarādhyayana*
3. *Jaina Dharma Darśana*

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LESSON 17

ṢAḌĀ VAŚYAKA**1.1 Nature and Definition**

'Āvaśyaka' is a practical religious performance of Jaina religion. It is a reliable process of purification by reviewing and repenting the faults.

It is named 'āvaśyaka' (essential) because it is essential to perform the same for the monks and the 'śrāvaka' (layman). Its another name 'pratīkramaṇa' is also popular. It is necessary to perform 'pratīkramaṇa' both at morning and evening during the duration of 'tīrtha' of the first and the last *tīrthāṅkara*. Because 'sapratīkramaṇa dharma' (religion with *pratīkramaṇa*) is ascertained during their period.

In *Anuyogadvārasūtra* four varieties of 'āvaśyaka' are mentioned. 1. 'nāma', 2. 'sthāpanā', 3. 'dravya', 4. 'bhāva'. The last two are varieties are important. There describing the nature of 'dravya āvaśyaka' it is said as follows. That, who is void of virtues befitting a 'śramaṇa', who is without compassion towards the six kinds of 'jīva' (living beings) viz, 'pṛthavīkāya' (earth beings), 'apkāya' (water beings), etc, who is uncontrolled like an elephant and a horse, who is attached, and who is behaving opposite to the commands of a *Tīrthāṅkara*, his 'āvaśyaka' is called 'dravya' 'āvaśyaka'. And opposite of that one who is performing 'āvaśyaka' twice with full concentration, his 'āvaśyaka' is called 'bhāva' 'āvaśyaka'. In 'dravya' 'āvaśyaka' the mind wanders somewhere. It is only an oral exercise of uttering the words without concentration of mind. In 'bhāva' 'āvaśyaka' the consciousness is united with the exercise.

Several synonyms of 'āvaśyaka' are found in *Anuyogadvāra Sūtra*. These words not being with the same meaning, convey and disclose the nature, the importance and various qualities of 'āvaśyaka' —

'āvaśyaka' — winner of sensuous pleasures, or controller of passions.

'avasaka' — affecting the soul with virtues.

'dhrvanigraha' — restrainer of beginningless 'saṃsāra' (worldly existence).

'viśuddhi' — purifier of the 'karma' polluted soul.

'adhyayana ṣaḍvarga' — complete with 'sāmāyika' etc six chapters.

'nyāya' — supporter for achieving the desired goal.

'ārāḍhanā' — the cause for process of salvation.

'mārga' — the path or the road to salvation.

'Āvaśyaka' is that which affects or overpowers the soul with virtues like knowledge etc by driving away passions like anger etc. According to *Digambara* viewpoint that which is not over powered by attachment, aversion, etc external factors is 'avasha'. Its (avaśya) deed or act is called 'āvaśyaka'. The process or act that establishes the three gems in the soul is 'āvaśyaka'.

1.2 Period of Composition of 'Āvaśyaka'

The eternal religious element encompassed in 'āvaśyaka' is in the form of beginningless continuous flow. No material regarding the time and the author of composition of 'āvaśyaka' is found in history. According to Pandit Sukhalalji 'āvaśyaka sūtra' could have been composed during the fifth century and earlier part of fourth century BC. He has given the following logic for that. 'Nirvāṇa' of Lord Mahāvīra took place in the

526 BC. 20 years after that 'nirvāṇa' of Sudharmā Swami took place. 'Āvaśyaka Sūtra' is neither composed by a *tīrthāṅkara* or by a *gaṇadhara*. *Tīrthāṅkara* did not compose any 'sūtra'. They preached only the meanings. *Gaṇadhara* did compose 'sūtra'. But there is a reason for 'āvaśyaka sūtra' not being composed by a *gaṇadhara*. This sūtra is considered as 'Aṅgabāhya sūtra'. Therefore it should be believed to be composed by some Ācārya after Sudharmā Swami. This could be a composition by an Ācārya or a 'sthavira' before 'Caturdasa Pūrvādhāra Ācārya Bhadrabāhu, because Bhadrabāhu has written a 'niryukti' (commentary) on it. It should be believed to be written by some earlier or contemporary Ācārya of Bhadrabāhu. Therefore the time of composition of 'āvaśyaka' should be between the fifth century and the beginning part of fourth century BC.

1.3 The order and the specialties of 'Āvaśyaka'

There are six 'āvaśyaka'. 1. 'sāmāyika', 2. 'caturviśaṣṭva', 3. 'varidanā', 4. 'pratīkramaṇa', 5. 'kāyotsarga', 6. 'pratīkhyāna'. The ascertainment of the order of these six 'āvaśyaka' is very scientific and orderly. One can not proceed in the direction of adopting the virtues of a 'vitarāgī' (one free from all passions), by praising his virtues till there is installation of equanimity in the soul. Only after development of enthusiasm and proper receptiveness a person can bow down to a more knowledgeable and reverend person. The one who bows down becomes a humble and a simple honest person. A simple honest person only can repent for his misdeeds and faults. Therefore the sequence of 'pratīkramaṇa' after 'varidanā' 'āvaśyaka' is proper. 'Kāyotsarga' is necessary for the cleansing process of committed sins. By achieving steadiness of the mind and the body one achieves 'pratīkramaṇa' meaning cleansing of faults automatically. When a person achieves steadiness and concentration in the interior, then he can take vow not to commit misdeeds in the future. Or takes vow to limit his indulgences in the future. Therefore possibly 'pratīkhyāna' is kept as the last 'āvaśyaka'. All the 'āvaśyaka' are interconnected with each other by cause and effect relationship.

In Kuṇḍakuṇḍa literature 'śaḍāvaśyaka' are found with different names. 1. 'pratīkramaṇa', 2. 'pratīkhyāna', 3. 'ālocanā', 4. 'kāyotsarga', 5. 'sāmāyika', 6. 'paramabhakti'.

1.4 Purpose of 'Āvaśyaka'

The purpose of proprieties of 'āvaśyaka' is described in *Anuyogadvāra* from psychological viewpoint. In the first 'sāmāyika' 'āvaśyaka' resolution to live a life of equanimity by staying away from sinful activities is made. In the second 'caturviśaṣṭva' 'āvaśyaka' praising of the virtues of those great persons who are sitting at the pinnacle is done with a view to induct those virtues in us. The third 'varidanā' 'āvaśyaka' talks about the refuge at the feet of virtuous teachers and a prayer to them. In the fourth 'pratīkramaṇa' 'āvaśyaka' a review and repentance of committed faults and misdeeds are done. In the fifth 'kāyotsarga' 'āvaśyaka' curing of maladies of abstinent life is done. And in the last 'pratīkhyāna' 'āvaśyaka' a desire and a determination not to make mistakes in future is expressed. In this manner 'Āvaśyaka sūtra' gives inspiration to live a fine life. There are many essential things in the life. But here 'āvaśyaka' (essential) means the essential 'āvaśyaka' process or activity to manifest the virtues of the soul like knowledge etc.

2.1.1 Sāmāyika 'Āvaśyaka'

The first division of 'sāmāyika' 'āvaśyaka' is of special importance out of the six divisions of 'āvaśyaka'. Ācārya Bhadrabāhu has also expounded 'sāmāyika' much more than any other 'āvaśyaka'. Ācārya Jinabhadraṇī Kṣamāśramaṇa has written his own work on 'sāmāyika' 'āvaśyaka' and its 'niryukti' (commentary), which is popular as 'Viśeṣāvaśyaka Bhāṣya'. Ācārya Malayagiri explaining the etymology of the word 'sāmāyika' writes that 'sama' means unity and equanimity of the soul. This is 'samaya'. And the feeling of 'samaya' is 'sāmāyika'. According to Ācārya Vaṭṭakera the auspicious combination of right faith, right knowledge, selfrestraint, and penance is 'samaya'. The same should be acknowledged as 'sāmāyika'. The importance of 'samatā' (equanimity) is highlighted in every religion. In *Gṛā*

'*samatva*' (equanimity) is called '*yoga*'. Ācārya Haribhadra states very clearly in *Yogaśāstra* that, one can not enter in the area of '*sādhana*' without '*saṃyoga*'. Commentator Jinadasagari has said that, like the sky is bearer of all things, similarly '*sāmāyika*' is the supporter of all the virtues. '*Samabhāva*' (equanimity) is the originator of special skills, and is controller of all sins. Jinabhadragarī Kṣamāśramaṇa revealing its importance says that, '*sāmāyika*' is the first '*āvaśyaka*' among '*śaḍāvaśyaka*'. These virtues are included in '*caturviṃśatī*' etc. He has declared '*sāmāyika*' as essence of fourteen '*Pūrvas*'. '*samatā*' means steadiness of mind, suppression of attachment and aversion, and stability in joy and sorrow. Pulling out of self from extraneous factors and to dwell in one's own nature is '*samatā*'. Lord Mahāvīra has said there is religion in '*samatā*'.

The presence of '*sāmāyika cāritra*' is found in the time of all *tīrthāṅkara*, but existence of other '*cāritra*' is not necessary. Out of 12 vows of '*śrāvaka*', '*sāmāyika*' is popular as the ninth vow. And out of four '*śikṣāvratā*', '*sāmāyika*' is in the first place. According to Ācārya Vāṭṭakera not to have attachment-aversion in life-death, gain-loss, alliance-separation, friend-foe, happiness-sorrow, etc, but to have equanimity is '*sāmāyika*'. Jinadasagari has accepted '*sāmāyika*' '*āvaśyaka*' in the form of the first '*maṅgala*' (good omen). In *Uttarādhyaṇa Sūtra* Gautama asks Lord Mahāvīra "what is the advantage of doing a '*sāmāyika*' to a '*jīva*'?" Lord Mahāvīra replied that, '*jīva*' retreats and retires from doing sinful activities by doing a '*sāmāyika*'. In *Bhagavatī Sūtra* the citizens of Tungia City asked monk Kalasyavesi, "what is the meaning of '*sāmāyika*'?" There the reply given is that '*sāmāyika*' is the soul.

2.1.2 Types of '*Sāmāyika*'

There are three types of '*sāmāyika*'. 1. '*saṃyaktva sāmāyika*', 2. '*śrūta sāmāyika*', 3. '*cāritra sāmāyika*'. There are two divisions of '*cāritra sāmāyika*', '*āgāra sāmāyika*' and '*anāgāra sāmāyika*'. '*Āgāra sāmāyika*' is for '*śrāvaka*' and the '*anāgāra sāmāyika*' is for the monks and is for lifetime. There are three divisions of '*śrūta sāmāyika*'. 1. '*sūtra*' (the original scriptures) '*sāmāyika*', 2. '*artha*' (the meaning of scriptures) '*sāmāyika*', 3. '*śābdabhaya*' (both) '*sāmāyika*'. The characteristic of '*saṃyaktva sāmāyika*' is '*tattva śraddhā*' (faith in tenets), that of '*śrūta sāmāyika*' is '*tattva parijñāna*' (knowledge of tenets), and that of '*cāritra sāmāyika*' is retreat and retirement from sinful '*yoga*' (activities).

2.1.2 Origin of '*Sāmāyika*'

The first time ascertainment of '*sāmāyika*' was done by Lord Mahāvīra in the earlier part of the eleventh day of the bright fortnight of the month of *Vaiśākha* in Mahasenvan garden. Jinabhadragarī Kṣamāśramaṇa discussing about the author states that from the popular viewpoint *Tīrthāṅkara* and *gaṇadhara* propounded '*sāmāyika*'. But from the reality viewpoint the one who performs '*sāmāyika*' is the author of '*sāmāyika*'.

2.1.3 Who is competent or qualified for doing '*sāmāyika*'

Comprehensive discussion on this subject is found in '*Āvaśyakaniryukti*', *Mūlācāra* and such other works. Here the point to contemplate is that, is there a difference between the '*sāmāyika*' prescribed in the '*śaḍāvaśyaka*' and the '*sāmāyika*' done in the routine course of a '*śrāvaka*'? Ācārya have not clarified much in this matter. But possibly it seems that the '*sāmāyika*' done by a '*śrāvaka*' in his daily routine course is the practical form of the '*sāmāyika*' prescribed in the '*śaḍāvaśyaka*'.

Describing about the competency of doing a '*sāmāyika*' the commentator states that one whose soul is vigilant in restraint, discipline, and penance is capable of doing a '*sāmāyika*'. The one who has equanimity towards all the mobile and immobile living beings can do a '*sāmāyika*'. According to Jinabhadragarī, the person with the following virtues is the proper person to perform '*sāmāyika*'. One who is religion-lover, one who is staunch religious, fearful of sins, non-deceit, steady, controller of senses, restraint, firm in his vows, victorious over sense-organs, sincere, just, within limits of his vows and engrossed in the company of monks.

According to Ācārya Vāṭṭakera the person who has won over obstructions and impediments, and is qualified in emotions and restraints, can perform '*sāmāyika*'. The one who considers his own and others souls

equal, who considers all females as mother, and who is equal in like-unlike, respect-insult, etc situations, can perform 'sāmāyika'. One who understands based on technical knowledge the multitudinousness of the substance, the qualities and the modes can accomplish the best 'sāmāyika'. 'Sāmāyika' has been named 'ātmā' (the soul). Therefore one who has, retreated from all sinful activities, controlled his mind, body, and speech, and won over all sense organs settles in the best 'sāmāyika'. At that stage there is no difference between the 'sāmāyika' and the author of the 'sāmāyika'.

2.2 Caturviṣatīstava

The second 'āvaśyaka' in *ṣaḍāvaśyaka* is *caturviṣatīstava*. It is eulogy of the virtues of 24 *tīrthāṅkara* who enlightens the whole universe by the light of the knowledge. By eulogize *tīrthāṅkara* one attains spiritual strength in the inner consciousness. It destroys the earlier accumulated 'karma'. It makes the soul pious and calms down the passions.

In *Uttarādhyāyana Sūtra* Lord Mahāvīra was asked, "what is the gain because of *caturviṣatīstava*?" Lord Mahāvīra replied, "it purifies the 'darśana' (intuition, faith)". *Tīrthāṅkara* is the supreme ideal of greatness and vigour. Eulogy of *tīrthāṅkara* awakens valor in the soul, that each person can become God from a devotee, can become a big river from a drop, and the sun from a ray.

There are seven stanzas in *caturviṣatīstava*. In the first stanza there is a resolve to eulogize *tīrthāṅkara*. In the next four stanzas namewise praying to all 24 *tīrthāṅkara* is done. In the sixth stanza there is a request made for health, wisdom, and equanimity. In the last stanza, it is stated that *tīrthāṅkara* are purer than moon, brighter than the sun, and more solemn than the ocean. And therefore eulogy to them would naturally yield these three virtues. This 'āvaśyaka' though being the smallest among *ṣaḍāvaśyaka* is very important.

2.3 Vaidāna

The name of the third 'āvaśyaka' is *vaṇḍanā* (worshipping). Here worshipping of the noble teacher is done. By doing 'vaṇḍanā' there is an increase in the esteem for the teacher, and an internal flow of devotion gets created. In *Uttarādhyāyana Sūtra* a question is raised that, what is the gain to 'jīva' by doing 'vaṇḍanā'? Lord Mahāvīra replied, "'jīva' destroys a lower 'gotra' (status by birth) and binds a superior 'gotra' by doing 'vaṇḍanā'. He acquires indestructible good fortune. He finds all favorable circumstances and people are ever ready to obey his commands. The main purpose of 'vaṇḍanā' is purification of soul. If there is no devotion in doing 'vaṇḍanā' but there are sentiments of fear, greed, fame etc then it is called 'dravya vaṇḍanā'. In *Āvaśyaka Cūrṇī* 'dravya vaṇḍanā' and 'bhāva vaṇḍanā' are clearly explained by an historical tale.

Once Lord Ariṣṭanemi visited Dvārikā. Vāsudeva Kṛṣṇa reached there to offer his 'vaṇḍanā'. Śrī Kṛṣṇa got a thought in his mind. He thought that, "whenever Lord visits Dvārikā, I go there daily to offer my 'vaṇḍanā'. There I bow down to only the distinguished monks and sit down to listen to Lord's sermon. But today I will bow down to all the monks." Vīrakaulika an attendant of Śrī Kṛṣṇa was also with him. Vīrakaulika imitating his master also bow down to all. There someone asked the Lord, "Oh Lord! Both Śrī Kṛṣṇa and Vīrakaulika have performed bowing down ceremony equally. Please tell us that who has gained more and who has gained less?" Lord replied, "Śrī Kṛṣṇa has performed 'bhāva vaṇḍanā'. He had together with his 'dravya vaṇḍanā' highest intensity of feelings ('bhāva'). As a result Śrī Kṛṣṇa has acquired 'kṣāyaka saṃyaktva' (right faith due to destruction of the relevant karma), and has bound 'tīrthāṅkara nāma-karma'. But Vīrakaulika 'vaṇḍanā' was without feelings. He performed only 'dravya vaṇḍanā' (physical form). His intention was only to please his master Śrī Kṛṣṇa. As a result he gained only satisfaction of Śrī Kṛṣṇa and no other gain over and above that". *Dravya vaṇḍanā* is also performed by 'abhavya jīva' meaning a 'jīva' who will never attain salvation. His activity is only mechanical. He does not get any spiritual gain from it. Therefore both 'dravya' and 'bhāva' vaṇḍanā are necessary. The monks who are qualified for receiving vaṇḍanā are of five types viz. *ācārya*, *upādhyāya*, *pravartaka*, *sthavira*, and *ratnādhipa*'. *Vaṇḍanā* should be performed

avoiding 32 faults. 'Anadruta' etc 32 faults of 'vañdanā' are described in *āvaśyaka Nirṣukti*. All these 32 faults should be avoided when doing 'vañdanā'.

2.4.1 *Pratikramaṇa*

Verbal meaning of the word '*pratikramaṇa*' is to return. This means the activity by which a monk purifies himself by cleansing away the faults, misdeeds, and sins committed because of remissness is called '*pratikramaṇa*'. According to Ācārya Hemacañdra returning or retreating from the advancement into the sinful activities back to own place (self) in the form of '*śubhayoga*' is '*pratikramaṇa*'. As per opinion of Śrutakevalī Ācārya Bhadrabāhu '*pratikramaṇa*' does not only cleanses the faults done in the past, but also purifies the faults of present and future. Like an expert doctor can relate a malady in the body by means of x-ray, similarly a monk observing every activity of his life and identifying those faults makes them lighter.

Ācārya Bhadrabāhu has specified eight synonyms of '*pratikramaṇa*'.

1. *Pratikramaṇa* — retreating from sinful activity to soul purification.
2. *Praticaraṇa* — to be completely in nonviolence, truth, etc virtues.
3. *Pariharāṇa* — to abandon all types of inauspicious activities.
4. *Varaṇa* — to restrain self from sensual indulgence.
5. *Nivṛtti* — to retire or to retreat from inauspicious activities.
6. *Nindā* — to repent for inauspicious activities done in past.
7. *Garhā* — to condemn one's misdeeds in front of *ācārya*, teacher etc.
8. *Śuddhi* — to perform soul purification by criticizing, repenting, condemning, and penance.

With reference to time *pratikramaṇa* is divided in five types.

1. *Daivasika* — review of all misdeeds committed during the whole day to be done at every evening is '*daivasika*' *pratikramaṇa*.
2. *Rātrika* — review of all misdeeds committed during the whole night to be done at the end of night is '*rātrika*' *pratikramaṇa*.
3. *Pākṣika* — review of all misdeeds committed during a fortnight to be done on full moon night and no moon night evening is called '*pākṣika*' *pratikramaṇa*.
4. *Cāturmāsika* — review of all misdeeds committed during four months to be done at the end of every four months viz. *Kārtika*, *Phālguna*, and *Aṣāḍha* on full moon night evening is called *cāturmāsika* *pratikramaṇa*.
5. *Sāmvatsarika* — review of all misdeeds committed during a year to be done every year on 50th day evening after *Aṣāḍhī* full moon night is called *sāmvatsarika* *pratikramaṇa*.

A question arises that what is the necessity of doing '*pākṣika*' etc *pratikramaṇa*, when '*daivasika*' and '*rātrika*' *pratikramaṇa* are done every day? The explanation is as follows. Even after clearing the house everyday, special clearing is done on auspicious days. Similarly even after doing *pratikramaṇa* every day, on certain auspicious days review and cleansing is done with special attention to the residual faults.

2.4.2 Tradition of *Pratikramaṇa*

Monks of the first and the last *tīrthāṅkara* traditions perform '*pratikramaṇa*' everyday both in the morning and in the evening for the purpose of purification of fault even if the fault or misdeed is committed or not. But the monks of the middle 22 *tīrthāṅkara* tradition perform '*pratikramaṇa*' only when a fault is committed. Because the disciples of the first and the last *tīrthāṅkara* are fickle minded, delusive, and slow wit, and the disciples of the middle 22 *tīrthāṅkara* are determined, pious, steadfast, and with unblemished character.

Pratikramaṇa is a wonderful art of life and is the best process for life-expiation. The importance of '*pratikramaṇa*' can be realized from the fact that '*pratikramaṇa*' has become synonym of '*āvaśyaka*' (essential). At present the word '*pratikramaṇa*' is used for all six '*āvaśyaka*', in place of '*āvaśyaka*'.

2.5 *Kāyotsarga*

In Jain system of spiritual discipline '*kāyotsarga*' has an important place. In *Āgama* it is called treatment for malady. The practice of '*kāyotsarga*' is used for the following purposes: for more and more purification of life, for repentance, for removing anguish from soul for soul purification, and for destruction of '*pāpa*' (inauspicious) *karma*. '*Kāyotsarga*' is an important task in the course of spiritual discipline. Lord Mahāvīra has prescribed it as the remedy for all unhappiness.

Ācārya have described four types of '*kāyotsarga*' to explain the difference between '*dravya*' and '*bhāva*'.

1. *Utthiṣṭa Utthiṣṭa*

When a person stands up in '*kāyotsarga*' posture, his inner conscious also becomes alert and stands up. He abandons inauspicious application and concentrates on auspicious meditation. He is a meditator of the first order. He stands up both physically (*dravya*) and mentally (*bhāva*).

2. *Utthiṣṭa Nivīṣṭa*

Some persons stand up and close their eyes for doing '*kāyotsarga*'. But mentally they are not at all alert even though they are seen as physically standing. Their mind is engrossed in worldly objects. Their feelings and emotions are full of anguish and anger. They are physically standing but mentally sitting. Such person is '*utthiṣṭa nivīṣṭa*'.

3. *Upaviṣṭa Utthiṣṭa*

Some times a person can not stand up because of physical inability or old age, so he will do '*kāyotsarga*' in '*padmāsana*' etc sitting posture for physical convenience. Such person even if physically sitting is mentally '*utthiṣṭa*'.

4. *Upaviṣṭa Nivīṣṭa*

Some person even if physically fit and capable does not stand up but do '*kāyotsarga*' sitting position. He is physically sitting (*upaviṣṭa*), and also mentally not alert (*nivīṣṭa*).

Out of the four types of '*kāyotsarga*', the first and the third types are in effect '*kāyotsarga*'. Only with these two types a person can achieve his goal.

In *Āvaśyaka Niryukti* nine types of '*kāyotsargas*' are described based upon different physical position and mental disposition.

Physical position

Mental disposition

1. *utśrut utśrut*, standing - '*dharma-śukla*' concentration, real and pure
2. *utśrut*, standing -- Neither *dharma-śukla* nor *ārtha-roudra*, but directionless.
3. *utśrut niṣaṇṇa* standing - *ārtha-roudra* concentration, anguish and anger.
4. *niṣaṇṇa utśrut*, sitting -- '*dharma-śukla*' concentration, real and pure.
5. *niṣaṇṇa*, sitting - Neither *dharma-śukla* nor *ārtha-roudra*, but directionless.
6. *niṣaṇṇa niṣaṇṇa*, sitting - *ārtha-roudra* concentration, anguish and anger.
7. *niṣaṇṇa utśrut*, lie down - '*dharma-śukla*' concentration, real and pure.
8. *niṣaṇṇa* lie down - Neither *dharma-śukla* nor *ārtha-roudra*, but directionless.
9. *niṣaṇṇa niṣaṇṇa* lie down - *ārtha-roudra* concentration, anguish and anger.

In *śaḍāvaśyaka* during 'kāyotsarga', 'caturviṃśatistava' meditation is done. There are 28 lines in 7 stanzas of 'caturviṃśatistava'. Meditation on one line is done in one breath. 'Kāyotsarga' lasting for four 'logassa' ('caturviṃśatistava') is done in 'daivasika' and 'rātrika' 'pratīkramaṇa', for twelve 'logassa' is done in fortnightly 'pratīkramaṇa' and for 20 'logassa' in 'cāturmāsika' 'pratīkramaṇa' and for 40 'logassa' in 'sāmvatsarika' 'pratīkramaṇa'.

In *Āvaśyaka Niryukti* Ācārya Bhadrabāhu has described the following advantages of 'kāyotsarga':—

1. *Dehajāḍya śuddhi* (physical purification) – by doing 'kāyotsarga' cough etc physical ailment get destroyed, and dullness created by it also get removed.
2. *Matijāḍya śuddhi* (mental purification) – by doing 'kāyotsarga' mental concentration is achieved. And the intellectual dullness gets removed making it sharper.
3. *Sukha-duḥka tīṛikṣā* (endurance for happiness and grief) – by doing 'kāyotsarga' unique endurance power to bear happiness and grief is created.
4. *Anuprekṣā* (perception of feelings) – by doing 'kāyotsarga' a person can do concentrated study of feelings.
5. *Dhyāna* (meditation) – by doing 'kāyotsarga' real natural meditation can be practiced.

The whole process of fault purification of a Jain monk is connected with 'kāyotsarga'. A person repents for his sins during *pratīkramaṇa*, which makes his mind pure. When the mind is pure doing 'kāyotsarga' is very natural.

2.6.1 *Pratyākhyāna*

Repentance of faults committed in past because of remissness is called 'pratīkramaṇa'. And taking vow to be away or to retire from inauspicious 'yoga' (activities) with some limits or certain exceptions and to remain in auspicious activities is called 'pratyākhyāna'. In *Anuyogadvāra Sūtra* another name for 'pratyākhyāna' given is 'guṇadhāraṇā'. It means to accept virtues in the form of vows. In *Āvaśyaka Niryukti* Ācārya Bhadrabāhu states that, a person acquires restraint because of 'pratyākhyāna'. Restraint blocks 'āśrava' (inlet of *karma*). When 'āśrava' is blocked, the greed is destroyed. Destruction of greed induces the noble state of subsidence (of *karma*) called 'upaśama bhāva'. This purifies 'pratyākhyāna'. This purification by 'upaśama bhāva' discloses 'cāritra dharma' (the right conduct). Because of the right conduct *karma* get dissociated from the soul. This brings about 'apurvakaraṇa'. As a result the divine light of omniscience (pure and perfect knowledge) is unveiled. This gives the happiness of emancipation.

In fact the word 'pratyākhyāna' is used to mean and signify taking of vow with a purpose after understanding its significance. We may not use a particular object. If we are doing so without 'pratyākhyāna' then it is not fruitful; because we have not denied the use with a purpose. Our desires are open by not taking a vow in the form of 'pratyākhyāna'. If there is 'pratyākhyāna' then there is no desire even to look in the direction of that object or that misdeed. Conversely a person without 'pratyākhyāna' being indiscreet would continuously go on binding himself with *karma*. There are two main divisions of 'pratyākhyāna'. 1. *Mūlaguṇa pratyākhyāna*, 2. *Uttarguṇa pratyākhyāna*. The first type is for lifetime. The second is done for a particular time limit or on daily basis. Aparājitsūrī has made three divisions of 'pratyākhyāna' on the basis three types of 'yoga' viz. 1. Mental 'pratyākhyāna', 2. Verbal 'pratyākhyāna', and 3. Physical 'pratyākhyāna'.

Ten kinds of 'pratyākhyāna' are described in the books like *Bhagavatī*, *Ṭhāṇaṃ*, *Āvaśyakaniryukti* and *Mūlācāra*. They are:

1. *Anāgata* — 'Pratyākhyāna' which is normally done during *paryuṣaṇa* etc festival done earlier because of some reason.
2. *Atikrānta* — 'Pratyākhyāna' which is normally done during *paryuṣaṇa* etc festival done later because of some reasons.

3. *Koṭṣahita* — To begin next '*pratyākhyāna*' before completing the current one. e. g. to begin next fast before ending the current fast by '*pāraṇā*'.

4. *Niyantrita* — To complete or to perform a '*pratyākhyāna*' on the predetermined day even if there is obstacle like sickness etc on that day.

5. *Sākāra* — To take vow keeping certain exemptions in mind, like if there is any obstacle or any special reason I may not do the penance.

6. *Nirākāra* — '*Pratyākhyāna*' without any exemptions.

7. *Parīṇāmakṛta* — A monk takes a vow when going for begging or at the time of eating that he would only eat a certain limited quantity of food. Or a monk takes a vow at the time of going for seeking that he would accept only a particular kind of food.

8. *Nirāvaseṣas* — '*Pratyākhyāna*' without exemption for the intake of all four kinds of food, viz. '*aśana*', '*pāna*', '*khādima*', and '*svādima*'.

9. *Sāṅketika* — '*Pratyākhyāna*' with reference to some event or happening. Like a monk would take vow that he would not eat till he would untie a knot. Here '*pratyākhyāna*' is as per the convenience of the person. In *Mūlācāra* it is named as *addhamgata*. This is indicative of a tradition of fasting etc when crossing a river or a forest.

10. *Addha* — In this '*pratyākhyāna*' vow taken is with reference to a definite time limit. There are 10 types of this '*pratyākhyāna*': they are, '*navakāraṣṭī*', '*porasī*', '*pūrvārdha*', '*ekāsana*', '*ekasthāna*', '*ācamla*', '*upavāsa*', '*divasacarima*', '*abhigraha*', '*nirvikṛitika*'.

2.6.2 Drawbacks of '*pratyākhyāna*'

According to Ācārya Bhadrabāhu there are possibilities of three types of drawbacks in '*pratyākhyāna*'.

1. Some person earned much respect in the society by doing '*pratyākhyāna*'. I would also do similar '*pratyākhyāna*', so I would also earn respect.

2. I would do such '*pratyākhyāna*' that the respect and popularity of the other person doing '*pratyākhyāna*' gets diminished.

3. '*Pratyākhyāna*' done with the following intention. I would earn fame in this life and the life after and I would have much prosperity in my life.

śaḍāvaśyaka is a very important performance for a spiritual follower. A person who accomplishes this function with '*bhāva kriyā*' (mental alertness), experiences a natural transmutation in the life.

QUESTIONNAIRE

1. Essay type

1. Explain the nature of '*āvaśyaka*' illustrating its purpose and importance. Reply in brief.
1. Explain the importance of '*sāmāyika āvaśyaka*' with reference to its divisions and the competence of its author.
2. Describe the gains of '*kāyotsarga*' mentioning its divisions.
3. What do you understand by '*pratyākhyāna*'?

2. Select the correct reply

1. The fifth '*āvaśyaka*' is _____.
A) *sāmāyika*, B) *logassa*, C) *pratīkramaṇa*, D) '*kāyotsarga*'.

2. _____ is essential for a monk.
A) *svādhyāya*, B) *dhyaṇa*, C) *āvaśyaka* D) *pravacana*.
3. Who did 'bhāva^{pūrṇa}' (with mental alertness) *varidanā* ?
A) Vīrakaulika, B) Kṛṣṇa, C) Candpradyota, D) Saṃprati.
4. There are _____ divisions of *pratīkramaṇa* from viewpoint of time.
A) five, B) seven, C) four, D) eight.
5. *Varidanā* is offered to _____.
A) king, B) political leader, C) god ('*devatā*') D) *sadaguru* (true teacher).
6. In *caturvīṃśatistava* _____ is worshipped.
A) *ācārya*, B) monk C) *tīrthāṅkara* D) *upādhyāya*.
7. Outstanding work on *sāmāyika* by Jinabhadragaṇī Kṣamāśramaṇa is _____.
A) '*Āvaśyaka Nirṇyukti*', B) *Viśeṣāvaśyaka Bhāṣya*, C) *Āvaśyaka Dīpikā*, D) *Āvaśyaka Cūrṇī*.
8. *Sāmāyika* is in the _____ place in twelve vows.
A) ninth, B) fifth, C) eleventh, D) seventh.
9. The fourth '*āvaśyaka*' after '*varidanā*' is _____.
A) *sāmāyika*, B) *pratīkramaṇa*, C) *pratyākhyāna*, D) *logassa*.

LESSON 18

PARIṢAHA

In the last lesson we discussed in details the code of conduct of '*śramaṇa*' (Jaina monks). Practicing this type of life style is like walking on sharp blade of a sword. A '*śramaṇa*' progressing on this path of restraint has to bear with many types of hardships. These are called '*pariṣaha*'. In this lesson we will study in details the 22 types of '*pariṣaha*' faced by a '*śramaṇa*'.

1.1.0 'Parīṣaha' : Definition

Generally, *pariṣaha* is misunderstood as to torture the body. But it is not so. *Parīṣaha* is adverse situation, which is not invited by an aspirant willingly; if comes in life itself then he must bear. Since a monk doesn't have any sort of comfort, so many obstacles regarding food, water, house clothes ect. may occur. He may not get fulfilled his needs. That, what is suffered is '*pariṣaha*'. In Jainism *pariṣaha* is significant term, defined uniquely. Ācārya Umāsvāti defining the '*pariṣaha*' has written in *Tattvārthasūtra* 9/8, "not to deviate from the path, and to bear with the hardships and obstacles such as hunger, thirst, etc for the purpose of shedding off '*karma*', is called '*pariṣaha*'. To win over '*pariṣaha*' is called, '*pariṣaha*' jaya' (victory of '*pariṣaha*'). The word '*upasarga*' has been used in some places in the meaning of '*pariṣaha*'. There are two main factors of Lord Mahāvīra's religious preaching; non-violence and forbearance of hardships. Bearing the hardships does not mean to grieve the body, the sense organs, or the mind. But to keep steady and firm the religious practice of non-violence etc.

Ācārya Kuṇḍakuṇḍa has said, "knowledge mixed up with the happiness gets destroyed when the unhappiness is generated. Therefore the monk should get himself accustomed with unhappiness. It is essential to have the uncomfortable heat of '*pariṣaha*' together with the coolness of comforts for the '*sādhana*' to be successful". '*Parīṣaha*' is not an obstacle but an aid for the monk. Therefore '*pariṣaha*' should be born with or endured with steadiness.

1.1.1 Difference in the order of '*pariṣaha*'

As accepted in *Uttarādhyāyana*, *Samvāyāṅga*, and *Tattvārthasūtra*, the total number of '*pariṣaha*' is 22. There is an agreement for the total number, but there is some difference in the order. In *Uttarādhyāyana* the 22 divisions of '*pariṣaha*' are found as follows: 1. '*kṣudhā*' 2. '*pipāsā*' 3. '*śīta*' 4. '*uṣṇa*' 5. '*darśa-maśaka*' 6. '*acela*' 7. '*arati*' 8. '*strī*' 9. '*cārya*' 10. '*niṣadya*' 11. '*śayyā*' 12. '*ākrośa*' 13. '*vadha*' 14. '*yācanā*' 15. '*alābha*' 16. '*roga*' 17. '*trīṇa-sparśa*' 18. '*jalla*' 19. '*satkāra-puraskāra*' 20. '*prajñā*' 21. '*ajñāna*' 22. '*darśana*'.

In *Samvāyāṅga* (*samavāya* 22) the order of the last three is different. It is:- 20. '*Jñāna*' 21. '*darśna*' 22. '*prajñā*'.

In *Tattvārthasūtra* (9/9) the word '*nagnya*' '*pariṣaha*' is used in place of '*acela*', and '*adarśana*' '*pariṣaha*' is used in place of '*darśana*' '*pariṣaha*'. In *Pravacanasāroddhāra* (gāthā 686), '*saṃyaktva*' '*pariṣaha*' is accepted in place of '*darśana*' '*pariṣaha*'. This is only difference of words. But between '*acela*' and '*nagnya*' there is a little difference in the meaning also. Meaning of '*acela*' is, 1. Nude, 2. Torn or very low value clothes, whereas '*nagnya*' means devoid of clothes.

1.2.0 1. Kṣudhā (hunger)

Food is the first need to nourish the body. A Jain monk doesn't take animate food. He also doesn't take

the food which is prepared for him, because it is caused by violence. So to get food free from blemishes is difficult. A monk should find out non-animate food. If he doesn't get then it is *kṣudhā parīṣaha*; which must be forbore by the monk accepting it as penance. Therefore it is advised that a monk would not pluck a fruit etc himself nor he would get it plucked by other; nor he would get anything cooked by other; even though he is distressed and confounded by hunger. Instead he would calmly bear the hardship generated due to the hunger. A monk looks for sinless food. He would not accept or use food against the rules, even though he may not obtain any food or he may obtain it in very small quantity. He would practice the six essential rules fairly. Every moment he is engrossed in knowledge, meditation, study, and pious thinking. Also sometimes he would practice fasting, or practice eating very less food. He would accept within the rules whatever food however unsavory is offered to him. He does not care even if his body becomes very weak by consuming tasteless food. He keeps his cool even when he does not get any food. In this manner the monk wins over the '*kṣudhā parīṣaha*'.

2. *Pipāsā* (thirst)

A monk would bear the hardship of thirst with calm disposition. But he would not make use of water that is live; as Jain philosophy accepts that life in water itself. Hence, monk is forbidden to take living water. A monk would never take bath. A monk would not use live water even to quench his thirst that is generated because of high fever resulted because of eating very acidic, very oily, very coarse, or very unfavorable food. He would bear the hardship of '*pipāsā*' '*parīṣaha*'.

3. *Śīta* (cold)

A monk would bear very severe cold but would not make use of the fire to overcome such cold. A monk would not make the fire himself, nor he would use the fire lighted by others. He would not accept or use any clothes, which are beyond the limits of the rule or which are not acceptable by the rules, even when his clothes are ragged and torn. Many a times in cold season a monk would stay below a tree, on the open rocks of mountain or in open place. He would bear very cold winds and snow with equanimity.

4. *Uṣṇa* (heat)

A monk would bear the heat. He would not bathe with water, nor he would use a fan, nor he would wish for an umbrella, to avoid or to get rid of the heat of a severe summer. A monk would travel through places, which are without any wind or water, or are arid and desert. Some times he would stand in meditating posture under a tree or he would meditate in deep cave of a mountain. When amount of acid increases in his body, he develops high fever. His throat would dry as a result of blowing of hot winds. Even in such circumstances he would not make use of live water, nor take a bath, or use a fan or an umbrella to protect him from fierce heat of the sun. He would bear heat with equanimity.

The name of third chapter of *Ācārāṅga* is "*śītoṣṇīya*". The meaning of "*śītoṣṇīya*" is '*śīta*' = favorable, and '*uṣṇa*' = unfavorable. There all 22 '*parīṣaha*' are included in only '*śītoṣṇīya*'. According to *Ācārāṅga Nirṇyukti* '*strī*' '*parīṣaha*' and '*satkṣītorā*' '*parīṣaha*' are included in '*śīta*' '*parīṣaha*', and balance all 20 are included in '*uṣṇa*' '*parīṣaha*'. A monk would bear both with equanimity.

5. *Dauśā-masaka* (mosquito bite)

A monk would bear pain of mosquito bites. He would not trouble the mosquitoes to get rid of the hardships created by them. He would not have even slightest thinking of killing them. He would not make use of the smoke etc to destroy the mosquitoes, nor he would even think of any means, which would harm them. But like an elephant in the battle, he would stand firm on creation of this '*parīṣaha*'.

6. *Acela* (no clothes)

To not bother or worry about becoming without clothes or with rags is '*acela*' '*parīṣaha*'. A monk

would not think that his clothes have become old and he would become 'acela'; or that he would obtain new clothes. In this manner he would not be mentally depressed about his old clothes nor he would become excitedly happy about obtaining new clothes. Ācārya Umāsvāti has mentioned 'nagnya' 'parīśaha' in place of 'acela' 'parīśaha'. In *Pravacanasāroddhāra* some difference is made between no-clothes and old-clothes.

Generally 'jinakalpita' monks used to stay without any clothes. And 'sthāvirakalpika' monks used old or very cheap clothes. Some times monks would obtain clothes to their liking, or some times they would not. But both the conditions he would bear with equanimity.

The commentator of *Uttarādhyayana* has written, — 'acela' 'parīśaha' is for 'jinakalpi' monks. And for those 'sthāvirakalpi' monks for whom it is extremely difficult to obtain clothes or for those monks who have almost no clothes, or for those monks whose clothes are torn because of rains etc. In the commentary of *Pravacanasāroddhāra* also this 'parīśaha' is shown for 'jinakalpi' monks only.

7. Aratī (impatience)

A monk would bear the impatience produced against continence. Some times impatience is produced in a monk's mind when travelling from town to town or even staying at one place. He would then resolve this by practicing the true religion. 'Aratī' means 'impatience towards practicing monkhood'. A monk does not have attachment. He is indifferent to attachment. Some times he would stay in some lonely place, or in some temple, or some times below a tree or some times in a mountain cave. He would be always engrossed in study and meditation. He would have compassion towards all the living beings in the world. He would not remember the materialistic pleasures he had enjoyed, nor he would be interested in the stories of sensuality. Only such monk can conquer 'aratī' 'parīśaha'. Here 'aratī' means not to allow aversion to be produced towards the discipline of monkhood.

Ācārya Vattaker has written 'aratīratī' in place of 'aratī' in *Mūlācāra*.

8. Strī (woman)

Not to become passionate by looking at a woman is conquering 'strī' 'parīśaha'. A monk would contemplate that too much of familiarity with women is fatal for his disciplined monk-life. It is obstructive in observing total celibacy. Their facial expressions, eye movements, and their embellishment create perversion in the practice of a monk's life. Therefore it is better to keep away from them. He knows that the gestures of the women disturb the peace of mind. Therefore he contracts his sense organs like a turtle. Here the word 'strī' is used to mean sexual desire. To win over sexual desire is 'strī-parīśahajai', victory over 'strī' 'parīśaha'.

9. Caryā (travel)

Here 'caryā' means to travel; to go from one place to another. To bear with all the hardships of travelling from town to town and not be attached with any particular person or residence is 'caryā' 'parīśaha'. A monk would stay at the feet of his *Guru* (wherever his *Guru* stays), and acquire deep knowledge of scriptures. He would serve other monks respectfully for the enhancement of continence. And he would travel according to *Guru's* order or indication. He would be detached like wind. He would bear body hardships. He would not wish or think of a vehicle even when suffering from thorns etc on the way. He would be a non-restrained traveler. He would be above affection and attachment to any town, city, family, or place. In this manner he wins over 'caryā' 'parīśaha'.

10. Nṛadya (fearlessness)

A monk would practice meditation in lonely places like a cemetery, abandoned house, or a forest. He would not be afraid of hearing roaring of lion, trumpeting of elephants or fearful screaming of other wild animals. He would take various postures for a definite time. That time he would bear calmly with all kinds of hardships created by gods, animals, humans, or by living and non-living things. He would not restrict the fear

of such hardships by reciting any kind of 'mantra', nor he would run away from that place. In 'Pravacanasāroddhāra', this is called 'nīśedhikīparīśaha'. And commentator has defined it accepting 'nīśadyā' as alternative.

11. 'Śayyā' (bed)

A monk would bear the hardships of uneven, rough or coarse bed when sleeping. A monk would sleep unperturbed even if his bed is made over pebbles and stones or is filled with sand. He would not be mentally dejected or would not leave the bed even when any hardship would appear. He would think nothing would happen in the night. And thinking so he would bear the 'śayyā' 'parīśaha'.

12. 'Ākrośa' (anger against abuse)

A monk would be indifferent or unconcerned even when some one would curse him or tell him unpleasant words. He would bear peacefully. He would not be even mentally angry even when some one would tell him very harsh words. He would not remonstrate even when he is capable of doing so. He would think, "if this is my mistake then he has obliged me by pointing it, and if it is not a mistake even then what is good of my getting angry?" In this manner he would win over the 'ākrośa' 'parīśaha'.

13. 'Vadha' (kill)

If some one is ready to kill a monk, he would think, "soul and body are two separate things. The body is destructible and the soul is indestructible. Even when wounded by sharp weapons, he would not have even a spark of aversion because of 'bheda-vijñāna' (knowledge of separate existence of soul and body). When beaten or chided, he would think, "this is a result of my 'karma'". If some one abuses him then he would think, "he has not beaten me". If some one beats him, he would think, "he has not killed me". If some one is ready to kill him, he would think, "He is not deviating me by path of spirituality. He is not killing my soul. Soul is immortal". In this manner not having any hatred, and thinking of religion he would win over the 'vadha' 'parīśaha'.

14. 'Yācanā' (begging)

A monk can not obtain any thing without seeking. Many times a prince or a person from a royal family may become a monk. He would feel shy to beg, coming from a rich family. But when it is necessary for the preservation of religion and body, he has to beg. But it should be noted that: - A monk would not say any pitiable words, nor he would act in a manner to show that he is suffering much from hunger. He would accept quietly whatever food is offered but would not beg with pitiable words.

15. 'Alābha' (non-availability)

It is possible that all necessary things are not obtained even after seeking. Many times a thing is not obtained even if there is a necessity. A monk would not be unhappy when a desired thing is not obtained. If food is not available for several days, he would think that he got a golden opportunity to do penance. He would go to a householder for seeking. The householder may not give him a thing, which is available. Then he would think that, to give or not to give depends upon householder's wish. A monk has to remain equal in both the situations.

16. 'Roga' (disease)

A monk would bear the agonizing pain produced by a disease with equanimity. He would contemplate that the body is a house of maladies. There are many maladies in the body. He would not become timid because of a disease, nor he would get distracted. He believes that the body is an instrument of practicing constrain and religion. He even takes the food for that reason. The food because it is dependent on others may be favorable or may be unfavorable. But he would not be impatient. He would not make use of any special

faculties to overcome the disease. If there is a need to cure the disease, he would only follow those therapies, which are prescribed for the monks. It is written in *Uttarādhyaṃyana Sūtra* that a monk would not welcome a therapy. But Ācārya Nemicaṇḍra has written, “when a therapy is necessary it should be as prescribe by the scriptures”. But what is prescribed is not specified. There it is also written that it is only for ‘*jīnakalpi*’ monks not to undergo any therapy, and it is not for ‘*sthavīrakalpi*’. A householder offers 14 types of alms to monks. Among them ‘*auśadha*’ (single medicine) and ‘*bheṣaja*’ (compounded or mixture of medicines) are included. Why are these two mentioned there if monks were not to use them? Mention about the therapies for monks are found in several places in *Āgama* literature.

17. ‘*Triṣa sparśa*’ (touch of sharp edge of grass)

When a monk would sleep on a bed made of grass, the sharp touch of grass blades creates pain. This sharp piercing can make a monk unsettled. At such time the monk would not wish to use a cloth covering. Monks used to sleep on a grass bed made over wet ground. Or some monks would sleep on a grass bed not having even any old torn clothes as their clothes were taken away by thieves. It seems that in the past the tradition of spreading cloth or making a bed with cloth may not be common. Grass and such other things were used in place of cloth for making a bed. In *Uttarādhyaṃyana Sūtra* in the chapter of Keśī and Gautama, Śramaṇa Keśī had offered a carpet made of grass to Gautama for sitting. In later period the custom of spreading a cloth for sitting and sleeping has come.

18. ‘*Jalla*’ (bearing the unpleasant things like perspiration, dirt, mud etc)

‘*Jalla*’ ‘*parīṣaha*’ means not to attempt removing the perspiration, mud, dirt, etc accumulated on the body. A monk would not despise such repulsive things when come into contact with them, nor he would wish to clean the body. This is ‘*jalla*’ ‘*parīṣaha*’. Bathing is prohibited for monks. He would not scratch even when dirt gets deposited on the perspiration on his body. He would not think of getting rid of the dirty things from his body. He would not wish to take a bath to clean up. In this manner he would conquer the ‘*jalla*’ ‘*parīṣaha*’.

19. *Satkāra-Puraskāra* (praise and award)

A monk would not wish for felicitation, salutation, invitation, etc when observing these being given to some other monk. He would not feel jealous if he is not honored, nor he would regret. Here meaning of ‘*satkāra*’ is to praise. And meaning of ‘*puraskāra*’ is to regard a person as the best in a certain field. Even when not given ‘*satkāra-puraskāra*’ a monk would not think, “I am a great penancer. I have defeated many opponents in debate. Even then why other monks do not worship me. Why I am not honored by offering a seat or welcome by a bow-down. How much blind these people are who worship those who have little knowledge and who are not even penancer. I am expert in the art of giving sermon. Others are nothing compared to me. Their sermon is nothing compared to mine. But they are being honored, and not me”. In this manner a monk would conquer the ‘*satkāra-puraskāra*’ ‘*parīṣaha*’.

20. ‘*Jñāna*’ (knowledge)

A monk would bear the pain produced because of lack of knowledge. He would not contemplate, “in spite of my severe penance, my nescience (lack of knowledge) is not destroyed. I have not gained the divine knowledge. To gain the divine knowledge I have observed celibacy, controlled all the sense organs, and restrained the mind. Is all this in vain? Religion is Benedictine. But I have not yet experience it. I have not become a scholar of *Āgama* literature”. He would not become unhappy thinking in such manner. This way he will win over the ‘*jñāna*’ ‘*parīṣaha*’.

In *Uttarādhyaṃyana Sūtra* in stead of ‘*Jñāna*’ ‘*parīṣaha*’, ‘*ajñāna*’ ‘*parīṣaha*’ is mentioned. And the definition of ‘*ajñāna*’ ‘*parīṣaha*’ given in *Uttarādhyaṃyana Sūtra* is the same as that of “*adaraśana*” as given in

Śrutasāgarīya's commentary of *Tattvarthasūtra*. There it is written that, a monk would not think that even after a long time of becoming a monk he has not obtained '*avadhijhāna*' or prosperity etc and his monkshood is failure. He would not think, why did he take the great vows? This way the monk wins over this '*parīṣaha*'.

21. '*Darśana*' (faith)

A monk would not think the followings. "There is no transmigration. Prosperity is not obtained by penance. I am cheated by accepting monkshood. There were no *Tīrthāṅkarās* earlier, and there will never be". In this manner by not having any distrust in religion a monk wins over '*darśana*' '*parīṣaha*'. He would have firm faith on religion under any circumstances. His faith would not shake in any unfavorable or formidable circumstances.

A monk would face several types of belief and dogmas such as '*Jhānavādī*', '*ajhānavādī*', '*kriyāvādī*', '*akriyāvādī*' etc. At that time faith of some monks may get shaken. But those, whose faith remain fully firm win over the '*darśana*' '*parīṣaha*'. In *Samavāyāṅga* and *Uttarādhyayana Sūtra* this is called '*darśana*' '*parīṣaha*'. In *Tattvārtha Śrūtsāgarīya* commentary this is called '*adarśana*'. In *Mūlācāra* also, '*adarśana*' is mentioned in place of '*darśana*'.

22. '*Prajñā*' (sharp intelligence)

'*Prajñā*' means sharpness and acuteness of intelligence. A monk who is expert in logic, erudite in grammar, literature, and such arts, having a brilliant personality and has even a trace of arrogance of his knowledge thinks as follows. "Any adversary however clever he may be would run away from me like a deer runs away hearing the roar of a lion". Such a monk would not win over the '*prajñā parīṣaha*'.

According to *Uttarādhyayana Sūtra*, when a monk contemplates, "I might have accumulated in past such '*karma*' which result into nescience. Therefore I can not give a satisfactory explanation for an inquiry made. I am ignorant. I know nothing". This way he would bear it thinking it to be the result of accumulated '*karma*'.

It is mentioned in *Uttarādhyayana Sūtra* that, "a monk would regard this as a result of past accumulated '*karma*'. An elephant would stand steady in a battlefield. Any force would not shake Mount Meru. A lion would never go back. Similarly monks should win over these 22 '*parīṣaha*'".

It is to be noted that '*prajñā parīṣaha*' is due to lack of knowledge and it is concerned with '*śruta jñāna*', while '*jñāna parīṣaha*' is due to lack of direct knowledge i.e. clairvoyance, and the like.

1.3.0 Causes of creation of '*parīṣaha*'

The cause of creation of '*parīṣaha*' is '*karma*'. These are '*jñānāvaraṇīya*' (knowledge obscuring) '*karma*', '*antarāya*' (hindrance producing) '*karma*', '*mohanīya*' (deluding) '*karma*' and '*vedanīya*' (feeling determining) '*karma*'.

1. '*Jñānāvaraṇīya karma*' is cause for, 1. '*prajñā*', 2. '*ajhāna*'.
2. '*Antarāya karma*' is cause for, 3. '*alābha*'.
3. '*Cāritra mohanīya karma*' is cause for, 4. '*aratī*', 5. '*acela*', 6. '*strī*', 7. '*niṣadya*', 8. '*yācanā*', 9. '*ākrośa*', 10. '*satkāra-puraskāra*'.
4. '*Darśana mohanīya karma*' is cause for, 11. '*darśana*'
5. '*Vedanīya karma*' is cause for, 12. '*kṣudhā*', 13. '*pipāsā*', 14. '*śīta*', 15. '*uṣṇa*', 16. '*darśa maśaka*', 17. '*caryā*', 18. '*śayyā*', 19. '*vadha*', 20. '*roga*', 21. '*triṇa-sparśa*', 22. '*jalla*'.

1.4.0 '*Parīṣaha*' according to '*Gupasthāna*' point of view

Gupasthāna means order of spiritual development. As and when there is '*kṣayopaśama*' (destruction

cum subsidence), 'upaśama' (subsidence) or 'kṣaya' (destruction) of 'karma', a person obtains progressively higher 'guṇasthāna'. And as he goes up the ladder of 'guṇasthāna', he conquers over the 'parīśaha'. Ācārya Umāsvāti has explained in *Tattavārthasūtra* (9/10-12), about which 'parīśaha' are found in which 'guṇasthāna'.

In 10th 'sūkṣmasaṃprāya', 11th 'upaśāntamoha', and 12th 'kṣīṇamoha', only the following 14 'parīśaha' are possible. 1. 'kṣudhā', 2. 'pipāsā', 3. 'śīta', 4. 'ūṣṇa', 5. 'dañśa maśaka', 6. 'caryā', 7. 'prajñā', 8. 'ajñāna' 9. 'alābha' 10. 'śayyā', 11. 'vadha', 12. 'roga' 13. 'triṇa-sparśa', 14. 'jalla'.

The remaining 8 'parīśaha' are generated by 'moha'. And there is absence of 'mohodaya' (rising of 'moha'). Therefore the remaining 8 'parīśaha' are not there. In 10th 'guṇasthāna' there is only a trace of 'moha'. Therefore the possibility of 'moha' generated 'parīśaha' is almost nil. Therefore only 14 'parīśaha' are mentioned.

In 13th and 14th 'guṇasthāna' the following 11 'parīśaha' are possible. 1. 'kṣudhā', 2. 'pipāsā', 3. 'śīta', 4. 'ūṣṇa', 5. 'dañśa maśaka', 6. 'caryā', 7. 'śayyā', 11. 'vadha', 12. 'roga' 13. 'triṇa-sparśa', 11. 'jalla'. There is absence of 'ghātī' 'karma' in these 'guṇasthāna', therefore the remaining 11 'parīśaha' are not possible.

All the 22 'parīśaha' are possible in first to ninth 'guṇasthāna', because all 'karma' which are causes of 'parīśaha' are present.

1.4.1 Co-existence of *Parīśaha*

How many 'parīśaha' can exist simultaneously in one 'jīva' (soul)? The reply is, as many as 19 'parīśaha' are possible simultaneously. There are some mutually opposite 'parīśaha'. Out of 'śīta' and 'ūṣṇa' any one is possible at a time. Similarly, out of 'śayyā', 'caryā', and 'niśadya' only one is possible at a time. Therefore only two are possible out of five. Thus total 19 'parīśaha' are possible simultaneously.

1.4.2 '*Parīśaha*' and '*kāya-kleśa*' (austerity)

'Parīśaha' does not mean to give pain to the body. 'Kāya-kleśa' is accepted as a penance in a limited sense. But 'parīśaha' and 'kāya-kleśa' are not the same.

'kāya-kleśa' means performing the followings. Doing yoga exercises, exposure to hot sun light in summer, residing among tree roots in rainy season, staying in open in winter and accepting different postures, not to scratch or pamper the body. This is mentioned in *Uttarādhyaṇa Sūtra* (30/27).

According to *Tattvārtha Vṛtti* (*Śrīṭasāgarīyā*), any of the above mentioned hardship when suffered by own willingness it is called 'kāya-kleśa'; and when it is suffered not by own wish, it is called 'parīśaha'.

Practice of 'kāya-kleśa' bring about capacity to bear physical pain, indifference towards physical pleasure, and at times magnanimity of 'jinaśāsana' (Jaina religion). Bearing with 'parīśaha' protects the accepted principles of non-violence etc.

In *Sutta Nipāta* it is said, that a monk would move about alone like a rhino bearing with (the hardships of) 'śīta', 'ūṣṇa', 'kṣudhā', 'pipāsā', 'vata', 'atāpa', 'dañśa', and reptiles. From this it can be understood that Buddhists have given more emphasis on winning over the 'parīśaha'. But Buddha monks do not give importance to 'kāya-kleśa'.

In Āgama and post-āgama literature many elaboration and narration relating to 'parīśaha' are found.

Students may refer to the following original books for deeper study. 1. *Uttarādhyaṇa Sūtra* (chapt. two), 2. *Samavāyāṅga* (samavāya 22), 3. *Tattavārtha Sūtra*, and commentary on *Uttarādhyaṇa Sūtra*. To make the subject more lucid, the commentators have given interesting and inspiring stories. All these stories inspire the monks to think how to remain strong while facing 'parīśaha'.

QUESTIONNAIRE

1. Essay

How many '*parīṣaha*' are there? Define in details giving reasons for their creation.

2. Answer in brief

1. What is the difference between '*parīṣaha*' and '*kāyakeśa*'?
2. Explain '*parīṣaha*' from '*guṇasthāna*' point of view?

3. Objective Questions

1. How many '*parīṣaha*' are obtained in '*vitārāga*'?
2. Which '*karma*' is the cause for '*ajñāna*' '*parīṣaha*'?
3. Why should one bear '*parīṣaha*'?
4. In which books '*parīṣaha*' are mainly described?
5. What is called '*parīṣaha*'?
6. How many '*parīṣaha*' are there?
7. What are the causes for creation of '*parīṣaha*'?
8. How many '*parīṣaha*' can be there simultaneously in one '*jīva*'?
9. Rising of which '*karma*' creates '*kṣudhā-pipāsā*' '*parīṣaha*'?

Reference Books

1. *Jaina Achara Sindhanta and Swarupa*
2. *Uttarādhyayanāsūtra*

LESSON 19

ĀCĀRA MĪMĀMSĀ (CRITICAL EXAMINATION OF JAINA CONDUCT)

SAMGRAHA VYA VASTHĀ (SAMGHA ORGANIZATION)

Evaluation to any *saṃgha* or organization is given to it by its constitution, code of conduct, ambits and its set up. Each clause of its constitution provides a guidance to its members. Duration, stability and elevation of any *saṃgha* or organization depend on its constitution and dexterous management. The *saṃgha* can not be challenged by anyone. Constitution provides elevation to the *saṃgha*, management beautifies it. It has capable management which is impartial and is based on truth—that can create new foot prints of development.

Jaina saṃgha has passed through numerous phases so far as management of the *saṃgha* is concerned. Changes take place only where there is live thoughtfulness, broadmindedness and seriousness and there exists clarity of vision in the interest of *saṃgha*. Changes provide protection to its very individuality and cleans its *gaṇā* magnificance.

The principle base of a *saṃgha* is its management. During the days of Bhagavāna had nominated eleven principal disciples for running the management. We get only that much of information of those days that there were nine *gaṇās* and had eleven *gaṇadharās*. The first seven *gaṇās* were looked after by one *gaṇadharā* each and the last two *gaṇās* were looked after by two *gaṇadharās* each. All except Indrabhūti and Gautama had handed over their respective charge to Sudharmā Svāmī during the life-time of Mahāvīra.

It proves that during Mahāvīra's time there was no post except that of *gaṇadharā* in the *saṃgha*. Mahāsati Candanā had been given charge of body ascetics but there is nothing to prove that she was nominated as *pravartini* because in *aṅga* literature she has been addressed as only 'ajja candanā' i.e. Āryā Candanā.

1.1 Gaṇadharās

The impressaries of *gaṇās* management. The question to be considered is if the *gaṇadharās* used to look after the affairs to their respective *gaṇa*/*gaṇās* themselves or nominated others to according to their facilities and divided of work or responsibilities. Studies in this context reveal that no such appointments had been made during the period. But may be that the *gaṇadharās* had divided the work considering the volume and complexity of work.

The ancient most Jain literature available in *aṅga* literature. That contains informations regarding self-discipline *saṃgha* constitution, and conduct etc., but there is nothing regarding division of work or dignity or ambit of a post.

One of its causes may be utter devotion to *śramaṇa-sādhaka-sādhikās*, lack of external activities and absorption in attainment of knowledge, meditation and *svādhyaṃ* i.e. scriptural studies.

And only in indication is enough for such like devotees and constitution is not necessary for them. Therefore it does not appear that any need of extension of management was felt in those days. And *gaṇadharās* were the over all in charge of management and *śramaṇa-śramaṇīs* considered the five great vows as centre of their work and worked like automatic machines.

According to *āgama* literature posts of *ācāryās* and *upādhyāyās* were there and their description is available. It appears from this that this was done and their presence and activities were necessary to keep the *śruti* (*āgama*) tradition uninterrupted and that is why the *ācāryās* and *upādhyāyās* remained confined to studies of *āgama* literature upto *āgama* age. We get proofs of these from *āgama* literature.

1.2 Expansion of Leadership

Śramaṇa saṃgha started expanding in due course of time and *dharmācāryās* started inclining towards public, the area of operation of the *saṃgha* and its activities started surging up and the *ācāryās* had to decentralize their respective attention and had to entangle or engage themselves in various *saṃgha* activities. As a consequence educative activities became stagnant and apprehension of interruption in *śruta-lāgama* tradition alerted the official category. The work of the *ācāryās* was divided. Some *ācāryās* were handed over the task of *śruta-vācanā* i.e. study of scriptures, some were made responsible for administration of *gaṇās* and some were given work of manifestation and issuance of religious sermons.

Some *ācāryās* did the work of awakening the people, some started finding out deserving candidates and started initiating them in asceticism, some did both activities and gave up the two and remained confined to sermons. Mention of '*vacāka vaṇsa* and *gaṇadhara vaṇsa*' in *Ācārya Paṭṭāvalī* gives indication of this that the *ācāryās* had to divide their respective work having in consideration the necessity—and accordingly some *ācāryās* remained confined to study of literature as they did before division of works while some had to face internal problems of *saṃgha*. But the activities had become so complex that the division was felt to be insufficient. So need for change in *saṃgha*'s management was felt for proper administration. Activities of the *saṃgha* were classified and various office bearers were nominated for activities of the *saṃgha*—*Ācārya*, *Upādhyāya*, *Pravartakas*, *Sthavirās*, *Gaṇīs*, *Gaṇadharās* and *Gaṇāvacchedakas*—these seven cadres were created and they get due reverence in the *saṃgha*. The *padās* have been mentioned in *Cheda Sūtrās*—writers of which in *Caturdesapūrvī* *Ācārya* Bhadrabāhu. His time was the second century of Mahāvīras *Nirvāṇa*. Therefore it remains a fact that after Bhagavāna Mahāvīras *nirvāṇa* and upto the time of *Ācārya* Bhadrabāhu the facet of leadership of *śramaṇa saṃgha* had been more or less settled. Creation of seven designations and nomination of deserving persons on these has been mentioned in *Cheda Sūtrās*, *Niryuktis*, *Bhāṣyas*, *Cūrṇīs* and *Ṭīkāś*.

1.3 Ācāryās

In Jaina traditions the cadre of *ācārya* had been being considered as most significant and nomination to this post had been being considered most significant as a highly appropriate, deserving and a person with comprehensive and all-round knowledge and attributes is required for that. For the purpose of management, guarding, nourishment, single threadness, and keeping up of traditions, protection of *arhat-pravacanās*, keeping interpretations serene. And a person with all above mentioned qualities was nominated as *ācārya*. Considering his capabilities and responsibilities it has been written by past *munis*—only a person who is permeable in *Sūtrās* and their interpretations and possessing all auspicious physical omens comprehensively can be nominated for this said. He is the pivotal focus of all the activities of the *saṃgha*. He gives lectures on meaning of *Sūtrās* to his disciples and remains free from various problems and worries of the *saṃgha*.

Ācāryās are the centre of *saṃgha*'s activities, yet they remain free from its administrative worries. The *Cūrṇikāra* has written clarifying their point that, *ācāryās* are the representatives of *tīrthanīkarās*. *Tīrthanīkarās* do not worry about administration of the *saṃgha*—they only establish interpretations. So also the *ācārya* remain free from worries of *gaṇa*. They give lectures on meaning of *Sūtrās* to their disciples. They do not read out *Sūtrās* because they pay special attention and remain confined to their interpretations so that they can give new dimensions to the meanings of *Sūtrās*. That subtleness in interpretation cannot remain safe if *ācārya* starts reading out the *Sūtrās*!

1.4 Upādhyāyās

Munis, who are masters in *śruta* knowledge, are possessed with comprehensive discipline, well versed in *sūtra*, their meanings and interpretations, capable of being nominated as *ācārya*, can be nominated as *upādhyāya*. They give lectures to *munis* on *sūtra*. And he makes his disciples who are keen to learn meanings and interpretations of *Sūtrās* perfect in those. We find the same in *Kalpa-sūtra Cūrṇī*—

suttam bā e i uvajjhāo.

1.5 Pravartaka

Ācārya and upādhyāya remain free from *saṃgha* management and for management the post of *pravartaka* is superiormost. He has to keep an eye on each activity of the *saṃgha*, to adjust the *śramaṇās* for meditation according to their wishes and to relieve from spheres of activities which are against their inclinations to inspire and encourage them for progress in meditation are his principal responsibilities.

Difference in interest and competition in capabilities in natural in different members of *saṃgha*. Some of them remain inclined towards meditation while other towards penance. Some are inclined towards study of scripts while some are interest in service. So understanding inclination of each of them and to adjust each of them in appropriate place in his principal responsibility. It is not possible that each member may proceed toward all sides of meditation and attain success. It depends upon his guide and organizer as who should he adjusted where. This heavy duty was performed by most competent person nominated as *pravartaka*. They were intellectually examined. Their inclinations, capability, ability to reach the aim, patience etc. were examined and used to select a specific path for each of them.

Sometimes it happens that over anxious devotee, gets engaged in an activity under impulse of emotions but due to lack of patience, physical energy and circumstances he can not proceed. Then it is *pravartaka* responsibility to relieve him from there and replace him to another place of his interest and capability.

Describing the qualifications of a *pravartaka*, the post *ācāryās* have written—the *śramaṇa* rich in penance, humbleness and qualities, organizers of *śramaṇās* at appropriate place according to their respective knowledge, philosophy and conduct, expert in grasping and kindness can be nominated as *pravartaka*. Giving more vivid clarity to post of *pravartaka*, it has been written no commentary of *Kalpasūtra Vṛtti*—giving knowledge to *śramaṇās* in the duty of *pravartaka*, giving inspirations of studies and completion of books from beginning to end, in the sphere of knowledge, hearing of their knowledge, giving further guidance—in the field of *daśana*—study of books regarding *darśana* and making the real the same from beginning to end and hearing those—in the field of *cāritra*—conduct—to give repentance to *śramaṇās* for *pramāda* i.e., negligence, to make the understand if some mistake is made by them in seeking food etc., in *pratīkramaṇa* etc., and to caution them and engage them in some appropriate *tapayoga*.

1.6 Sthavirās

Sthavirās are of tremendous help for *pravartaka*. In case of *śramaṇa* start having averse feelings while practising *pravartaka*'s instructions, he started saway away and mind starts hesitating—*sthavirās* solaced him made him steadfast in his righteous inclinations and gave him inspirations. They also encouraged the throbbing mendicants. *Āvaśyaka Nirvṛtti* proves that—The *sthavirās* re-fix those *śramaṇās* in their work. This is a serious responsibility and everybody can't do it. That is why *sthavirās* capability was always considered. Only that *śramaṇās* can be nominated to this graceful post whose vision is subtly positive in conduct in extremely tender, who is always awake in adoration of knowledge, philosophy and conduct and is always providing encouragement in *saṃgha* activities, but it was not necessary that a very aged *śramaṇās* was nominated at this post. *Sthānāṅga Sūtra* speaks of three kinds of *sthavirās*—*vaya sthavirās*, *paryāya sthavirās* and *śrūta sthavirās*.

Even a tender aged *śramaṇās* could become *sthavira*, who had attained maturity of initiation, could be nominated for this post and aged *śramaṇās* who was immature was not so nominated.

1.7 Gaṇī

Gaṇī generally means in charge *ācārya* if a *gaṇa* (order). Even today *ācārya* is addressed as *gaṇī*. In ancient texts too the word *gaṇī* was used for *ācārya*. But it has a different meaning when it is considered qua management position of *pada*. *Gaṇī* in those days was extremely graceful post. Only tantamount, genius, intellectual and specialist in *śrutas* could be nominated to this post. His duties were to give lectures to *ācārya*'s / *śrūtās*.

Yasya pārśva ācāryaḥ sūtratha abhyasyanti. One, from whom the ācārya practise *Sūtrās*, only he is called *gaṇī*. *Aṇe āryariyā suttādi nimitaṃ uvavaṇṇagā*—with whom other ācāryās live to learn *Sūtrās*.

Ācāryās are *upādhyāyās* taught only general *śramaṇās*. But if, after nomination, an ācārya needed guidance in study of *Sūtrās*, he was given training and knowledge only by *śramaṇās* who were according to the grace of his post. *Gaṇīs* were nominated only for the purpose. And *gaṇī* also headed small orders. *Sthānāṅga Vṛttikāra* also accepts this definitions.

1.8 Gaṇadhara

Ordinarily it means an ācārya—one who accepts *gaṇa* (a group of some orders). According to *Āvaśyaka Vṛtti* and *Anuttara Jhāna* etc., the incharge of *gaṇās* used to be called *gaṇadharās*. This word has been used for two purposes in āgama literature—one is the meaning of principle disciples of *tīrthaṅkarās*, who manifest *Dvādaśāṅgī* and interpreting ordinary words in interpretation of ācāryās. Basically the traditional individuality of a *gaṇadhara* remained confined only to the individuality of *tīrthaṅkara*. And they are not addressed as *gaṇadharās* after *nirvāṇa* (salvation) of *tīrthaṅkara*. For example, the fifth *gaṇadhara* Sudharmā Svāmī was not addressed as *gaṇadhara* in literature written after *nirvāṇa* of Bhagavāna. He was address only as *ajjasuhamma* whenever the word *gaṇadhara* is used for an ācārya. It was so done in a very special case. But meaning of this word changes absolutely when used quā the meaning of post. It then means a senior most *śramaṇās* who kept an eye on *dina-caryā* i.e., daily routined activities of *śramaṇās*.

His principal responsibility was to remain alert regarding management of *sādhvīs* to make proper arrangements for their stay etc. According to *Brhatkalpa Bhāṣya* a *gaṇadhara* is defined as—

*piya dhamma dadhadhamma samvige gvaṇṇa oya teyassī /
saṃgahuvaggakusale sutattha vū gaṇahivā //*

One, who is drenched in adoration of *śrutās*, who are under all circumstances, deeply devoted towards righteousness which is never shakon, who are determined and fearless, whose physique in possessed with glory and magnificent, who is knower of *Sūtrās* meanings and can make all arrangents of *sādhvīs* including medicines, clothes, utensils etc., and remains concerned about them.

1.9 Gaṇāvacchedaka

From the point of view of *gaṇās* management the *pada* (post) of *gaṇāvacchedaka* too was of great significance. They been called *gaṇāvacchamanya* times which means that he had special affectionate feelings for the *gaṇa*. They were possessed with qualities of being extremely multi-intellectuals in *śrutās*, extremely for hearers, *saṃghas* well wishes and service rendering *śramaṇās*. They were mainly responsible for internal management of the *saṃgha* and were always prepared to do anything for *saṃgha* and that was their speciality. They never waited for order or instructions from ācāryās or upādhyāyās for any service-rendering work of *saṃgha* and engaged themselves in service themselves because that was expected from them.

Management of these seven posts was a special achievement of Jaina *śramaṇās saṃgha*. It is a matter of great surprise that in Mahāvīra's times no *saṃgha* could manage on control their *saṃghās* so efficiently. Even *Vaidika* and *Baudha* literature do not show any such set up such like management had been possible only due to deep insight of its ācāryās that this *saṃgha* is still being treated as most powerful. The steam of Jainism kept flowing in spite of stiff opponents and kept inspiring its true *darśana* (philosophy) and thoughtfulness.

It had become all significant upto Chedaśūtrakāra Caturdaśapūrvī Ācārya Bhadrabāhu because its information is available in *Niśītha Vyavahāra Vṛhatkalpa* and *Daśāśrutaskandha*, these *Chedaśūtrās* and in many *Cūrṇīs* and *Bhāṣyās*. With passage of time there had been changes in responsibilities of these officers and these have decreased as well as increased.

1.10 Selectin of *Padas*(posts)

Selection for these posts was not made as per some laid rule of the *saṃgha*. Its authorities were confined only to *ācāryās*. They themselves coopted those officers. It was expected that its permission could be taken from the *saṃgha* or *sthavira munis* but those appointments were not considered as essential as appointment of *yuvācārya* by the *ācārya*. It has been written in *Vyavahāra bhāṣya*—'In case an *ācārya* has to go to some other *gaṇa* for treatment of delusions or diseases, he must appoint his successor before proceeding.

The main considerations of nomination of *ācāryās* and *upādhyāyās* were their intellect, glory and dignity. A *muni* possessing these qualities and initiated at least three to five years then he was considered as fit for these *padas* (posts) whereas his experience as *muni* was required to be at least 8 years in co-option of *gaṇacchedaka* and the like. *Ācāryās śruta* knowledge was always in extremes and they were intellectuals, well acquainted expert in *śrutās* and capable correctors. This process of nomination proved to be extremely valuable for development, stabilization and uplift of Jaina *śramaṇās saṃgha*. This tradition continued for about one thousand years of Mahāvīras *nirvāṇa* but with passage of time even this tradition became infected with many blemishes. Consequently underserving persons began to be nominated, and consequently these *padas* started vanishing and one day all the duties /responsibilities became centralized in *ācārya*.

2.0 The disciplining method of Bhagavāna Mahāvīra

The spiritual field in a field of discipline. Spirituality be as extensive as steady is discipline. But everybody's development can not be even due to *kṣayopaśama's* maturity. There disciplining by *ācāryās gurus* or senior co-*munis* had been accepted in group-life. On these basis developed various systems of disciplining.

The basic point of meditation in himbleness and himbleness means *ācārya* (conduct) and *anuśāsana* i.e. discipline. In Buddha tradition the book which contains teachings of Buddha and which represents disciplinary codes is known as *Vinaya-piṭaka*. In Jaina tradition disciplinary codes are contained in *Daśavaikālika* and *Uttarādhyayana Sūtrās* very beginning of *Uttarādhyayana* starts with *Vinaya*.

*saṃjogā vippāmukkasa aṇagārassa bhikkhuṇo /
viṇayaṃ pāṇkarissāmi, ānupuvvṃ suṇehi me //*

—Uttarādhyayana 11.11.

ChedaSūtrās are also connected with discipline. But all these *granthas* contain only principaliums and educational manifestations. It is little known as to what remained its practicality. Disciple should remain humble and disciplined. He should act after beholding his *gurus* signs and symbols. These pieces of advices are available in plenties but very few examples are available as to what should be the procedure of disciplining, how to change disciple's mind under different circumstances and how to guide him. In the end of first chapter of *Jhātā Sūtra* so much of indication is available in the *gāthā* there, In case disciple slips somewhere, the *ācārya* as Megha Muni was inspired by Mahāvīra. Two aides of discipline are available in latter literature—*sāraṇā* and *vārṇā*—and both these had been practised in latter *ācāryās* so that blemishes do not tress-pass into *saṃghīya* life.

*saṃgho mahāṇubhāvo etthavaṃsatāṇaṃ nijjarā viulā /
sāraṇa-vāraṇa coyoṇamādihim, ne dosa paḍḍivattī //*

(Gacchācāra Prakīrṇa Śloka 51)

Sāraṇa means *smāraṇā*—to make remember *pramāda* i.e. carelessness and to remain cautious. Its second meaning is—inspiration—to inspire for ones duties.

Vārṇā means removed—removal or giving up of undo able where there is a *saṃgha*, there is every kind of man. Everybody is not equally judicious or wisdom. Therefore, gave new dimensions of discipline to the *saṃgha* for maintaining self-discipline (control), discipline and magement. The main ingredients of his

discipline remained the same two—*sāraṇa* and *vāraṇa*. These two words have been used in many senses in *Bhagavatī Sūtra*. *Sāraṇā* has ordinarily been used in five senses—(i) *icchākāra/ahāsuham* (ii) *prāsikṣaṇa* (iii) *anujñā* (iv) *anubhūti* and (v) *protsāhana*.

Vāraṇā has ordinarily been used in three senses— (i) *mauna* (ii) *niṣedha* (iii) *prativāda*. At places both have been used jointly too.

2.1 *Ichchākāra*

It was Mahāvīra's straight forward procedure discipline. Those meditators who elited their judicious intellect or reached elevations in self-discipline. Natural gentleness, peace, pacified astringents, sweetness, self-engrossment and humility started reflecting from the *sādhakas* who reached the optim of self-realization or judicious intellect.

Pagaṭbhaddae, pagaṭvasante, pagaṭpayanukohamānamāyālobhe, miṃmaddavasampanna, allīṇa viṇīe—*Bhagavatī* 5/78.

For such like people discipline is not required.

Uddeso pāsagassa natthi. Āyāro 21/85. No advice for a *drṣṭi*—i.e. expert / intellectual.

Kusala puṇa no buddhe, no mukke (*Āyāro* 2/185).

Bhagavāna Mahāvīra has not used the word *icchākāra* in any order or instruction because *icchākāra* in any order or instruction because *icchākāra* was the basic of his discipline.

Where as Bhagavāna Mahāvīra had advocated individual freedom, he had also pioneered and established group-value. He developed procedure of day to day conduct for *śramaṇās* so that balance and identification in group living remained intact. A detailed descriptions and analysis of *samācārī*—day-to-day conduct is available in *Uttarādhyaṇa*. That is the basis conduct in the day-to-day life of ascetics. That has been treated as a cause of freedom from sufferings and a means of emancipation.

*sāmāyārīṃ pavakkhami, sāvvaḍukkha vimokkhami /
jaṃ caritāṇaṃ niggaṃhā, tiṇṇā saṃsāra sāgaram //*
—*Uttarādhyaṇa* 26/1

There are ten *samācārīs*. The sixth of those is of *icchākāra samācārī*. *Ichchākāro ya chaṭṭao*. (*Uttarādhyaṇa* 26/3). In the present *sūtra* too *icchākāra* has been translated as *sāraṇā*. *Ichchākāro ya sāraṇa* (*Uttarādhyaṇa* 26/6). According to *Bṛhadvṛttikāra* *icchākāra* means—doing any work giving priority to ones or other's sense. *Sāraṇā* means—doing any work giving priority to ones or others sense. *Sāraṇā* means that work of one's own or of other is done justifiably so that none of impeded (*Uttarādhyaṇa Bṛhadvṛttipatra* 365).

Ichchākāra is non-violently used in connection with mutual relations and co-operation. According to this co-operation can be given and taken in *saṃghīyas* life but that should be willful and not obtained by force. That is essential. Mahāvīra's *icchākāra* of discipline become pervasive by joining the *muni* in his day-to-day conduct. And it is due to this that as a *sādhū* or *sādhvī* take any other's co-operation the word *icchākāra* is used by them. For example—if you wish you can do this work of mine or I should co-operate you if you wish. Mahāvīra's '*ahāsuham devāṇuppiyā*' is used in *icchākāra samācārī*—is appears. A disciple may be willing to dedicated to special meditation or penance or *dhyāna* or wants to undertake fasts—he prays like this—*icchāmiṇaṃ bhaṇte!*. *Bhaṇte!* with your permission I want to do such and such and Bhagavāna permission language will have been—'as you wish *devāṇuppiyā*'.

Use of language is so sweet, so humble and so straight towards from both sides. The disciple would never say, 'I shall do this particular work or I have to do that' and the preceptor would also say yes or no in dry

way. The word '*ahāsuhaṃ devānuppiya*' frequently used by Bhagavāna Mahāvīra represents the word *icchākāra*. After initiation into Mahāvīra's *saṃgha*, Sanyāsī Skandaka takes permission of a monthly first *bhikṣu pratimā* to twelfth one *ahorātri* (day & nights *bhikṣu pratimā*) and after that he wants to undertake a big *tapanuṣṭhāna* named '*guṇa-racanā-saṃvatsara*' and thereafter takes permission for going into fast them Bhagavāna uses the same words—'*ahāsuhaṃ devānuppiyā, mā paḍibandha karehi*'. *Bhagavatī* 2/57, 59, 61, 66.

Bhagavāna Mahāvīra practised his reign sans reign dream on his own *dharma saṃgha* and the starting point of that was *icchākāra*.

2.2 Spiritual training

Both the words '*pramāda kī samāraṇā aura karttavya kī preraṇā*' of *Vīrarāgas* domain are available. Even then considering certain minor or major slips, warning them or making comments on them in nowhere in Mahāvīra's mode.

It is known from certain references that Bhagavāna Mahāvīra imparted training if it was desired by his disciples and also be guided them.

Parivarājaka Skandaka, at the time of initiation says, *bhaṃte!* you yourself give me lesson on conduct, seeking, humbleness and give me training of *Vainayika* and explain to me proper righteousness—'*icchāmi ṇaṃ sayameva ācāra gocara, viṇaya-veṇaiya caraṇa karaṇ jāyā māyā vattiyam dhamma māikkhiyam*' (*Bha.* 2/52).

On being so desired by Skandaka, Bhagavāna gives him training in ascetics day-to-day activities '*evaṃ devānuppiyā! gaṇtavvaṃ evaṃ ciṭṭhiyavvaṃ, evaṃ nisīhiyavvaṃ evaṃ bhāsiyavvaṃ evaṃ uṭṭhāya-uṭṭhāya pāṇaṇhim, bhūekhim, jīvehim sattehim saṃjameṇa saṃjāliyavvaṃ assim ca aṭṭhe ṇo kifici ṇi pamāiyavvaṃ*' (*Bha.* 2/53). *Devānuppiyā!* move in discipline, keep standing in discipline, sit in discipline, lie down in discipline, eat in discipline, speak in discipline. In this way, remain awake and act in discipline quā the sentients and act with discipline quā *tattvās* and do not be remiss. In the same way the *Ṛ sabhadatta Brāhmaṇa* and *Devanandā Brāhmaṇī* are initiated before Bhagavāna and pray Bhagavāna too *anuśāsana* i.e., discipline/order, Bhagavāna gives them training. (*Bha.* 6/150).

The same kind of training was given to *Jamālī* at his request. (*Bha.* 6/212-215).

Bhagavāna used *saṃvād-śailī* (question-answer style) instead of *śramaṇic* way.

Gautama asks, *bhaṃte!* are *lāghava* minor desires non-accumulation and non-bondage praiseworthy?

Bhagavāna says, Yes, Gautama, *lāghava* *pratibaddhā* are praiseworthy for *nirgranthas*.

Then a question was asked, *bhaṃte!* are non-anger, non-ego, non-deceitfulness and non-greed praiseworthy?

Bhagavāna says, Yes, Gautama, non-anger, non-ego, non-deceitfulness and non-greed all these are praiseworthy (*Bha.* 1/417-418).

The present *sādhū-sādhvīs* got the required training through this conversation and nobody felt it as unliking, so it could be agreed that this way of conversation brought more attractive. The method of *Upaniṣadās* too is that of conversation. Therefore, these are also attractive. Even in psychology group discussion and conversion in thought to be better than pointing out the weakness of one-another. These facts are found in Mahāvīra's way in abundance.

2.3 Anujñā

Many examples are available in *Bhagavatī Sūtra* when Bhagavān gave specific orders.

Bhagavān was staying in Koṣṭhaka upavana of Śrāvastī. His ex-disciple Gośālaka came for conversation in extreme of outrage. Bhagavān had already issued forbidding orders that no *muni* should have conversation with Gośālaka. But Gośālaka had burnt to ashes two *munis* with his *tejoleśyā* and had used his remaining strength on Mahāvīra but remained unsuccessful and had become sans energy. Under the circumstances Bhagavān himself issued orders to his disciples.... ‘*Āryas!* as burning fire become pacified and sans essence after it extinguishes so also has strength of Gośālaka become dead, fractured, destroyed, polluted, lost and ineffective after his bid of killing me. Therefore, you are now free to have conversation and cross conversation with him’. (Bha. 15/116).

Bhagavān also issued order sometimes being filled with compassion. Bhagavān’s body was scorched with *tejoleśyā* used on him by Gośālaka. He had, as a consequence he had a streak of billious fever and diarrhoea. There was a wave of worry in people that Gośālaka’s predictions might not come true. He had said, ‘Mahāvīra had become afflicted with my *tejoleśyā* and would die within six months’.

Bhagavān was in those days staying in a house in Koṣṭhaka. His one disciple named Antevāsī Siṃha was engrossed in a special penance and meditation in *mālukākakṣa* a bit away from site of Bhagavān’s stay. He heard the news about Mahāvīra. His mind became agitated and disturbed. He came down from the place of his penance, went inside *mālukākakṣa* and started weeping bitterly. Bhagavān came to know of it. He called his *śramaṇāss* and said, ‘*Ārya!* you go. Siṃha Aṇagāra is perturbed due to fear of any death in *mālukākakṣa*. He is weeping bitterly. Bring him here. (Bha. 15/146).

Siṃha came present before Bhagavān. Bhagavān told about his mental condition and said, ‘Siṃha! ease out this fear from your mind’. I shall remain with you for sixteen more years. This physical illness will be removed in due course of time. Still I want you to go to *Śrāvīkā* Revatī’s house, so that your mind becomes reposed. She has cooked *Kumhādās pāka* for me. Do not fetch that. But she has cooked for herself and her family *Bīrozāpāka* fetch that. (Bha. 15/152).

Siṃha Muni felt blissed at receipt of orders from Bhagavān. He went to Revatī’s house. Told her everything begged *Bīrozāpāka*. Revatī was astonished asked, ‘*bhamte!* who came to know of the mystery of my mind? Who was told you?’.

Siṃha told her that it was told by Bhagavān Mahāvīra. Revatī begged *jñāna* gave *Bīrozāpāka* to Muni. Bhagavān’s body became sans disease with use of that. The four legged Siṃha was satisfied. (Bha. 15/153-163).

2.4 Evident Feeling

That *guru* is successful in the field of spirituality who gives evident feeling of any subject to his disciples. Bhagavān Mahāvīra too had a procedure of that on the basis of which he made of his disciples know about their previous births.

Tattvajña śrāvaka Sudarśana said in anxiety, ‘*bhamte!* How do those excessively long periods of *pallopama* and *sāgaropama* come to an end?’

Bhagavān did not think it proper to a purely theoretical reply. He made Sudarśana travel in long-long births of the past and making Sudarśana remember his past lives, he said, ‘Sudarśana you were, in your third prior *bhava* king *bala* of Hastināpura. Your spiritual consciousness awoke and you became a *muni* in Tīrthaṅkara Vimalanāth’s tradition. You died in asceticism and were born in *devaloka*. There you lived a life of ten *sāgaropamas* and were then born in sa *śreṣṭhī kula* in Vank Village as a son. How did you pass *sāgaropamas* period in the heavens?

Do you realize?

Sudarśana’s sources of non-sensuous knowledge opened. He got *jāti smṛti* (memory of past births) and

started beholding his previous births vividly. Now he was not required to know or believe in any theory or principle because he, himself has started knowing. His devotion had doubled on knowing of his past lives. Tears of bliss started oozing out of his eyes. *Sambhārie purvaṃ bhavē duguṇāṇīya saḍḍha samvega āṇaṃdam supaṇṇanayaṇe* (Bha. 11/172).

Bhagavān Mahāvīra had made Megha Muri of *Nāyādharmakāhā* remember his past births and had re-initiated him in asceticism. He was the *muni* who had become disturbed on the very first night of *śramaṇāśhood* (*Nāyādharmakāhā ahyayana*).

The process of evident feeling was a queer way of Mahāvīra's domain. It was on this basis that non-sensuous capability of many disciples awoke and they achieved success in spiritual movement.

2.5 Encouragement

This was also a glamorous aspect of Mahāvīra's domain. He used to praise and encourage his disciples for activities of special capability, capacity and efficiency from time to time. There lived a truth knowing *śrāvaka* named Ṛṣibhadra in Ālaṃbhikā town. There started a talk on age of gods in a meeting *śrāvaka*'s. Ṛṣibhadra tried to give solution. The answer was correct. But the *śrāvakas* were not satisfied. The matter reached Bhagavān. He addressed the *śrāvakas*, said, 'Ṛṣabhadra is knower of truths. His manifestation is correct. I also say the same in this regard'. The *śrāvakas* were pleased. Ṛṣabha bhadrāputre begged his pardon for no obedience. (Bha. 12/1).

Madduka Śramaṇopāsaka had a handsome talk on *tattva* with other *Tīrthaṅkarās*. He rejected their view and established sermons of Arhaṇī, Bhagavān praised him openly in this context. (Bha. 8/142).

Bhagavān was staying in Rājagṛha. Other *Tīrthaṅkarās* came. They said to Gautama in reference of a talk, 'You are not free from worldly attachment and disciplined'. Gautama gave its judicious reply and rejected their claim and made them silent. Gautama came to Bhagavān, adored him. Bhagavān said *sutthū ṇaṃ tumhaṃ goyamā, te aṇṇautthie evaṃ badāsī sāhu ṇaṃ tumhaṃ goyamā, te aṇṇautthie evaṃ badāsī*. (Bha. 18/172). Its essence is that Gautama! you have given a very beautiful reply. I have other *chadmastha* disciple but the cannot give such a reply.

There are numerous such reference in Jain-āgamas apart from *Bhagavatī Sūtra*. When Bhagavān praised others for their serene character, charity, meditation and equanimity he inspired others too.

Psychologically everybody has tendency of hearing his praise or praising himself. If he is not satisfied his mind becomes blunt and is seized by inferiority complex and his development is impeded. Against is encouragement and praise give mental satisfaction to man. His self confidence becomes strong, doors of success open and feels a kind of bliss within himself. Many a references of this type are available in Jain-āgamas of Bhagavān's method of discipline. His disciplining was not bound by conventional and traditional ways and his every order deflected something new. We find phases of both *sāraṇā* and *vāraṇā* in his orders.

2.6 Vāraṇā

Successful administrator is one who beholds and keeps in mind the delicacy of time and changes his way of working accordingly. If we behold it from the parameter of *anekāntavāda* we shall find that one way of working is never effective. That has to be changed with the change of time. Bhagavān Mahāvīra's way of working has mainly been positive. But sometimes he has made history of working negative also as per requirement. So for it was possible he never denied but remained in *mauna* and thus gave indication of his refusal.

2.7 Mauna-silence

Bhagavān in his *vāraṇā* perception generally remained silent when he did not find justification in

doing something. It was his exceptional method. Many instances of his remaining silent are available in *āgama* literature. He remained in *mauna* during meditation many a times. He had, as such, to forbear serious astringents and pertents but that very experiment became a measuring tool of development of his non-violence and truths.

Kṣatriya Kumār Jamālī got initiation along with 500 Kṣatriya Kumāra. He became profound and intellectual in *sādhucaryā* i.e. activities of *śramaṇās*. Once he came to Bhagavān and said, '*bhaṃte!* I with your kind consent, want to roam independently with 500 *śramaṇās nigranthas*. (Bha. 9/216). Bhagavān did not pay any heed to his request and remained silent. (Bha. 9/218-219).

Mystery of Bhagavān's *mauna* was unfolded when Jamālī became engrossed in delusions. The occurred changes in events and without taking permission of Bhagavān he proceeded on and independent *vihāra* with 500 *munis*. He stayed in Śrāvastī. As a consequence of taking food repugnant to penance, he fell ill. (Bha. 6/220-224).

Once he became afflicted with serious pains and asked his *śramaṇās* to prepare a pallet for him and the *śramaṇās* started preparing that. He became impatient and said, '*devāṇṇuppiya*—Have you prepared it?' the answer was '*devāṇṇuppiyā!* I have not been done but we are doing it (Bha. 9.227).

There arose an antithesis in his mind '*Mahāvīra* says, *kriyāmāṇa*' that which has begun to be done is '*kṛta*' i.e., has been done, that which is '*calamāṇa*' i.e. tickle has gone, that which is '*udīryamāṇa*' i.e., which is rising has risen, that which is '*nirjīryamāṇa*' i.e., liable to decay has decayed—but his views appear to be delusive because I am beholding that the bed is under preparation still it is '*akṛta*' i.e. incomplete—not done—in this way he was absorbed in delusion and became '*nīhrya*' i.e. sans any foundation and started proceeding towards more delusions (Bha. 228-229).

2.8 Niṣedha negation

It is with reference to present way of thinking that the most successful means of individual's development is inspiration, encouragement and presentation of anything as 'as it really is' and there arise the possibilities of development of capabilities. As against it negation or forbiddance creates adverse affect man's unconscious mind and creates psychological disgust. Bhagavān Mahāvīra was a great psychologist. During his times there was very little negation in the field of conduct and complete forbiddance is not acceptable in Jung and Freud's philosophies. In Mahāvīra's domain too we find very little complete forbiddance.

Once, on being asked by him, said to Gautama! 'Gośālaka is my former disciple. He is not a Jina (*vītarāga*) but has *vītarāga*'s valour'. When this talk reached Gośālaka he became furious. He called *sthavīra* Ānanda while he was on way of seeking food and said 'Ānanda! go and tell your *dharmācārya*—the religious perceptor, *dharmopadeśaka* i.e. religious preacher *jñātaputra* that it won't be good if he utters even a single word for me. I shall burn him to ashes with the power of my penance. (Bha. 15/66).

Ānanda told every thing to Bhagavān and said, '*bhaṃte!* Is he capable of burning any body with his energy of penance?' Bhagavān said, 'Yes, he is capable, but he cannot burn to ashes an *arhat*.

After sometime Bhagavān said to Ānanda, 'You go and inform Gautama and other ascetics that they should have any religious or other discussion with Gośālaka. He is occupied by delusion i.e., a false vision and is enraged. (Bha. 15/66).

2.9 Praṭivāda—Refutation

With intention that people do not fall to vicious deeds, it was necessary that delusion should be refuted and Mahāvīra had a unique method of that. He was fearless and that is why he sometimes took risks even for the sake of truth.

Gośālaka said to Mahāvīra—'Kaṣyapa! you claim that Gośālaka is your religious disciple. That is

wrong. Gośālaka is dead since long. I am Kauṇḍayāyana Udaī in his body. Mahāvīra refuted what he had said, told him the story of thief and said, 'Gaśālaka! you are the same—and claiming that you are some different. This is a deceit. Your shadow is the same, not of anybody else. (Bha. 15/102).

This direct refutation made Gośāla more furious. He said, *naṭṭha bhaṭṭhe sikkadāi, bhaṭṭesi kadai, naṭṭa-viṇaṭṭhabhaṭṭhosi kadāi, ajja na bhavasi, nā hi te mamāhiṃto suhamattha*. (Bha. 15/106).

Ultimately Gośālaka burnt to ashes two disciples of Mahāvīra. Sarvābubhūti and Sanakṣatra with his *tejoleśyā*. He tried unsuccessfully on the life of Mahāvīra also. That scroched Mahāvīra's body. He would not do any further harm to him. His energy become deadly for his own self. (Bha. 15/112).

In adverse times or at adverse place Mahāvīra sometimes refuted strongly that which was principally correct. Jamālī, on being occupied by delusion left Śrāvastī and came to Campā. Bhagavān was already staying there. Jamālī came to Bhagavān and said, 'I am not Chadmastha like your disciples. I possess *jñāna* i.e., knowledge and *darśana* i.e., philosophy, I am *arhat, Jina and Kevalī* and am placed in position of an omniscient (Bha. 6/230). Gautama did not like this self-praise by Jamālī. He asked some real questions from Jamālī. He could not reply. Beholding and knowing this Bhagavān said to Jamālī. Although many of my disciples are Chadmastha, yet they are as capable of replying these questions as I am, yet they do not so speak as you are speaking that you are *sarvajña*—i.e., omniscient. (Bha. 6/233) More references of the type are available in *Bhagavatī Sūtra* when Bhagavān refuted his own orders.

His way of disciplining is not uncontextual even in this age of indiscipline. That contextual even today from the point of view of psychology, child psychology, behavioural psychology and said psychology. Even today's administrative way of working can be benefitted by that.

3.0 *Prāyaścitta*—repentance

3.1 Definition of repentance

*pāvaṃ chinḍati jamhā pāyacchittam tu bhunṇai teṇaṃ /
pāeṇa vāvicittam viṣoie teṇa pacchittam //*

That, which destroys *karmans* is repentance.

That, which purifies the soul comprehensively in repentance.

That, which is a means of mental purification in repentance. Reputing untrue conduct is repentance.

3.2 Purpose of repentance—

Ātmā i.e., soul becomes filthy on committing of a crime/transgression of rules/principles. Any step taken to cleans that in repentance. Crime is an abuse. What so ever is done to remove that abuse in repentance. All the eight activities are sinful. Salvation can not be attained in their presence. Whatsoever is done for their abandonment is repentance.

3.3 Kinds of repentance

There are ten kinds of repentances—

(1) Criticism — Explaining one's blemishes before the *guru*. To tell to the *guru* if he had talked with anybody, had taught somebody, on changing ones cloths etc., with others without taking permission of the *guru*.

(2) *Pratikramaṇa*—respiration — To utter '*mīthyā me duṣkṛtaṃ*' for getting rid of any sinful activity done ontransgressing at the time of *pravacana* or in any other activity and remembering the same on inspiration from other or of ones own—to utter *micchāmidukkaḍaṃ*.

(3) *Tadubhaya* — To critice and to regress - both, on rising of doubt of transgression of *mūlaguṇas* or *uttaraguṇas* or on transgressing intentionally—repenting is called *tadubhaya*.

(4) *Viveka* — To give up impure food etc., taking impure food in ignorance and on coming to know of it later, to give up that food.

(5) Penance — To undertake fasts etc.. To penance if some transgression has been done in *mūla* or *uttara guṇas*.

(6) *Vyutsarga* — To undertake *kāyotsarga* after movements, sleep and on talks etc. on *nandisaṃtraga*.

(7) *Cheda* — To reduce period of abstinence by transgression, increase in crimes, on doing some activity against government or on transgression in repentance equal to penance. To minimize five days of *pravrajyā* to minimize *saṃyam paryāya*, is *cheda prāyaścitta*.

(8) *Mūla* — To start *vrats* again, to minimize *saṃyam paryāya* on having committed some seriously excessive and thick crimes—giving him new initiation in basis repentance.

(9) *Anavasthāpya* — To start penancing *vratās*. Initiation again after a particular period in *anvasthāpya prāyaścitta*.

(10) *Pārāṃcitta* — To start *vratās* neglectfully. In this the person is disengaged and exiled from place and country like of *cheda*, *mūla*, *anavasthāpya* and *pārāṃcitta* repentance is given considering the place, time and capability etc. of the person.

Fruition of repentance

Pāyacchittakarmeṇaṃ pāvakaṃmavisohim. jaṇayai nīraiyaṛe yāvi bhavai sammam ca ṇaṃ pāyacchittam paḍivajjamāṇaṃ maggaṃ ca maggaphalaṃ ca visohei āyāraṃ ca āyāraphalaṃ ca ārahei Uttatādhyayana 29/17.

A living being cleans his blemish *karmans* and becomes free from blemishes through repentance. A man, who repents equitably cleans both evenness and *jñāna* i.e., knowledge and adores the conduct and its fruition.

4.0 *Sādhana*—meditation

Samgha the sect, *saṃghīya anuśāsana* i.e., sect's discipline and repentance—all these are worthy of being thought. *Ātma-sādhana* i.e. self meditation in the principal aim of a meditator. A *śramaṇās* can succeed in meditation as adopted by his *saṃgha* if he understands basics of meditation, measurements of basis based meditation. Therefore their short introduction is necessary—

4.1 Bases of meditation

1. ***apramāda*** — non-remiss. Remissness is the foundation of meditation. It is only a non-remiss person who can ease out.

Bhagavān called Gautama etc., *śramaṇās* by saying 'Āryas! come here'.

He asked, 'āyusman śramaṇās! whom do the living beings fear? Gautama and other *śramaṇās* came near, adored, payed respects and send humbly, Bhagavān! we don't know what is the purpose of this question?

Bhagavān said, 'Āryas! sentients fear sufferings.'

Gautama asked, 'Bhagavan! who is the creator of sufferings?'

Bhagavān said, 'Gautama! creator of suffering is sentient himself and its course is remissness.'

Gautama asked, 'Bhagavan! who is the destroyer of sufferings and what is its cause?'

Bhagavān said, 'Gautama! destroyer of sufferings is also the sentient and its cause is non-remissness'.

2. Upaśama—tranquillity — Forbearance of sufferings is not possible without mental balance. Its solution is *upaśama* meaning thereby the pacification of anger and the like astringents, *ādhiyāms* i.e. preplexities trouble man more than physical maladies. Inferiority complex and superiority complex's reactions are more severe than physical troubles. Therefore Bhagavān said, 'One, who is indifferent and senseless, sans attachment and is void of prosperity, savour and relief, who is even for all sentient, is even in gains and losses, pleasures and pains, life and death, denunciation and appreciation, honour and insult; is non-astringent impure, is sans dert and infearless, is free from worldly or super natural bondage, is even in reverence and hostility, is even not taking meals and fasting, is capable of brushing aside inauspicious inclinations, is absorbed in spiritualism, meditation *yoga* is occupied in auspicious self-discipline, in allegiant into devotion, knowledge, conduct and penance—that devoted one is *śramaṇās*. Bhagavān said, In case a *śramaṇās* is ensnared in scrambles, he should immediately hold up and pacify that. He should beg pardon. The other *śramaṇās* may or may not do that, may or may not respect him, he may or may not stand, may or may not how, but one, who pacifies scrambles—adore righteousness and one, who does not pacify that can not adore righteousness. Therefore the self seeker *śramaṇās* should pacify that—

Gautama asked, 'Bhagavān! why should he do is alones?'

Bhagavān said, Gautama! *śramaṇās* is possessed with tranquillity.

One, who pacifies, is a *śramaṇās*, meditator or is great.

Upaśama i.e., calmness in a path of victory only one, who is peaceful can talk of mediating emotions and neutral policy.

3. Sāmyayoga—equanimity — Caste and colour are external veils. They do not make a sentient low or high. Those, who become pleased or annoyed on viewing external coverings—they are ignorant.

Everybody has sentiments of self respect. Therefore it is violence—a delusion to behave with reproach, hatred and inferiority.

4. Titikṣā—endurance — Bhagavān said, Gautama endurance is the base of non-violence. One, who fears sufferings can never be non-violent. Bring this body into use. Benefection is attained with that. Glow this body with endurance. Benefection is attained with that.

5. Abhaya—fearlessness — *Abhaya* is the path of victory. One, who himself is fearless can bestow fearlessness on others. a coward can not make others fearless.

6. Ātmānuśāsana—self-discipline — Bhagavān said, 'Gautama! Be self-disciplined. Win over thine own self. That is the path of liberation from sufferings win over cupidity, desires and longings. That is the path of liberation from sufferings. Wiring over astringents, cupidity, senses mind, arms and have equanimity—This the means of emancipation.

7. Saṃvara and nirjarā—stoppage and decaying of *Karmans* — This sentient attracts foreign matters through delusions, non-abundance, remiss, astringents and activities of mind, speech and body. He attracts foreign matter through these five *āśravas*. He weaves his own web of bondages. The door for entrance of foreign matters remain open until these *āśravas* are stopped.

Bhagavān has manifested two kinds of righteousness—*saṃvara* (stoppage of inflow of *Karmans*) and *nirjarā* (decaying of accumulated *Karmans*). Entrance of foreign matter is stopped through *saṃvara* and the accumulated *Karmans* are destroyed through penance. The man who does not accumulate fresh foreign particles and destroys the old accumulations, he becomes from that.

4.2 Meditations (measurement rod)

Bhagavān said, 'Gautama! The measuring rod of man's downfall and rise or fall and elevation is *saṃvara* (stoppage of foreign particles). The optional point of manifestation of man's discipline and facet of

self is comprehensive discipline—i.e., destruction of indiscipline in toto, complete destruction of indiscipline means comprehensive development of soul. A man, who is to destroy the emotions of cupidity and lust, he is the destroyer of this eternal suffering’.

4.3 Principles of self development

First principle is—experiences ones comprehensiveness and independence. I am comprehensive, I am free, That—who is God—That is myself—and god is what I am.

The second principle is—perception of the conscious and *pudgala*. I am different—body is different. I am conscious—that is unconscious.

The Third principle is—bliss is not attained from exterior. I am the understructure of bliss. The feelings of pleasure attained from matter—substance is unreal—that suppresses the basic bliss and creates delusions.

The fourth principle is—abandonment of substances or indifference towards world substance satisfies substance—not me and the blemish of satisfaction on self is not judicious. That abandonment of substance which is beneficial for soul is non-beneficial for body and the *pudgala* which is benefactor for body is inauspicious for soul.

The fifth principle is—oneness of *dhyeya* and *dhyāta*—i.e., the aim and the contemplator. The supreme is the aim. That is not different from body on comprehension of meditation is the held aim.

Akriyāvāda—non-activism

That was a most significant day in the history of philosophy when the principle of *akriyāvāda* i.e. non-activism was manifested. *Ātmā* i.e. soul was also found on that day. That was the day when thoughtful man understood the principle of non-activism. Even the identity of *mokṣa* was established on that day when the philosophical world held *akriyāvāda* from near.

Gautama said, ‘*Bhagavan!* Is sentient active or inactive?’

Bhagavān said, ‘Gautama! The sentient is active and also he is inactive. There are two kinds of *jīvās*—liberated and worldly. The liberated sentients are inactive. Except for *ayogī* (*śaileśī-avasthā-pratipanna*) all the worldly sentients are active’.

Actively use for corpulents. It was believed that soul is inactive but immediately on rise of this knowledge it was settled that activity is not the nature of *ātmā*. *Kriyā* is born from valour, the liberated *jīvās* also have meritorious valour but that does not obvious sans body. Therefore, that is called *labdhi-vīrya* and *labdhi-vīrya* becomes active with cooperation of body. Therefore, that is called *karaṇa vīrya*. That is with corpulents only.

The ultimate aim of *ātma-vādi* is *mokṣa* i.e. emancipation. *Mokṣa* means freedom from body, freedom from bondages, freedom from activities. Activity breeds bondages, bondages breed body, and body breed *saṃsāra* i.e., world. That is the tradition. The liberated souls are sans body, sans bondages and inactive.

Karma does not destroy *Karma*. *A Karma* destroys it. The behavioral path perplexily starts as soon as *Karma-nivṛtti* become strong. *Karma* remains with the sentient right from this end to that end. Doers of those do not become liberated. And those who do not do those can not pull on with their lives—there is no question of pulling on with society or nation.

This perplexily gave rise to thoughts of purification of *Karmas*. *Akriyātmaka sādhyā* i.e., emancipation is attainable only through non-activity. Soul is bent towards non-activity—then *mokṣa* does not remain far off. *Karma* i.e., activity remains thence too but that is cleansed by non-activity. *Pramāda* i.e. remissness is *Karma* and non-remissness is *akarma*. Activity of an enraptured one is *bāla* i.e. ignorant valour and activity of

apramata i.e. sensful or judicious in *paṇḍita Karma vīrya* i.e. valour of intellectual. Intellectual's valour is facial, sans activity. Therefore even if *pravṛtti* in there that is like *nirvṛtti rūpa* and in thus a means of emancipation.

It is not possible to give up all the activities in the very first phase of meditation. The *mumukṣu* remains engaged in past backgrounds of meditation—but his aim is freedom from activities. Therefore, he should not speak anything. If speaking becomes unavoidable, he should speak in sans blemish way. He should not think and if he can not avoid thinking he should think only of the auspicious. He should no do any thing—and if he can not avoid that he should not do that which takes him away from his goal. This is the process of purifying activities. This thought has given birth to discipline, conduct, meditation and the like and these have developed. According to *Niścaya Dṛṣṭi* group is blemishing and imaginal.

Knowledge is personal and feelings too are personal. Perception and wisdom are personal, life and death are personal. An activity done by one is not beared by other. Feeling of pleasures and pains too is personal.

Group-feeling are imaginary. Those are not easily engrossed in life. But mind is affected by the imaginations that one attaches with group, family, society or nation. Mind is affected if their circumstances are known—and mind is never afflicted for that which is not known. *Niścaya Dṛṣṭi* is principally a restraint. It views only the actual shape of substance. Therefore, it beholds all the aspects. It treats cause also separate from matter. That is the basis of unity / unism of group. According to it actions or reactions are not social. Man can not exist by separating himself from society. A man who is not responsible to society can never pull on with his duties. In involves feelings of attaching oneself / with family.

Sādhana—Meditation

The ultimate aim of a meditator is finding out the truth. The search to find out the truth is meditation. All the systems of meditations from pre-historic ages to the present have developed in independent names and exercises. Among meditation processes in *āgamika* age were *Jinakalpa* meditation, *sthavirakalpa* meditation, *paiḥāraśuddha* meditation and *yathālaṃdaka* meditation.

4.4.1 Jinakalpa Meditation

Jinakalpa means conduct, day-to-day life activities and external way of living. Many of the devotees accept *Jinakalpa sādhana* immediately on initiation into asceticism—and many adopt it after having gained full self confidence. The *Jinakalpas* practise the following five emotions—

(a) **Tapobhāvanā**— They take penance for the purpose of giving up their affection with their respirative body. External penance is not necessary in this *tapa*.

(b) **Ekatva bhāvanā**—This *bhāvanā* awakens sentiments of separation of physique and soul. Our affection bounded self i.e., soul begins feeling independent existence. The *sūtra* of this meditation is, 'egoham natthi me kovi'.

(c) **Bala bhāvanā**— No penance is possible sans strength. That is a means of steadfastness and without steadfastness all activities of *japa* (worshiping), *tapa* (penance) and meditation are nothing without steadfastness.

(d) **Satva bhāvanā**— Quintessence is a symbol of mental strength. Many devotees although physically strong can not hear their mental waves of conflict due to lack of will power. Therefore undergoing through these under mentioned processes is essential for destroying fear and sleep—

- (i) First of all he should undertake *kāyotsarga* in the abode when all the devotees have fallen sleep.
- (ii) Undertaking *kāyotsarga* outside the abode after first phase of meditation in the second phase.
- (iii) Undertaking it in crosses of roads in the third stage.

(iv) Undertaking it in absolute solitudes in fourth stage.

(v) Undertaking in crematories in its final stage.

(e) ***Sūtra bhāvanā*** (study of *Sūtrās*) — Knowledge of *kāla* is obtained through repeated studies of scriptures. That is why special emphasis is given study of scriptures.

In the beginning the *Jinakalpa munis* start with our *prahara*'s and ultimately to full night's *kāyotsarga*. After becoming steadfast in these they abandon the *saṃgha*. In this way they become as steadfast as the trunk of a tree and give up their respiratory life through a *saṃhārā* (fast unto death).

4.4.2 *Yathālandaka sādhanā*

Yathā means *yathāvidhi*, i.e., in accordance with laid principles and *landa* in that period of time which is sufficient for drying up of the wet lines of hand. This word means that the ascetic does not remiss even for that small duration of time. *Yathālandaka munis* are always awake—sleep for very short intervals. They start studies immediately on waking up. *Jinakalpa sādhanaks* too undertake this *sādhanā*. They practise both simultaneously. They do not desire medical help even when they are at the point of death. The *sthavirakṣipī yathālandaka munis* take services of *gaṇa*.

Their procedure of taking alms was arduous as well as very easy. They accepted every *sātvika* (sense) food—but took with certain conditions. They used to decide to which side they are to go while leaving the abode—and not before that. If they couldn't get food as per their conditions they took in small quantities or remained without food.

Their way of seeking food etc. or other activities were just like *Jinakalps* while they were out of their abodes. After completion of this meditation some of them accepted *Jinakalpa* meditation while others returned to their respective abodes. They never remissed as such *yathālandaka* meditation is symbol of non-remissness.

4.4.3 *Parihāra viśuddha sādhanā*

Jaina *sādhanā* process had been being dominated by penance and meditation. Penance destroys mental and sensual filth and meditations awaken and uplift internal energies. This *sādhanā* is helpful in attainment of the aims. Ācārya Malayagiri has talked about this process in an *Āvaśyaka Niryukti* "The basis of this meditation is concentration—concentration implies non-remissness.

'teṣāṃ kalpaḥ ekāgratā pradhānaḥ tad bhaṅge guru tarodoṣaḥ'

In case *parihāra viśuddhi sādhanā* becomes remiss even for a moment, they get repentance of full *cāturmāsika* period. *Munis* undergoing this penance used to eat and move only during their *prahara* and spent all the remaining period in self-awakening and *kāyotsarga*. Ordinarily they did not sleep for more than one *prahara*.

*teiyāe perisīe bhikkhākāle vihāra kāloya saṃsāre
ussaggo, pāyaṃ appāya niddheti* (*Āvaśyaka Niryukti* p.122).

This meditation is not given to any *muni* who is under 29 years in age. Training of this penance is given before initiation so that he has not to spend even a single moment in waste after initiation. A group of nine ascetics undertake its special exercises for 18 months. In the first phase four ascetics do penance while other four *munis* remain to their service and arrange for food and water etc.. The servicing *munis* become penancing *munis* after six months and penancing ones start rendering services to them. In the third phase the *ācārya* penances and the remaining eight keep their pre-undertaken meditation and pay special attention and give special time in *guru*'s service. In this way they complete a span of 18 months and some of them re-engage themselves in same penance while others return to their *gaṇās*. Those, who adopt none of these two adopt *Jinakalpa sādhanā*.

4.4.4 *Sthavira kalpa sādhanā*

One, who lives in *gaccha* or *gaṇa* is called a *sthavira*.

They are of five types— (i) *ācārya* (ii) *upādhyāya* (iii) *bhikṣu* (iv) *sthavira* (v) *kṣullaka*

*Sthavira*s study scriptures for first 12 years and understand their meanings for next 12 years. They travel in different parts of country after completing study of *Sūtrās* and understanding their meanings.

The wandering areas and areas etc. of meditators of *sthavira kalpa sādhanā* are more extensive than these of *Jina-kalpīs*. They wander and seek food etc. as per their own will and that proves their non-remissness.

They are not bound by laid rules of area, number, determinations and seeking etc. as are *Jina-kalpīs*, *parihāra viśuddhi kalpīs* and *yathālandaks* are bound. There were some more processes of meditation in *āgamakālīn* era.

QUESTIONNAIRE

1. Essay type question

1. When development of seven *padas* (posts) in *saṃgha*'s management take place. Explain role of *ācārya* in running of *saṃgha*'s management?

2. Short answer questions

- (i). Which are the main limbs of Mahāvīra's way of administration?
- (ii). What are the principles of meditation? Write about methods of meditation in *āgama*-times.

3. Mark correct answers

- (i) Who is the writer of *cheda Sūtrās*?
(a) Ācārya Haribhadra (b) Ācārya Bhadrabāhu (c) Ācārya Sudharmā (d) Ācārya Jinabhadra Gaṇī
- (ii) What is the main function of *Upādhyaya*?
(a) To deliver lectures on *sūtra*. (b) To look after *saṃgha*.
(c) To meditate in *mauna*. (d) To live in solitude.
- (iii) What is the purpose of repentance?
(a) Admission of mistake. (b) Attainment of heavens.
(c) Self-purification. (d) Attainment of glory.

4. How many types of repentances are there?

- (i) five (ii) ten (iii) twelve (iv) twenty

5. *Jinakalpa* meditation is done

- (i) remaining in *gaṇa* (ii) out of *gaṇa* (iii) by going in another *gaṇa*

6. The principal bases of *saṃgha* are—

- (i) disarrangements (ii) arrangement (iii) prestige (iv) respect

7. The supreme assistants of *pravartaka* were—

- (i) *sthavirās* (ii) *ācārya* (iii) *upādhyāyās* (iv) *gaṇīs*

8. The liberated souls are—

- (i) active (ii) inactive (iii) both (iv) none of the two

9. The conductual principle of *parihāra viśuddhi* (purification of *ahandana*) are—

- (i) service (ii) co-operation (iii) concentration (iv) none of these

10. The representative *grantha* of principles of discipline in Buddhism is—

- (i) *sutta piṭaka* (ii) *abhidhamma piṭaka* (iii) *mādhyaṃika kārīlā* (iv) *vinaya-piṭaka*.

LESSON 20

NINE CATEGORIES OF TRUTH (NA VA TATTVA)

In the Part-A of this paper, we have studied Jaina metaphysics, while in the present Part-B, we have undertaken the studies in Jaina Ethics. In the metaphysics (*tattva-mīmāṃsā*) what we deal with is the 'tattva', that is reality or the fundamental existence. The title of the present lesson is 'nava tattva' - "Nine categories of Truth". Here the word *tattva* however is not the same as used in *tattva-mīmāṃsā*. Here the nine *tattva* (categories of truth) are related with the Jaina Ethics, in the sense that they either help or hinder in the attainment of the ultimate goal of emancipation (*mokṣa*). The definition of *tattva* here is - "*tattvaṃ pāramārthikam vastu*". It means - "the principle which is connected with the ultimate or the supreme attainment is called *tattva*." The nine *tattva* described here are thus the principles or categories of truth, concerned with the ethical values and not the ontological realities described in Jaina Metaphysics.

A critical evaluation of all the nine *tattva* is done here from ethical point of view. That is why, the nine *tattva* have been described in "*ācāra-mīmāṃsā*" rather than in "*tattva-mīmāṃsā*". In this lesson, we will study that the three *tattva* out of the nine, viz. *saṃvara* i.e., stoppage of influx of *karma*, *nirjarā* i.e., dissociation of *karma*, and *mokṣa* (emancipation of soul), are spiritually desirable, as they help in the attainment of emancipation, while the rest (six) of the nine *tattva*, viz. *jīva* (mundane state of soul), *ajīva* (non-soul), *puṇya* (auspicious *karma*), *pāpa* (unauspicious *karma*), *āśrava* (cause of influx of *karma*) and *bandha* (bondage of *karma*), are spiritually undesirable, as they hinder the attainment of *mokṣa*. Any person who aims at attaining *mokṣa* which is itself the ninth *tattva* (it being the liberated state of *jīva*) has to make his soul free from the hindering six *tattva* by accepting the two desirable *tattva*—*saṃvara* and *nirjarā*, which comprise the path to emancipation. Let us study thoroughly and comprehend the concept of nine *tattva*, mainly in the perspective of *ācāra mīmāṃsā*.

1.0 The Nine Categories of Truth

1.1 Definition and Nature of the Nine Tattvās

The Jaina philosophy has adopted two approaches to explain in detail the nature of the *tattva*- 1. Cosmological (*jāgatika*) and 2. Spiritualistic (*ātmika*). Where the worldly topic is mainly under consideration, the deliberation is over the six *dravyās* (real entities or substances) and where the spiritual topic is in the nucleus, the deliberation is over the nine *tattva* (categories of truth). The former is necessarily the metaphysical approach while the latter one is the spiritual or ethical approach.

According to the Jaina canonical work '*Uttarādhyayana Sūtra*', which enumerates the nine *tattva* as *tathya* (real principles), (1) *jīva* (2) *ajīva* (3) *bandha* (4) *puṇya* (5) *pāpa* (6) *āśrava* (7) *saṃvara* (8) *nirjarā* (9) *mokṣa* are the nine *tathya*. The enlightened world-view (*saṃyag-darśana*) is nothing but the right ascertainment of the nine categories of truth, together with firm belief in the real existence of them.

(jīvājīvā ya bandho ya, punnaṃ pāvāsavo taḥā.
saṃvaro nirjarā mōkkho, sante e tahiya nava.
tahiyaṇaṃ tu bhāvāṇaṃ, sabbhāve uvāesaṇaṃ.)
bhāvenaṃ saddāhantaṇṇa, sammattaṃ taṃ viḥāyaṇaṃ.)
— (*Uttarādhyayana Sūtra*, 28/14, 15)

In another Jaina canonical text, *Sthānāṅga Sūtra* (*Thāṇaṃ*), the same nine categories of truth have been given under the name “*sadbhāva padārtha*”. Actually all such words as *tathya*, *tattva*, *padārtha* are synonymous. Commentator of the *Uttarādhyaṃyana Sūtra* has explained *tathya* as *avītatha*, which means that which is real.

Ācārya Umāsvāti, in his *Tattvārtha Sūtra*, defines ‘*saṃyag darśana*’ as, “*tattvārtha śraddhāṇaṃ saṃyag darśanam*”, that is “To possess the enlightened world-view (*saṃyag darśana*) is to believe in the categories of truth. Here the ‘*tattvārtha*’ means the nature of the reality like the soul (*jīva*), etc., as described by the *Arhat* (or the *Jina*), and the faith in the same is the *saṃyag darśana* (enlightened world-view). The *Arhat* is the propounder of the Truth, perceived through his omniscience. The spiritual *sādhaka* has to know and comprehend first the nature of the categories of truth before undertaking his spiritual practice for the attainment of the ultimate emancipation. Thus, the ‘*tattva*’ stands for all knowable categories of truth, which are necessary for spiritual practice, which is aimed at the ultimate emancipation.

Although the number of *tattva* is nine as mentioned above in the *Uttarādhyaṃyana Sūtra*, fundamentally there are only two *tattva*- 1. *jīva* (soul) and 2. *ajīva* (non-soul). [*Thāṇaṃ*, 2/1]. These two fundamental *tattva* are further classified into nine categories, the *jīva tattva* into five viz., *jīva*, *āśrava*, *saṃvara*, *nirjarā*, and *mokṣa*, and the *ajīva tattva* into four, viz. *ajīva*, *puṇya*, *pāpa* and *bandha*. As a matter of fact, *āśrava* etc. are the specific transformations (*pariṇāma*) of *jīva*, while *puṇya*, *pāpa* etc. are those of *karma-pudgala* (*ajīva*).

Both the concepts of “six *dravyās*” and “nine *tattvās*” are very important to understand the Jaina philosophy. Just as it is necessary to postulate six *dravyās* to explain the cosmology (the theory of *loka* or universe), so also the postulation of nine categories of truth is necessary to understand the spiritual development and deterioration (the theory of *ātmā* or soul). In other words, without understanding the nine *tattva*, it is not possible to comprehend the pattern of the progress and decline of soul.

In the *Digambara* tradition, instead of nine *tattvās*, seven *tattvās* are described. There *puṇya*, *pāpa* and *bandha* are considered to be one, viz. *bandha*. This apparent discrepancy in beliefs can be reconciled by considering that when we give separate status to the auspicious *karma* and inauspicious *karma* at the time of the fruition, we may count them as three independent *tattva* viz., *bandha*, *puṇya* and *pāpa*, but on the other hand, if we include both auspicious and inauspicious *karma* into single entity viz. *bandha*, considering the bondage of *karma* as a single transformation, we may count the *puṇya* and *pāpa* as the part of *bandha*. Thus both views are relative. Actually, there is no basic difference in the philosophical belief. Again, as stated before, even all the nine *tattva* can be considered to be the specific transformations of the two fundamental entities, viz., *jīva* and *ajīva*. *Puṇya*, *pāpa* and *bandha* are specific transformations of *karma-pudgala* and may be considered as the states of *pudgala* or modes of *ajīva tattva*. Again there is a slight difference about the concept of *āśrava*. According to some *ācāryās*, it being the specific transformations of the *jīva* (soul) itself, *āśrava* is responsible for the influx of both auspicious and inauspicious *karma* into soul and hence, it (*āśrava*) is included in the category of *jīva*, but according to others, it, is the influx itself and hence it is the modification of *ajīva*. The rest three viz. *saṃvara*, *nirjarā* and *mokṣa* are only the transformations of the soul itself, and hence, are included in the *jīva tattva*.

Now, let us make a broad analysis of the nine *tattva* from the point of view of their utility. The first *tattva* is *jīva* and the ninth is *mokṣa*. When we classify *jīva* into two categories, viz., the mundane soul which is in bound state and the emancipated soul, the former is included in the first *tattva*, while the latter is included in the ninth *tattva*. The *ajīva tattva* is antithesis of the *jīva*, but it is neither in bound state nor in free state. But, because the *jīva* is bound by *karma pudgala* which is *ajīva*, one has to know the transformations of *ajīva* also, for undertaking the spiritual *sādhana* of getting rid of the bondage and attaining the *mokṣa*. A *jīva* who becomes an aspirant for *mokṣa* after proper distinction between the causes of *kārmika* bondage and liberation from it makes an analysis of all *tattva*. He (the *jīva*) would himself become the *sādhaka* and his ultimate aim

would be *mokṣa*. The remaining *tattva* would be either in favour of his attainment of *mokṣa* or would cause hinderance in it. *Puṇya*, *pāpa* and *bandha* are all impediments. *Āśrava* is to be viewed relatively, for in some sense it is an impediment, while in other sense it may become helpful in the *sādhana*. One has to understand this point clearly. As the *āśrava* is the cause of influx of *karma*, it is definitely an impediment in the process of *sādhana*. But for understanding as to how it can be helpful in *sādhana*, we have to go into details about it.

Āśrava has been classified mainly into five types:

- | | | |
|--|-------------------------------------|-----------------------------|
| 1. Perverted belief (<i>mithyātva</i>) | 2. Non-abstinence (<i>avratā</i>) | |
| 3. Remissness (<i>pramāda</i>) | 4. Passions (<i>kaṣāya</i>) | 5. Activity (<i>yoga</i>) |

Now, out of these five *āśrava*, the first four are out and out responsible for the accumulation of *karma* in soul. But the fifth one is divided into two kinds: auspicious and inauspicious; the former i.e. the auspicious activity (*śubha yoga*) becomes the cause of shedding off (*nirjarā*) of accumulated *karma* on one hand, while simultaneously on the other hand, it is also the cause of new bondage of auspicious *karma* (*puṇya*), and the latter i.e. the inauspicious activity (*aśubha yoga*) is again only the cause of bondage of inauspicious *karma* (*pāpa*). Thus, as far as the *śubha yoga āśrava* is concerned, it can be said to be both helpful and hindering in attainment of *mokṣa* - as it purges the soul of the accumulated *karma*, it is definitely a means to attainment of *mokṣa*; but at the same time, as it causes new bondage of auspicious *karma*, it acts as an impediment. The spiritual aspirant ultimately ceases from all activities—even the auspicious activity (by becoming completely free from *yoga āśrava*), and thus becomes free from this impediment also.

Samvara and *nirjarā* are both absolutely helpful in the *sādhana*. Hence, it is said—“*āśrava* is the cause of mundane existence, while *saṃvara* is the cause of emancipation. (*āśrava bhāva hetuḥ syāt, saṃvaro mokṣakāraṇam*).

Samvara i.e. stoppage of the influx of *karma* is inhibitive *tattva* and *nirjarā* i.e. shedding off of *karma* is an act of purgation. The former inhibits the new bondage of *karma* in future; the latter purifies or cleanses the soul by removing the *karma* already bound in the past. This two-way strategy helps a *jīva* to attain complete emancipation.

Thus, the student has to comprehend thoroughly the nine *tattva* as to which of them are helpful and which are hindering. This is the gist of the theory of nine categories of truth.

1.2.0 The *Jīva* and the *Ajīva*

1.2.1 The *Jīva Tattva*

The *jīva* i.e. soul occupies the first and the foremost place in the description of the nine categories of truth. The characteristic of the *jīva* is known as *upayoga* which is defined as the activity of consciousness (*cetanā*). The *Uttarādhyaṃyana Sūtra* says, “*upayoga* is the characteristic of *jīva*” (*upaoga-lakkhaṇo jīvo*).

According to the *Pravacanasāra*, the soul is defined as the living being which was possessed of life in the past births, is possessed of life in the present birth and will continue to be possessed of life in the future births, through four kinds of bio-energies (*prāṇa*) viz., sense-organs, body, respiration and life-span. (The four *prāṇa* are minimum requirement for any living being to carry on its life.)

Enumerating the fundamental attributes of a living being (*jīva*), it is said in the *Dravya-saṅgraha*, that—the *jīva* is that which is possessed of *upayoga* (activity of consciousness), is non-corporeal, is the doer of its actions, is the endurer of the fruit of its actions, has the size equivalent to its body, and undergoes transmigration as a mundane soul; it has the capacity to attain the liberated state and to go upwards by nature.

*Jīvo uva gamao amuttikaṭṭha sadeha-parimāṇo
bhottā saṃsārattho siddho so vissasoddhagāi.*

Thus, the Jaina concept of *jīva* states it to be possessed of consciousness, knowledge and sentience by nature.

Enlightenment is its innate nature. On account of such characteristic qualities, the soul (living being) has its own identity, different from all sorts of non-sentient/physical objects. To know is a specific attribute of *jīva*, by virtue of which it can carry on its activity of sentience or development of knowledge.

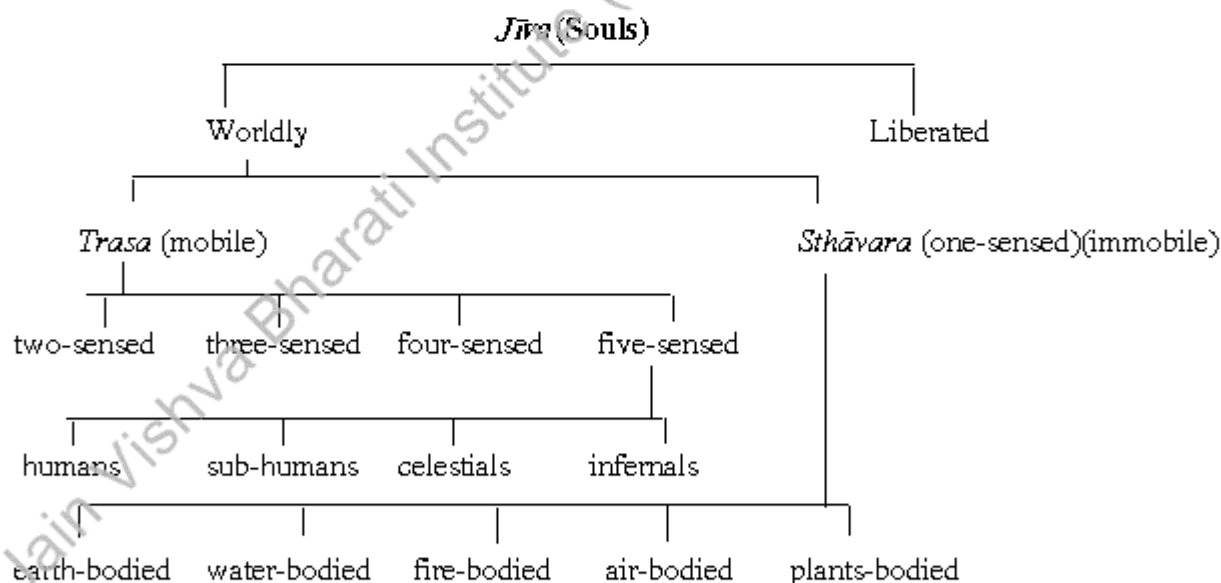
Classification of *Jīva*

This topic has already been dealt with in the lessons on “*Jīvāstikāya*” and “*Śaḍ-jīva-nikāya*”, in the Part-A of the present paper (Paper II, Part-A, Unit 4, lesson no. 8 & 9). The *Tattvārtha Sūtra*, 2/10 states—The souls are divided into two broad classes: worldly (or mundane) beings and liberated souls. (*samsārīṇo siddhāśca*). This classification is based on ‘*karma*’. The souls which are in the state of bondage with *karma* are all worldly beings, while those which have become free from all bondage of *karma* are the *siddhās* (liberated souls). The former type of souls are further divided into many kinds of classes such as *trasa* (capable of mobility) and *sthāvara* (incapable of mobility); one-sensed, two-sensed, three-sensed, four-sensed and five-sensed; humans, sub-humans, celestials and infernals and so on. The earth-bodied, water-bodied, fire-bodied, air-bodied and the vegetable-bodied are all *sthāvara jīvās*, possessed of only one sense and belong to sub-human existence, the remaining three existences (viz., humans, celestials and infernals) belong to *trasa jīva*, and are possessed of five-senses. The beings with two, three or four senses are *trasa* and necessarily sub-humans.

The liberated souls, being free from *karma*, continue to remain in the state of pure consciousness in the form of perfect knowledge and perception. Such immaculate state is called “*mokṣa*”.

The knowledge of nine categories of truth under discussion is essential for attainment of the ultimate state of *mokṣa*.

The following table shows the classification of *jīvas*:



1.2.2 The *Ajīva Tattva*

Non-soul is the second category of truth (*tattva*). It is anti-thesis of the first category of truth. The characteristic demarcation between the two is based on consciousness. Whereas the former is possessed of consciousness, the later is totally devoid of it.

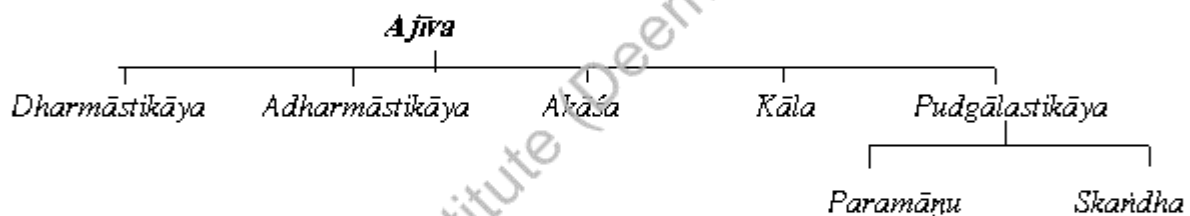
Although the five out of six *dravyās* except the *jīva dravya* belong to the category of *ajīva*, only *pudgala dravya* is given importance in the discussion of nine *tattva*, because here the consideration is that of the helpful and hindering *tattva*. *Pudgala* is the only *ajīva dravya* which, in the form of *karma*, gets bound with the *jīva* and hinders its emancipation. The other four *ajīva dravyās* have no say in this matter. Thus it is the *ajīva* (i.e. *karma*), the second category of truth, which forces *jīva* to undergo continuous transmigration in worldly existence. To understand spiritual practice, one has to comprehend the *karma* (*ajīva*) and the means to dissolve their bondage with *jīva*. The *Daśavaikālika Sūtra*, 4/12, therefore, states, “One who does not know *jīva* and also *ajīva* cannot understand the *saṁyama* (self-restraint) (which is the path of emancipation).”

(*Jo jīve vi na yāneī, ajīve vi na yānaī. Jīvājīve ayānaṁto, kahaṁ so nāhī i saṁjamaṁ.*)

Role of *Karma*

Pudgala (Physical substance) is of two types: *Paramāṇu* (the ultimate atom) and *skandha* (aggregate). *Paramāṇu* is the smallest unit of *pudgala*, while *skandhas* are formed by combination of two to infinite number of *paramāṇus*. The whole *loka* (universe) is occupied by infinite number of *paramāṇus* and *skandhās* of *pudgala*. Out of them, some specific type of *skandhās* belong to a class or group which is called *karma-vargaṇā*. *Vargaṇā* is a group of *pudgala-skandha* having similar qualities. Mainly there are eight types of physical *vargaṇās* which have a thorough interaction with soul and consequently they affect it in various ways. *kārmaṇa vargaṇā* is the most powerful one which becomes bound with soul due to the soul's activities of both kinds—auspicious as well as inauspicious, and consequently make soul revolve in the cycles of birth and death. In order to become free from the shackles of *karma*, soul has to understand hindering effect of *karma* and the means to obliterate it, and act accordingly.

Classification of *Ajīva Tattva*



1.3.0 The Impediments of *Mokṣa*

Soul in its purest form is in the liberated state. But its state which is created because of karmic effect is a vitiated one. The four *tattva* producing such vitiation are—1. *Āśrava* 2. *Bandha* 3. *Puṇya* 4. *Pāpa*.

1.3.1 *Āśrava* (Cause of Influx of *Karma*)

There is a difference of opinion amongst the Ācāryās regarding the concept of *āśrava*. According to one opinion, *āśrava* is defined as “the *āśrava* is an intrinsic mutation (*pariṇāma*), disposition (*adhyavasāya*) or activity (*pravṛtti*) of the soul, responsible for the attraction of karmic matter, auspicious as well as inauspicious.”

Here, the words mutation etc. include all such activities of soul like thinking, thought, etc., whether instinctive or rational. In other words, the state of the soul which is responsible for the entry of karmic matter into the soul is called *āśrava* i.e. the cause of influx of *karma*.

Another opinion considers *āśrava* to be the influx itself. According to this concept, the inflow of karmic matter into soul as well as its accumulation in the soul are *āśrava*.

Some Ācāryās have considered *āśrava* to be both - *jīva* and *ajīva*. According to them, *āśrava* has two aspects - physical and psychical. The mutations of soul such as delusion, attachment and aversion are psychical *āśrava*, while the influx of *karma* caused by them is physical *āśrava*.

When we try to reconcile all these views, we find that actually the cause of the influx of *karma* is the state of soul itself, which is influenced by the *karma* coming into the state of realisation. As the state of the soul should be considered as the *jīva tattva* and not *ajīva tattva*, the *āśrava* should be categorised in *jīva tattva*. Now, from the point of view of one literal meaning of *āśrava* which means the influx of *karma*, the *āśrava* stands for the influx of *karma* itself. But, because the *āśrava* is clearly mentioned as the entrance (*dvāra*) through which the *karma* flow into soul, we have to understand that as the entrance is the part of the house, so also *āśrava* is the part of the soul, and just as the thing which enters into the house is separate from the house, so also *karma* which flows into soul is separate from soul. Thus *āśrava* which is *dvāra* is the soul's state.

We may compare the Jaina concept of *āśrava* with the concept of *klesha* in the *Sāṅkhya-yoga* philosophy; according to Maṇḍanīya Patañjali, the propounder of *Yoga*-philosophy, the root of the *karma-vāsanā* (the imprint of *karma*) is *kleśa*. Similarly, in the Buddhist philosophy, the term *āśava* is used. According to Buddhism, *avidyā* (nescience) is a blemish which is beginningless. The root causes of *avidyā* that instigate the dispositions of the self are called *āśava*. The literal meaning of *āśava* is "the drug (liquid) that produces intoxication". In spiritual context, it connotes that which causes intoxication of the psyche.

There are four types of *āśavās*: According to Buddhism

1. *Kāma-āśava* The desires for past imprints of attachment to the objects of sense-organs.
2. *Bhāva-āśava* The craving to live long.
3. *Dṛṣṭi-āśava* The perverted philosophical world-view (i.e. other than Buddhism).
4. *Avidyā-āśava* Belief of permanence in the objects which are transitory.

Thus, the concept of *āśava* in Buddhism has similarity with that of *āśrava* in Jainism. Actually, the word *āśava* is used both in *Prākṛta* and *Pālī*, while the *Sanskrit* rendering of *āśava* in *Prākṛta* is given as "*āśrava*". But *āśava* may also be rendered as *āśava* in *Sanskrit*. However, both the terms have almost the same sense, viz., *āśava* or *āśrava* is a hinderence to the upliftment of soul, and hence, it is to be abandoned.

1.3.2 *Āśrava* in Jainism

According to Jaina Philosophy, both *jīva* (soul) and *ajīva* (non-soul) are absolutely independent real substances which have independent existence of their own. Neither *jīva* depends upon *ajīva* nor *ajīva* depends upon *jīva* for its existence. Again each of them is anti-thesis of the other *tattva*. Still, there is interaction between the two. The link between them is established through *āśrava tattva*. *Āśrava* is the entrance (door) for *karma* to enter into the units (*predeśas*) of the *jīva*. Being the cause of the influx of *karma* into the soul, the *āśrava* is called the *dvāra* (door). So long as the *dvāras* of *āśrava* remain open, the association of soul with matter continues. The *karma*, body etc. are all *pudgala*. They all continue to have link with the *jīva*. *Āśrava* being the cause of the bondage of *karma* with the *jīva* is to be considered as hindering (*tattva*) in the attainment of *mokṣa*.

Now, a question may arise as to how and when did the association between corporeal body or non-corporeal *ātmā* take place. According to the Jaina belief, no interaction is possible between the absolutely non-corporeal *ātmā* and absolutely corporeal *pudgala* (*karma*). That is why, the liberated soul which is absolutely free from the bondage of *karma* never gets bound by *karma*. It has no body; it does not acquire body at any time. But the worldly soul can not be considered to be absolutely non-corporeal, as it is always possessed of *pudgala* which is corporeal. Hence, the worldly soul is deemed as partly corporeal. Thus, the soul in its mundane form is always amenable to association with *pudgala*. Actually, temporally speaking, the relationship between the worldly soul and *pudgala* has no beginning. In such relationship no one thing is antecedent (or prior) to the other, not the other is antecedent (or prior) to the former. In fact, the relation is free from the antecedence and precedence; there is nothing like posterior and prior in it. It is called "*apaścānāpūrvī*".

In this relationship between soul and *pudgala*, the main linking element is *āśrava*. There is the element of *sneha* (adhesiveness) in *jīva*, which is *āśrava*, while there is element of *sneha* in *pudgala*, which is its capacity to be attracted. The *āśrava* in the soul is a perennial source of attraction for *karma*. A beautiful example has been given in the *Bhagavatī Sūtra* by Bhagavāna Mahāvīra to illustrate this phenomenon of attraction of *karma* (*pudgala*) by soul: Suppose there is a lake flooded with water. Now, there is a person who sails his boat in this immeasurable quantity of water. There are so many holes in the boat. (Here the word 'holes' is expressed by the term "the *āśrava-dvāras*", both being synonymous.) Water continually enters into the boat through the holes. Gradually, the whole boat is filled up with water. Further explaining the simile Bhagavāna Mahāvīra says, "the *jīva* (soul) is like the boat. The holes in the boat stand for the *āśrava*. Water all around stands for the *karma-pudgala*. It is the nature of the *karma-pudgala* to enter into the holes. The *karma pudgala* continuously flows in, and thus the relationship of the soul with the *pudgala* (body) is maintained."

1.3.3 Classification of *Āśrava*

In the Jaina canonical text, *Ṭhāṇaṃ*, five types of *āśrava* are mentioned—perverted world-view (*mithyātva*), non-abstinence (*avīratī*), remissness (*pramāda*), passions (*kaṣāya*) and activity (*yoga*). The same five types of *āśrava* are described in the *Tattvārtha Sūtra*, 8/1, as the cause of bondage of *karma*. (*mithyā-darśanāviratī-pramāda-kaṣāya-yoga bandha-hetavaḥ*). So long as the five *āśrava-dvāras* continue to remain open, *jīva* has little chance to move in the direction of attainment of *mokṣa*. Thus, *āśrava* is the hindering *tattva* in the attainment of *mokṣa*.

There is a difference of opinion regarding the number of *āśrava*.

1. According to Ācārya Kuṇḍakuṇḍa, there are four types of *āśrava*—

(i) *mithyātva* (ii) *avīratī* (iii) *kaṣāya* and (iv) *yoga* (*Samayasāra* 4/164-65. In the "*Śānta-sudhā-rasa-bhāvanā*" by Vinay Vijayjī, the same four types are enumerated as the main ones. (*Āśrava Bhāvanā* 3).

2. According to Vācaka Umāsvatī, the author of *Tattvārtha Sūtra* (6/1, 2, 6) the total number of *āśrava* is 42: 1) 5 senses-organs, 2) 4 passions 3) 5 non-abstinences 4) 25 *Kriyās* (urges) 5) 3 *Yogas* (activities).

This, enumeration is also adopted by many a *Śvetāmbara* Ācāryās, including Vinay Vinayjī. (*Śāntasudhārasa Bhāvanā, Āśrava Bhāvanā*, 4)

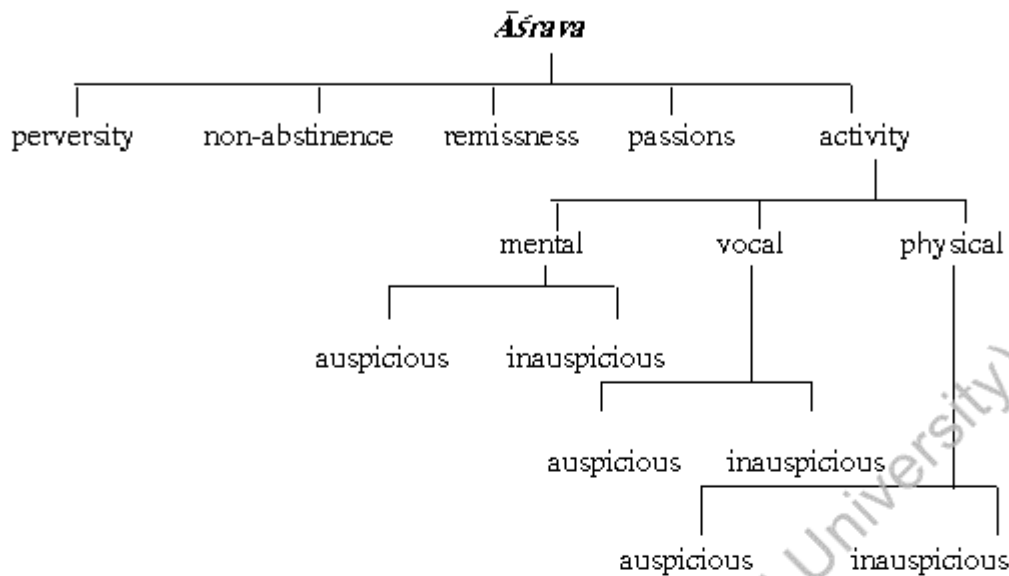
3. There is another popular tradition, enumerating 20 types of *āśravā* [For e.g. see "*Paccīsa Bola*"] : 1-5 Same as above quoted from *Ṭhāṇaṃ*. 6. *prāṇātīpāta* (injury to living being), 7. *mṛṣāvāda* (falsehood), 8. *adattādāna* (stealing), 9. *maithuna* (sexual activity), 10. *parigraha* (possessiveness) 11-15. *śrotrendriya* to *sparsānendriya* (indulgence in sensual pleasure through the five senses) 16. *manoyoga* (activity of mind), 17. *vacanayoga* (activity of speech) 18. *kāyayoga* (activity of body) 19. *bhandopakaraṇa* (usages of apparatus like utensils etc.) 20. *śūcikuśāgra mātra-doṣā-sevana* (slightest transgressions even equivalent to the pointed top of the needle).

Ācārya Bhikṣu has adopted the tradition of *Ṭhāṇaṃ* and accepted five types of *āśrava*. He quotes *Ṭhāṇaṃ* - "*pañcāsavadārā paññattā, taṃ jahā — micchattaṃ avīratī pamāya kaṣāya jogā*." The same five are enumerated by Umāsvatī as the causes of the bondage of *karma* (as quoted above).

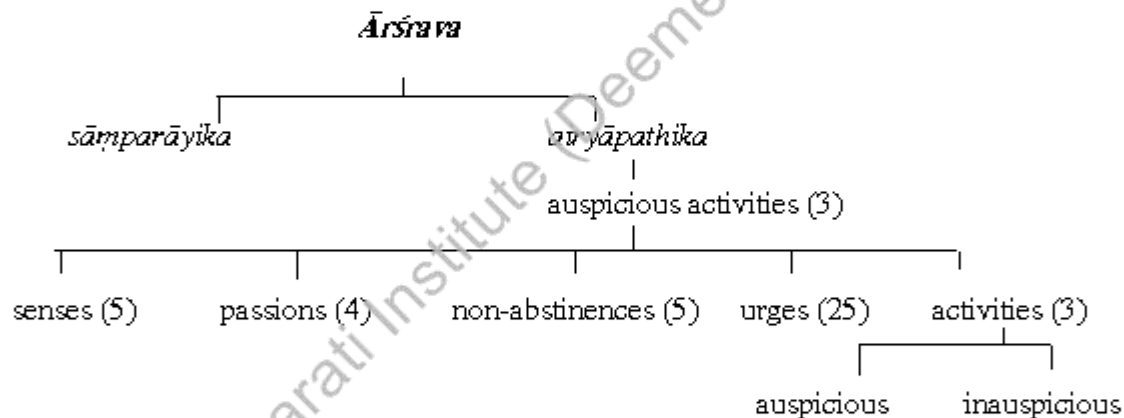
There is still one more classification of *āśravā*, which is based on the state of the soul depending on whether it is free of passion or not. According to the *Tattvārtha Sūtra* 6/5, "The activities of a person driven by passions cause long term inflow (bondage), while the activities of a person free of passions cause instantaneous inflow (bondage). [*sakaṣāyākāśāyoh sāmparāyikeryāpathikayoh*]. The actions of a person free of passions are always auspicious and cause karmic influx (bondage) which is always auspicious (which is actually *sāta-vednīya karma* i.e. pleasure-experiencing *karma*) and in which the total duration of *karma* is

only two *samayas* (time-units)—one *samaya* to bind and one *samaya* to be experienced. On the other hand, the activities of soul, possessed of passions (*sakṣāya*), cause the karmic influx (bondage) that may be auspicious or inauspicious depending on whether the activities are themselves auspicious or otherwise. The duration of such *karma* is always long.

The following tables give the classifications of *āśrava*:



The alternative classification may be made as follows:



1.3.4 Auspicious *Karma* (*Puṇya*) and Inauspicious *Karma* (*Pāpa*)

According to the *Tattvārtha Sūtra* 6/3, 4, the auspicious activities (free from sinful acts like hinsa etc.) result in the bondage of *puṇya* (auspicious *karma*), while the inauspicious activities (sinful acts) result in the bondage of *pāpa* (inauspicious *karma*). [*śubhaḥ puṇyasya; aśubhaḥ pāpasya*]. *Puṇya* or *śubha karma* is bound only if the activity is totally free from evils or it is an act of *dharma* (means of spiritual purification); *pāpa* or *aśubha karma* is bound if the activity is an evil act. In short, good actions cause the inflow of *puṇya*, evil actions cause that of *pāpa*. Violence (killing etc.), lying, stealing, incontinence, possessiveness etc. are all evil acts. Non-violence, truth, non-stealing, continence and non-possessiveness are all good acts. The *dharma* essentially consists in giving up/avoiding the evil acts and undertaking good acts.

There is one more thing about *dharma* and *puṇya*, which is to be understood clearly. The Jaina ethics has made a distinction between *dharma* and *puṇya*. Although, in common parlance, sometimes the word *dharma* and *puṇya* are interchanged, they are to be differentiated on the basis of their ethical implications. *Dharma* is the auspicious activity of soul, and hence, it is covered under *nirjarā tattva* which is in itself the

transformation of *jīva tattva*; whereas *puṇya* is the auspicious *karma* which is *pudgala*, and hence, it is the transformation of *ajīva tattva*. How can, then, *dharma* and *puṇya* be considered as the same? Again, the same thing will be applied to *adharma* and *pāpa*. *Adharma* is the inauspicious activity of the soul, while *pāpa* is the inauspicious *karma-pudgala* caused to be bound by the activity of *adharma*.

There is another important difference between *dharma* and *puṇya*. *Dharma* is the spiritual activity, which results in the purification of soul. while *puṇya* is only its by-product. *Dharma* is undertaken by the *sādhaka* for making his soul free from *karma* by shedding off the *karma*, while *puṇya* is a bondage for soul. In the case of *adharma*, it is the activity which is opposite to *dharma*; *pāpa* is the inauspicious *karma* bound with soul.

A very remarkable thing about *puṇya* is that no *puṇya* is bound independently; it is bound only if there is the activity of *dharma*. But, the activity of *dharma* should not be undertaken to incur the bondage of *puṇya*. In other words, *puṇya* is not the objective of undertaking spiritual activity. It is just a by-product, which is like the growth of husk with the production of grain. The objective of agricultural activity is the production of grain, and not that of husk; husk is only the by-product.

Now, let us discuss more about the *puṇya* and *pāpa tattva*. As we have already seen, being in the form of *pudgala* both of them are opposite to the nature of soul. Both are the cause of bondage for soul. That is why the Jaina Ācāryās have compared them with golden and iron shackles respectively. The aspirant for attaining liberation has to abandon both. For him, the trinity of right knowledge, right belief and right conduct is only the acceptable or the observable path of *sādhana* which can lead him to liberation of his soul from the bondage of *karma*. Only a person who is ignorant about the *tattva* would consider *puṇya* as acceptable and *pāpa* as forsakeable; from the point of view of actual spirituality, both *puṇya* and *pāpa* are to be abandoned.

There is however a difference of opinion regarding the *puṇya*. Although all Ācāryās agree that transcendently *puṇya* is worthy of abandonment, some consider it to be beneficial in relative sense. They state that *puṇya* may be considered as a remote cause of attainment of *mokṣa*, and hence it is acceptable. But other do not accept this view. They contend that even though *puṇya* may be a remote instrumental cause in attainment of *mokṣa*, it cannot be considered as an acceptable *tattva*, for, ultimately it is a bondage. Bhagavāna Mahāvīra has himself stated clearly in the *Uttarādhyana Sūtra*, 21/24, "The soul attains emancipation by eliminating both *puṇya* and *pāpa*; the soul undergoes the transmigration in the worldly state because of both auspicious and inauspicious *karma*." Ācārya Abhayadeva Sūri has stated "The *āśrava*, *puṇya*, *pāpa* and *bandha* are the causes of the transmigration in the worldly state." According to Ācārya Bhikṣu, "One should not long for the *puṇya*; by longing for *puṇya* one binds the inauspicious *karma* (i.e. *pāpa*)." He states in his work *Nava Padārtha Kī Caupāi*, 3/60, "One gets the sensual pleasures due to *puṇya*; therefore, one who longs for *puṇya* actually longs for sensual pleasures; the sensual pleasures prolong the stay in the worldly state in which one has to undergo the miseries of birth, death and sorrow." Thus both *puṇya* and *pāpa* are hinderances in emancipation.

1.3.5 Classification of *Puṇya*

According to *Tthānam*, 9/25, "*Puṇya* is of nine types. This classification is based on the cause of bondage of *puṇya*

- | | |
|---|---|
| 1. <i>Puṇya</i> qua offering of food (to the ascetics) | 2. <i>Puṇya</i> qua offering of water (to the ascetics) |
| 3. <i>Puṇya</i> qua offering of place (to the ascetics) | 4. <i>Puṇya</i> qua offering of bed (to the ascetics) |
| 5. <i>Puṇya</i> qua offering of clothes (to the ascetics) | 6. Auspicious activity of mind. |
| 7. Auspicious activity of speech. | 8. Auspicious activity of body. |
| 9. Obeisance (paid to the reverend ascetics, etc.) | |

[“*nava-vidhe puṇṇe paṇṇatte taṃ jahā annapuṇṇe, pānapuṇṇe, vatthapuṇṇe, leṇapuṇṇe, sayanapuṇṇe, manapuṇṇe, vacanapuṇṇe, kāyāpuṇṇe, namokkārapuṇṇe.*”]

Here, again, it should be remembered that these nine types are themselves not *puṇya*, but they are the types of auspicious activities which become the cause of the influx of auspicious *karma*, i.e., *puṇya*. Many a time, the effect is classified according to the cause.

1.3.6 The Inauspicious *Karma* and its Activities

The word *pāpa* is used in common parlance in the sense of sin or evil deed. Anything which is immoral or unethical is called sin. In Jaina Philosophy, the term *pāpa* has a technical meaning and is different from the usual ‘sin’. As we have already seen, *pāpa* is the inauspicious *karma-pudgala* that are incurred by the soul indulging in any kind of inauspicious activity.

The classification of *pāpa* is however made on the basis of the inauspicious activity. The *Thāṇaṃ* enumerates eighteen kinds of *pāpa* as follows:

- | | |
|---|-------------------------------------|
| 1. Killing or injuring the living beings. (<i>hiṃsā</i>) | 2. Lying (<i>mṛṣāvāda</i>) |
| 3. Stealing (<i>adattādāna</i>) | 4. Incontinence (<i>maithuna</i>) |
| 5. Possessiveness (<i>parigraha</i>) | 6. Anger (<i>krodha</i>) |
| 7. Pride (<i>māna</i>) | 8. Deceit (<i>māyā</i>) |
| 9. Greed (<i>lobha</i>) | 10 Attachment (<i>rāga</i>) |
| 11. Aversion (<i>dveṣa</i>) | 12. Quarrel (<i>kalaha</i>) |
| 13. Slander (<i>abhyākhyāna</i>) | 14. Back-biting (<i>paiṣṭīya</i>) |
| 15. Maligning (<i>para-parivāda</i>) | |
| 16. Indulgence in sensuality and refraining from abstinence (<i>ratī-aratī</i>) | |
| 17. Lying coupled with deceit (<i>māyā-mṛṣā</i>) | |
| 18. Thorn of perversity (<i>mūḥyā-darśana-śalya</i>) | |

As in the case of *puṇya*, here also the effect, i.e. the inauspicious *karma-pudgala* has been classified on the basis of the cause. Actually, the activity causing the influx of inauspicious *karma-pudgala* falls under the *āśrava tattva*, while the *karma-pudgala* incurred come under *bandha-tattva* or *pāpa tattva*; the former is the transformation of the *jīva tattva*, the latter is that of the *ajīva tattva*.

There is a dialogue between Bhagavāna Mahāvīra and Gautam *Gaṇadhara*, which is given in the *Bhagavatī Sūtra*: Gautam asked, “O Lord! how many colours, odours, tastes and touches are there in (the eighteen *pāpa* a such as) *hiṃsā*, *mṛṣāvāda*, upto *mūḥyā-darśana-śalya*?”

The Lord replied, “They are possessed of five colours, two odours, five tastes and four touches.”

Thus, the 18 *pāpa* are proved to be pudgalic or physical in structure (because they are possessed of colours, etc.)

Here, a question may arise as to how the *pāpa* have been described as material on one hand and as action on the other? Śrīmad Jayācārya has clarified this doubt in 22nd *dhāra* (chapter) of his work *Jhīnī Carcā* “The allusion in the *Bhagavatī Sūtra* which refers to the 18 *pāpa* such as *prāṇātipāta*, etc. speaks of their colours etc. Here the secret is that the whole discussion there is about the *karma* in the form of *prāṇātipāta*, etc. and not the action of violence (*prāṇātipāta*), etc.” He further explains this thus: “The *karma*, the rise of which (makes one indulge) in the action of violence, is called the ‘*prāṇātipāta (pāpa) sthānaka*, which literally means the place (i.e. act) of indulging in violence.’ The actual activity of killing through mind, speech or body is called “*prāṇātipāta āśrava*” (i.e. the cause of influx of *karma* through indulging in violence). The *karma* which are bound through this *āśrava* are the inauspicious *karma* of seven or eight types. The *Bhagavatī Sūtra*

gives further description of *pāpa* in the same way. The same nomenclature is to be understood regarding other 17 *pāpasthānakas* from (2) *mṛṣāvāda* (lying) upto (18) *mithyā-darśana-śalya* (thorn of perversity): The *karma*, the rise of which makes one indulge in the action of lying, is called (2) the “*mṛṣāvāda-(pāpa) sthānaka*”. The actual activity of lying is “*mṛṣāvāda āśrava*.” The *karma* which are bound through this *āśrava* are the inauspicious *karma* of seven or eight types, upto the *karma*, the rise of which makes one indulge in the perversity, is the (18) “*mithyādarśana-śalya (pāpa) sthānaka*”. The actual activity of perversity is called “*mithyā-darśana-śalya-āśrava*”. The *karma* which is bound through this *āśrava* are the inauspicious *karma* of seven or eight types.

We may summarise the above discussion in the following way:

Pāpa-Sthānaka: The rise of the *karma* which makes one indulge in the activity of any *pāpa*.

Āśrava: The actual activity of indulging in any *pāpa*.

Bondage of *Karma*: The *karma* bound through the *āśrava* - they are the inauspicious *karma* of 7 or 8 types.

1.3.7 *Bāndha* (Bondage)

The literal meaning of the word *bāndha* is bondage. Here, the bondage is synthesis or combination of *jīva* and *karma*. Although the *jīva* and *pudgala* are anti-thesis of each other, with opposite nature of consciousness and non-consciousness respectively, yet they are mutually bound with each other. The worldly state or existence (of *jīva*) is the result of this bondage. The *saṁsārī jīva* (mundane soul) goes on appropriating the *karma-pudgala* through the auspicious or inauspicious activities. The process of association of *karma* with the *jīva* is called *bāndha*. In other words, the mutual entering of the units (*pradeśās*) of *karma-pudgala* and the units (the *pradeśās*) of *jīva* (or soul) or the occupation of the same space-units by the *karma* and the *jīva* is termed as “*bāndha*”. In *bāndha*, thus, the *jīva* and *karma* become intermixed with each other. This is technically called “*pradeśa-bāndha*” i.e. bondage qua units. Ācārya Bhikṣu has given three examples to understand the *pradeśa-bāndha*:

1. First take the example of rape-seed. The rape-seed contains oil. Just as the rape and the rape-oil are intermixed in the rape-seed, so also *jīva* and *karma* become intermixed in the bondage-qua-*pradeśa*.

2. The second example is that of milk. Milk in itself contains fat. Just as the lactic material and fat material are both intermixed with each other, so also *jīva* and *karma* are intermixed with each other in the bondage-qua-*pradeśa*.

3. The third example is that of the ore of a metal. The ore contains the metal. Just as the earthen dross and the metallic material are intermixed in the ore, so also *jīva* and *karma* are intermixed in the bondage-qua-*pradeśa*.

The mutual bondage of *jīva* and *karma* is beginningless from the point of view the phenomenon of bondage.

Actually, the bondage is the shackles that has fettered the *jīva* in its clutches. A *jīva* which is ignorant about the bondage is a deluded being. Such a *jīva* does not know that the *karma* bind it (*jīva*). It cannot attain *mokṣa* unless it becomes free from total bondage. In the *Sūtrakṛtāṅga Sūtra*, Lord Mahāvīra has categorically made the statement that after knowing the nature of *bāndha*, one should cut off the bondage.

There are many types of innate energies in the *saṁsārī jīva*, but it cannot manifest them because of the karmic bondage since infinite time. The *karma* do not allow the natural qualities of *jīva* to be manifested. The *jīva* becomes energyless in the state of its dependence on *karma*. It becomes helpless. Thus, *bāndha* is the powerful hindering *tattva* causing hinderances in the path of emancipation of soul.

To understand the sequence of *bāndha* and *āśrava*, first we have to understand the whole process.

First, the *puṭgala*, belonging to the karmic clusters (*vargaṇā*) enter into the units (*pradeśās*) of the soul and the bondage (*bandha*) takes place. But, the inflow of *karma* takes place only because there exists the cause of the influx i.e., the *āśrava*. So, the basic root of the *bandha* is *āśrava*. If there is absence of the root cause such as perversity, etc., the inflow of *karma* is not possible, and hence, bondage cannot take place. Thus, the *āśravas* in the form of perversity, etc. are the root causes of *bandha*.

In order to understand the difference between *puṇya-pāpa* and *bandha*, we have to know that *karma* in the state of bondage may not become active instantaneously after the bondage. The period of non-action is called *sattā* or *abādhākāla* which may be called as the state of non-realisation or dormancy. The dormant state can be easily understood by the example of mango. Just as an unripe mango fruit contains juice, but only the juice is squeezed out after the mango becomes ripe, or just as the potential tree exists in the seed, but the tree actually gets manifested only when the seed is transformed into tree-state, in the same way, there is potentiality in *karma* to give its fruition even in the state of bondage, but actually *karma* gives fruit only on assuming the state of realisation. So long as the *karma* remain in the state of dormancy, it is termed as the state of *bandha*. Now, when the *karma* emerge into action, that is to say, when it is realised as *puṇya* (i.e. auspiciously) or as *pāpa* (i.e. inauspiciously), it is to be called actual *puṇya* or *pāpa*. Thus, in the state of *bandha*, the auspicious *karma* or *puṇya* is only *dravya puṇya*, i.e., *puṇya* quā substance and in the state of actual realisation, it is *bhāva puṇya* i.e. *puṇya* quā function. In the same way, *pāpa* in the state of dormancy, is *dravya pāpa* i.e., *pāpa* quā substance and *pāpa* in the state of actual realisation is *bhāva pāpa* i.e. *pāpa* quā function. Thus we can say *bandha* is identical with *puṇya* quā substance and *pāpa* quā substance, while *puṇya* quā function and *pāpa* quā function are different from *bandha*. In other words, in the state of dormancy, both *puṇya* and *pāpa* are considered as *bandha*, while in the state of actual realisation both are separated as *puṇya* i.e., auspicious *karma* and *pāpa* i.e., inauspicious *karma*.

1.4.0 Categories of Truth-Beneficial for Attainment of Mokṣa

There are two out of the eight *tattva*, which play a benevolent role in the attainment of *mokṣa*, the ninth *tattva*: *saṃvara* (inhibition of the cause of inflow of *karma*) and *nirjarā* (shedding off of *karma*). *Mokṣa*, the ninth *tattva*, is the ultimate aim.

1.4.1 Saṃvara [Inhibition (or stoppage) of the Cause of Influx of Karma]

Saṃvara is the anti-thesis of *āśrava*. *Saṃvara* and *āśrava* are mutually opposite to each other. Ācārya Pūjyapāda writes "That which is like the entrance for the inflow of auspicious and inauspicious *karma* is *āśrava*, and that which is the arrest of the influx is inhibition (*saṃvara*).” Arrest of the influx is called inhibition, inasmuch as it shuts the doors of the ingress of *karma*. Inhibition is an act of restraining. Another connotation of the word is the blocking of a mental or psycho-physical process by another set up at the same time by the same stimulus. For example, indulging in sensual stimulus like attractive colour etc. through sense of vision etc. by reacting to it with mental attachment is the cause of the influx of inauspicious *karma*. But if the mental process of attachment is inhibited, it would be the stoppage of the influx. The characteristic of *saṃvara* is to stop *āśrava*. The *āśrava* is the only *tattva* which can be inhibited. *Saṃvara* is the most powerful means of the *sādhana* of *mokṣa*.

Every soul is essentially in mundane existence from beginningless (infinite) time; from this state, some souls have attained the liberated state through *sādhana*. Thus, mundane state always precedes liberated state. *Saṃvara* is inevitable means to attain it. *Mokṣa* is the destination; *saṃvara* is the path that leads to it.

Using the illustration of the boat and the house, Ācārya Bhikṣu explains the role of *saṃvara* thus: Just as by choking the holes in the boat, the entry of water into the boat can be stopped, so also through *saṃvara*, the influx of the *karma* can be stopped; just as by closing the doors of the house, the entry of anything external can be stopped, so also through *saṃvara*, the entry of *karma* into the soul can be stopped. The units of soul,

which are infected with *āśrava* continue to undergo vibratory motion, which in turn, cause the influx of *karma*. *Samvara* helps the units of soul to refrain from vibrations. Thus, the agitation in the units of soul become the cause of the influx of *karma*, while the inhibition of the agitation results in the stoppage of the influx of *karma*. When the doors of *āśrava* are open, new entry of *karma* goes on; when the doors of *āśrava* get closed (in the state of *samvara*), new entry of *karma* is totally stopped. *Samvara* is that natural state of soul in which the association of external material in the form of *karma-pudgala* ceases. The *Tattvārtha Sūtra*, (9/2, 3), enumerates seven ways of inhibiting karmika inflow: (1) self-protection or guarding against all activities of mind, speech and body (*gupti*), (2) right comportment of careful movements, etc. (*saṁiti*), (3) righteousness or morality (*dharma*), (4) self-contemplation (*anuprekṣā*), (5) conquering hardships (*parīśaha-jaya*), (6) enlightened conduct (*cāritra*), (7) austerities (*tapa*).

There are five types of *samvara*, which are exactly opposite to the five types of *āśrava*:

1. Enlightened world-view (*saṁyaktva*)
2. Abstinence (*viratī*)
3. Vigilance or absence of remissness (*apramāda*)
4. Absence of passions (*akaṣāya*)
5. Absence of activity (*ayoga*)

Now, let us examine them one by one:

(1) On attainment of the enlightened world-view, the soul renounces the perverted view. This renunciation of perversity is the "*saṁyaktva samvara*."

(2) After accepting the *saṁyaktva samvara*, the *sādhaka* proceeds further in the direction of more *samvara* by renunciation of the sinful propensities. This is called "*viratī samvara*" i.e. abstinence. Abstinence consists in the renunciation of the sinful propensities which are of the nature of sinful activities or of the nature of internal cravings. The *sādhaka* may abstain partially from violence etc., as in the case of a lay follower, or completely from violence, etc., as in the case of an ascetic or a monk/nun. The *avrata āśrava* is the cravings of soul to indulge in various kinds of sinful activities, it is inhibited by renunciation. The lay follower accepts vows of *ahiṁsā* etc. partially; the ascetic accepts vows of *ahiṁsā*, etc. completely.

(3) *Pramāda* i.e., remissness is *āśrava*; absence of remissness is *apramāda samvara*. Remissness, here stands for absence of spiritual vigour or interest in spirituality or enthusiasm in the soul in respect of practice of *saṁyama* (self-discipline). Soul, on account of the rise of deluding *karma*, has tendency to indulge in sensuality, which prevents the soul to undertake the spiritual *sādhana* of asceticism or self-restraint. Such internal disposition of ennui in the practice of *saṁyama* becomes *pramāda āśrava* i.e. the cause of the inflow of *karma* into soul. *Apramāda samvara*, on the other hand is the inhibition of the *pramāda āśrava*, through the practice of self-absorption. Thus, 'absence of remissness' means self-absorption. Absorption in the self (soul) that is full awareness of oneself is possible only if one is constantly vigilant against any kind of negligence in the spiritual practice. A *sādhaka*, absorbed in self-pursuit, is entirely mindful of the true nature of the soul and transitoriness of the physical sense-objects which may lure him away from his *sādhana*. So long this state of vigilance continues, the soul inhibits the *pramāda āśravā*. The duration of such mindfulness however cannot last more than 48 minutes for a *sādhaka* under the effect of internal passions.

(4) Anger, pride, deceit and greed are the four masterful passions which in form of internal dispositions in the soul continuously become a source of *āśrava* (i.e. *kaṣāya āśrava*) and the opposite of this is *akaṣāya samvara*. Such state of total absence of all passions is possible only in higher stages of spiritual *sādhana* when the *sādhaka* becomes *vīṭarāga* i.e., entirely free from all attachment (*rāga*) and *dveṣa* (aversion) by entirely subsiding or eliminating the deluding *karma*. The *akaṣāya samvara* is a powerful antidote against the influx of *karma*. As explained before, the bondage of *karma* by *vīṭarāga* is only of two-instant duration.

(5) The *yoga āśrava* is the main cause of influx of *karma*, which continues even after attainment of omniscience. Its inhibition is attained only a few instants before the attainment of *mokṣa*. In the state of *ayoga saṃvara*, all agitations and vibrations of mind, speech and body come to total halt, as a result of which the bondage of *karma* also ceases, once for all.

Detailed classification of *saṃvara* is also made in the same way as in *āśrava*. Twenty types of *saṃvara* are mentioned, which are exactly opposite to 20 types of *āśrava*. When divided in brief, there are only two kinds of *saṃvara*, viz. (1) partial (2) entire.

The entire *saṃvara* is possible only if *ayoga saṃvara* is adopted. The rest of *saṃvara* are all partial.

1.4.2 *Nirjarā* (Shedding off of *Karma*)

Alike *saṃvara*, *nirjarā* is also a very important *tattva* playing a vital role in the attainment of *mokṣa*.

Nirjarā has two meanings:

1. Destruction of *karma*
2. Attainment of purity of soul on account of the destruction of *karma*.

The *Illuminator of Jaina Tenets* 5/16, 17 gives the following definition of *nirjarā*—“Shedding off (*nirjarā*) is the purification of the soul on account of the separation of karmic matter by means of penance (or austerities). Penance itself is also called *nirjarā* by way of transference of epithet.” [*tapasya karma-vicchedādātma-nairmalyam nirjarā upacārāttapopī*].

Thus, according to the above definition, penance is the cause of *nirjarā* i.e., purification of soul resulting from purifying it of the *karma*. By identifying the cause with effect, penance also is called *nirjarā*.

Purification of Soul and the Means of Purification

(1) The means of purification are different from the purification. Nevertheless, both are definitely immune from inauspicious *karma*.

When there is partial destruction of *karma*, the soul is partially purified. This partial purification is *nirjarā*. That through which such purification is obtained are the means of *nirjarā*.

The units of soul get purified when there is falling off of *karma*. This is *nirjarā* which is *nirvadya* that is an immaculate and sinless process. The means through which such purification is attained consist in auspicious *yoga* or activity; this is also *nirvadya*.

(2) *Nirjarā* is equivalent to partial emancipation.

The seventh *tattva* out of the nine *tattvās* is *nirjarā*; it is oriented towards *dharma*. *Mokṣa*, the ninth *tattva*, is its ultimate culmination, whence the total annihilation of *karma* takes place. The partial annihilation of *karma* is *nirjarā*. Thus, both are identical in their nature (which is purity), but different in their quantum.

Just as a drop in the ocean is a part of it, so also *nirjarā* is a partial form of *mokṣa*. The difference is only that of part and whole. When the annihilation of *karma* is incomplete, it is *nirjarā*; when it is complete, it is *mokṣa*.

(3) No total cessation of transmigration of soul can take place if new bondage of *karma* is not stopped totally.

The process of *nirjarā*, no doubt, purifies the soul by getting rid of the bound *karma*, but it is not enough, for it cannot emancipate the soul without stoppage of new influx of *karma*. If, on one hand, the already bound *karma* are annihilated, and on the other hand, new *karma* continue to flow into the soul, how the soul can become free from all *karma*? So, together with the process of *nirjarā*, *saṃvara* is necessary. We can understand the point through the illustration of repayment of debt. In order to get rid of debt, it is necessary

first to stop incurring new debt and then to repay the old debt. The same process is to be adopted by the *sādhaka* on one hand, he should continue to stop the new entry of *karma* through adopting *saṃvara* and at the same time shed off the bound *karma* through undertaking penance. The *Uttarādhyaṃyana Sūtra* 30/5, 6 describes beautifully the methodology of total cessation of *karma*, through the illustration of drying up a water tank, thus: “The *sādhaka* inhibits the new inflow of *karma* by undertaking abstinence from violence, lying, stealing, incontinence, possessiveness and taking meals at night; again, he inhibits the new inflow by practising the five types of self-discipline (*saṃtī*) of comportment regarding movements, etc., by becoming self-guarded through the three types of self-discipline (*gupti*) of self-guarding, by becoming free from four types of passions, by conquering the sense-organs, by avoiding three types of conceit and by putting out the three types of thorns. Now just as by choking the inlets of a big tank of water and by exhausting it through the means of throwing out the accumulated water, the whole tank dries up completely on account of the sun-heat, so also the *karma*, accumulated in the billions of births, of a self-restrained person who has choked up all the inlets of inauspicious *karma*, get shed off through the penances.”

(jahā mahātālāyassa, sanniruddhe jalāgame.
ussimcanāe tavannāe, kameṇaṃ sosannā bhave.
evaṃ tu saṃjayassavī, pāvakaṃmanirāsave.
bhavakoḍisaṃcayāṃ kammaṃ, tavaṣā nirjarijja)
Uttarādhyaṃyana Sūtra, 30/5, 6

Classification of *Nirjarā*

On the basis of twelve types of penances, *nirjarā* is also divided into twelve types. The main division of penances is twofold — external and internal, each further classified into six varieties.

The six types of external penances are:

- (1) Fasting (*anaśana*) Giving up of the food, drinks etc.
- (2) Semi-fasting (*unodarī*) Curtailment in consumption of food etc.
- (3) Conditional curtailment of aliments (*vaṇṇi-saṃkṣepa*) By making resolves for accepting aliments only if certain conditions are fulfilled, further abstinence is practised.
- (4) Abstinence from the delicacies (*rasaparityāga*) Giving up of the stimulants such as milk, butter, sweets, etc.
- (5) Austere life-style (*kāya-kleśa*) Undertaking postures such as *kāyotsarga* (giving up all voluntary care of body) and other *yoga*-postures.
- (6) Seclusion (*pratisamīnatā*) Withdrawal of sense-organs from the external objects inauspicious activities, passions, etc. and living in a secluded place.

The six types of internal penances are:

1. Atonement (*prāyaścitta*) Repenting for one's wrong doings through confession etc., and rectifying the transgressions in the vows, disciplines etc.
2. Reverence (*vinaya*) Paying profound respect to superiors in terms of knowledge, conduct, etc. and avoiding discourtesy, impoliteness, etc.
3. Service (*vaiyāvṛtyaṃ*) Rendering voluntary service to enhance the spiritual activities of others.
4. Spiritual studies (*svādhyāya*) Undertaking studies of the scriptures or spiritual books through training, inquiry, repetition, contemplation, preachings, etc.
5. Meditation or concentration of mind (*dhyāna*) Practising meditation on the self through concentration

of mind on perception or thought; in higher meditation, gradual cessation of activities of body, speech and mind is practised.

6. Abandonment (*vyutsarga*) Giving up of the material things such as the body, external objects, food, drinks, etc.. Also giving up of the internal passions, etc. is included in this penance. Practice of *kāyotsarga* is a type of *vyutsarga tapa*.

There is another classification of *nirjarā* based on the aim of the penance undertaken. It is of two types: 1. Spiritually motivated (*sakāma*) — The penance in which the practitioner undertakes with the pure motive of spiritual purification or ultimate emancipation of soul is *sakāma*.

2. Penance sans spiritual motivation is *akāma*. Some time a person may undertake penance for material gains; then, it is *akāma nirjarā*. Also, the penance effected not by volition is *akāma*. Here, the practitioner does not undertake penance with a spiritual motivation, but by force or compulsion. Such unmotivated penance is an involuntary undertaking in the absence of any idea of its result.

It is possible for both kinds of soul—one with enlightened world-view and other with perverse world-view to undertake any of the two kinds of penance *sakāma* or *akāma*.

Now it is clear to see that as *saṁvara* is the anti-thesis of *āśrava*, so *nirjarā* is the opposite of *bandha*. *Āśrava* allows the influx of *karma*, while *saṁvara* stops it. *Bandha* is the association of new *karma* with soul while *nirjarā* is the dissociation of bound *karma* from soul. The partial and gradual *nirjarā* results in limited uncovering of soul, but when entire *saṁvara* is coupled with entire *nirjarā*, there is total uncovering of soul, which is *mokṣa*.

1.4.3 *Nirvāṇa* or *Mokṣa* (Emancipation)

In one of the dialogues of Mahāvīra and Gautam, there is the discussion about emancipation. Gautama asked — “O Lord! where do the liberated souls terminate? Where do they establish themselves? Where do they leave their bodies? Where do they become *siddha* (liberated souls)? Mahāvīra replied- “O Gautama! the liberated souls are stopped by supra-universe (*aloka*); they establish themselves at the end of the universe; they abandon their body in the human world; they become *siddha* in a particular place called ‘*siddhi-kṣetra*’ (the abode of liberated souls).”

Now, it becomes clear that actually *nirvāṇa* is not the name of a particular region, but it is the state of liberation which is known as *nirvāṇa* or “the liberated soul” is *nirvāṇa*. The liberated souls stay at the top of the universe, so metaphorically, the place may also be called *nirvāṇa*. During the period of transmigration of the mundane soul, it attains superior or inferior worldly existence according to its *karma*. The cause of re-birth in inferior kind of worldly existence is density of *karma* and that in superior one is the rarity of *karma*. No sooner the soul becomes free from the clutches of *karma*, than it roars upwards and settles at the top-end of the universe. Its place during the bound state is decided by the *karma*; in free state, it is not affected by the law of *karma*. and hence on account of its spontaneous motion, it roars up. A simple example of a gas balloon may be used to explain such motion. A balloon filled with hydrogen is lighter than the air, and hence, it roars up as soon as it is free from any bondage. The relative density of the balloon is less than that of the air outside.

Although, the liberated soul is free from *karma* or any other material embodiment, it requires the assistance of *dharmāstikāya* (the universal medium of motion) to move. Hence, the liberated soul moves up till the *dharmāstikāya* is present. Reaching the point where the *dharmāstikāya* ends, the soul comes to rest, and stays there for all time to come.

Now, a question may arise here as to how a soul free from body can undergo motion. Soul by nature is entirely free from any vibration even. In mundane state, it is the *karma*-body which propels the soul from one state of existence to another one. But which force would propel the soul in free state?

Firstly, it should be clearly understood that it is not the self-motivated motion, but it is the reaction of the force which, in the pre-emancipation state, acted to relieve the soul from embodiment. It is this repurcussion that drives the soul in a single unit of time to the end of the universe. Such motion is explained on the basis of four causes:

(1) Pre-liberation force (*pūrvā-prayoga*)—Just as in the case of a wheel which continues its motion even after withdrawal of the propelling force, so also the free soul undergoes the motion upto the end of the universe.

(2) Freedom from the vitiation of external besmearing (*asaṅgatā*)—Here, an example of a watermelon dry fruit is given. Suppose such a dry fruit of watermelon is besmeared externally with mud and then dropped in a water-tank. The fruit would go to the bottom of the water-tank. Now, the layers of the mud gets dissolved in water gradually, and when the fruit becomes completely free from all the layers of mud, automatically it would rise up to the surface. In the same way, soul, on becoming free from the besmearing of *karma*-layers, automatically rises up and stops at the end of the *loka*.

(3) Freedom from bondage (*bandha-viccheda*) Here, the example of castor oil seeds is given. The oilseeds remain inside the bean so long the bean remains closed. On ripening, the bean itself opens, and the castor seeds, become free from the bonds of the bean. All the seeds burst out and fly up. So also the soul on becoming free from the bondage of *karma*, roars up.

(4) Spontaneousness (*tathāvidha-svabhāva*) Just as the flames of fire always rise up spontaneously because of its lavity, so also the soul moves up because of its nature.

The concept of *mukta-ātmā* in Jaina philosophy is different from that of other philosophies which propound that after liberation, the soul gets assimilated in the almighty state. On the contrary, the Jaina philosophy propounds that the *mukta-ātmā* is neither a part of any other greater entity nor assimilation of some constituents; it is a single independent entity of its own in which the units are interwoven with each other as the soul itself. Thus, the soul is indivisible whole, no unit of which can be separated from the whole. The soul, as a whole entity, remains in its own nature and has its own existence in ultimate emancipated state for eternity. Although all emancipated souls are identical in nature, each is independent. Independence does not become hinderance in the free state of the soul.

In the mundane state, there is the extraneous attachment to the soul which is called *upādhi*. The covering of nature of soul and the consequent impediment in its development are all due to *karma-upādhi*. No sooner it dissolves, there is removal of all coverings, and the nature and development of all free souls become identical. The separate independent existence of each liberated soul is not at all caused by *upādhi*, but is spontaneous in itself; and hence, its independence is immune from any external effect. Soul, by nature, is a complete whole in itself, therefore, it has not to depend upon anything else.

The soul in its liberated state is free from all anti-natural states—all diseases, all *upādhis*. There is no reincarnation after attainment of the *mokṣa*. The re-birth of mundane soul is due to the effect of *karma* phenomenon. So long, it remains there, soul cannot attain *mokṣa*. Once *karma* is extirpated, there is no more bondage of *karma* again. *Karma* can besmear only the soul which is already besmeared; no unbesmeared soul can be again besmeared. Thus the *mokṣa* is defined by the aphorism - “Liberation is the eradication of *karma* in its entirety.” [*kṛtsma-karma-kṣayo mokṣaḥ*.]

This is in brief the discussion of the nine categories of truth in the perspective of Jaina Ethics.

QUESTIONNAIRE

1. Essay Type Question:

1. Which among the nine categories of truth are helpful for and which are hindering in attainment of emancipation? Discuss fully.

2. Short-answer Questions:

1. Why is it necessary to have the knowledge of the nine categories of truth?
2. Differentiate between '*dharmā*' and *puṇya*.

3. Objective Questions:

1. Which category of truth is inhibition of the influx of *karma*?
2. What is meant by "*sakāma nirjarā*"?
3. When did the association between soul and *karma* get started?
4. What is the characteristic of soul?
5. What is meant by "*karma vargaṇā*"?
6. What are the means of attainment of *nirjarā*?
7. What is meant by "*bhāva puṇya*"?
8. Are "*nirjarā*" and "activity of *nirjarā*" one and the same?
9. With what can we compare *puṇya* and *pāpa*?
10. Is it right to say that liberated soul lose its identity with almighty?

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2. *Uttarajjhayanāṇī* Pub. by Jaina Vishva Bharati, Ladnun
3. *Jaina Darśana : Manana Aur Mīmāṃsā*, by Ācārya Mahāprajña, Adarsh Sahitya Saṅgha, New Delhi.

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LESSON 21

JAINA ETHICS

THE ENLIGHTENED DEATH (*SAMLEKHANĀ*)

(Samlekhanā)—The Enlightened Death

The topmost philosophers of India have given a serious thought on the subject of death. Thousands of books are written on the phenomena of life and death. Everybody likes LIFE and dislikes DEATH. The *Vedic* saint prays, "May I live happily for hundred years, I may not suffer from any illness or wavering mind; may all my senses may work perfectly; may my arms and legs may remain powerful so that I may live peacefully forever." Not only human beings, but every living being desire to survive and live happily. This instinct of survival has driven man to new discoveries and inventions for longer and comfortable life.

But it is a hard fact that life and death are inextricably connected with each other. Death is a certainty for every living being. Even then, man tries to ignore this inevitable fact and thinks that he is never going to die.

Tattvārtha Sūtra States that "*māraṇāntikīm samlekhanā joṣitā*". The householder should become practitioner of the penitential rite of emaciation of the passions by a course of fasting which spans a number of years.

The rite of fasting to death is undertaken only when the practitioner perceives clear signs of approaching death or feels this utter incapacity to fulfil his religious vows. He does not undertake the vows out of passion or deluded belief. He finds joy in such fasting and meets death fearlessly.

The *Svopajñā Bhāṣya* (commentary by Umāsvāti himself) gives details of the practice of this rite at some length. The practitioner starts by reducing his diet, then fasts regularly for progressively longer periods, adopts the observance of the ascetic's self-restraint and finally gives up all food and drink to fast to death while engaged in reflections and meditations.

Sarvārthasiddhi (by Pūjyapāda Devaṇāṇḍī) defines death as ending of the life-span, karmically bound in previous life, due to wearing out of the senses and vitality. The rite of emaciation is undertaken by the householder for the attenuation of the external body and the internal passions. It is adopted with full joy and calmness of mind and not impetuously. It is not suicide because it is undertaken without duress or passion. To commit suicide is to kill oneself out of anger, agony, malice or frustration, whereas fasting to death purges the soul of its passions and perversities by conquering the fear of death.

2. The Art of Dying

"Death" means termination of life-span, destruction of the senses and cessation of the physical strength. Lord Mahāvīra made a critical estimate of life and death from a non-absolutistic standpoint. A person is as free to die as to live. This freedom can be utilized properly or improperly. One who accepts the death happily, giving up the fear, knows the art of dying. The deluded person misuses this freedom.

The suicide made out of emotion is considered as the death committed by a deluded person, which is also a misuse of freedom to die. The death committed by an enlightened person or a tranquil death is a right use of freedom to die. There is no emotional element behind such death. Such death is courted with full tranquillity, with mind in the state of beatitude. In *Āyāro*, *Sūyagaḍo*, *Uttarajjhayaṇāṇi* and *Dasāo*, the background and procedure of such tranquil death have been defined. A monk should nourish and prolong his life so long as he

feels that he is achieving newer and newer spiritual heights by means of his body. But when such achievements become impossible, he should abandon his body with full comprehension of the act of dying.

Fasting may be undertaken for abandonment of the body, which is clearly indicated in *Uttarājjhayana Sūtra*. In the *Ṭhāṇam* also this is available. Fasting can be undertaken not only when there is sickness, but also even in the state of good health in the absence of any adverse condition (of the health). This prescription is applicable not only to the monk but equally to a lay person of the enlightened world-view. Such tranquil death has been described as an occasion of great (death) celebration by the later Jaina authors.

On life also, Lord Mahāvīra had non-absolutistic outlook. According to him, the desirable life was the life of self-restraint; the life without self-restraint was not desirable. His mode of expression is -- one should neither have desire for life nor for death. One should be free from hankering after life or fear for death. One should, however, desire for the life of self-restraint and the death with tranquility.

Types of Death

In *Āyāro* and *Samavāo* we find three types of death or '*anaśanās*' or fasting unto death.

1. *Bhaktapratyākhāna*

2. *Ṇginimarapa*

3. *Prāyopagamana* or *Pādopagamana*

When an ascetic ponders over that body is not assisting for spiritual journey; then he accepts any one of above mentioned '*anaśanās*'. Only those persons, who are forbearing, self-restraint and wise, adopt such fasting. They look into the past - 'Do I achieve more by keeping or by abandoning the body'. Again do they ponder which type of death through meditation is suitable for me - is it the abstinence from food, a death accompanied with movement or fasting unto death devoid of any movement? Having known all this with complete determination they withdraw from food, drink ect.

1. *Bhaktapratyākhāna*

Here *bhakta* 'means food and '*pratyākhāna* 'means 'to give up'. It means to give food unto death is *bhaktapratyākhāna*. One may take water if he wants. A procedure to adopt such *anasana* is described in *Āyāro* (8.8.7) The monk goes to a suitable place such as a village, forest, garden ect. and he himself cleans that ground if his associates are not experienced. Then he should ask them to dispose his body after death in a proper place. Having abstained from food, he should lay peacefully and tolerate the hardships favourable or unfavourable, created by man or creatures. But he can move wherever he wants.

2. *Ṇginimarapa*

This is the fasting unto death with restricted movements. This higher and more excellent than previous one. This is undertaken by a self-restrained with attachment and aversion calmed down, who is endowed with extra-ordinary power of perception. The procedure to adopt this *anasana* is same as the previous one. In this fasting all four kinds of food (i.e. food and water) are given up. The practitioner abstains from taking any service from anybody else other than himself in thought, word and deed. He himself does the contraction, stretching and movement to and fro in a fixed place. He does not wish for others help, but if he feels tired he can change his posture carefully.

While practising such fasting he should not have attachment and aversion to desirable and undesirable objects. He should not lean upon anything that is conducive to *karmic* bondage and he should try to attenuate the passions.

3. *Prāyopagamana* or *Pādopagamana*

It is the fasting unto death without any movement. It is said superior and excellent than '*Ṇginimarapa*'.

The movement is strictly prohibited. It is natural that the entire body of the practioner laying down without any sort of movement becomes rigid. But the monk who accepts such fasting unto death has a strong will power of endurance.

The monk engaged in motionless fasting, on reaching some lifeless spot or wall, should fix himself there. He desists from all physical movements i.e. he remains in one posture only. He does not even render any kind of service to his body. He contemplates over '*anyatva*' i.e. otherness of soul from the body, which enables him to tolerate the hardships. There is massive dissociation of *karma*. Sometimes, God may also appear to deviate him; that time he should not believe in divine deceit. Hence, by enduring all sort of troubles, hardships with equanimity he becomes light by loosing the *karmās*.

In this way, Jainism prescribes three types of 'fasting unto death'. All are hard to observe but not impossible. We find few differences amongst these three fasting- they are as follows.

1. <i>Bhaktapratyākhāna</i>	2. <i>Īḡinīmarapa</i>	3. <i>Prāyopagamana</i>
1. The practioner can abstinence from three or four types of food.	abstinence from four types of food is necessary.	--- do ---
2. One can move anywhere.	only in restricted place	no movement at all, keeps himself motionless unto death.
3. The practioner himself can render service to his body, also can take help from others.	himself can do but doesn't take others help.	neither himself nor from others render service to his body.
4. It can be practised by aspirant and lay follower as well.	Only by self-restraint _ ascetic.	--do ----

The gist of death through meditation is that one should end ones life by fasting. From among the three modes of liberation the acceptance of anyone is beneficial. Non-clinging to the heavenly or mundane sensual objects and forbearance of hardships and troubles that may happen are conducive to the highest good. Knowing this, the monk should properly practise the discipline of fasting unto death.

In *Bhagavati* (2:1:49) we find the dialogue between Lord and his disciple Skaṇḍaka regarding death. Skaṇḍaka, internal, recollective, wishful and inward resolve for query arose in your mind--

In what type of death does a soul progress or regress (in the sense of increasing or decreasing of wordly life)?

The reply to this query is -- O Skaṇḍaka, I have propounded two types of death: death of a deluded person (without any kind of abstinence) and death of a wise man (with self-restraint).

What is a death of a deluded person?

The death of a deluded person (*bāla maraṇa*) is said to be of twelve kind: 1) death of a person fallen down from self-restraint, 2) death due to sensual indulgence, 3) death due to internal thorn like deceit ect. 4) death of a being binding the life-span-determining *karma* pertaining to the same species of life (human as human or sub-human as sub-human), 5) suicidal death by jumping from the top of a mountain, 6) suicidal death by jumping from the top of a tree, 7) suicidal death by drowning oneself in water, 8) suicidal death by burning oneself, 9) suicidal death by taking poison, 10) suicidal death by weapons, 11) suicidal death by

hanging and 12) suicidal death caused by the piercing by the beaks of vultures. The soul dying by means of these 12 types of *bāla maraṇa* binds itself to the infinite number of re-births as infernal, sub-human, human and celestial being, and migrates from one birth to another in these four realms of the forest of worldly life without a beginning and end. Such a soul increases the length of the worldly life.

What is the death of a wise person?

The death of a wise person with self-restraint (*pañḍit maraṇa*) is said to be of two types: preparation for death by fasting with restriction of physical movement and preparation for death by gradually reducing the diet.

What is the fasting with restriction of movement?

It is of two kinds: while staying in a lonely place and in a religious centre. It is necessarily devoid of any requisition of service. This is the fasting with restriction of movement.

What is the death by gradual reduction of diet?

This is also of two kinds: while staying in a lonely place, while staying in religious centre. This death is necessarily accompanied by requisition of service.

Thus, Skaṇḍaka! by these two types of *pañḍit maraṇa*, the soul unbinds itself from the infinite number of re-births as infernal, sub-human, human and celestial being and stops migrating from one to another birth in these four realms of forest of worldly life without beginning and end. Such a soul decreases the length of the worldly life by the means of such death.

This is the death of a wise person (with self-restraint).

Thus, Skaṇḍaka, a person, dying by these two types of death, achieves progress or regress in worldly life.

Classification of death in Jain scripture.

Sthānāṅga mentions two types auspicious death : *Pādopagamana*, *Bhakta Pratyākhyāna*

Bhagavatī Sūtra mentions two types of *pādopagamana* :

(1) *nirhārī* and (2) *anirhārī*, *nirhārī* means to take an aspirant out of house and *anirhari* means opposite of it. When a *śramaṇa* dies in the *upāśraya*, (religious place) his body is taken out of it and that is why this type of death is called *nirhārī*. While the *śramaṇa* who dies in the forest, it is not necessary to take his body out and so this death is called *anirhārī*.

The physical body of the *sādhaka* undergoing *pādopagamana* becomes so lean that he does not need to answer calls of nature. So while undertaking this type of death, he lies steady, only at one place till death. He is stationary at one place only. Even if somebody lifts him and puts him at some other place, he lies still and stationary.

Bhagavatī considers *irigī* and *bhakta-pratyākhyāna* as one type but *Mūlārādhana* describes three types of enlightened death. *bhaktapratyākhyāna*, *irigī* and *pādopagamana*.

Uttarārdhyana Sūtra describes two types of death :

(1) *Akāmamarāṇa* and (2) *Sakāma-maraṇa*. The commentator has explained *akāmamarāṇa* as unenlightened or unspiritual death, while *sakāmamarāṇa* means enlightened or spiritual death of *śramaṇa*. One dies of *akāmamarāṇa* time and again, while *sakāmamarāṇa* occurs only once in a lifetime. This is because after *sakāmamarāṇa* or *pañḍitamarāṇa*, the chain of rebirth comes to an end. "*Maraṇa Vibhakti*" states that you should die such death which gives salvation.

The death of a person who is engrossed in worldly pleasures, who is burning in the fire of *kaṣāya* (four passions-anger, pride, deceit and greed), who is devoid of reasoning power and who is engulfed in inferior or unenlightened thoughts is called *bālamaraṇa*.

Sakāmamaraṇa is again sub-divided into *pañḍitamaraṇa* and *bāla pañḍitamaraṇa*. The main difference between these two is subjective. The death of an ascetic is termed as *pañḍitamaraṇa* while that of a *śrāvaka* is called *bālapañḍitamaraṇa*. The latter is included in *sakāmamaraṇa* because like in *pañḍitamaraṇa*, in *bālapañḍitamaraṇa* also the *śrāvaka* embraces death in peace and tranquillity.

Sthānāṅga mentions two types of *praśastamaraṇa-pāḍopagamana* and *bhaktapratyākhyāna*. In *Bhagavatī* also, two types of *Pañḍitamaraṇa* are mentioned while discussing the episode of Ārya Śkaṇḍhaka. The *Prākṛta Tīkā* of *Uttarādhyayana* mentions three types of *Pañḍitamaraṇa* which are subdivided into five types - *bhaktaparijñā*, *irginī*, *pāḍapagamana*, *chadmastha* non-omniscience and *kevalī*.

Sāmtācārya mentions *nirhārī* and '*anirhārī*' as the two divisions of *Pāḍopagamana* but *Sthānāṅga* divides *bhaktapratyākhyāna* also in these two divisions.

Ācārya Śivakoṭī has considered two types of *bhaktapratyākhyāna-savicāra* and *avicāra*. That *bhaktapratyākhyāna* of an ascetic who is very enthusiastic (about his *sañthārā*), who possesses healthy body and so who is not going to die, in near future is called '*savicāra*' *bhaktapratyākhyāna*.

Alternatively, *pañḍitamaraṇa* is divided into '*sāgārī*' *sañthārā* and ordinary *sañthārā*. That type of *sañthārā* which is undertaken due to extraordinary calamity is called '*sāgārī*'. This type of *sañthārā* is not accepted till death, but for a limited period during which the calamity exists. It comes to an end either when the calamity passes away or death occurs, whichever is earlier. *Antakṛndasāṅga Sūtra* describes an episode when, once, Lord Mahāvīra arrived outside Rājagṛha. Śrāvaka Sudarśana was on his way for his *darśana* when he was attacked by Arjuna Mālākāra who was possessed of a *Yakṣa* (a lower God). At that time, Sudarśana accepted *sāgārī sañthārā* which was over when the danger of attack was also over. This called *sāgārī sañthārā* which literally means 'conditional' *sañthārā*.

Types of death

Bhag. 2.49

12 types of *Bālamaraṇa*, 2 types *pañḍit maraṇa* and 5 types of *maraṇa*

Thāṇam 2. 411-18

12 types of *apraśastamaraṇa*, 2 types of *praśastamaraṇa*

Samavāo 17.9

17 types of death

Niśṭha 11.93

20 types of *bālamaraṇa*

Mūlārādhana 1.25; *Vijayodayā vṛtti*, p. 86

17 types of *maraṇa*

In different texts, we find divergent opinion about the number and the order of the types of death. The difference in number due to the intended mode of classification by the author. In the *Niśṭha*, we find 20 types of death of a deluded person (devoid of abstinence) and at the end there is an indication of such other kinds of death.

Basically death has only two types - 1) natural, that is end of life every instant (*āvīcimaraṇa*) and 2)

unnatural, that is brought about with a specific motive (*prāyogika maraṇa*). All the types of death (excepting the natural) are brought about by specific motive. Akalaṅka mentions two types of death - *nitya maraṇa* (constant death) and *tadbhava maraṇa*. The latter stands for the death at the moment immediately prior to the birth in the next life form.

Saṁthārā Porasī

According to Jaina tradition, sleep is known as “temporary death” because at that time, one becomes almost unconscious. He is practically defenseless during sleep and so *sāgārī saṁthārā* known as “*saṁthārā porasī*” is prescribed while going to sleep. One does not know whether one will be able to wake up in the morning after night’s sleep. That is why, it is necessary to be alert every moment. So even while sleeping, one should not forget that death may come any time and hence, one should endeavor to practice detachment every moment of life. One should try to be introvert and if one’s thinking is pious when going to sleep, one will have pure dreams. So a Practitioner should undertake ‘*saṁthārā porasī*’ before going to bed. He takes resolution to not take any sort of food, if there would be death during sleep.

Saṁthārā is an enlightened death. It is an art of dying peacefully. Death is not considered a dreadful thing but a friend and one should be prepared to welcome it. A *practioner* will make introspection of his life and with pure thinking make his mind and emotions pious. *Paṇḍitamaraṇa* is also known as *samādhimaraṇa*. A practitioner practises “*saṁlekhanā*” before accepting *saṁthārā*.

The importance of *Saṁlekhanā*:-

Saṁlekhanā is essential for a *śrāvaka* (layman) as well ascetic. The *Śvetāmbara* uses the word ‘*saṁlekhanā*’ while the *Digāmbara* refers to it as “*saṁlekhanā*”. It is the king of all vows. It is the topmost kind of *sādhana* (practice) undertaken at the fag end of the life. Even when a *sādhaka* (practioner) has undergone best type of penance throughout his life, but if during the last days he is not free from attachment then his lifetime achievements come to a nought. His *sādhana* is converted into “*virādhana*” which is opposite of correct way. Ācārya Śivakoṭī says to even that extent that even if an ascetic lives pure life without any transgressions but if he becomes a *virādhaka* in the twilight of his life, then he will suffer infinitely the chain of birth and death.

***Saṁlekhanā* - The Final Rite**

Saṁlekhanā depicts the highest spiritual condition. It does not mean accidental death nor is it an invitation to death; it is the most enlightened period of the final stage of life. In this *sādhana*, one is not afraid of death as one has no attachment for the physical body. The *sādhaka* declares that he has fulfilled his duty, there is no pendency of any type of work. Therefore, *saṁlekhanā* is the most essential final *sādhana* the last rite. Death without *saṁlekhanā* is not considered proper or pious.

Saṁlekhanā may also be called death by desire. When the detachment for all the worldly things including that for body reaches its climax, the *sādhaka* finds all things of this world including his body a bondage. He invites death as a friend and declares that he has no attachment of the body. He has fulfilled his task of life. Now, he is ready to travel to better world. Thus *saṁlekhanā* is the final essential *sādhana*. The death of a *sādhaka* without *saṁthārā* is not considered proper or correct one.

A saint poet of *Mahātraṭṭra* had said that it will be the greatest festival for me when I see the approaching death with my own eyes.

An *sādhaka* invites death, but he is not afraid of it. A pigeon shuts its eyes when attacked by a cat thinking that now the cat will not kill it. But this will not save it. In the same way, death will never let go anyone even if one forgets it. A *sādhaka*, therefore, does not die a coward’s death, but embraces it smilingly and courageously.

Samlekhanā-An Art of Victory Over Death

Santhārā teaches art of victory over death. It trains for purity of life and enlightened death. *Santhārā* can be accepted by only that *sādhaka* who has conquered arrogance and who is detached of all kinds of worldly possessions and pleasures. He is totally engrossed in self- purification and meditation. During the holy death, even a weak will power turns into a strong one. Then, the death will not cause any misery. A saint poet has said that just as a bride going to her husband's place is full of bliss, so is the *sādhaka* who dies in *santhārā*.

Samlekhanā and Samādhimarāṇa

The two are synonymous. In *Ratnākaraṇḍa Śrāvakācāra* Ācārya Sāmaṇtibhadra has described the attribute of *samlekhanā* in the first verse and then that of *samādhimarāṇa* in the second verse-Ācārya Śivakoṭī considers both as synonymous. Ācārya Umāsvāti has prescribed *samlekhanā* for both ascetics and laymen, so he does not distinguish between *santhārā* and *samlekhanā*. But according to Ācārya Kuṇḍakuṇḍa, *samādhimarāṇa* is for an ascetic while *samlekhanā* is for a layman.

Definition of *Samlekhanā*

The word *Samlekhanā* is composed of two words, '*saṃ*' and '*lekhanā*'. Here '*saṃ*' means right and '*lekhanā*' means to make lean. So *Samlekhanā* stands for to lean in right manner. But the question is what is to lean? Then it is said that body and passions should be made lean. According to Jainism the ultimate goal of life is liberation i.e. free from bondage. Hence practise of *Samlekhanā* is prescribed to lean them.

In *Sthānāṅgavṛtti*, Ācārya Abhaydeva has defined *samlekhanā* thus—"that activity by which both body and *kaṣāya* can be made leaner is called *samlekhanā*." The *Vṛtti of Jhātāsūtra* also accepts this meaning. *Nisīdhacūrṇi* and others have state that the meaning of *samlekhanā* is "to scrap- to make lean and thin." To make the body lean is *dravya-samlekhanā* and to make the *kaṣāya* (passion) lean is *bhāva samlekhanā*.

Aforementioned is the etymological meaning, but what is its practical aspect? In fact, it is one type of penance, which is the pre stage of *santhārā* (to give up food till death). In *samlekhanā* the practioner reduces the quantity of food gradually. By gradual reduction when the quantity taken by him is almost none, then he gives up the food completely. In this way he makes his body as well as passions lean and enhances the purity, bliss by eliminating the *Karmas*.

When to undertake *Samlekhanā*

Life is dear to each living unit, nobody likes death. In Jainism death is not desirable. In *vṛtti* of *Uttarādhyaṇa* it is said that an ascetic should not desire to die; but without nourishing the body wait for it. It also stated that since the purpose of this gross body is spiritual practice i.e. practice of right knowledge, faith and conduct, so one should take care of this gross body. But when a monk begins to realize that restraint body and sense organs are not helping properly and feels unable to perform his spiritual practices and rites then he must think for *samlekhanā* i.e. to give the body.

Hence, the age factor does not play any role. But the utility of body is significant. As it is mentioned in *Uttarādhyaṇa* (4.7)

"*Lābhanītare jīviya vūhāittā, pacchā pariṇṇāya malāvadharisī* " i.e. one should nourish the body till he gets the spiritual profits, otherwise by discrimination destroy the body.

“Ācārya Sāmaṇtibhadra has written that a *sādhaka* should undertake *samlekhanā* in the event of facing famine, old age, and incurable or terminal illness, an upsurge or in the calamity which can neither be defended nor avoided or any such other circumstances.

Mūlārādhanā has describes the following seven circumstances for undertaking *samlekhanā*:

1. *Daśacikitsāvidhi* means such situation where it is not possible to treat a disease without giving up or breaking the ascetic vows.

2. Old Age : It is also an hindrance for practicing the ascetic life.

3. When there are insurmountable calamities created by man, god or animal.

4. When faced with worldly pleasures leading to the destruction of ascetic life.

5. When pure alms are not available due to grave famine.

6. When one loss of sense of direction when lost in the forest.

7. When the eyesight, hearing capacity, walking ability etc. are failing considerably due to extreme weakening of senses and body.

A *sādhaka* may undertake *anaśanā* under above or such other circumstances.

Methodology of *Samlekhanā*

The process recommended for *samlekhanā* is very much psychological and scientific. If one takes food regularly, the to give up food completely all of sudden may be little bit difficult. So 12 years process is described, in which the practioner gradually increases the fasting by reducing the food. He should not renounce solid food in the very beginning, but in due course of time.

The maximum period of *samlekhanā* is believed to be 12 years, average period of one year and minimum period of 6 months. "*Pravcana sārōdhāra*" has described the form and steps of optimum period of 12 years.

In the first four years a *sādhaka* should diligently observe fast for one, two, three days and take only pure and proper foods for breaking the fast. In next four years, he should continue to undertake various types of fasting and for breaking the fast give up totally any food containing '*vigaya*' (*Nikṛta*) (i.e. milk and milk products such as butter, curds or ghee. In this way, he should practice various penances for 8 years. In the ninth and the tenth year, he should observe fast and practice *āyambīla* breakfast. In the first six month of the eleventh year, he should observe fasting for 2 or 3 days and in breakfast practise *āyambīla* and there too observe *unodari* (i.e. eat lesser quantity of food than hunger). In the next six months, he should undertake fasting for 2,3,4 or even more days and again in beakfast, observe *āyambīla*, but there it will not be necessary to practice *unodari*.

In the twelfth year a *sādhaka* should go on decreasing one morsel of food day. In this way, when only one morsel is left, he should start diminishing one grain per morsel everyday, so that ultimately there is only one grain left. After that, he should accept *pāḍopagamana* or *irigīṇīmarāṇa anśana* and achieve *samādhimarāṇa*.

According to *Uttarādhyayana Vṛtti*, the order of holy death is as under: In the first four years, the *sādhaka* renounces *Vikṛti* (milk and milk products) or practices *āyambīla*. In the next four years, he undertakes different types of penance such as fasting for one, two or more days, but he can have desired food for breaking the fast. In ninth and tenth year, he observes fast on every alternate day and observes *āyambīla* in between. In the first six months of the eleventh year, he observes fast for 3, 4, or 5 days which is called *vikṛsta* penance. In the eleventh year, it is necessary to observe *āyambīla* in breakfast. In the first six months, he observes *unodari* even in *āyambīla*, but in the next six month, he can eat the desired quantity of food in *āyambīla*. In the twelfth year, he observes '*koṭī sahita āyambīla*' i.e. everyday *āyambīla* or every alternate day *āyambīla* followed by some kind of fasting. In the final stages of twelfth year, he has to keep fast for a fortnight or a month and observe '*parijñā*', etc.

In the opinion of Jinadāsaṇī Kṣamāśramaṇa, in the twelfth year, the quantity of food is reduced in

such a way that both - food and life is over simultaneously. In that year, in the last four months, he is allowed to fill the mouth with oil so that it does not become so dry that he cannot chant *Namaskāra Mahāmantra* etc.

Digambara Ācārya Śivakoṭī has considered *unodari bhikṣācārī*, *rasaparityāga*, *kāyākleśa* and *pratisaṅkhyā*—the six types of penance as instruments of exterior *saṃlekhanā*. In yet another form of *saṃlekhanā* a day's fast is followed by *Vṛtti parisaṅkhyāna* penance. The twelve types of *bhikṣu pratimās* are also considered as instruments of *saṃlekhanā*.

In these various alternatives of *kāya-saṃlekhanā*, the maximum period of *āyambīla tapa* is prescribed for twelve months. Here, the body is made *kṛṣa* (leaner) in the first four years by various types of *kāyākleśa* penance. But there is no definite order for that. In the next four years, the body is made *kṛṣa* by renouncing *vikṛtis*. In the eleventh year, *āyambīla* is observed everyday. In the first six month of the twelfth year, *avikṛsta* penance such as fast for one or two days are kept, while in the later six months *vikṛstātma* (extremely difficult) *tapa* such as fast for 3-4 days are observed.

Although there is some differences on the subject of *saṃlekhanā* between the *Śvetāmbarās* and *Digambarās*, their objective is the same. *Ācārya Śivakoṭī Mūlārādhana* that it is not necessary to follow strictly the procedure laid down in respect of *saṃlekhanā*; changes may be made depending upon *dravya* (substance), *kṣetra* (place), *kāla* time and the constitution of the body etc.

The procedure of penance prescribed in *saṃlekhanā* should not be misinterpreted that penance itself is *saṃlekhanā*. It is necessary to reduce *kaṣāya* and to do away with *viśaya* (worldly pleasures) while observing penance. It is absolutely essential to renounce evil thoughts and meditate on nobler thoughts.

Ācārya Sāmaṇtabhadra has written that before accepting *saṃlekhanā*, the *sādhaka* should sever all his worldly connections and relations to purify his thoughts. For mental peace, he should first cleanse his mind of all *śalya* i.e., passions and perversities and, then, humbly make confession of all his misdeeds before a *sadguru*. He should not harbour any reservation while repenting for all evils done in past. He should purify his heart by repenting for all evils done by mind, speech and body, done by himself or by inspiring others to do such evil deeds.

In the absence of *sadguru*, he should expose himself before a learned and enlightened *śrāvaka*s or other co-followers and meditate on *Pañca Parameṣṭhī* (five types of enlightened souls).

Ācārya Vīraṇandī has written in "*Ācārasāra*" that for observing *saṃlekhanā* successfully, a *sādhaka* should select such a place where the king is religious minded, people are well off, sincere and dedicated and the general atmosphere is not obstructive for the practice of the penance. Simultaneously, he should not have attachment for any living being or inanimate things including his own body, so much so that he should not have any attachment for his own disciples. He should be fit to endure *Parīṣaha* i.e. physical and mental pain (or pleasure). In the initial stages, he should take solid foods and then only liquids. The food should be such that it would not disturb the balance of *vāta*, *pitta* and *kapha* (gas) (bile) and (cough).

Before accepting *saṃlekhanā*, it is necessary to determine the life-span. Even when *sādhaka* is suffering from some illness, but if his life-span is longer, he should not accept *saṃlekhanā*.

The *Digambara* luminary *Ācārya Sāmaṇtabhadra* was attacked by *bhasma-roga* which caused him extreme pain. He, therefore, asked his preceptor for the permission of *saṃlekhanā* from his *sadguru* who refused to grant him permission because *sadguru* could see that *Sāmaṇtabhadra*'s life-span was longer and that he would do glorious service of *Jinasena*.

The Procedure of *Saṅthārā*

Saṅthārā is accepted after *saṃlekhanā*. The *Śvetāmbara Āgama* prescribes the procedure for acceptance of *saṅthārā* in this way first of all, the *sādhaka* should select a suitable innocent and pure place. Then, he

should prepare bed of *darbha* dry grass or *pāla*. Then, he should sit down facing east or north. Then, he should declare “O Lord!, I now gladly accept fast unto death”. Then, he should say three times *Namaskāra Mahāmaritra, Varidanā, Icchākareṇam, Tassa Uttarī Kareṇam, Logassa*” and, then, again repeat the earlier declaration and accept *sañthārā* (by involving *Tīrthankara* Bhagavāna as witness?). He should, then, state, “O Lord!, from this moment, I undertake the *sagarī* (i.e. conditional) or *āgāra-rahī* (i.e. unconditional) *sañthārā* and declare that I will fast unto death. I renounce all the eighteen sources of sins. I have always taken great care of my body by fulfilling all its demands of things desirable, good, beautiful, lovely, dependable, acceptable, *anumata*?, *bahumata* (minority and majority), things cold or hot or by satiating its hunger and thirst. I have saved it from killers, thieves, mosquitoes, etc. and have protected it from various diseases, *pitta, kapha, vāta*, delirium, different kinds of touches and breathing. I now give up all my attachment of this body till I breath my last. I am not worried because, now, this body is not capable of assisting me in performing religious rites. In fact, it has now become a burden to me as it has become old, fragile, weak and defenseless against attacks of diseases etc.”

Upāsakadaśāṅga states that Ānaṇḍa Śramaṇopāsaka enjoyed the layman’s life for many years. In the twilight of his life, he himself went to *paṇṣadhaśāla* and prepared a bed of dry grass (*darbha*). He, then, undertook various penances to practice *upāsaka pratimās* which made his body lean and thin. The word ‘*sañthārā*’ signifies *anaśana*. In the canonical literature, *sañthārā* means a bed of *darbha*-dry grass. The word *sañthārā* is used in this *surtra*—“*sāsiyāe, saṃlekhaṇāe, attāṇam jhūsitā saṭṭhī bhattāim anasaṇae chedettā*.”

Pravacana-saroddhāra states, “A *sādhaka* should first observe *saṃlekhanā* of the highest order and, then, he should retire to an innocent secluded place such as a hill, mountain, cave, cavern, and, then, accept *pāḍopagamana* or *bhaktapratyākhyāna* (fast unto death) or *irigṇīmarāṇa*.”

To summarise, it can be said that *sañthārā* is undertaken only after *saṃlekhanā*. However, in case of unforeseen or extraordinary circumstances, ‘*sañthārā*’ can be undertaken even without *saṃlekhanā* to achieve *samādhimarāṇa*.

The Importance of *Sañthārā-Saṃlekhanā*

A *Sādhaka* who undertakes *sañthārā saṃlekhanā* drinks the nectar of religion and gets rid of the worldly miseries and achieves the supreme happiness, joy and bliss. Paṇḍita Āśādharajī has said that a great *sādhaka* who has undertaken the path of *samādhimarāṇa* completely uproots the cycle of birth and death. He would amass the divine wealth of merits which he would carry in his next birth.

The *jīva* (soul) has died infinite number of deaths but has never ever died of divine *samādhimarāṇa*. If even once this type of divine *samādhimarāṇa* is achieved then the *jīva* (soul) will end for ever the cycle of birth and death and get free from the miseries of *samsāra* (world). It is stated in *Bhagavatī āraḍhanā* that when a *jīva* (soul) dies of *samādhimarāṇa* even once, he will not have more than seven-eight births after which he will achieve *nirvāṇa*. Ācārya Sāmañtbhadra has said, The acceptance of *saṃlekhanā* at the end of life is the fruit of various penance undertaken during life. “*Mṛtyu Mahotsava*” states—The great divine fruit which cannot be obtained by great penance by observing the great vows of non-violence etc. can be obtained by undertaking *sañthārā* at the end of life.

Ācārya Nemicaṇḍra has described three types of separation of the body and the soul, renunciation of body in *Gommaṭṭsāra* “*cyuta, cyavita* and *tyakta*.” When the cause of death is the consummation of life-span it is called *cyutta*. Death due the reasons like consumption of poison, loss of blood, loss of vital minerals etc. of body, grievous injury by arms (e.g. sword) extreme misery, severe burns, drowning etc. is called “*cyavita*.” The fast unto death which is undertaken while facing grave illness or when there is insurmountable calamity or a disaster, is called “*tyakta*.” where the attachment of body is given up willingly and voluntarily without any reservation. The latter death is the best. In such death the *sādhaka* is fully conscious. He is not disturbed, but

faces the agony bravely and courageously. Such type of death is known by various names such as *santhārā*, *samādhimaraṇa*, *paṇḍitamaraṇa*, *saṃlekhanā maraṇa* etc.

Five *Aticārās* (Transgressions) of *Saṃlekhanā*

1. *Ihalokāśaṇsā*: undertaken with the desire or motive to acquire wealth, family etc., i.e. pleasures of this world.
2. *Paralokāśaṇsā*: here the motive is to acquire pleasures of heaven etc. in the next birth.
3. *Jīvātāśaṇsā*: undertaken with the desire for life.
4. *Maraṇāśaṇsā*: To desire instant death because of unbearable pain or miseries.
5. *Kāmabhogāśaṇsā*: undertaken for acquiring desired but unfulfilled sexual and other-worldly pleasures.

Aticāra or transgression means committing any blunder or mistake due to carelessness or ignorance even after observing reasonable vigilance during *santhara*. A *sādhaka* should try to protect himself from these blemishes.

Like Jaina tradition, even Tathāgata Buddha also believes that the desire for either life or death is immoral. According to him *bhava tṛṣṇa* and *vibhava tṛṣṇa* are the indicative of desire for life and death respectively. So long as these desires engulf the *jīva*, he cannot become moral and, hence, it is necessary to give them.

Saṃlekhanā is not Suicide

Those who have not understood the correct meaning of *samādhimaraṇa*, misinterpret it as suicide. But an in-depth study proves that both are entirely different. The materialists are unable to bear slightest of physical pain or do not know any thing about spiritualism, are always afraid of death. But those enlightened persons know the true nature of soul and spiritualism realise that soul and body are two distinct entities and, hence, they are not afraid of leaving the body just as a traveller leaves an inn or hotel without a thought.

In *samādhimaraṇa*, a *sādhaka* is never wishes to die and hence, it is not suicide. It is true that in *samādhimaraṇa* food is given up but that is not with the desire to die but to deprive the body of nourishment. The result of such fasting, is no doubt, death, but that is not the goal of the *sādhaka*. In fact, he wishes to put an end to the cycle of birth and death. A patient suffers the pain when a surgeon operates upon him but the aim of the surgeon is to treat him of the illness which causes suffering. In the same way, the *sādhaka* wants to fight the cause of the recurring deaths by undertaking fast unto death. Sometimes, a patient dies while being operated in spite of all the efforts and care by the surgeon. In that case, the surgeon is not branded as murderer. In the same way, death due to *santhārā* cannot be equated to suicide. The operation by a surgeon is for protecting the patient's physical life, while *saṃlekhanā-santhārā* is undertaken to protect *sādhaka's* spiritual life.

Many critics of Jaina philosophy accuse it of not valuing "life" but giving the importance to denouncing *mithyāmoha* i.e. illusion. But this is borne out of gross misunderstanding of Jaina philosophy. It definitely denounces *mithyāmoha*. But it also firmly believes that so long as life is beneficial to one's own self and to others, so long as it helps in one's own *sādhanā* as well as assist others in their *sādhanā*, then it is one's duty to protect one's life by taking proper care of one's body. Śrutakevalī Bhadrabāhu has very clearly addressed the *sādhaka* that "How will you undertake *sādhanā* of asceticism, *ārādhanā* of *tapa* (penance) and meditate if your body is destroyed. For the protection of the *sādhanā* of ascetic life, you must take proper care for protecting your body. That is not only necessary but absolutely essential absolutely inevitable". All the activities of an ascetic are directed towards the *sādhanā* only. That body which is an obstacle in the path of *sādhanā* and which creates misery and mental problems is of no use for a *sādhaka*.

There is basic distinction between the death in the process of holy death and that by suicide. The

suicide is committed when a person is unable to face miserable circumstances or when his desires are not fulfilled. He wants to run away from the conflicts. The suicide is generally committed due to insult, quarrel or lack of necessities or bitter arguments amongst family members etc., or bitter criticism or sarcasm. Suicide is, generally, committed by jumping in the well or sea or by selfimmolation, by jumping under a running train or consuming poison, hanging or by some kinds of arms such as gun, sword etc. While suicide is the result of negative thinking, *saṁhārā* is undertaken with perfect understanding of the purpose of human life. Suicide indicates cowardliness, while only a brave and courageous person can undertake *saṁhārā*. Suicide means to run away from miseries or troubles or some danger. It is the result of momentary impulse, unfulfilled desires or to bring unreasonable pressure for achieving some demands. It is always full of *kaṣāya* or lust or pressure. He neither desires instant death nor does he lusts for life. He gives up attachment to all the worldly things, all relatives and even his own body.

In the twilight of life, he prepares to face death calmly. He undertakes *saṁhārā* with greatest pleasure knowing fully well that the result will be certain death. He contemplates that this is a golden opportunity to free myself from the vicious grip of *karma* bondages which has bound me since infinity. He, then, gives up all attachment to body and life in exchange for total freedom from *karma* bondage, so that he can, then, enjoy eternal bliss. In *samādhimaraṇa*, the *sādhaka* contemplates through right belief, right knowledge and right conduct (*samyakdarśana*, *samyakjñāna* and *samyakcāritra*) that the main reason for the *karma* bondage is *mithyātva* perverse belief. Due to *mithyātva*, I conceive that the *jīva*- (soul) and body are not different. In fact, *jīva* and body are as distinct as gram and its out layer. *Mithyātva* creates lust for things that are not mine. Knowledge is the *ātmā*'s (soul's) own attribute quality. But *mithyātva* clouds this knowledge. In the absence of right knowledge, *ātmā* is caught in the infinite cycle of birth and death from which it can break free only by progressive right knowledge culminating in *kevalajñāna*-omniscience.

Thus, a *sādhaka*, first understands the clear distinction between the body and the *ātmā* through right belief and right knowledge and, then, undertaken *sādhana* of *cāritra* i.e. right conduct and *tape* i.e. penance. This type of *ārādhana*-observance is not affected by any kind of lust, or attachment or fear. Hence, *samādhimaraṇa* is not suicide.

The Special Attributes of *Samlekhanā*:

The special attributes of the vow of holy death are, briefly, as follows :

- i. As per Jaina philosophy, body and *ātmā* are two distinct entities.
- ii. From the viewpoint of *nīścaya-naya*, *ātmā* is absolutely pure and its inherent qualities are *samyakdarśana*, *samyakjñāna*, *samyakcāritra* and infinite bliss.
- iii. The gross body is the result of *karma* which is the root causes of rebirth, death and miseries.
- iv. The main aim of emphasis on daily religious rites, rituals and *tapa* (penances) is to purge *ātmā* of *karma*-bondage.

Here, a question may arise that when *karma* is pasted on *ātmā*, then why the gross body should suffer by the heat of *tapa* etc. ? The reply to this is that to remove the impurities from ghee, it is heated, but *ghī* alone (by itself) cannot be heated, it has to be heated in a vessel. In the same way, to remove the impurities in the form of *karman*s from *ātmā*, the gross body is heated. That is the reason why both passions as well as gross body are thinned in *saṁlekhanā*.

- v. When the body becomes extremely weak and fragile due to old age or when attacked by incurable disease or due to natural calamities like famine, etc., the death is imminent, then under such circumstances, a *sādhaka* should undertake *saṁlekhanā* and engross himself in *ātmatva*.

- vi. An *sādhaka* undertaking *saṁlekhanā* first acquire full knowledge about time of death. The

Śvetāmbara Ācāryās have shown many ways in respect of such knowledge one can easily know the time of death by the *amanaya* of *updeśamālā*.

vii. The mind of a *sādhaka* undertaking *saṃlekhanā* should be totally devoid of *vāsanā* lust and ill-feelings.

viii. Before undertaking *saṃlekhanā*, a *sādhaka* should ask for forgiveness from all persons whom he might have offended or had any dispute or ill feelings or enmity. Similarly, he should also forgive all those who might have offended him in any way. He should purge his heart of all ill-feelings, malice, enmity, prejudices etc.

ix. During *saṃlekhanā*, the *sādhaka* should not have any *viśaṃbhava* i.e. he should be full of *saṃbhava* i.e. total equanimity and peace mind.

x. *Samlekhanā*, the *sādhaka* should be undertaken voluntarily and not under any duress or pressure from anybody, nor for acquiring worldly pleasures of heaven, etc.

xi. He should not wish for prolongation of his *saṃthārā* in order to have more people coming for his darsana and praise. Not should be wish for imminent death. He should have neither desire for death nor for life. He should always remain equal in all circum-stances during his *sādhana* of *saṃthārā*. He should neither long for fame, nor for popularity.

Questionnaire

1. Eassy type question :

1. Write a comprehensive essay on *saṃlekhanā*.
2. Short answer questions:
 - i. What is difference between *saṃlekhanā* and suicide?
 - ii. What is the process of *saṃlekhanā*?

2. Objective questions:

- i. When is *saṃthārā* undertaken?
- ii. How many types of *pañḍitamaraṇa* are there?
- iii. What is meant *saṃthārā* by ?
- iv. What are *bhāva saṃlekhanā* and *dravya saṃlekhanā*?
- v. How many *aticārās* of *saṃlekhanā* are there?
- vi. How much is the par excellent period of *saṃlekhanā*?
- vii. Which of *ācāryās* have treated *saṃlekhanā* as *sīkṣāvratā*?
- viii. Is *saṃādhimaraṇa* a suicide?
- ix. What is *Ignīmaraṇa*?
- x. What is *tyaktamaraṇa*?

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PAPER- II

Jaina Metaphysics and Ethics