
Jain Philosophy and Practice - 2

(JAINA Education Series 401 - Level 4)

August 31, 2013



Compiled by

JAINA Education Committee

Federation of Jain Associations in North America

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(JAINA Education Series 401- Level 4)

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DEDICATED

TO

Young Jains of America (YJA)
(www.yja.org)

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(www.yjponline.org)

Jain Pāthashālā Teachers of North America
(www.jainelibrary.org)

For their continued efforts and commitment in promoting religious awareness, nonviolence, reverence for all life forms, protection of the environment, and a spirit of compassionate interdependence with nature and all living beings. As importantly, for their commitment to the practice of Jainism, consistent with our principles, including vegetarianism and an alcohol/drug free lifestyle.

We especially appreciate the efforts of all the Pāthashālā Teachers in instilling the basic values of Jainism, and promoting principles of non-violence and compassion to all youth and adults.

Special thanks to all Jain Vegan and alcohol/drug free youths and adults for inspiring us to see the true connection between our beliefs and our choices.

A vegan and alcohol/drug free lifestyle stems from a desire to minimize harm to all animals as well as to our own body, mind, and soul. As a result, one avoids the use of all animal products such as milk, cheese, butter, ghee, ice cream, silk, wool, pearls, leather, meat, fish, chicken, eggs and refrains from all types of addictive substances such as alcohols and drugs.

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Pravin K. Shah, Chairperson
JAINA Education Committee

The Arhats and Bhagavats (the worthy and venerable ones) of the past, present, and future, all say thus, speak thus, declare thus, explain thus:

All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

Lord Mahāvīr
Āchārāṅga Sutra (book 1, lect 4, lesson 1)
Translated by H. Jacobi

PREFACE

Jai Jinendra

We are living in the age of science and technology. The growth of the scientific knowledge and technology have given new dimensions to our life and influenced each and every field of our living. Science has done a great service to mankind by providing amenities of pleasant living and saved the human race from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas.

However, at the same time it has also uprooted the moral, religious, and cultural values of our society. Most of our traditional religious values and beliefs have been thrown away by this growth and outlook of scientific knowledge. We know much about the atom but not enough about the moral values needed for a meaningful life. Our life is full of excitements, emotional disorders, and conflicts of moral values. It seems that we live in the state of chaos. Thus, we do not only live in the age of science but also the age of anxiety and mental tensions.

Today what we need is mental peace; a complete integration into our personality, and the integration into the social environment. Jainism can meet this need of our times if we understand its true essence. The Jain philosophy fully advocates limitless power and energy of the human soul and its independency. It bestows full responsibility upon us, and us alone, to attain the highest goal of our lives - infinite bliss. Jainism is a unique religion of self that prescribes a code of conduct for all human beings irrespective of creed, caste, color, and religion.

Non-violence (Ahimsa), non-possession and non-attachment (Aparigraha), and a non-absolutistic (Anekāntavāda) viewpoint are fundamental principles of Jainism. If we observe these three principles, peace and harmony can certainly be attained within us as well as in the world. Non-violence is the backbone of Jain philosophy. It is the focal point of Jainism. The rational thinking and the rational conduct are auxiliary colors spread on the vast canvas of non-violence. Thus, the Jains have presented a deep and vivid study of non-violence.

In order to make Jain principles known to the world at large, Jain literature must be widely made available in English. In countries like the USA, Canada, UK, and Africa, where many Jains are settled permanently, children do not have access to Jain literature in English. It is also necessary to publish it in varieties of mediums (Books, Videos, Cassettes, CD, DVD, Web deployment) for the English-speaking people harboring interest in the Jain religion and its scriptures.

In 1995 and 1997, the Jaina Education Committee under the leadership of Dr. Premchand Gada of Lubbock, Texas published the first two editions of Jain Pāthashālā books. It took several years of his dedicated hard work to compile and publish this series of books. The Jain community of North America has greatly benefited from this effort.

The current JAINA Education Committee is pleased to present the JAINA Education Series books (3rd edition) in English for all ages of students. A great deal of effort has been taken for the preparation of this. Much care has also been taken to present Jainism in a non-sectarian way. We are very grateful thankful to Pujya Āchārya Shri Nandighosh Vijayji M. S. and Pujya Panyās Shri Ajaya Sāgarji M. S. for providing guidance and suggestions on our education material.

Jaina Education books are divided into four age levels as follows:

Book Number	Level	Age	Name
JES-101	Level-1	5-9	Jain Activity Book
JES-102	Level-1	5-9	Jainism I - Basics of Jainism
JES-103	Level-1	5-9	Jain Alphabet
JES-104	Level-1	5-9	Jain Moral Skits
JES-202	Level-2	10-12	Jain Story Book
JES-203	Level-2	10-12	First Step to Jainism
JES-302	Level-3	13-15	Jain Philosophy and Practice I
JES-401	Level-4	16 up	Jain Philosophy and Practice II
JES-902	Reference	All	Jainism – Reverence for Life
JES-911	Reference	All	Essence of World Religions
JES-921	Reference	All	The Book of Compassion
JES-931	Reference	All	English Pratikraman

This book JES-401, Jain Philosophy and Practice II is for level-4 students. This is a draft copy. The final revision of the book will be published by within a year or so.

The committee members who prepared this material are Jain Pāthashālā (Sunday school) teachers and not the Jain scholars. Hence, you may find some errors and also certain items may be applicable to one Jain sect and not applicable to other sects of Jainism. Please use the material objectively and provide positive suggestions so that we can easily incorporate them in the future revisions. Also note that some of these books and other materials are available on CD from the JAINA Education Committee and all books are available from JAINA website www.jaina.org.

Many minds, and many blessings, directly and indirectly, have touched this noble project. We sincerely appreciate and thank every person who made this project successful. In compiling this book, we have utilized many sources and we are grateful to their authors and publishers for using their work liberally. We sincerely appreciate and thank every person and every organization that made this project successful.

All material published by the JAINA Education Committee is not a copy righted material for personal and private use. Please use it respectfully and distribute it on a cost basis. As always, if you have any suggestions for improvement, please feel free to contact us. In addition, if we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.

Michchhāmi Dukkadam.

Thank You and Jai Jinendra!

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August 31, 2013

Table of Contents (Summary)

Jain Fundamentals

Jain Prayers

Chapter 01 - Jain Concept of God and Universe

Chapter 02 – Pancha Parmeshtis (Five Reverend Personalities)

Chapter 03 – Religion (Dharma) and Its Significance

Jain Conduct

Chapter 04 - Moksha Mārg (Path of Liberation)

Chapter 05 – Vrata (Vows) for Sādhu / Sādhvi and Shrāvaka / Shrāvikā

Chapter 06 - Panchāchār (Five Codes of Conduct)

Chapter 07 - Practicability of Ahimsa (Nonviolence)

Chapter 08 - Virtues: Kshamā, Vinaya, Saralāta and Santosh

Chapter 09 - Bhāvanās (Reflections or Contemplations)

Chapter 10 - Jain Concept of Devotion (Bhakti / Prayer)

Chapter 11 - Swādhyāy (Study of Self)

Chapter 12 - Dhyāna (Meditation)

Jain Philosophy

Chapter 13 - Tripadi (Three Pronouncements)

Chapter 14 - Shad Dravya (Six Universal Substances)

Chapter 15 - Nava-tattva (Nine Fundamentals)

Chapter 16 - Āsrava (Influx of Karma)

Chapter 17 - Bandha (Bondage of Karma)

Chapter 18 - Samvara (Prevention)

Chapter 19 - Nirjarā and Moksha (Eradication and Liberation)

Chapter 20 - Theory of Karma

Chapter 21 - Punya and Pāp (Virtuous Karma and Non-virtuous Karma)

Chapter 22 - Shad Sthānaka (Six Fundamental Truths)

Chapter 23 - Fourteen Gunasthāna (Stages of Spiritual Development)

Chapter 24 - Anekāntavāda I - Theory of Multiplicity

Chapter 25 - Anekāntavāda II - Pramāna, Naya and Syādvāda

Chapter 26 - Anekāntavāda III - Five Samavāya (Five Causal Factors)

Chapter 27 - Jain History

Chapter 28 - Jain Āgam Literature

Reference Books

Table of Contents

Table of Contents (Summary)	8
Jain Prayers	14
Chapter 01 - Jain Concept of God and Universe	17
Jain Concept of God	17
Jain Concept of Universe	17
Concept of Time	17
Fundamental Tenets of Jainism	17
Lineage of Tirthankars	18
Summary	19
Chapter 02 – Pancha Parmeshtis (Five Reverend Personalities)	20
Namaskār Mahā-Mangal Sutra (Namaskār Mahāmantra)	20
Introduction Namaskār Mahā-Mangal Sutra	20
Arihanta	21
Siddha	22
Āchārya	23
Upādhyāy	27
Sādhus and Sādhvis	27
Chapter 03 – Religion (Dharma) and Its Significance	31
Concept of Religion	31
Chapter 04 - Moksha Mārg (Path of Liberation)	33
Threefold Path of Liberation (Ratna-trayi Moksha Mārg)	33
Prior to Samyag Darshan or Samyaktva:	33
Samyag Darshan (Right Faith or Belief)	34
Samyag Jñān (Right Knowledge)	41
Relation between Samyag Darshan and Samyag Jñān	42
Samyag Chāritra (Right Conduct)	42
Chapter 05 – Vrata (Vows) for Sādhu / Sādhvi and Shrāvaka / Shrāvikā	44
Five Mahā-vratas (Major Vows) for Sādhu and Sādhvi:	44
Vratas for Shrāvaks and Shrāvikās (Vows for a Laypeople)	44
Mārgānusāri Gunas (Thirty Five Qualities)	45
Anu-vratas (vows) for Shrāvaks and Shrāvikās	48
Five Anu-vratas (Minor Vows)	49
Three Guna-vratas (Supporting Restraints)	58
Four Shikshā-vratas (Disciplinary Restraints)	62
Sanlekhanā Vrata	66
Chapter 06 - Panchāchār (Five Codes of Conduct)	68
Panchāchār (Five Codes of Conduct)	68
Chapter 07 - Practicability of Ahimsa (Nonviolence)	80
Concept of Himsā (Violence)	80

Vegetarianism (Rejection of Eating Animal Food)	83
Animal Cruelty and Ecological Impact	84
Basic Positive Aspects of Ahimsa.....	86
Dāna (Encouragement to Grant Charities)	86
Support to Welfare Activities	88
Insistence on the Spirit of Toleration.....	89
Chapter 08 - Virtues: Kshamā, Vinay, Saralatā and Santosh.....	90
Kshamā (Forgiveness)	90
Vinay (Humility)	92
Saratatā (Straightforwardness)	93
Santosh (Contentment)	95
Quotes from Scriptures	95
Chapter 09 - Bhāvanās (Reflections or Contemplations)	98
Introduction	98
Twelve Bhāvanās (Twelve Reflections on Soul):.....	98
Four Compassionate Bhāvanās (Compassionate Reflection)	101
Reasons for Practicing these Bhāvanās	104
What Do These Bhāvanās Do?	104
How to develop these Bhāvanās?	104
Chapter 10 - Jain Concept of Devotion (Bhakti / Prayer)	106
Forms of Prayer	107
Chapter 11 - Swādhyāy (Study of Self).....	110
Introduction	110
Summary.....	112
Chapter 12 - Dhyāna (Meditation)	113
Meditation in Jain Scriptures	113
Four Kinds of Meditation:	113
Conclusion	116
Chapter 13 - Tripadi (Utpād, Vyaya, and Dhrauvya).....	117
Utpād (Origination), Vyaya (Destruction), and Dhrauvya (Permanency).....	117
Dravya, Guna, and Paryāya.....	117
Chapter 14 - Shad Dravya (Six Universal Substances)	119
Shad Dravya (Six Universal Substances)	119
Jiva (Living Substances)	120
Ajiva (Non-Living)	123
Summary.....	129
Chapter 15 - Nava-tattva (Nine Fundamentals)	131
Nava-tattva (Nine Fundamentals)	131
Efficacy of Nava-tattva	132
Chapter 16 - Āsrava (Influx of Karma)	133
Āsrava (Inflow of Karma).....	133

Five Causes of Āsrava	133
Types of Āsrava	138
Chapter 17 - Bandha (Characteristics of Bondage of Karma)	139
Bandha (Characteristics of Bondage of Karma)	139
Ghāti Karma (Destructive Karma).....	142
Aghāti Karma (Non Destructive Karma).....	150
Conclusion	158
Chapter 18 - Samvar (Prevention).....	163
Samvar (Prevention of Karma)	163
Five Causes of Samvar.....	163
Types of Samvar	164
Chapter 19 - Nirjarā and Moksha (Eradication and Liberation)	172
Nirjarā (Eradication of Karma)	172
Souls – Bahirātmā, Antarātmā & Paramātmā (Extrovert, Introvert & Supreme).....	179
Moksha (Liberation from all Karma).....	180
Conclusion	184
Chapter 20 - Theory of Karma.....	185
Introduction	185
Jiva (Living Beings).....	186
Karma Pudgal (Matter).....	186
Bondage and Separation of Karma to the Soul	187
Leshyā (State of Mind)	190
Modification of Karma	191
Dravya Karma and Bhāva Karma (Material Karma and Thought Karma)	193
Shubha (Happy or Good) and Ashubha (Unhappy or Bad) Karma	193
Iryāpathic (Shuddha or Pure) and Sāmparāyika (Ashuddha or Impure) Karma.....	193
Ghāti Karma and Aghāti Karma.....	193
Vindication of the Doctrine of Karma	194
Chapter 21 - Punya and Pāp (Virtuous Karma and Non-virtuous Karma)	195
Introduction	195
Punya (Virtuous Karma).....	195
Pāp (Non-virtuous Karma)	196
Practical Aspects of Punya Karma and Pāp Karma	201
Classification of Punya (Shubha) and Pāp (Ashubha) Karma:	201
Four Fold Combinations of Punya & Pāp.....	203
Summary	204
Chapter 22 - Shad Sthānaka (Six Fundamental Truths)	205
Introduction:	205
Eleven Doubts of the eleven Vedic Scholars:	206
Six Fundamentals by Shrimad Rājchandra:.....	208
Chapter 23 - Fourteen Gunasthāna (Stages of Spiritual Development)	211

Introduction	211
01. Mithyā-drashti Gunasthāna	212
02. Sāsvādāna Samyag-drashti Gunasthāna	212
03. Samyag Mithyā-drashti Gunasthāna	213
04. Avirata Samyag-drashti Gunasthāna	213
05. Desha-virat Shrāvaka Gunasthāna	213
06. Pramatta-samyat Gunasthāna	213
07. Apramatta-samyat Gunasthāna	214
08. Apurva-karan or Nivritti-bādara Gunasthāna	214
09. Anivritti-bādara Gunasthāna	214
10. Sukshma-samparāya Gunasthāna	214
11. Upashānt-moha Gunasthāna	215
12. Kshina-moha Gunasthāna	215
13. Sayogi Kevali Gunasthāna	215
14. Ayogi Kevali Gunasthāna	216
Summary	216
Chapter 24 - Anekāntavāda I - Theory of Multiplicity	218
Introduction	218
Lakshana (Characteristics of a Substance)	218
Pramāna (True Knowledge)	219
Naya (Partial Point of View)	219
Nikshepa (Analysis of Truth)	219
Summary	220
Chapter 25 - Anekāntavāda II - Pramāna, Naya and Syādvāda	221
Introduction	221
Aim and Subject matter of Jain Logic	221
Naya-vāda	224
Syādvāda or Sapta-bhanga (Seven Predications)	229
Importance of Anekāntavāda	232
Anekāntavāda and Ahimsa	233
Chapter 26 - Anekāntavāda III - Five Samavāya (Five Causal Factors)	234
Samavāya:	234
Summary:	236
Significance of Samavāya:	237
Chapter 27 - Jain History	238
Introduction	238
Legendary Antiquity of Jainism	238
Keval-jnāni, Shruta Kevali and Das-purvi Āchāryas	240
Jain Āgams	242
Shvetāmbar and Digambar:	242
Great Āchāryas of Digambar and Shvetāmbar Traditions	244
Shrimad Rājchandra	245

Känji-swämi.....	246
Survival of Jainism in Difficult Times.....	246
Jainism in Various Regions of India.....	246
Jainism and Modern Age	249
Chapter 28 - Jain Ägam Literature.....	250
Introduction	250
Vächanä (Recensions).....	250
Jain Ägams	252
Commentaries on the Ägams	257
Digambar Literature	258
Non-ägam Literature	260
Some Sacred Books	260
Summary.....	265
Names of Jain Ägam Literature	266
Reference Books.....	268

Jain Prayers

नमो अरिहंताणं।	namo arihantānam
नमो सिद्धाणं।	namo siddhānam
नमो आयरियाणं।	namo āyariyānam
नमो उवज्झायाणं।	namo uvajjhāyānam
नमो लोए सव्वसाहणं।	namo loe savva-sāhunam
एसो पंच नमूक्कारो।	eso pancha namukkāro
सव्वपावप्पणासणो।	savva-pāva-ppanāsano
मंगलाणं च सव्वेसिं	mangalānam cha savvesim
पढमं हवइ मंगलं॥	padhamam havai mangalam

I bow to Arihantas (Tirthankars), the perfected human souls, who have reached enlightenment by overcoming their inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, death and suffering.

I bow to Siddhas, the liberated souls, who have attained the state of perfection and immortality and are free from all karma.

I bow to Āchāryas, who are the head of Jain congregation and preach the principles of religion and show the path of liberation, which is the unity of Right Faith or Conviction, Right Knowledge, and Right Conduct.

I bow to Upādhyāys who are well versed in all Āgams and they are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life. They teach the same to the other monks and lay followers.

I bow to all Sādhus and Sādhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

To these five types of great souls, I offer my praise.
Such praise will help diminish my negative vibrations and sins.
Offering this praise is most auspicious of all benedictions.

I bow and seek inspiration from perfected human souls, liberated souls, enlightened ascetic leaders, ascetic teachers, and all monks and nuns in the world, who practice non-violence (Ahimsā), truthfulness, non-stealing, celibacy, and non-possessiveness in their conduct, and non-absolutistic viewpoint (Anekāntavāda) in their thinking.

चत्तारि मंगलं, अरिहंता मंगलं,	chattāri mangalam, arihantā mangalam,
सिद्धा मंगलं, साहू मंगलं,	siddhā mangalam, sāhu mangalam,
केवलिपण्णत्तो धम्मो मंगलं।	kevali pannatto dhammo mangalam
चत्तारि लोगूत्तमा, अरिहंता लोगूत्तमा,	chattāri loguttamā, arihantā loguttamā,
सिद्धा लोगूत्तमा, साहू लोगूत्तमा,	siddhā loguttamā, sāhu loguttamā,
केवलिपण्णत्तो धम्मो लोगूत्तमो।	kevali pannatto dhammo loguttamo
चत्तारि सरणं पवज्जामि, अरिहंते सरणं	chattāri saranam pavajjāmi, arihante saranam
पवज्जामि,	pavajjāmi,
सिद्धे सरणं पवज्जामि, साहू सरणं	Siddhe saranam pavajjāmi, sāhu saranam
पवज्जामि,	pavajjāmi,
केवलि पण्णत्तं धम्मं सरणं पवज्जामि॥	kevali pannattam dhammam saranam pavajjāmi

There are four auspicious entities in the universe. The Arihantas are auspicious.
The Siddhas are auspicious. The Sādhus are auspicious.
The religion explained by the omniscient is auspicious.

There are four supreme entities in the universe. The Arihantas are supreme.
The Siddhas are supreme. The Sādhus are supreme.
The religion explained by the omniscient is supreme.

I take refuge in the four entities of the universe. I take refuge in the Arihantas.
I take refuge in the Siddhas. I take refuge in the Sādhus.
I take refuge in the religion explained by the omniscient.

दर्शनं देवदेवस्य, दर्शनं पापनाशनम्।

दर्शनं स्वर्गसोपानं, दर्शनं मोक्षसाधनम्॥

darshanam devadevasya darshanam pāpanāshanam
darshanam svargasopānam darshanam mokshasāadhanam ||

The sight of the idol of the Lord, the God of all Gods, is the destroyer of all sins. It is a step toward the heavens, and is a means to the liberation of the soul.

मंगलं भगवान् वीरो, मंगलं गौतम प्रभु।

मंगलं स्थूलिभद्राद्या, जैन धर्मोस्तु मंगलं॥

mangalam bhagavāna viro, mangalam gautama prabhu |
mangalam sthūlibhadrādyā, jaina dharmostu mangalam ||

Bhagawān Mahāvīr is auspicious, Ganadhar Gautam Swāmi is auspicious; Āchārya Sthulibhadra is auspicious; Jain religion is auspicious.

मंगलं भगवान् वीरो, मंगलं गौतमो गणि।

मंगलं कुन्दुकुन्दार्यो, जैन धर्मोस्तु मंगलं॥

mangalam bhagavāna viro, mangalam gautamo gani |
mangalam kundakundāryo, jaina dharmostu mangalam ||

Bhagawān Mahāvīr is auspicious, Ganadhar Gautam Swāmi is auspicious; Āchārya Kunda-kunda is auspicious; Jain religion is auspicious.

अर्हन्तो भगवन्त इन्द्रमहिताः, सिद्धाश्च सिद्धिस्थिता।

आचार्या जिनशासनोन्नतिकराः, पूज्या उपाध्यायकाः।

श्री सिद्धान्तसुपाठका मुनिवरा, रत्नत्रयाराधकाः।

पंचै ते परमेष्ठिनः प्रतिदिनम् कुर्वन्तु वो मंगलम्॥

arhanto bhagavanta indramahitāḥ, siddhāścha siddhisthitā |
āchāryā jinashāsanonnatikarāḥ, pūjyā upādhyāyakāḥ |
śrī siddhāntasupāthakā munivarā, ratnatrayāradhakāḥ |
panchai te paramesthinah pratidinam kurvantu vo mangalam ||

The Omniscients who have been worshipped by heavenly gods; the liberated souls, who are Siddhas; the heads of the religious order who reinforce the four-fold order established by the Jinas; the revered Upādhyāys, well versed in the scriptures; and the Saints, who are also the followers of the true path of liberation (three jewels); may all these five auspicious entities bestow blessings upon you every day.

आदिमं पृथिवीनाथ-मादिमं निष्परिग्रहम्।

आदिमं तीर्थनाथं च ऋषभस्वामिनं स्तुमः॥

ādimam prthivinatha-mādimam nisparigraham |
ādimam tirthanātham cha rsabhasvāminam stumah ||

We adore Lord Rishabhadev who was the first king, who was the first to renounce all his possessions (everything) and who was the first Tirthankar.

तुभ्यं नमस्त्रिभुवनार्तिहराय नाथ, तुभ्यं नमः क्षितितलामलभूषणाय।
तुभ्यं नमस्त्रिजगतः परमेश्वराय, तुभ्यं नमो जिन भवोदधिषोषणाय॥

tubhyam namastribhuvanārtiharāya nātha |
tubhyam namah ksititalāmalabhūsanāya |
tubhyam namastrijagatah parameshvarāya |
tubhyam namo jina bhavodadhishosanāya ||

Lord, I bow to you, the eradicator of misery of the three worlds; I bow to you the adorable ornament on the face of the earth; I bow to you, the Lord of the three worlds; omniscient Lord; I bow to you, the destroyer of the sea of the life cycle.

वीरः सर्वसुरासुरेन्द्र-महितो, वीरं बुधाः संश्रिताः
वीरेणाभिहतः स्वकर्म निचयो, वीराय नित्यं नमः।
वीरात् तीर्थमिदं प्रवृत्तमतुलं, वीरस्य घोरं तपो
वीरे श्री धृति कीर्ति कांति निचयः श्री वीर भद्रं दिशः॥

virah sarvasurāsurendra-mahito, viram budhāh samshritāh
virenābhihatah svakarma nichayo, virāya nityam namah |
virat tirthamidam pravrttamatulam, virasya ghoram tapo
vire shri dhrti kirti kānti nichayah shri vira ! bhadram disha ||

Lord Mahāvīr is worshipped by all heavenly gods as well as demons; the learned take refuge in Lord Mahāvīr; the aggregate of his own karmas has been uprooted by Lord Mahāvīr; I always bow to Lord Mahāvīr; this unparalleled Tirtha has been set up by Lord Mahāvīr; Lord Mahāvīr's austerities were intense; collections of enlightenment (Shri means wealth, here wealth of knowledge), patience, glory, and grace rest in Vir; Oh Lord Mahāvīr, show me the path to attain bliss.

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे॥

upasargāh ksayam yānti, chhidyante vighnavallayah |
manah prasannatāmeti, pūjyamāne jineshvare ||

All the troubles disintegrate, the shackles of obstacles break, the mind achieves a blissful state wherever and whenever the Lord Jineshvars are worshipped.

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।

दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः॥

shivamastu sarvajagatah, parahitaniratā bhavantu bhūtaganāh |
dosāh prayāntu nāsham, sarvatra sukhibhavatu lokah ||

May the entire universe attain bliss; may all beings be oriented to the interest of others; let all faults be eliminated; and may people be happy everywhere.

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे।

मिक्खी मे सव्व भूएसु, वेरम् मज्झं न केणइ॥

khamemi savvajive, savve jivā khamantu me |
mitti me savva bhuesu, veram majjham na kenai ||

I forgive all souls; let all souls forgive me. I am on friendly terms with all. I have no animosity towards anybody.

Chapter 01 - Jain Concept of God and Universe

Jain Concept of God

The subcontinent of India, a cradle of civilization, is also the birthplace of three great religious traditions of the world: Hinduism, Buddhism, and Jainism. The Jain religion and its philosophy being one of the oldest, predating recorded history as referenced in Hindu scriptures, has become one of the essential spiritual traditions of the South Asian religious fabric. It is an original system, quite distinct and independent from other systems and philosophical traditions of India. Jainism is a religion of purely human origin. In ancient times, it was known by many names such as the Shraman (ascetic) tradition, the religion of Nirgrantha (one who has removed all bondages in life), or the religion of Jina. It is propagated by Self-realized individuals who have attained perfect knowledge, omniscience, and self-control by personal effort. They have been liberated from the bondage of attachment and aversion (karma), and of worldly existence, and ending the cycles of life and death. These individuals are popularly viewed as Gods in Jainism. They are also recognized by various names as Tirthankar, Kevali, Arihanta, Arhat, Jina, and Siddha. All these words depict various qualities of Jain God.

Jain Concept of Universe

Many religions in the world try to answer the questions like, who created the universe, what is the age of the universe, is it ageless, what is the universe made of, how the cosmos is structured, what is the fate of the universe and so on.

If we assume that God created the universe then the question arises as to who created the Creator. Hence the logic breaks. Ultimately, one answers that God self-existed and He is eternal. Jains believe that instead of saying God self-existed, the universe is self-existed and eternal.

Jain theory states that the entire universe functions according to its own cosmic laws and it is self-regulated. Jainism states that the universe is without a beginning or an end, and is everlasting and eternal. Six fundamental entities (known as Dravya or Substances) constitute the universe. Although all entities are eternal, they continuously undergo countless changes, but in that process, no new elements are created nor the existing elements are destroyed but every element continuously changes its forms. In these transformations, nothing is lost or destroyed. Previous forms give way to new ones without losing their own inherent qualities.

Concept of Time

Jainism believes that time is a basic element and is cyclic. Each time cycle has two half cycles, Utsarpini (progressive) and Avasarpini (regressive). Each half cycle is further divided into six eras. There have been infinite time cycles in the past (time is without a beginning) and there will be infinite time cycles (without any end) in the future. At present, we are in the fifth era of Avasarpini half cycle.

In each half cycle, 24 Tirthankars or Jinas are born in our region. Bhagawān Mahāvīr was the last Tirthankar who lived about 2600 years ago and Bhagawān Rishabha was the first Tirthankar who lived millions of years ago.

Fundamental Tenets of Jainism

Jains believe that from eternity, the soul is bound by karma and is ignorant of its true nature. It is due to karma that the soul migrates from one life cycle to another and the ignorant soul continues to bind with new karma.

The soul is bound by karmas because of attachment and aversion. Therefore, the path of liberating the soul from attachment and aversion constitutes the fundamental philosophy of Jainism. Jainism addresses the path of liberation in a rational way. It states that the proper Knowledge of reality of

universe, when combined with Right Conviction or Faith and Rational or Right Conduct leads the worldly soul to liberation (Nirvana or Moksha). In this way, one can break the continual binding process of karma to the soul and be liberated from karma. The ultimate goal for the soul is to be liberated from desires, attachment and aversion which in turn will remove all Karmas.

When a living being becomes free from attachment and aversion, he cannot acquire any new karma and all his existing Ghāti karma are destroyed. He/she attains perfect knowledge, perfect vision or perception, infinite power, and perfect conduct, which is defined as bliss. He/she becomes omniscient and omnipotent.

Ahimsa (non-violence), Anekāntavāda (multiplicity of views) and Aparigraha (non-possession and possessiveness) are the cardinal principles of Jainism.

Jain principle and practice of Ahimsa (non-violence) is extended not only towards human beings but also towards all living beings. Ahimsa also refers to the abolition of acts of violence from the hearts and minds of human being. In a positive sense, it entails universal compassion, universal forgiveness, and universal fearlessness.

Jainism does not accept one-sided views. The complete truth cannot be explained by one viewpoint. One-sided views, in general, represent only partial truth. To know the complete truth, all angles and aspects of a given situation or substance needs to be analyzed and considered. This approach is known as “Anekāntavāda” (multiplicity of views and theory of relativity).

Non-possessiveness (Aparigraha) is freedom from attachment to worldly objects. Possessions and attachment to possessions strengthen the hold of passions on one's self and leads to vices, that hurts one's own self and others.

Without Aparigraha, one cannot practice complete Ahimsa. If one refrains from Parigraha (possessiveness), he/she will be able to refrain from Himsā. Similarly, without proper understanding and application of Anekāntavāda, one cannot be completely nonviolent because Anekāntavāda can stop the violence of thoughts and speech. Therefore, Anekāntavāda is the rationale for Ahimsa. Jainism is also defined as practice of Ahimsa, Sanyam (restraint of senses, mind, etc.) and Tapa (penance to shed the past Karmas).

Lineage of Tirthankars

Lord Mahāvīr or Vardhamān (599 BC to 527 BC), the twenty-fourth and the last Tirthankar of this era, expounded the Jain philosophy preached by his predecessor Tirthankar Pārshvanāth (about 950BC to 850 BC). Lord Mahāvīr expanded the code of conduct by adding the vow of celibacy and introduced daily observances like Pratikraman for his followers. He felt that such changes were essential for proper spiritual advancement at that time. Thus, Mahāvīr, like other Tirthankars was more of a reformer of an existing religious order rather than the founder of a new faith. The present Jain scriptures are a compilation of Lord Mahāvīr's teachings.

Thus, the Jain religion is eternal but various Tirthankars have continually modified its code of conduct and practice based on time, place, people's capability and circumstances of the era.

Kevali

When an individual destroys all the defiling karma (four Ghāti Karma) attached to the soul, he attains the full manifestation of absolute knowledge (Keval-jñān), absolute vision (Keval-darshan), perfect conduct and (Anant Chāritra) infinite energy (Anant virya). This soul is regarded as having become the supreme Soul and is known as Kevali (Omniscient). A true Omniscient lives in realization of infinite knowledge, perception, vigor and bliss. Among Kevali, some souls through their preaching show the path of liberation to humanity. They are called Tirthankars and they establish the four-fold Jain order called Sangha comprising of monks, nuns, laymen, and laywomen. The Omniscient who are not Tirthankars, spend the rest of their life in meditative blissful state and attain liberation when rest of the physical karma are exhausted.

Arihanta

The word Arihanta is made up of two words: 1) Ari means enemies, and 2) Hant means destroyer. Therefore, Arihanta means a destroyer of enemies. The enemies referred to here are our internal; inner desires and passions. The passions include anger, ego, deceit, and greed. Until one eliminates these passions, the real nature of the soul is not realized or manifested.

Arhat

Arhat means worthy of worship. One who is revered by all living beings of the three worlds (heaven, earth, and hell) is called Arhat.

Tirthankar

Tirthankar means one who lays down the spiritual order and explains the path of liberation to cross over the worldly sea of suffering.

Jina

Jina literally means “the Victor” or “the Liberator”, one who has conquered the inner enemies of worldly passions such as anger, ego, deceit, greed, desire, and aversion by personal effort.

Siddha

All the Kevalis are liberated upon exhausting rest of the physical karma and are called Siddha. Free from the physical body, they reside at the top of the universe in Siddha-loka for eternity, enjoying pure consciousness. All liberated souls even though identical in attributes, keep their individuality.

The followers of Jina are called Jains. There are about 10 million Jains in the world.

Summary

In summary, Jainism does not believe in a creator God, however this does not mean that Jainism is an atheistic religion. Jains believe in an infinite number of Gods or Jinas who are self-realized omniscient individuals who have attained liberation from birth, death, and suffering.

The Arihantas, Tirthankars, or Jinas are not Gods in the sense of being the creators of the universe, but rather as those who have accomplished the ultimate goal of our existence which is liberation from suffering through personal efforts. In the past, these individuals were human beings like us. They were not supernatural immortal beings or an incarnation of an almighty God. Many such individuals existed in the past and many will achieve such a spiritual stage in the future. All human beings have the potential to reach such a spiritual stage.

Jains do not believe that there is a supernatural power that gives favors to us if we please him. Jains rely a great deal on self-effort and self-initiative for both - their worldly requirements and their salvation or liberation. Jains believe that each living being is a master of his/her own destiny.

Chapter 02 – Pancha Parmeshtis (Five Reverend Personalities)

Namaskār Mahā-Mangal Sutra (Namaskār Mahāmantra)

Namo Arihantānam

Namo Siddhānam

Namo Āyariyānam

Namo Uvajjhāyānam

Namo Loe Savva Sāhunam

Eso Pancha Namukkāro, Savva Pāva Ppanāsano

Mangalānam Cha Savvesim, Padhamam Havai Mangalam

Namo Arihantānam

I bow to Arihantas who have achieved enlightenment by overcoming inner enemies and weaknesses, who have attained infinite knowledge, infinite bliss, and showed us the path, that ends the cycle of birth, misery, and death.

Namo Siddhānam

I bow to Siddhas who have attained the state of perfection and immortality by liberating themselves of all Karma.

Namo Āyariyānam

I bow to Āchāryas who are the heads of religious orders and who practice the supreme virtues.

Namo Uvajjhāyānam

I bow to Upādhyāys who are well versed in all Āgams and teach the same to monks, nuns and other followers.

Namo Loe Savva Sāhunam

I bow to all the Sādhus and Sādhvis (monks and nuns) that follow the five great vows of conduct for self-purification and inspire us to live a simple life.

Eso Pancha Namukkāro. Savva Pāvappanāsano.

These fivefold obeisance is eradicator of all sins.

Mangalānam Cha Savvesim. Padhamam Havai Mangalam.

This Namaskār Mangal Sutra is foremost amongst all that is auspicious

Introduction Namaskār Mahā-Mangal Sutra

The scriptural name of Namaskār sutra is Namaskār Mahā-Mangal Sutra or Namaskār Mangal Sutra. Later on, the name of this sutra is changed to Namaskār or Navakār Mantra for the common people. This sutra is the most revered sutra in Jainism and can be recited at any time, place, and circumstance. While reciting this sutra, we bow down to Arihanta (souls who have reached the state of non-attachment towards worldly matters), Siddhas (liberated souls), Āchāryas (heads of Sādhus and Sādhvis, Shrāvak and Shrāvikās), Upādhyāys (those who teach scriptures and Jain principles to the followers), and all Sādhus and Sādhvis (monks and nuns, who have voluntarily given up social, economic and family relationships). Together, they are called Pancha Parameshti (five supreme beings). In this sutra, we worship their virtues rather than worshipping any one particular entity; therefore, the sutra is not named

after any Tirthankar such as Bhagawän Mahävîr, Bhagawän Pärshvanäth or Ädinäth. Recitation of this sutra creates positive vibrations around us, and repels negative ones.

In the first and second Pada (lines), obeisance is offered to the omniscient Gods. In the third, fourth, and fifth Pada, obeisance is offered to ascetics (Guru Mahäräj). The remaining four Padas explain the importance of this obeisance. Some Jain traditions do not include the last four Padas in Navakär Mantra.

There are 108 attributes of the Pancha Paramesthi, namely, Arihanta, Siddha, Ächärya, Upädhyäy, and Sädhu. The Jain rosary has 108 beads, which signify the 108 attributes of the five supreme beings. These 108 attributes are as follows:

Arihanta	12 attributes
Siddha	08 attributes
Ächärya	36 attributes
Upädhyäy	25 attributes
Sädhu	27 attributes
Total	108 attributes

Arihanta

The word Arihanta is also made up of two words: 1) Ari means enemies, and 2) Hant means destroyer. Therefore, Arihanta means a destroyer of enemies. The enemies referred to here are internal: inner desires and passions. The passions include anger, ego, deceit, and greed. Until we eliminate these passions, the real nature or the power of our soul will not be realized or manifested. When a person (soul) wins these inner enemies, he/she is called a Kevali (omniscient), Jina (victor), or Arihant. The state of omniscience is manifested when that person has completely destroyed the four Ghäti karma (destructive) namely:

Jnänävaraniya Karma	knowledge obscuring Karma
Darshanävaraniya Karma	perception obscuring Karma
Mohaniya Karma	deluding Karma
Antaräya Karma	obstructing Karma

These karma are called Ghäti (destructive) karma because they directly affect the true nature of the soul. When these Karma are destroyed, a person attains the following four infinite qualities (Anant Chatushtay).

Keval-jnän (Anant-jnän)	Perfect knowledge due to the destruction of all Jnänävaraniya Karma
Keval-darshan (Anant-darshan)	Perfect perception due to the destruction of all Darshanävaraniya Karma
Anant-chäritra	Passionless state due to the destruction of all Mohaniya Karma
Anant-virya	Infinite energy due to the destruction of all Antaräya Karma.

In the Navakär Mantra, the word Arihanta refers to Tirthankar Kevali. Tirthankars, upon attaining omniscience, reestablish Jain Sangha (fourfold Jain order) consisting of Sädhus, Sädhvis, Shrävaks (male householders), and Shrävikäs (female householders), and devote their lives preaching and guiding others toward the path leading to liberation. In each half of one time cycle, 24 Kevalis attain the distinction of a Tirthankar.

Twelve Attributes of Arihantas:

Tirthankars have a total of 12 unique attributes. Of these, four are the main attributes known as Atishaya. The other eight attributes are endowed by heavenly gods and are known as Pratihārya.

Four Main Attributes (4 Atishaya)

- Omniscience
- Delivers extraordinary sermon for the benefit of humanity
- Worshipped by mundane souls of the whole universe
- No calamities or diseases exist in his vicinity.

Some Jain sects believe the four Anant Chatushtay (Infinite Knowledge, Infinite Perception, Perfect Conduct, and Infinite Energy) are the four main attributes rather than the above mentioned attributes.

Eight Other Attributes (known as Pratihārya) endowed by heavenly gods

Simhāsan	A divine seat from where Arihanta delivers sermons
Bhāmandal	A halo behind Arihanta's head
Chāmar	Angels are waving fans (Chowries) to honor Arihanta's greatness
Chhatras	A three tier divine umbrella over the head, which suggests that He is the spiritual king of the entire universe that consists of three regions - Hell, Earth, and Heaven.
Ashok Vruksha	A tree under which Arihanta sits to deliver sermons
Pushpa-Vristi	A continuous shower of fragrant flowers
Deva Dundubhi	A divine announcement declaring Arihanta's sermons
Divya Dhvani	Celestial music accompanying Arihanta's sermons

Thirty-Four Atishaya

These 12 unique attributes, when elaborately explained are counted as 34 Atishaya. Both Shvetāmbar and Digambar account for thirty-four Tirthankar Atishaya. Some Atishaya are birth related, some are created by heavenly gods (Devas), and some are realized at the time of Keval-jñān.

By Birth, Arihanta has the most beautiful, powerful, and proportionally built body with 1008 auspicious birthmarks. As he is full of compassion, his blood is white, like milk. His breath is fragrant like a lotus and his body does not generate any waste. He is always disease free. He has a very soothing, peaceful, and serene voice that can be heard from very long distances. All humans and animals alike, can easily understand his language. He can be seen and heard from all four directions. Everyone listens to the sermon keeping his or her animosities aside.

In his vicinity, the weather is always pleasant and there are no calamities for miles. The size Samavasaran is big enough to accommodate all attendees. Dharma Chakra (symbolic wheel of religion) and Ashta Mangal (eight embellishments) are also present at the Samavasaran.

Siddha

All Arihantas or Omniscients ultimately become Siddhas when they complete the duration of the remaining four non-destructive karma, which occurs at the end of their life span. This is also known as Nirvana means liberation from the worldly existence.

Four non-destructive karma are:

Vedaniya Karma	feeling pertaining Karma
Nām Karma	body determining Karma
Gotra Karma	status determining Karma
Āyushya Karma	life span determining Karma

These four karma relate to the physical body of the soul but do not affect the true nature of the soul, therefore, they are called Aghāti karma.

Eight Attributes of Siddha

Anant-jñān	Infinite knowledge
Anant-darshan	Infinite perception
Anant-chāritra	Perfect conduct
Anant-viryā	Infinite energy
Avyābādha-sukha	Uninterrupted happiness or bliss (no human body)
Akshaya-Sthiti	Immortality (no human body)
Arupitva	Formlessness (no human body)
Aguru-Laghutva	Equal with all other Siddhas

The liberated souls stay permanently (Akshaya-Sthiti) at the top of the universe which is called Moksha which is located just above Siddha-Shilā. They have attained the highest spiritual state, which is pure consciousness. All their Karmas have been eradicated and since they do not have any Kashāya and yoga, therefore they do not accumulate any new Karma, thus freeing themselves forever from the cycles of birth, life, and death.

Hence all liberated souls become knower and observer but not the doer. They have no desires and are completely detached from any sense of craving or aversion (Anant-chāritra, Vitarāgatva). Despite the fact that all Siddhas retain a unique identity, they are equal (Aguru-Laghutva) in qualities and formlessness (Arupitva).

In summary Siddhas have attained the highest spiritual state by eradicating all eight karma while Arihantas have eradicated only four karma. Yet in Namaskār Mangal sutra, we pray to Arihant (Tirthankar) first and then we pray to Siddha because Arihantas devote their lives to preaching and guiding worldly souls to the path of liberation after attaining Keval-Jñān. Without his preaching, we could not have known Siddhas.

Āchārya

The teachings of Bhagawān Mahāvīr, the last Tirthankar, are carried on by the Āchāryas. They are our spiritual leaders. The responsibility of spiritual (not social or economic) welfare of the entire Jain community rests upon of the Āchāryas. Before reaching this state, one has to study in depth and achieve mastery of the Jain scriptures (Āgams). In addition to acquiring a high level of spiritual excellence, they also lead the congregation of monks, nuns and laypeople. They have the knowledge of various languages and other philosophies and religions of the world. They possess the following 36 qualities:

Thirty Six Attributes of Āchārya

Thirty Six Attributes - Shvetāmbar Tradition

Control over Five-sense Organs:

Touch, Taste, Smell, Sight, Hearing

Our natural instincts cause us to seek pleasures, which are usually derived from these sense organs. Many times in pursuit of these pleasures, we knowingly or unknowingly indulge in immoral, unethical, illegal, or harmful activities. These pleasures obstruct the path toward spiritual uplift. For example, our skin likes to have a soothing touch, we crave tasty food, we like to have pleasant smell around us, we like to see attractive objects, and we like to hear pleasant sounds. When we do not have these pleasurable experiences, we become unhappy, frustrated, disappointed, and sometimes angry. Āchārya Mahārāj controls these pleasures and remains in perfect equanimity whether these sensory experiences are favorable or unfavorable.

Nine Ways to Guard against Sensual Pleasure (Brahmacharya Vāda)

Our scriptures have defined the following nine ways for strict observation of vow of the celibacy:

- Not to stay near or in a place where persons of opposite sex, eunuchs, or animals live
- Not to be alone in a lonely place with a person of the opposite sex
- Not to observe the body of a person of the opposite sex
- Not to sit at the same place where a person of the opposite sex has been sitting until a certain amount of time has elapsed
- Not to listen to the conversations of couples and not to live in a place where one must share a common wall with a couple
- Not to think about any sensual pleasures or experiences of the past from the time before renunciation
- Not to consume intoxicating food or liquids
- Not to eat tasty foods. Just eat simple food in moderation
- Not to adorn or decorate the body and to wear simple clothes

Free and Detached from Four Passions (Kashāyas)

- Krodha (Anger)
- Māna (Ego)
- Māyā (Deceit)
- Lobha (Greed)

Observation of Five Great Vows (Mahā-vratas)

Āchārya Mahārāj observes these great vows and does not ask, encourage, or appreciate anybody who indulges in any activity, which is contrary to these vows.

Ahimsa	Nonviolence	Complete and total commitment to nonviolence, in thoughts, words, and actions
Satya	Truthfulness	To speak only harmless truth
Achaurya	Non-stealing	To take only those things which are duly given
Brahmacharya	Celibacy	Complete and total avoidance of sensual pleasure
Aparigraha	Non-possessiveness	To own no money, property, or ornaments but own only the bare minimum or necessary clothing and pots to accept alms (Sādhus of Digambar sect do not wear any clothes because they consider clothing as a possession)

Observation of five codes of conduct (Ächär)

Jnänächär (Code of conduct regarding right knowledge):

To study and teach religious scriptures, to write and encourage others to write and publish religious books and, to take proper and due care of religious books is Jnänächär.

Darshanächär (Code of conduct regarding right faith in Jina):

To understand the preaching of Jina beyond any doubts and to respect and honor Jina and the path to liberation shown by Jina

Chäriträchär (Code of right conduct regarding ascetic life):

To observe ascetic rules and regulations properly and help other monks to do the same.

Tapächär (Code of right conduct regarding observation of austerities):

To observe austerities and encourage and help others observe austerities. There are 12 different ways to observe austerities. Those, which are related to voluntary endurance of hardships and restrictions of bodily pleasures, are known as external austerities (Bähya Tap). Those austerities, which directly affect and shed the karma, are known as internal austerities (Abhyantar Tap).

Viryächär (Codes of conduct regarding mental, verbal, and physical abilities):

To use mental, verbal, and physical abilities properly and constantly engage in spiritual activities without a moment of laziness.

Observation of five kinds of carefulness (Samitis):

Iryä Samiti	Carefulness in movement to avoid any Himsä
Bhāshā Samiti	Carefulness of speech - to speak only harmless truth and to speak only what is necessary
Eshanā Samiti	Carefulness in accepting alms (Gochari) to avoid the 42 faults of accepting alms
Ädāna-Bhand-Matt-Nikshepanā Samiti	Carefulness in handling clothes, pots, and pans used for alms Gochari
Pārishthā-panikā Samiti	Carefulness in getting rid of bodily waste

Observation of three restrains of thought, speech, and body (Guptis):

Mana Gupti	Restrain bad thoughts
Vachan Gupti	Restrain bad language
Kāya Gupti	Restrain bad physical activity

Thus, Ächārya Mahārāj has 36 attributes as follows:

Control over five-sense organs	5
Nine ways to guard against sensual pleasure	9
Free from four passions	4
Commitment to five great vows	5
Observation of five codes of conduct	5
Carefulness in five activities	5
Restrain of thought, speech, and bodily activities	3

Thirty-six attributes - Digambar tradition:

Six Bāhya Tapa (External Austerities)

Anashan	Not eating for a set period of time
Unodari	Eating less than needed
Vritti-sankshepa	Eating within the limits of predetermined restrictions Material - Eat only a certain number of items Area - Eat only within limits of a certain area Time - Eat only once at a certain time Mode - Eat food obtained or made only by certain means
Rasa Tyāg	Eating non-tasty food – example; Āyambīl Tapa
Kāya-klesha	Penance, tolerating physical pain voluntarily
Sanlinatā	Staying in a lonely and miserable place and also occupying minimum space

Six Abhyantar Tapa (Internal austerities)

Prāyashchitta	Repentance or remorse
Vinay	Humility, Respect for others
Veyāvachcham	Selfless service to monks, nuns and needy
Swādhyāy	Study of religious scriptures
Dhyāna	Meditation
Kāyotsarga	Giving up physical activities and staying absorbed in the soul

Ten Virtues

Kshamā	Forgiveness
Mārdava	Humility
Ārjava	Straightforwardness
Shaucha	Content - absence of greed
Satya	Truth
Sanyam	Restraint of all senses
Tapa	Austerities
Tyāg	Renunciation
Ākinchan	Non-possessiveness
Brahmacharya	Celibacy

Five Āchār (Codes of Conduct)

Darshanāchār	Codes of Acquiring Right Faith
Jñānāchār	Codes of Acquiring Right Knowledge
Chāritrāchār	Codes of Acquiring Right Conduct

Tapächär	Codes of Austerities
Viryächär	Codes of Exercising Energy or Vigor

Six Ävashyaks (Essential Duties)

Devapujä	Prayer to Tirthankars
Gurupästi	Devotion and service to Gurus
Swädhyäy	Studying of Scriptures
Sanyam	Self-restraints
Tapa	Penance
Däna	Imparting Knowledge and Protection of Life

Three Guptis (Control)

Mano Gupti	Control over mind
Vachan Gupti	Control over speech
Käya Gupti	Control over body

Upädhyäy

This title is given to those Sädhus who have acquired complete knowledge of the Jain scriptures (Ägams) and philosophical systems. They teach Jain scriptures to other ascetics and laypeople. Upädhyäys possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study. These scriptures are as follows:

Twenty Five Attributes of Upädhyäys

- 11 canonical texts (Anga Ägam) compiled by Ganadhar, who were the immediate disciples of Tirthankar
- 12 canonical texts (Upänga Ägam) compiled by Shruta Kevalis Ächäryas
- 1 scripture of proper conduct known as Charan Sattari
- 1 scripture of proper practice known as Karan Sattari

According to Digambar Tradition, Upädhyäy have Knowledge of 11 Anga Ägam (same books for all Jain sects) and 14 Digambar Anga-bähya Ägams

Sädhus and Sädhvis

When householders desire to detach from the worldly aspects of life and deeply desire for spiritual uplift, they renounce worldly life and become Sädhus (monks) or Sädhvis (nuns). Before becoming a Sädhu or a Sädhvi, a layperson must stay with Sädhus or Sädhvis to understand their lifestyles and study religion for several months. When they feel confident that they will be able to live the life of a monk or a nun, they inform the Ächärya that they are ready for initiation. If the Ächärya is convinced that they are capable of following the vows of Sädhus and Sädhvis, he prepares them for Dikshä. Dikshä is an initiation ceremony, which a householder must perform before becoming a monk or a nun. At the time of Dikshä, Sädhus and Sädhvis commit to the five major vows for the rest of their lives. Their lives are directed towards the uplifting of their souls to the state of liberation.

Five Mahävratas (Major Vows) of Sädhus and Sädhvis:

Vow	Meaning	Explanation
Ahimsa Mahävrata	Nonviolence	Not to commit any type of violence

Satya Mahāvratā	Truth	Not to indulge in any type of lie or falsehood
Asteya Mahāvratā	Non-stealing	Not to take anything unless it is given
Brahmacharya Mahāvratā	Celibacy	Not to indulge in any sensual activities
Aparigraha Mahāvratā	Non-possessiveness	Not to acquire more than what is needed to maintain day-to-day life

When monks and nuns commit to these five vows, they promise to never break these vows and promise to never ask or encourage anybody else to break these vows - be it in thought, speech, or action.

Attributes of Sādhus and Sādhvis in Shvetāmbar Tradition:

Category of Attributes	Numbers
Five great vows as explained above	5
To protect five one-sensed beings (water, fire, earth, air, and plant known as Sthāvar souls) and one group of moving living beings (two-sensed to five-sensed living beings) known as Trasa souls	6
To control pleasures derived from any of the five senses (touch, taste, smell, sight, hearing)	5
To observe five types of carefulness	1
To control mind, speech, and body	3
Not to eat before sunrise and after sunset	1
To forgive others	1
To avoid greed	1
To endure hardship	1
To endure suffering	1
To be introspective	1
To keep the heart pure	1
Total	27

Some scriptures mention different 27 attributes of Sādhus and Sādhvis

Category of Attributes	Numbers
Five Great Vows (Mahā-vratā)	5
Control of five senses	5
Devoid of four Kashāya – Four Passions: Anger, Ego, Deceit, Greed	4
Three Guptis – Control of mind, speech and body	3
Bhāva or Reflection (Dharma and Shukla Dhyāna), Karan or Activities (following prescribed activities and regulations) and Yoga (Body, speech, and mind activities)	3
Darshan, Jñān, and Chāritra	3
Forgiveness	1

Samvega – Disinterest in worldly affairs and interest in liberation	1
Conquering of Parishaha – Enduring hardships and suffering with equanimity	1
Sanlekhanā - Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death	1
Total Attributes	27

Attributes of Sādhus in Digambar Tradition

Attributes of the Digambar monks (Sādhus) vary somewhat with one significant requirement that male monks are sky-clad or do not wear any clothes.

5 Great Vows Mahā-vrata (Ahimsa, Truthfulness, Non-stealing, Celibacy, and Non-possession)

5 Observations of five kinds of carefulness (Samitis):

- Iryā Samiti (carefulness while walking)
- Bhāshā Samiti (carefulness in talking)
- Eshanā Samiti (carefulness while getting alms)
- Ādāna Nikshepanā Samiti (carefulness while handling clothes and any object)
- Pārishthā-panikā Samiti (carefulness while disposing excreta)

5 Control of five senses (Touch, taste, smell, sight, and hearing)

6 Essentials (six Āvashyak – Devapujā, Gurupāsti, Swādhyāy, Sanyam, Tapa, and Dana or imparting religious knowledge to the people)

6 other attributes

- Kesha-lochan (Plucking of own hair)
- Asnāna (No bathing)
- Bhumi Shayan (Sleeping on the floor)
- Adanta-dhovan (No brushing of teeth)
- Uttisthan-āhār Sevan (Eating food in standing posture only)
- Ekabhukti (Eating once a day only)

Some schools maintain monks not wearing any clothes, as an attribute in this section. According to them, Monks have twenty-eight attributes instead of twenty-seven.

Total Attributes of Pancha Paramesthi

Supreme Beings	Number of Attributes
Arihanta	12
Siddha	08
Āchārya	36
Upādhyāy	25
Sādhu/Sādhvis (Monks/Nuns)	27
Total	108

When we recite Namaskär Mangal Sutra (Navakär Mantra), we should remember the 108 virtues of five supreme beings and strive to attain those virtues. When someone is determined to attain these virtues, he or she will naturally commit fewer sinful activities. Eradication of sins and purification of soul are the most important steps for the spiritual uplifting of the soul towards its journey to salvation. The sixth Pada of the sutra explains that offering obeisance to the five supreme beings destroys sins. The last Pada states that it is the most blissful and auspicious sutra in our religion. It is considered to contain the real essence of our religion.

In summary, the Namaskär Mangal Sutra contains the foremost message of Jainism. To liberate from the cycle of life and death, we need to ultimately renounce worldly affairs and conquer our inner enemies such as anger, ego, deceit, and greed. By following the right path, we will progress to a higher spiritual state, Kevali or Arihanta, and ultimately become Siddha after nirvana (liberation from the cycle of birth and death). The goal of every living being is to become a pure soul which is free from birth, death, misery, attachment and aversion which is called Siddha

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Chapter 03 – Religion (Dharma) and Its Significance

Concept of Religion

“Inherent nature of a substance is the Dharma or religion of that substance”. For all living beings, the purity of soul is the essence of life. A soul's inherent qualities include infinite perception, infinite knowledge, infinite bliss and infinite energy. Any activity, which helps an individual to realize and then achieve these inherent qualities, is religion or Dharma. Therefore, to see, to know, and to realize the true nature of the soul is the religion. Anything, which drifts away an individual from realizing and achieving the true nature is not a religion (Adharma).

The etymological meaning of the word Dharma, the Sanskrit word for religion, explains this thought very well. Dharma is “that which holds from falling”. In other words, religion is what holds living beings from falling into a miserable state (from a spiritual standpoint), and that which lifts life higher in spirituality.

Human beings have always been seeking answers to such questions as: Who am I? Where did I come from? Where will I go after death? Who is God? Who made this universe? What is my relationship with the universe? What is my real nature?

The Jain literature indicates that there are three ways to find answers to these questions: a) experience b) use of logic and c) Āgams (Canonical Books - collection of sermons).

In general the religion may be categorized in four parts: a) theology, b) metaphysics, c) ethics and d) rites & rituals.

Theology explains who I am. What is our true nature? Who is God?

Metaphysics explains who I am not. What is the universe? What is non-living? What is the relationship between living and non-living?

Ethics explains how we live our life. What should be our daily conduct? What and how should we practice? How can we purify our conscious mind? How can I remove impurities from myself?

Rites and rituals involve praying, adoring, paying our respects to and worshipping the Tirthankars. The real purpose of the rites and rituals is to be inspired to become liberated and free from attachments and aversions. The purpose of prayer is for this inspiration and not for asking for material things.

According to Bhagawān Mahāvīr, religion from a realistic point of view consists of four parts:

Equality of all living beings

Every living soul has right to put forth self-effort to improve itself and not to be stripped of that right

Not to rule over other living beings including humans, animals or all other forms of life

All views should be viewed with equanimity - without like or dislike.

Everyone has some concept about the best qualities that a human being should have. Each human being strives to exemplify these qualities. For this purpose, an individual puts forth effort. Their effort to achieve these qualities is religion.

The best qualities are perfect perception, perfect knowledge, perfect character and conduct, and unlimited energy (Anant Darshan, Jñān, Chāritra and Virya). We are imperfect and we want to be perfect. If we want to have the best qualities, we have to believe that they are achievable. The process to achieve these best qualities is religion. Thus, religion is meant for purification of our consciousness and realization of our own nature.

How is it possible to practice the religion? According to Bhagawān Mahāvīr: “Whatever you wish for yourself, wish the same for others”. If we practice this simple message our lives will be very full filled.

The correct beliefs, knowledge, and conduct are the main modes for practicing religion. Rites and rituals have their place, but only if the main modes are the focus of our life. Beliefs and knowledge are like paint

and a brush, while conduct is like a canvas. With the paint and the brush, but without a canvas, we cannot be artists. Thus without proper conduct, we cannot realize the true nature of our soul.

It is important to have right faith (beliefs) and right knowledge. Without proper knowledge, we will not know what is right and what is wrong and we will be unable to practice the right religion.

Nevertheless, knowledge itself is not an end. It is the means by which we practice the true religion leading us to good conduct. In our life, we should look at happiness and unhappiness with equanimity. We should believe that there might be some truth however trivial in any statement. Even opposing views can be parts of one truth. Accept coexistence with others. Look at the good side of others. Religion is for self-improvement. If each individual improves, the society and the nation, the world will automatically improve.

Science and religion both search for truth. Without experimentation and practice, truth cannot be achieved. Science experiments and examines. First, it proves something and then we believe it. However, science has randomness, and the research is mostly driven by material objectives. Science discovers temporary solutions for happiness, and science can be expressed through language.

In religion, on the other hand, first we have to trust, then experiment. After successful experimentation, we experience the truth. There is no compulsion in religion, and religion seeks permanent happiness. Religion cannot entirely be expressed through written words. The search for the realistic religion should be the ultimate goal of science. Today, science and religion are complementary to each other, but someday, science and religion will be one.

Einstein once said, "Science without religion is lame and religion without science is blind." Every scientist has to be spiritual in his work ethics to do the best research. Einstein also believed in reincarnation.

Religion is for teaching the art of living. Practice of the right beliefs, right knowledge and right conduct are the religion. Individual effort is the integral part of the Jain religion. We must have right knowledge to practice. Religion should be the integral part of our daily life. Religion brings balance in our life. Religion is for enhancing the value of our life and bringing true happiness in life.

Chapter 04 - Moksha Märg (Path of Liberation)

Threefold Path of Liberation (Ratna-trayi Moksha Märg)

The association of the soul with karmic matter masks the inherent qualities of the soul. Jain philosophy, asserts that a person obtains everlasting happiness when a soul completely removes Mithyātva (ignorance) and Kashāya (vices like anger, ego, and greed) which in turn removes all karma attached to the soul. Jainism believes that only by one's personal efforts can one get rid of the karma associated with one's soul. The central theme of Jainism holds religion as a science of ethical and spiritual practice. The conduct of one's present life should be aimed at attaining Moksha; each soul can attain liberation, a supreme spiritual state, by realizing its purity and perfection.

The question then arises how do we achieve this objective? Tattvārtha-sutra, a sacred text of Jainism, emphatically states in its first aphoristic rule:

सम्यग्दर्शनज्ञानचारित्राणिमोक्षमार्गः
तत्त्वार्थसूत्र (1-1)

Samyag-darshan-jñān-chāritrāṇi Mokshamārgah

Samyag Darshan (Right Conviction, Belief or Faith), Samyag Jñān (Right and Rational Knowledge) and Samyag Chāritra (Right Conduct) together constitute the path to liberation. These three basic components are called Ratna Trayi, or the three jewels, in Jain works.

Right Perception creates an awareness of reality or truth, Right Knowledge impels the person to Right conduct leading one to the attainment of liberation. They must coexist in a person if one is to make any progress on the path of liberation.

The ethical code prescribed in Jainism for both house-holders and ascetics is based on this threefold path of liberation.

Prior to Samyag Darshan or Samyaktva:

The soul is eternal. However Jain scriptures indicate that we have started our journey from the lowest form of life known as Nigod. In that state infinite number of souls shared one physical body and in less than a second's time we reincarnated 17 times in that Nigod state. We have spent innumerable years in that state. After that we have spent innumerable years as one sensed living beings like water, earth, fire, air, and plants. Then we have spent a long time as two sensed, three sensed, and four sensed living beings. After that, we were born many times as five-sensed beings like animals, hellish beings, human beings, and heavenly beings. We were also born as human beings many times, although far fewer times than as any other types of living beings. In other words, we spent more time as subtle Nigod than all other type of lives combined.

During all that time, we lived an ignorant, non-vigilant, frightful life, struggling for food or in accumulating material things and/or seeking worldly pleasures. We never thought about our own self, our soul. We always thought of the external aspects like body, family, wealth, and other belongings as our own, and never realized that the soul is the only substance that is our own. Thus, we lived our lives in great misery and never put in an honest effort to liberate ourselves. We sought happiness, but that was always followed by unhappiness. Most of the time, we lived our lives being miser, jealous, begging for material things that we liked, with a sad face, in fear, committing deceitful acts, and insisting on the wrong beliefs.

To make progress is the nature of our soul. After all these times of misery and unhappiness, the Jiva (worldly soul) somehow reduces his delusion (wrong belief), passion and hate. Then he tries to use spiritual power to reduce the ongoing unhappiness and misery, and then the fight between the wrong belief, and the spiritual power starts. Sometime the Jiva wins; other time, he loses or does not make any progress towards true happiness and liberation. The battle goes on continuously. As the Jiva progresses, he likes to undertake virtuous activities like helping others, charity, compassion, donating, etc. Now he does not commit intensive sinful acts and does not have intensive affection for worldly

affairs. He does not like dishonesty. He wants to have good and right conduct. Now, he does not indulge in Anantānu-bandhi (life-long-lasting passions) Kashāya. He develops three qualities:

- Compassion for miserable living beings
- Non-aversion over the good qualities of others
- Practice of proper conduct.

Now he begins to develop Samyaktva or Samyag-drashti which means having faith in the path of liberation as indicated by the Tirthankars. This denotes faith in the words of Āpta (the Jina), Āgam (the scriptures), and Tattvas (the fundamentals). The right faith is also defined as faith in the right Deva (God), the right guru (teacher), and the right Dharma (religion). Along with these righteous thoughts, he develops virtues that will ultimately lead him to the fourteen stages of spiritual development.

Samyag Darshan (Right Faith or Belief)

Āchārya Umāsvāti has defined the term Right Faith in his authoritative Jain sacred text, Tattvārtha Adhigama-Sutra, as follows:

"Tattvārtha-sraddhānam Samyag-darshanam"

That is, Right Faith is faith in the true nature of substances as they are in its own state. In other words, Right Faith means a true and firm conviction in the seven (or nine according to some) principles or Tattvas of Jainism as they are, without any perverse notions.

Samyag Darshan is the integrity or purity of inclination, attitude, and outlook towards the essence of spiritual welfare. On the attainment of this spiritually beneficent inclination, strong manifestations of passions subside. Right inclination arouses the pure desire to acquire knowledge and in its light, we gain understanding that reality is not absolute but relative, not one-sided but many-sided. This, in turn, leads to the rise and development of equanimity purified by discretion.

'Samyag-darshan' is the right faith resulting from the use of discretionary power of thought accompanied by the understanding of the truth of the universal law of cause and effect relation. Such a faith is an inclination or attitude having special strength of discretionary faculty, which enables us to discriminate the good from the evil, what is worthy of acceptance from what is worthy of rejection, and what is beneficial from what is harmful. The faith wedded to this strength is the firm faith in the right path leading to liberation or the spiritual good. As soon as right faith makes its appearance, whatever little knowledge be it little scriptural knowledge, ordinary intellect or limited learning the soul possesses, turns into right knowledge (Samyag-jñān). Right faith determines the rightness of knowledge. Based on right faith and right knowledge, conduct (right conduct) is cultivated; and at last, as a result, liberation is attained.

However great may be the development of knowledge or intellect, but if the faith (outlook, attitude or inclination) is wrong, evil or perverse, that knowledge or intellect will be misused. Moreover, if the faith is right, good or wholesome, whatever little knowledge is there, it will be used rightly. It is the faith that directs knowledge this way or that way. Rightness of knowledge and conduct depends on the rightness of faith.

Right Faith consists of believing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality; one's own self, religious goal, and a path. To achieve that goal, one should analyze, examine, test, verify, and then, if satisfied, be convinced of its truth.

From a practical point of view, faith in reality means to have total faith in the preaching of Tirthankars (Arihantas) and the scriptures, known as Āgams because it describes reality by a person who has no attachment and aversion to any person or object of the universe.

Out of these three jewels, Right Faith or Belief comes first and it forms the basis upon which the other two jewels, Right Knowledge and Right Conduct, rest. The basic conviction in the fundamentals of Jainism

has been asserted that only on the acquisition of Right Faith, Right Knowledge and Right Conduct will follow.

To make it more circumspect and practicable, Right Faith has been described in a restricted way as:

- Belief in the twofold division of the universe, in distinctive living and non-living elements
- Belief in the interplay of soul and matter through the process of seven or nine fundamentals
- Belief in Tirthankars, Jain Āgams (scriptures), and Jain teachers (Sādhus and Sādhvis)

Right Faith not only requires the above - mentioned beliefs but also requires rejection of untruth and skepticism. One should not have faith in false deities, false scriptures, and false religious teachers.

In short, Right Faith acts as a pilot in guiding the soul towards liberation. Further, there can be no rise, stability, growth, and fulfillment of knowledge and character unless Right Faith precedes them.

Darshan Mohaniya Karma

Due to the presence of Darshan Mohaniya Karma (faith deluding Karma), one does not have the absolute true belief. The person who has Samyaktva has suppressed or eradicated the Darshan Mohaniya (Faith deluding) Karma. A person passes through the following three stages of Mithyātva before he/she reaches the Samyaktva state.

Mithyātva Mohaniya	In this stage a person does not have faith in the reality or Tattvas as explained by the omniscient (false belief)
Mishra Mohaniya	In this stage a person does not differentiate between the true beliefs and false beliefs (mixed belief)
Samyaktva Mohaniya	In this stage a person has faith in the right belief but that faith does not stay uninterrupted.

In addition, when a person attains Samyag-drashti, he has suppressed or eradicated four Anantānu-bandhi (long lasting) Kashāya which are anger, ego, deceit and greed

Seven Types of Beliefs

There are seven types of beliefs ranging from Mithyātva (false belief) to Samyaktva (true belief) as follows:

False Belief (Mithyātva)	From the beginning of time, the soul is in the state of a deluded world-view or in False Belief. At this stage, the soul is in a spiritual slumber, unaware of its own true nature.
Sāsvādāna Samyaktva	This is a momentary taste of the true belief. This is a feeling of true belief lasting only for a few moments, which soon gives way to the false belief. This stage has the unusual role of being a pit stop for the soul on its way down from the higher stage at which it had achieved its first taste of enlightened world-view or right faith. It is therefore called the stage of passing taste or lingering enlightened world-view; the soul has lost the immediate experience of enlightenment but retains an after taste.
Mishra Mithyātva	In this stage, there is a transition of the soul from the stage of deluded worldview to that of an enlightened world-view. It is a combination of deluded and enlightened world-view. This occurs only after one has attained Samyak Drashti once and then fallen back.
Aupshamika Samyaktva	Right faith produced by the suppression of the Karma, which causes disturbance of belief.

Kshäyopashamika Samyaktva	Right faith achieved by the destruction-cum-suppression of Darshan Mohaniya karma
Vedak Samyaktva	A state experienced a few moments prior to achieving the Kshäyik Samyaktva.
Kshäyik Samyaktva	Right Faith produced by absolute eradication of the Darshan Mohaniya Karma. This is the real Samyaktva, and it lasts forever. From this state as a rule, one definitely reaches final state of enlightenment.

Two Types of Samyag Darshan:

Nisarga Samyaktva

A person experiences Right Faith as a natural process (from the previous life) due to its qualitative transformation because of spiritual evolution. This is called Nisarga (natural) Samyaktva.

Adhigama Samyaktva

Some external cause, such as a preceptor, or scriptures help the person to acquire Samyaktva. That is called Adhigama (acquired) Samyaktva.

Eight Aspects of Samyag Darshan:

The code that lays down the method of gaining the right faith is called Darshanächär.

Nissankia	Staying above all doubts
Nikkankhia	Absence of expectations
Nirvichikitsä	Unflinching faith
Amoodha-drashti	Not to be influenced or swayed by glamorous shows of other religions, etc.
Uvavooha	Adoration and encouragement
Sthirikaran	Stabilizing the faith of others
Vätsalya	Affection for the coreligionists
Prabhävanä	Raising the esteem for the true faith

Of these eight aspects, the first one, which denotes the conviction, is of utmost importance. The remaining seven, which are helpful in raising the intensity of conviction, can rather be considered augmentative.

a. Nissankia or Nihshankitva:

Nissankia or Nihshankitva means conviction beyond any doubt. Doubtless conviction is achieved in five stages: The first is known as Vächanä. The learning of the text from the books or teachers is called Vächanä. The second is called Pruchchhanä, which means asking questions and supplementary questions pertaining to what has been taught to know the truth from different perspectives. The third is Parāvartanä, which means learning it repeatedly so as to gain a lasting impact. The fourth stage is called Anuprekshä, which means reflecting, contemplating and pondering over what has been learnt so as to realize its underlying meaning. The fifth is known as Dharma-kathä, which means expressing it systematically in writing, or by orally narrating it with examples and stories. When a person goes through all these five stages, he can gain thorough knowledge.

b. Nikkankhia or Nishkänkshitva:

Nikkankhia or Nishkänkshitva means not to expect any material gain out of the religious practices unlike knowledge gained in schools and colleges. We are however dealing here with spiritual aspects. We

have therefore to remember that so long as one retains worldly expectation, his or her knowledge and perception are bound to remain shallow.

c. Nirvichikitsā or Nivvitigichchhā:

Nivvitigichchhā or Nirvichikitsā means unflinching faith and absence of wavering mind. True conviction does denote the absence of wavering, even after gaining conviction; a person may come across some new knowledge or information. This may tend to waver one's mind. This term therefore stipulates having firm faith in what one has learnt.

The term has an additional significance for Jains. Jain monks may be unclad and if they are clad, their clothing may not be very neat, clean or attractive. It is possible that one may get a sense of disgust, disaffection, or despise the monks by looking at them clad or unclad. The spiritual aspirant has however to realize that outward cleanliness is not the criterion for internal purity. Since the monks are expected to have gained internal purity, there is no reason for being disaffected by their outward appearance. Thus, the absence of disaffection is also a part of Nirvichikitsā.

d. Amoodha-drashti or Amoodh-ditthia:

Amoodha-drashti or Amoodh-ditthia means not to be influenced or swayed from one's conviction by outward shows, displays etc. Suppose one happens to witness a grand procession of some sect, and he is impressed by such a show and thinks that Jain performances are rather dull and dry. This would tend to shake his faith. This aspect therefore lies down that his conviction of the true faith should be so strong that he would not be unduly influenced by such outward shows and displays, however glamorous they may be.

e. Uvavooha or Upabruhan:

Uvavooha or Upabruhan means adoration of virtues and includes appreciating even the minor virtues with a view to encourage the people concerned. The healthy encouragement works as an incentive that helps in raising the faith of such people. That should never verge towards undue praise. Otherwise, it would amount to flattery, which has to be avoided under all circumstances.

f. Sthirikaran or Thirikarane:

Thirikarane or Sthirikaran means stabilization. We have mentioned unflinching faith while discussing Nirvichikitsā. The difference between these two aspects is that the former deals with one's own faith, while this one deals with stabilizing the faith of others. This can be done by providing the right information or by otherwise extending help in understanding the true essence. Religious classes, training camps, bringing out publications, audiovisual discussions, study circles, discourses, and seminars are helpful in this respect.

g. Vātsalya or Vachchhal:

Vachchhal or Vātsalya means affection, however it also denotes sharing, caring, loving, helping etc. The person having the right perception would have innate affection for others belonging to the true faith. He would spontaneously try to help those who are in distress or afflicted in any way. Such help can take the form of financial, medical, educational or any other aid. Such help should be extended secretly so that the person getting the aid is not embarrassed in any way. The help can also be extended in solving problems or to redress grievances etc. Sādharmik Vātsalya, health fair, the collection of usable clothes for distribution among the poor and needy are illustrative of this aspect.

h. Prabhāvanā

Prabhāvanā means raising the esteem for the faith. Undertaking activities would make a favorable impression of Jainism on other people and society at large. Thereby, the people can be attracted towards the true faith and they can be induced to realize the importance of truth. Pratishthā Mahotsav, processions, conventions, cultural programs, exhibitions and other displays, giving awards, distribution of publications and other gifts to the people, and impressive participation in religious functions are the different modes of Prabhāvanā.

These eight aspects are vital to attainment of the right perception or Samyaktva. It is impossible to have proper insight without gaining right perception.

Five Main Qualities Samyaktva:

Ästikya (Belief in the fundamentals and conviction)

- Existence of a Soul
- All souls are equal in potential
- Understanding ephemeral Relationship between Soul and Body
- Firm conviction about the principles of truth
- Acceptance of reality as not absolute but relative
- Conviction that good conduct leads to spiritual welfare while bad conduct to degradation and misery
- Unfailing relationship of Cause and effect

Anukampā (Compassion)

- Desire to eliminate sufferings of living beings without any partiality
- Service and goodwill
- Practicing Non-violence
- Humane, cooperative and open-minded approach

Nirveda (Dispassionate and detached view of things)

- Non-attachment to the world
- Disgust with unwholesome, sinful and evil activities
- Composed and undisturbed in all situations

Samvega (Keenness for righteousness and positive motivation)

- Intense desire to attain the highest spiritual good
- Channeling energy in a positive way

Sama (Control and subsidence of passions)

- Calm and contented mental state
- Suppressed or controlled passions
- Properly curbed desire for worldly pleasures
- Happiness not dependent on material things

When one acquires the above attributes then one has an improved attitude towards all living being, and improved relationship with others. One starts accepting the reality of life and becomes calm. On accepting compassionate behavior, one brings peace and social harmony in the world.

Sixty Seven General Qualities of Samyaktva:

Four Shraddhā (Faith)

- Faith and study of Tattvas
- Unconditional respect for the Jina, true knowledge and knowledgeable people

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- Avoiding contacts with people having wrong beliefs
 - Discontinuing the company of people having wrong beliefs

Three Linga (Indications)

- Desire to listen to the preaching of non-possessiveness and non-aversion
- Strong faith in the path of non-possessiveness and non-aversion
- Respect for and service to Tirthankars and right gurus.

Ten Vinay (Humility / Respect):

- Arihanta
- Siddha
- Ächärya
- Upädhyäy
- Sädhü
- Religious place
- Scriptures
- Preaching of Vitaräga
- Four fold Sangha
- Right faith

Three Fold Shuddhatä (Purity):

- Purity of mind
- Purity of speech
- Purity of body
- Or purity of opinion about Jina, Jina's preaching and Jain Sangha

Five Dushana (Perversions) to Avoid:

- Doubt in the path shown by the Tirthankars
- Wrong expectations
- Doubts about the fruits of practicing the religion
- Praising people with wrong beliefs
- Company of the people having wrong belief

Eight Prabhävanä (Esteem):

- Experts (Jnäni) in Jainism
- Narrates religious stories
- Debaters to prove truthfulness of Jainism
- Those who use astrology for promoting Jainism
- Those who practice religious asceticism
- Those who are learned and use the knowledge for the benefit of Jainism

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- Those who use special gifts (Labdhi) to prove the validity of Jainism
 - Those who write poetry (literature) about Jainism

Five Bhushan (Good characteristics):

- Unwavering faith in Jainism
- Promoting Jainism, giving donations, performing austerities
- Undisturbed practice of Jainism to achieve liberation
- Spiritual affection to the Jina and his preaching
- Offering services to Sādhus, Sādhvis, Shrāvaks and Shrāvikās, and for temples, canonical books, and Sangha.

Five Lakshana (Qualities):

- Tranquility (Sham, Upasham) and suppressing of the Kashāya (passions - anger, ego, deceit and greed)
- Spiritual aspiration (Samvega) - desire for Moksha
- Disaffection (Nirveda) towards the worldly attachments and their miseries
- Compassion (Anukampā) - desire to eliminate suffering of those in misery
- Faith (Āstikya) Faith in right Deva or God, right Guru and right Dharma

Six Jayanā (Carefulness):

- Have virtuous inclination towards the right spiritual people
- Pay respect to right spiritual people
- Talk about Jainism
- Endeavor to know more about Jainism
- Donate for the right purpose and to the right people
- Offer religious service

Six Āgār (Exceptions):

- To relax in the practice of Jainism when forced by
- Government
- Jain community
- Natural calamities
- Parents and teachers
- Heavenly beings
- Undue forces like crime, etc.

Six Bhāvanā (Views):

- Right belief is the root of the religion
- Right belief is the door to liberation
- Right belief is the basis of the religion

- Right belief is the support for realizing the true qualities of the soul
- Right belief is the container for the religion
- Right belief is the treasure house for practicing the right conduct.

Six Sthānaka (Bases):

- Soul exists
- Soul is eternal
- Soul is the doer of Karma
- Soul bears the consequences
- There is liberation (Moksha)
- There is a way to attain liberation.

Eight qualities indicative of Samyaktva:

- Devotion (Bhakti) - devotion to Jina and the right guru
- Remorse (Nindā) - Remorse felt by a devotee for committing any act under the influence of passion, hate or delusion for the sake of the spouse, children, other relatives, or friends.
- Repentance (Garhā): Repentance expressed in the form of Ālochanā made in the presence of a right guru for faults committed under the influence of passion, hate and delusion.
- Affection (Vātsalya): Kindness to all living beings
- Freedom from fear: Strong determination to follow the path of righteousness without any fear
- Unswerving conviction (Amoodha-drashti): Disapproval of the wrong formalities and wrong rituals
- Edification (Upagooihana, Upabrmhana): The removal of any reproach leveled at any Jain by others.
- Pilgrimage to the Tirthas (Tirtha Sevā): The term Tirtha means the places of birth, consecration, enlightenment, and Nirvana of the Jinās or a temple or the fourfold Jain Sangha.

After having developed the right belief, the Shrāvaka is ready to take some or all of the 12 vows of the householder.

Samyag Jñān (Right Knowledge)

Nature of Right Knowledge

Right Knowledge is "that knowledge which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is and with certainty". Right Knowledge is having full comprehension of the real nature of soul and non-soul (i.e., matter) and that such knowledge should be free from doubt, perversity, vagueness, or indefiniteness.

From the practical point of view, Right Knowledge means proper knowledge of the six universal substances and nine principles or Nine Tattvas.

The six Universal Substances are: Jiva (living beings), Pudgalāstikāya (Matter), Dharmāstikāya (Medium of Motion), Adharmāstikāya (Medium of Rest), Ākāśhāstikāya (Space), and Kāl (Time).

Nine Tattvas or principles are: Jiva (living beings), Ajiva (non-living matter), Punya (virtuous Karma), Pāp (non-virtuous Karma), Āsrava (influx of Karma), Bandha (bondage of Karma), Samvar (stoppage of influx of Karma), Nirjarā (eradication of Karma), and Moksha (liberation).

Jain scriptures assert that knowledge is perfect when it does not suffer from any false element like Mithyātva, i.e., wrong Faith. Mithyātva is the enemy of Right Knowledge as it corrupts both

understanding and attitude. That is why all Jain thinkers called it the biggest enemy. Right Knowledge can be acquired by pursuit with devotion by reading scriptures, understanding their full meaning in proper time, inspired with zeal, proper behavior, and an open mind.

The soul is a conscious being, and is always in possession of some knowledge. However, not all knowledge is Right Knowledge.

Thus, Right Knowledge should satisfy the following criteria:

- It should be necessarily preceded by Right Faith (if the faith or belief is false the knowledge would also be false)
- It should reveal without exaggeration or inadequacy, the true nature of things, e.g. knowledge of substances comprising the universe, fundamentals describing the process of liberation, etc.
- It should lead towards the spiritual development of the soul

As mentioned above, the soul is never without knowledge, as the soul's essential quality is consciousness. However, as soon as the soul acquires Right Faith, the existing knowledge becomes Right Knowledge. The progress of the soul to realize these powers is possible by separating the shadow cast by Karma on the soul, just as a mirror, covered with dust, starts shining when the dust is removed.

Relation between Samyag Darshan and Samyag Jnän

In the initial stage of spiritual development, a person acquires knowledge by reading religious books, listening to sermons and doing Swädhyäy (self-study). This provides the understanding of self or soul, karma, their relationship, proper conduct and so on. This is known as ordinary knowledge or Jnän. With this knowledge, when a person is fully convinced that this is the proper religious philosophy and conduct then, that conviction is called proper or Right Faith or Samyag Darshan. From that moment onwards, all his existing Knowledge is called Right Knowledge or Samyag Jnän.

In other words, there is no quantitative difference between ordinary knowledge and Right Knowledge. In ordinary knowledge, a person does not have a faith or conviction in his knowledge while the same knowledge is called Right Knowledge when he possesses a true faith (Samyag Darshan) in his knowledge. In religious terms, the ordinary knowledge is called information.

One can see that Right Faith and Right Knowledge occur simultaneously, yet there is a clear relation of cause and effect between them, just as it is between a lamp and its light. It is true that the lamp and light go together; still the lamp precedes the light, and light cannot be said to precede the lamp. In the same way, there is the relation of cause and effect between Right Faith and Right Knowledge, though both are simultaneous. Right Faith precedes Right Knowledge, and from this point of view, Right Faith is said to be the cause and Right Knowledge, the effect.

Samyag Chäritra (Right Conduct)

After Right Faith and Right Knowledge, the third, but the most important part in the path to Moksha, is Right Conduct. Right Faith and Right Knowledge make an individual free from delusion expounding what is worthy of abandonment and attainment. This ultimately leads to Right Conduct as an integral and crowning constituent of the path of liberation. Hence, conduct becomes perfect only when it is in tune with Right Faith and Right Knowledge. The destruction of karmic matter associated with the soul can only be accomplished through the practice of Right Conduct.

Right Conduct includes the rules of discipline:

- Restrain all censurable activities of mind, speech and body
- Weaken and destroy all passionate activity

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- Lead to non-attachment and purity
 - Lead to Samyag Tapa (Right Penance)

This leads to the main goal of a human life, which is freedom from attachment (Rāga) and aversion (Dvesha) to attain the state of perfect equanimity.

From another angle, Right Conduct is related to the state of mind. If there is equanimity in adversity as well as prosperity, and if one is free from attachment (Rāga), infatuation (Moha), and aversion (Dvesha) or hatred (Ghrinā), all the conduct of such a person will be Right Conduct. It is here that Right Faith and Right Knowledge come into play. Faith gives confidence and knowledge clears the mind, thus helping in attainment of equanimity, non-attachment, and self-restraint.

For practical purposes, Right Conduct comprises ethical codes, rules, and discipline, which a human being is required to pursue for ultimate freedom.

Broadly speaking, Right Conduct implies a life of self-discipline through self-restraint as against a life of self-indulgence. It requires control over one's desires, since human desires are insatiable. In other words, leading a restrained and disciplined life by disciplining one's mind, one's speech, and one's body is the way of Right Conduct.

These require effort and practice, which has been made easy by the prescription of precise rules of conduct in the form of vows (Vratas). These rules and vows are logical, simple, and practical for all types of people. Ultimately, the aim is to lead life in such a way that no Kashāya (vices) occur within our soul and hence no new karma bondage occurs, and the past karma are separated from the soul before its maturity. Before proceeding further, it may be reiterated that Right Conduct also includes, within its fold, Right Penance (Samyag Tapa), which is a very important part of the Jain codes of conduct. Some schools consider it important enough to mention separately, thus declaring the path of liberation being four-fold: Right Faith; Right Knowledge; Right Conduct and Right Penance.

The interesting aspect of Right Conduct is that on this path there is a place for everyone: from a beginner called a path-follower (Mārgānusāri), to the most advanced seeker, the saints. Furthermore, this disciplined approach encompasses all aspects of human life; social, personal, economical, and of course, spiritual, leading to the integrated development of the individual.

This highway is open to all irrespective of caste, creed, class or sex, for Jains and non-Jains alike.

- The soul's ultimate destiny is Moksha. Right Conduct shall ultimately lead to liberation.
- Right Faith and Right Knowledge are required for Right Conduct, and they are all interdependent.
- Jains dedicate themselves to proper conduct through major vows and minor vows. Vows are at the heart of morality and are undertaken with full knowledge of their nature and a determination to carry them through.

Understanding Samyag Darshan, Samyag Jñān, and Samyag Chāritra itself is not good enough to take us anywhere unless we apply them in real practice to their fullest to get the actual results. It should also be remembered that we would have to follow all three at the same time because if we follow only one or two of them, they will not take us very far on the road of spiritual pursuit.

The trinity is necessary for a successful life. This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to a higher plane

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Chapter 05 – Vrata (Vows) for Sādhu / Sādhvi and Shrāvaka / Shrāvikā

The hallmark of right conduct is right conviction in thought, and action, freedom from infatuation or delusion and passions like anger, hatred etc. Therefore, Vrata is avoidance of wrong conduct like violence, lying, stealing, sensual pleasure and possessiveness and to be engaged in true religious activities through the unity of body, mind and speech. We do not take Vrata to please any divine power or anyone else. We take Vrata to purify ourselves to continue and enhance the process of liberating ourselves, and to achieve the liberation (Moksha).

Vrata depends on:

- Selection of the type of conduct to be practiced
- Knowledge of what is the right conduct and what is the wrong conduct
- How much energy one can use and is capable of using for the right conduct

The complete renunciation of all worldly attachment is called Mahā-vrata [major vows], practiced by the Sādhus and Sādhvīs, and the partial renunciation of worldly attachments is called Anu-vrata, [minor vows] practiced by Shrāvakas and Shrāvikās.

Five Mahā-vratas (Major Vows) for Sādhu and Sādhvi:

According to the Āchārāṅga Sutra, the following are the five Mahā-vratas for Sādhu and Sādhvi:

Ahimsa Mahāvratā

Ahimsa Mahāvratā is the renunciation of the killing or hurting of all living beings, whether subtle or gross, whether movable or immovable. It is the abstinence from killing or hurting living beings, causing others to do it, or consenting to it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

Satya Mahāvratā

Satya Mahāvratā is the renunciation of all vices of false speech arising from anger, greed, fear, or mirth. It is the abstinence from speaking lies, causing others to do it, or consenting to it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

Achaurya Mahāvratā

Achaurya Mahāvratā is the renunciation of taking that, which is not given, irrelevant of size, amount, or value of that which is taken. It is the abstinence from taking what is not given, causing others to do it, or consenting to it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

Brahmacharya Mahāvratā

Brahmacharya Mahāvratā is the renunciation of all sensuous pleasure activities, of any sort. It is the abstinence from enjoying sensuality, causing others to do it, or consenting to it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

Aparigraha Mahāvratā

Aparigraha Mahāvratā is the renunciation of all possessions and their attachments, irrelevant of size, amount, or value. It is the abstinence from having such attachments, causing others to do it, or consenting to it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

Vratas for Shrāvakas and Shrāvikās (Vows for a Laypeople)

Shrāvaka / Shrāvikā

A Shrāvak is a person though he/she lives in a house with a family, practices the minor vows (Anu-vrata). The word Shrāvak is derived from the Sanskrit verb “Shru” meaning to listen. Shrāvak listens to the preaching of the Tirthankar or the right guru or reads the Jain canonical books. Shrāvak has faith in the path of liberation shown by the Tirthankars. A Shrāvak/Shrāvikā avoids the non-essential activities, has the right belief, and has suppressed Anantānu-bandhi (long-lasting passions) Kashāya. A Shrāvak/Shrāvikā feels that the material world (Samsār) is a prison and wants to be free from it.

Jainism has placed a special emphasis on the Shrāvak’s code of conduct (Shrāvakāchār). There are many Jain canonical books on Shrāvakāchār. There are two Āgams, called “Upāsaka-dashāṅga” and “Dashā-shruta-skandha”, which provide the basis for Shrāvakāchār.

In general, it is very rare to achieve Moksha by practicing Shrāvakāchār as compared to the practice of Sādhu Dharma. However, there are rare examples in the Jain canonical books that people, who practiced Shrāvakāchār, have achieved Moksha in the same life (King Bharat and Marudevi Mātā according to Shvetāmbar belief). However, according to the Digambar sect, one has to renounce all worldly possessions, become a Sādhu and proceed upward in Gunasthāna to achieve Moksha.

Categories of Shrāvak

Nām, Sthāpanā, Dravya and Bhāva categories:

Nām Shrāvak	One who is a Jain in name only (born into a Jain family)
Sthāpanā Shrāvak	The statue or photograph of a Shrāvak
Dravya Shrāvak	One who follows Jainism without deep faith in it;
Bhāva Shrāvak	One who believes in Jainism and has deep faith and practices accordingly

Shrāvaks may also be categorized as:

Pākshika	A householder who has an inclination (Paksha) towards Ahimsa. He possesses Samyaktva and practices the Mula Gunas (basic restraints) and the Anu-vratas and is diligent in performing the Pujā.
Naisthika	One who pursues the path upwards through the Pratimās, (spiritual path for laymen) until he reaches the eleventh and last Pratimā. At this culminating point, (Nisthā) he abandons the household life and practices the Dharma of the ascetic.
Sādhaka	One who concludes his human incarnation in the final purification of the self by performing Sanlekhanā.

Vratas for Shrāvaks and Shrāvikās (Vows for a Laypeople)

Jainism preaches for one to lead a simple life by following a life governed by self-imposed limits, carefulness, compassion, non-possessiveness, and nonviolence. Any person, who follows these noble principles, is Jain. A True Jain (Shrāvak) is one who has Samyag Darshan or Samyaktva (right belief) and practices Anu-vratas (minor vows).

Mārgānusāri Gunas (Thirty Five Qualities)

The kind of life that leads towards that path and all those things that help one to lead such a life constitute the Mārgānusāri life or a life leading to a noble householder’s life.

To lead such a life our scriptures have defined the following 35 virtues of a Mārgānusāri person, which are categorized in four broad categories.

- 11 duties to be carried out in life

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- 8 faults to be discarded
 - 8 virtues to be cultivated
 - 8 endeavors to be carried out with caution

Eleven Duties:

- Lawful earning in accordance with the law
- Proper expenditure within the limits of one's income
- Proper dress and accessories
- Proper marriage: There should be parity between the two and the spouse should belong to a virtuous family (i.e. the spouse should be spiritually minded and should carry out spiritual activities)
- Proper residence
- Eating food at proper times, when hungry, and only when previous food has been digested
- Food should be healthy and should not cause passions and sickness.
- Respecting and taking care of parents and elders.
- Taking care of dependents
- Rendering service to monks and nuns, guests, needy, and destitute people who come to our house
- Rendering services to the worthy i.e. the enlightened ones and the noble ones.

Eight Faults:

- Discarding the habit of humiliating others, which erodes the tenderness of the heart and binds with the low karmic bondage
- Discarding despicable activities such as deceiving others, betraying trust and gambling
- Controlling the senses: We should exercise self-imposed control over them
- Conquering the six inner enemies (passions), Desire (lust), Anger, Greed, Ego, Arrogance and Attachment are the six inner enemies.
- Discarding prejudice
- Pursuing the three Purushārtha (endeavors), Dharma, Artha and Kām (religion, possession and sensory pleasures) in such a way that does not harm one another
- Not to live in a place where calamities are likely to occur
- Avoid the time and place, where adverse outcomes are commonplace. You should not move about in improper places at improper times.

Eight Virtues

- The fear of sins: We should always fear sin. In spite of this, even if we do commit a sin, we should think, "What will happen to my soul on account of this?" If this fear is present, we will try not to do the same again.
- A sense of shame: If we were ashamed of committing an dishonorable action, we would avoid it as much as possible. Therefore, a sense of shame and a sense of propriety will prevent us from treading on the path of evil.

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- A pleasant and serene temperament: We should keep our temperament, heart, voice and appearance, gentle and serene.
 - Popularity: We should attain popularity by acquiring the virtues mentioned above and by practicing noble principles.
 - Farsightedness: Before taking a step in any direction, we should visualize the future consequences of our action; otherwise, we will regret our action.
 - Acting within the limits of our abilities and limitations
 - Acquiring special and appropriate knowledge: We must always think carefully and distinguish between right and wrong; proper and improper actions; advantages etc.
 - Appreciation of virtues: We must always have an eye for virtues both in our life and in the life of others. Instead of looking for defects in others, we must keep looking only for virtues in others and faults in ourselves.

Eight Endeavors:

- Gratitude: We should not forget even the slightest benefit that has been conferred upon us by Gods, spiritual heads, parents and others. Remembering the benefactors, we must always try to be grateful to them according to our ability.
- Benevolence: Even if others do not help us, we must always help others without any selfish motive.
- Kindness: We should keep our heart kind and tender and help others by means of action, word and wealth according to our abilities. We should generously donate our time and money for worthy causes.
- Associating with virtuous people
- Listening to spiritual discourses: To attain right knowledge and inspiration to improve our life
- The eight qualities of the intellect: In order to listen to spiritual discourses properly and to benefit from them, we must develop the habit of pursuing the eight qualities of the intellect:
 - Desire to listen to spiritual discourses
 - Listening to a discourse with concentration
 - Comprehending what is said in the discourse
 - Recording clearly in the mind what has been comprehended
 - Thinking logically about what has been said and the examples related to it
 - Thinking and coming to a conclusion without any doubt
 - Thoroughly understanding the elements (Tattvas)
 - After deciding upon an idea, formulating a doctrine determining its true meaning, and its essence (Tattva Jñān)
- Conforming to well-known traditions and practices:
- Adoring the virtuous: The following are the virtues and activities of the noble people:
 - Fearing social censure
 - Helping those in distress
 - Gratitude
 - Respecting others and not disturbing their prayers and other spiritual activities

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- Not to get involved in defamation of others
 - Praising patience in adversity
 - Humbleness in prosperity
 - Speaking sweetly and agreeably
 - Abiding by one's word
 - Overcoming impediments
 - Planned expenditure
 - Insistence on doing noble things
 - Discarding improper actions
 - Discarding such evils as excessive sleep, sensory delights, passions and scandal spreading
 - Caring for propriety etc.
 - If we keep admiring such virtues, we will acquire them.

Anu-vratas (vows) for Shrāvaks and Shrāvikās

The partial renunciation of worldly attachments practiced by Shrāvaks and Shrāvikās is called Anu-vrata [minor vows]. Anu-vratas (minor vows) has negative as well as positive aspects. Each vow has its negative aspect in the form of moral prohibitions or restrictions and positive aspect in the form of a moral duty.

In addition, each of these vows has a twofold purpose:

- Spiritual purpose is that the observance of each of these vows will prevent the acquiring of new Karma. The thought of injury, theft, or falsehood is the cause of sin.
- Social purpose is by observance of each of the vows, an individual will be discharging his social obligation. To desist from violence or theft is to preserve peace and safety in society. The same thoughts expressed in action will be punished by the state.

While the spiritual fruit of observance of the vows is self-control and stoppage of the evil tendency of the mind, the mundane fruit is mental peace and the good of the society.

The following are 12 Anu-vratas for Shrāvaks and Shrāvikās (Vows for a Laity)

Five Anu-vratas (Minor Vows):

Name	Scriptural Name	Meaning
1. Ahimsa anu-vrata	Sthul Prānātipāt Viraman-vrata	Avoidance of gross violence
2. Satya anu-vrata	Sthul Mrushāvāda Viraman-vrata	Avoidance of gross untruthfulness
3. Achaurya anu-vrata	Sthul Adattādāna Viraman-vrata	Avoidance of gross stealing
4. Brahmacharya anu-vrata	Svadārā-santosh	Censual relationship only with your spouse
5. Aparigraha anu-vrata	Ichchhā Parimāna or Parigraha Parimāna Vrata	Providing limit to your possessions

Three Guna-Vratas Vows (Merit or Supporting):

6. Dig Parimāna-vrata	Restraints of Geographical distance Limitations
7. Bhoga-upabhoga Vrata	Imposing limits on Consumption and Enjoyment items
8. Anartha-danda Vrata	Avoidance of purposeless sinful activities

Four Disciplinary Vows (Shikshā Vratas):

09. Sāmāyika Vrata	Stay for 48 Minutes in equanimity and meditate
10. Desāvākāsika Vrata	Additional stricter Geographical Limitations
11. Paushadha Vrata	Practicing the life of an ascetic for a day or longer
12. Atithi Samvibhāg Vrata	Discipline of Share and Care for needy

Five Anu-vratas (Minor Vows)

01. Ahimsa Anu-vrata (Nonviolence)

समया सव्वभूएसु सत्तु-मित्तेसु वा जगे

पाणाइवायविरई जावज्जीवाए दुक्करम्

उत्तराध्ययन सूत्र (19-26)

Samayā Savvabhooesu Sattu-Mittesu Vā Jage

Pāṇāivāyavirāee Jāvajjivāe Dukkaram.

. -- - *Uttarādhyayan Sutra*

Equanimity towards all beings in the universe, to friends as well as foes, is Ahimsa (though). It is hard to refrain from hurting minute living beings for our entire life.

The First Vrata, in Sanskrit, is called Sthul Prānātipāt Viraman-vrata. Sthul means gross, as distinguished from strict or subtle. Prānātipāt means separating the Prānas (life forces). Viraman means giving up.

The following aphorism from Tattvārtha Sutra presents the definition of violence:

‘Pramatta Yogāt Prāna Vyaparopanam Himsā’

‘The destruction or hurting of a life due to an act involving negligence, attachment or aversion is violence’.

The term ‘Pramāda’ yields two meanings:

- Mental state of attachment and aversion
- Negligence

Therefore, to destroy or to hurt the life of a living being through passions of attachment and aversion is violence; and to destroy the life of a living being through negligence is also violence. The mental state of attachment and aversion, and of negligence, is internal violence (Bhāva - Himsā). The actual act of destroying the life of a living being is external violence (Dravya - Himsā).

He, who abstains from hurting or harming any Jiva or a living being - either intentionally, or through others, or by consenting to other to do so, observes the vow of Ahimsa. The lack of attachment and passion in any action or activity of body, mind, and speech is Ahimsa. When a person is overcome by passions, he causes Himsā or injury to his own self, though there may or may not be injury to any living being. Everything depends upon the state of mind, and intention to abstain from or commit Himsā, even where it does not cause actual hurt or injury.

The injuries caused by severance of any of the vitalities to a mobile or immobile being cause pain, suffering, or even loss of life.

As far as possible, one should save the developed living beings (that is, those on the higher scale of evolution and hence those having more sense organs (Prānas). Again, one should live in such a manner that even the killing of the undeveloped living beings is minimized. This is the teaching promulgated by the saints. It is from this point of view meat eating, hunting, massacre, and killing is forbidden.

But we cannot do harm and violence to living beings for the sustenance of our body. We cannot live without killing living beings. Even our breathing involves violence. However, we should do only as much harm or violence as is absolutely necessary for the sustenance of our body. We should make sincere effort to find out how we can live with minimum violence.

Abstaining from intentionally injuring mobile living beings through mind, words, or body, in any one of two ways - directly or through somebody is called Sthul Prānātipāt Viraman-vrata or Ahimsa Anu-vrata. Householders cannot eliminate Himsā of immobile living beings such as water, earth, air, fire, and vegetables but they can surely minimize it.

Life Dependency on Plants:

Life cannot exist without food. One should choose food in a manner that involves the minimum form of Himsā (violence). Using only plants and vegetables for our food involves minimum form of Himsā and hence one should follow strict a vegetarian diet.

One should develop a feeling of compassion for all living beings after knowing what Jiva is. One should abandon eating dairy products, fish, meat and eggs. One should also exercise restraint by avoiding use of unnecessary water, earth, fire and air.

Jain scriptures have prescribed five rules of restraint for being firm in the observance of the vow of non-injury.

- Control of speech
- Control of thought
- Regulation of movement
- Care in lifting and placing things or objects
- An examination of food and drink before consuming

Self-control is of vital importance. Since the vow of Ahimsa requires one to refrain from hurting the feelings of others, control of speech and thought are quite essential. Everyone ought to be careful in their movement for fear of causing harm to a living being through carelessness. Similarly, one ought to be careful while putting down objects; one should not hurt any tiny beings. Such precaution ought to be taken even while lifting up any object. Similarly, it is necessary to examine minutely one's own food or drink before consuming it.

Jainism makes a distinction between Bhāva-Himsā (intention to hurt) and Dravya-Himsā (actual act of hurting). Therefore, above-mentioned restrains are helpful to avoid both Bhāva and Dravya-Himsā. Similarly, a distinction is made between Sukshma Himsā and Sthul Himsā. The former requires abstinence from causing hurt to life in any form, while the latter requires abstinence from hurting life possessing two or more senses.

In order to avoid violence it is necessary to know the various ways in which violence is incurred. Himsä is of two kinds:

Sankalpi (intentional)

Hunting, offering animal sacrifice, killing, hurting, possessing, and exploiting animals for amusement, decoration, business or sport are examples of intentional Himsä. Abstinence from those is possible without any difficulty. All Jain householders should practice this type of Ahimsa.

Ärambhi (occupational)

Ärambhi Himsä is Himsä committed by a householder in the ordinary course of his living. It is of three kinds:

Udyami

A householder commits Udyami Himsä while he undertakes some occupation in order to support himself, and his family, organization, or country.

Gruhärambhi

Gruhärambhi Himsä is committed in carrying out domestic acts like preparation of food, constructing a home, cleaning etc.

Virodhi

Virodhi Himsä is committed in self-defense or defense of person or property of family members and friends or in defense of a nation. However, aggression is strongly discouraged. One has to defend against thieves, robbers, dacoits or enemies in battle. Jainism does not preach cowardice. Himsä must not be indulged in as a matter of hostility or revenge.

Five Transgressions (Atichär) of the Vow of Ahimsa

- Binding any creature and putting them in a cage
- Beating and chasing of animals
- Removing their organs or castrating them
- Making them carry heavy loads
- Starving them without food and water

These affect the purity of the vow, as each of these five acts bring suffering to these living beings.

The consequences of violence (Himsä) are calamity and reproach in this life and the next life. He who commits violence is always agitated and afflicted, being actuated by animosity. He endures pain and suffering, and sometimes imprisonment too. Therefore, everyone should avoid violence. They should practice benevolence towards all living beings, feel joy at the sight of the virtuous, show compassion and sympathy towards the afflicted, and adopt an attitude of tolerance towards the insolent and ill behaved. He who conducts himself in this way is able to practice nonviolence and other vows to perfection. Thus, positive virtues, which a person dedicated to nonviolence must possess, are Maitri (love or friendship), Pramod (joy and respect), Karunä (compassion), and Mädhyaatha (tolerance) towards living beings.

Is it bravery to yield to the passion of anger and fury, and to enter into a fight with one's adversary? Bravery consists of non-violence, that is, restraining the mind from being under the sway of anger and cruelty; it consists of keeping the mind cool and calm by using the internal virtuous strength of discretion. Mental or spiritual strength, which is a form of non-violence, is superior to physical strength.

Non-violence is a spiritual power. Noble bravery or heroism demands self-sacrifice. Sacrificing violence, supporting, and fostering non-violence is bravery of high order. Opposing violence only verbally, and

running away out of fear when one is required to face and endure physical sufferings and torture, is really not the practice of non-violence. In spite of his having courage and mental strength to fight, the person who controls his passion and excitement and does not yield to violence is the true follower of non-violence. One who wants to practice nonviolence properly and rightly should have mental strength and courage in addition to right understanding.

It is only the brave endowed with the power of discrimination and discretion, who can practice nonviolence. This is the reason why all the Arhats (Tirthankars) belong to the Kshatriya class/caste; and they do have heroic character of the highest order. Only those who have heroic character and at the same time possess the power of discrimination and discretion can become their true followers.

One commits violence by not contributing to the effort of stopping violence or by simply remaining indifferent to violence, just as one commits violence by indulging in actual violent activity. If one who can swim does not rescue a drowning man and simply watches him drown, it is an act of violence. Not giving food to the hungry in spite of one's ability to give food is also a case of violence. Violence of such type is the result of callous carelessness of the form: "What concerns have I? Why should I invite trouble? I cannot afford to give food, or other items to the needy". Hard-heartedness is opposed to religion and religious practice. Universal love is the foundation of religion. Remaining indifferent to others' happiness, comforts, and benefits for the sake of one's own is a form of violence. Taking undue advantage of others' labor is also a form of violence. If one knows the truth, and there is the possibility of saving an innocent man by one's speaking the truth on the witness stand in court, one must speak the truth. Even then, if one does not speak the truth in court and allows the man to be a victim of injustice, it is a case of violence as well as untruth.

Jain ethics are founded on the principle of Ahimsa and love for all living beings. While a layman ought to have a rational faith in Jainism, his daily conduct must exhibit the true ideals of nonviolence and truth. In his dealings, he must be upright to the core and practice charity, not only by giving, but also by cultivation of non-attachment towards worldly possessions. He must be constantly aware of his duties towards himself and society. His life as a layman should pave the way to the ultimate goal of self-realization. Having perfect faith and knowledge should not be a matter of mere theory, but should be an ideal constantly reflected in daily conduct. Aparigraha stops the physical violence while Anekāntavāda stops the verbal and mental violence. Therefore, the practice of Ahimsa is incomplete without the practice of Aparigraha and Anekāntavāda.

02. Satya Anu-vrata (Truthfulness)

Musāvāo Ya Logammi, Savvasāhuhim Garihio

Avisāso Ya Bhuyānam, Tamhā Mosam Vivajjāe

. -- - Dash Vaikālika Sutra

All the saints in the universe have denounced telling lies.

Lie causes distrust among people and should therefore be given up.

It is also known as Sthul Mrushāvāda Viraman-vrata. It is a falsehood to make a wrong statement through careless activity of body, mind and/or speech (Pramāda - yoga).

Like poetry, it is difficult to define "truth" though its nature can be described and understood. Umāsvāti says that speaking what is not commendable is falsehood. Commenting on this Sutra, Puṇyapād says that which causes pain and suffering to a living being is not commendable, whether it refers to actual facts or not. Words that lead to injury constitute falsehood. Samantabhadra says that, he who does not speak gross (Sthul) falsehood and does not cause others to speak even if it is likely to bring danger to him, can be said to abstain from gross falsehood.

Lying is due to some form of passion; therefore, all lying is forbidden except in cases where the truth is likely to result in greater Himsā. Satya Anu-vrata is abstinence from harmful, rough, cruel or secret revealing speech and requires using harmless and well-balanced language.

One should not say a lie out of attachment or hatred. Gross falsehoods are those where there is an evil intention with knowledge. It is justified to hide the truth and remain silent to protect a life.

Four kinds of Falsehood:

- Denying the existence of a thing with reference to its position, time and nature when it actually exists
- Assertion of the existence of a thing with reference to its position, time and nature when it does not exist
- Where a thing is represented to be something different from what it actually is
- When speech is ordinarily condemnable, sinful and disagreeable

Any speech actuated by passion is false. Back biting, harsh, and unethical speech is utterly disapproved. Speech, which provokes another to engage in any kind of injury or destruction of life, is sinful. A disagreeable speech causes uneasiness, pain, hostility, grief, anguish etc., to another person. When a saint or a preceptor gives sound advice against vices or questionable habits of life, he cannot be said to indulge in false speech, even though the person affected may feel ashamed or uncomfortable.

Umāsvāti has advised that a person who wants to be truthful ought to give up anger, greed, cowardice, fearfulness, and teasing. Divulging of secrets, slander, backbiting, forgery and perjury are obstacles to truth. One must use caution against exaggeration, faultfinding and indecent speech and one should always speak what is “noble, beneficial and concise”. One must avoid boasting of one’s own merits and avoid jealousy about the merits of others. This would draw one unconsciously into falsehood.

To describe a thing as it is or an event as it happened is generally regarded as the truth, and factually, no doubt it is the truth. From the religious standpoint, it may or may not be the truth. If the factual truth is beneficial or at least not harmful to others, it is worthy of being called the truth. However, if the factual truth is harmful to others, it is not worthy of being regarded as the truth. So, mere factually truthful statements should not be uttered, if they are harmful to a living being. For example, if we know the direction in which a deer has gone, it is justified to hide this information from a hunter. Therefore, in such a situation, keeping silent or showing the hunter a wrong direction in order to save the creature is our duty and religion. It is absolutely necessary to be cautious and to use one’s power of discrimination and discretion to decide whether or not one should make a statement of fact.

Five Transgressions (Atichār) of this Vow

- Giving wrong advice about any matter and misleading people in matters of belief or conduct is very objectionable and must therefore be avoided.
- False accusations
- Disclosure of confidential information, which one may have overheard or told, is similarly objectionable. Slandering others or talking about the weaknesses of other people should not be indulged in, as it will damage the prestige of the people concerned. Divulging the secrets of others or breaking the promise of secrecy involves untruth.
- Committing perjury or forgery: This includes keeping false accounts, documents, and carrying on false propaganda about others.
- Committing breach of trust or misappropriation of what is entrusted to an individual in confidence.

03. Achaurya Anu-vrata (Non-Stealing)

It is also known as Sthul Adattādāna Viraman-vrata. Umāsvāti defines stealing as taking what is not properly given (Adattādāna). The gross vow of non-stealing can be observed by desisting from taking away any kind of property that is not actually given by the owner.

It injures the purity of thought and pains the person who is deprived of his property. The desire to possess other’s property without his consent or knowledge involves spiritual degradation of the self. One

must not take anything belonging to others whether in a house or in the street, though it may be of unknown ownership or belonging to a government. This view is consistent with modern law in our country.

Picking up goods which have been lost or forgotten by their owners, employing thieves to obtain things for oneself, encouraging and prompting others to steal, approving others' acts of stealing, receiving stolen merchandise, using false weights and measures, secretly adulterating commodities or substituting inferior ones for the original, gaining or storing goods without paying taxes, breaking laws formulated by the state for the good of the people, indulging in smuggling, dealing in the prohibited items are all acts of theft. Buying goods of value at a very low price, taking advantage of the seller's helplessness or keeping the excess material given by the seller by mistake is also an act of theft. In short, taking anything owned by others, through injustice, dishonesty, fraud and unfair means is an act of theft.

Employing unfair means in business, owning another man's property by fraudulent tricks, deceiving others by misleading them, driving others into losses after having won their confidence, damaging others' interests through cunningness, harassing others unnecessarily and unjustly, and distressing the innocent are vicious and sinful acts. When society achieves moral elevation through the cultivation of good qualities like contentedness in proper limited possession, self-control, simple living and universal brotherhood, then the sins of immorality, theft, roguery and devilry that have spread over the entire society will automatically disappear.

The results of the observance of this vow are that all people trust you; you are considered a good citizen you prosper; and develop strong character.

Five Transgressions (Atichär) of this Vow

- Accepting or buying stolen property. You did not actually steal it, but you have possession of it without the real owner's consent.
- One may not commit theft but if he instigates another to commit theft or shows him the way of committing theft, he is guilty of abatement of theft. Therefore, the manufacturing or supplying of burglars' tools is an Atichär.
- Using false weights and measures, as for example using heavier weight for purchasing articles from others and using lighter weights for sale of one's own commodities
- Resorting to underhand dealings for getting a thing in contravention of rules of control and restrictions, which the state might have imposed. This would include smuggling of banned product or supplying an enemy with goods, in time of war.
- Counterfeiting or imitating. That is, selling things as one thing when they are really another. This would include the adulteration of foods, etc.

Stealing is defined as taking

- What is not granted by its owner (Swämi Adatta)
- What is not granted by a living creature (Jiva Adatta)
- What is not granted by the Tirthankars and (Jina Adatta)
- What is not given by Gurus (Guru Adatta)

Based on today's advancement and environment, the vow of non-stealing (Achaurya) prohibits making illegal copies of software, unauthorized use of copyrighted material, and unauthorized downloading of music and many similar things.

04. Brahmacharya Anu-vrata (Celibacy)

मूलमेअमहम्मस्स, महादोससमुस्सयम्
तम्हा मेहुणसंसग्गिं निग्गंथा वज्जयंति णं
दसवैकालिक सूत्र

Mulameyamahammasa Mahādosasamussayam

Tamhā Mehunasansaggam Nigganthā Vajjayanti Nam

. . -- - Dash Vaikālika Sutra

Being the root cause of sins and abode of major faults

The sensuous contacts are abandoned by saints.

It is also known as Svadārā Santosh and Para-stree Gaman Viraman-vrata. The term Brahmacharya has spiritual as well as physical connotations. Spiritually it is defined as “Brahmani Charyate Iti Brahmacharya”. Brahman means consciousness or soul, Brahmani means within soul and Charyate means staying. So Brahmacharya literally means staying or dwelling in soul. Therefore, when one remains fully aware of his pure consciousness and stays aloof of all physical as well as mental involvement for pleasure, he can be said to be observing Brahmacharya. Equanimity being the principal property of consciousness, the spiritual Brahmacharya also denotes maintaining equanimity by being free from attachments and aversion.

In physical sense, Brahmacharya means celibacy or averting of sensual activities. Its observance is essential for attaining the state of spiritual Brahmacharya. Thus, physical Brahmacharya is a prerequisite for spiritual Brahmacharya. On the other hand, when one dwells in soul or self, he gets rid of all attachment. Such detached person cannot indulge in sensual activity that necessarily needs attachment. Physical celibacy is thus the cause as well as the effect of spiritual Brahmacharya. People observing celibacy is always held in high esteem in the spiritual society.

This vow consists in desisting from having sensuous relationship with the opposite gender and from abetting others to have such contact. A person ought to be content with a spouse whom he/she has married and he should have no sensuous desire with others.

All Jain philosophers have been unanimous in condemning a breach of the vow of celibacy as leading to the commission of various kinds of sins. It is also a sin against society as it disturbs the code of common ethics so essential for peace in domestic life and mutual trust. By committing adultery, a man or woman involves himself or herself in various kinds of deceitful acts, which result in the destruction of all other virtues.

Knowing or being convinced of the usefulness of the restriction that placed upon him, Shrāvaka could help himself to keep the vow by paying attention to the following points. They may be called hedges to keep oneself away from self-injury in the direction of sensuous passion.

- Try not to indulge in lustful stories, conversations, or talks about other gender
- One should not look with a lustful eye or in the spirit of lust on a woman / men's body, which are factors in arousing the passion.
- One should not listen to the private conversation of a couple.
- One should not bring to mind the sensuous enjoyment one had in the past.
- One should avoid taking foods that are exciting, intoxicating, or stimulating, especially things that are very oily, or contain too much fat, because they produce passion.

- Even non-exciting and non-stimulating food should not be taken in excess; he should not gorge himself, because excess quantity of food will produce passion.
- One should not embellish one's body.

Thus, this vow requires one to be faithful to his/her own spouse, not to involve in any illicit sensuous activities, must view people of the opposite gender as brother or sister, should not get involved in match making except for his/her own children and should not talk to or look at a person of the opposite gender with lust.

Five (Atichār) Transgressions of this Vow:

- Having sensuous intimacy with unmarried men / women and widow / widowers
- Keeping a mistress or going to a prostitute
- Gossiping about sensuous pleasure or making sensual provocative gestures
- Leaving one's own children and celebrating the marriages of others
- Wearing indecent dress and decorations, and taking intoxicating food.

05. Aparigraha Anuvrata (Non-Possessiveness)

न सो परिग्गहो वुत्तो, नायपुत्तेण ताइणा
मुच्छा परिग्गहो वुत्तो, इइ वुत्तं महेसिणा
दसवैकालिक सूत्र

*Na So Pariggaho Vutto Nāyaputten Tāinā
Muchchhā Pariggaho Vutto li Vuttam Mahesinā
. --- - Dasha-vaikālika-Sutra*

Articles needed for life do not constitute possessiveness

'Attachment is possessiveness,' says the graceful Bhagawān Mahāvīr.

Complete renunciation of all sense of attachment is Aparigraha and it is the true way of life. The monks and nuns are required to follow this vow strictly. For the householder, an absolute renunciation of Parigraha is not the object. However, one should voluntarily decide upon the extent of property and wealth that one wants to acquire and refrain from all activities of acquisition after the target is reached. It is known as "Ichchhā Parimāna or Parigraha Parimāna-vrata (limited possession vow)". Parigraha is an infatuate attachment to possession. It is the result of delusion or operation of the Mohaniya Karma. The desire to acquire and possess a number of worldly things like land, houses, heads of cattle, gold, silver and cash is natural to men and women. This desire should not become insensible. When attachment to such objects of possession becomes uncontrollable or unreasonable, the mind becomes affected by passions of greed and delusion; such a mind becomes oblivious to right faith, right knowledge and right conduct. Infatuation or attachment of any kind becomes a source of unhappiness and evil. In safeguarding property, one is likely to resort to violence and falsehood.

Parigraha or attachment to a possession of property is either external or internal. Possession of external things is not possible without internal attachment. Hence, both the internal attachment and the possession of external objects come within the fold of Parigraha.

External Parigraha

External Parigraha is of two kinds: Sachitta - animate and Achitta - inanimate, which are further divided in ten categories.

Kshetra	land or fields
Vāstu	houses
Hiranya	gold and silver coins
Suvarna	gold
Dhana	wealth
Dhānya	grains
Dāsa and Dāsi -	servants and maids, Cattle, domestic animals, and vehicles
Kupya	clothes
Shayyāsana	beds and furniture

Internal Parigraha:

Following are fourteen internal Parigraha:

Mithyātva	false belief
Krodha	Anger
Māna	Ego
Māyā	Deceit
Lobha	greed
Hāsya	laughter for joke or out of contempt
Rati	pleasurable indulgence
Arati	dejection
Bhaya	Fear
Shoka	Sorrow
Jugupsā	disgust
Purusha-ved	urge to have sensual pleasure with a female
Stree-ved	urge to have sensual pleasure with a male
Napunsak-ved	urge to have sensual pleasure with both, male and female

They are relevant in emphasizing how the purity of the soul becomes affected in various ways in acquisition, possession, enjoyment and protection of property consisting of both animate and inanimate objects. Attachment, which is the source of Parigraha, will be of various kinds and intensity. Other mental states referred to as internal attachments are attributable to acquisition and protection of various kinds of objects. While greed, deceit and ego are involved in the uncontrollable desire for accumulation; fear, anger or sorrow are aroused when one has to part with the objects.

Five Transgressions (Atichār) of this Vow:

- Keeping more money than the limit determined by the vow

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- Possessing land, houses, and other items beyond the predetermined limit
 - Possessing gold and silver ornaments more than the predetermined limit
 - Keeping excessive domestic articles and provisions more than the predetermined limit
 - Keeping servants, workers and domestic animals and birds beyond the predetermined limit

The vow should not be used as a means of increasing one's possessions or allowing one's desire for wealth to be inordinate and endless.

The practice of the vow is possible only when one limits their desire for possessions or one controls their greed. The vow is to help to reduce greed, raise the standard of morality and prompt the rich to spend their excess wealth for the good of society. By utilizing their excess wealth in philanthropic activities, the rich can properly resist the feeling of hostility directed against them by the unemployed and the poor. Renouncing excessive luxury, inordinate worldly pleasures, and properly limiting their needs, and utilizing their excess wealth for the good of the society are beneficial to the rich themselves and the entire society as well.

Supporting Vows:

Three Guna-vratas (Supporting Restraints)

The three Guna-vrata: Dig Parimāna-vrata, Bhoga-Upabhoga Parimāna and Anartha-danda Viraman-vrata are intended to impose restraints of long duration on the activities of a householder so that the chances of his committing transgressions of other vows are considerably, if not totally, reduced. They are supporting vows, which aid the individual in his observance of the five Anu-vrata.

06. Dig Parimāna-vrata (Geographical Restraints)

Dig Parimāna-vrata means voluntarily limiting activities within a limited area. A person takes a vow not to travel beyond predetermined limits in the ten directions. The ten directions are: East, West, North, South, Northeast, Southeast, Southwest, and Northwest, Up and Down. By fixing the limits in all the ten directions, one's greed, which is at the root of Parigraha, is curtailed. The householder is like a heated iron ball, wherever he goes, he brings in Himsā. If the area of his movements were fixed, he would be restrained from committing Himsā beyond that area. He would be able to exercise self-restraint in all matters in relation to the area beyond the limits.

Thus, the primary objective of this vow is to help the householder curtail his activities from all sides, so that his internal passions, particularly greed, could be commensurably curbed.

Five Transgressions (Atichār) of this Vow:

- Not limiting the extent to which one can move upwards
- Not limiting the extent to which one can move downwards into an underground vault or into deeper levels of the sea
- Traveling in any of the eight directions beyond the fixed limits
- Extending the already set limits of travel
- Crossing the fixed limits of traveling unknowingly (forgetting the limits).

07. Bhoga-upabhoga Parimāna-vrata (Consumption Restraints)

Bhoga means items that can be used only once such as food, soft drinks, toiletry, lotions, perfumes, incense, etc. Upabhoga means items that can be used repeatedly such as houses, furniture, clothes, shoes, jewelry, vehicles etc.

This vow enjoins the householder to put limitations to the use of objects of senses categorized as those for Bhoga and Upabhoga, with a view to curtailing his sense of attachment to them and thus increase his

capacity for self-restraint and will-power. Putting limitations, even within the already accepted limits, on the use of objects of senses for the day, or according to one's requirements, with the purpose of reducing the sense of attachment to them, is the Bhoga Upbhoga Parimāna Vrata.

It is recommended that where ever possible a layman should use inanimate things. If needed he may use animate things; but he must limit the use of them. He should always give up flesh foods. Concerning the trades in which the layman should engage in order to obtain the things he uses; they should be faultless, and sinless. If he is unable to avoid sinless business completely, then he should at least give up such trades that involve cruelty to animals.

Renunciation of Bhogas and Upabhogas is of two kinds:

- Yama is undertaken for life.
- Niyama has a time limit

Limitation of time could be for an hour, a day, a night, a fortnight, a month, a season or a year and renunciation could be from food, conveyances, beds, bathing, clothes, ornaments, cohabitation or music. Honey, flesh, milk, dairy products, liquor, and like should not be consumed to avoid injury to other form of living beings.

It is not enough if one gives up what is undesirable; he should also limit the use what is desirable. Considering ones strength, the wise should renounce even those objects of senses, which are desirable. He should limit their usage by day or night, and further limit to the already set limits should be considered every day. He who being thus contented with limited objects of senses, renounces a majority of them, observes Ahimsa because of his abstaining from a considerable part of Himsā.

Five Transgressions (Atichār) of this Vow:

- Eating live objects such as green vegetables
- Taking anything connected with things possessing life such as using a green leaf as a plate
- Taking a mixture of living and non - living things such as hot water with fresh water
- Taking provocative food
- Taking badly cooked food

The second part of this Vrata deals with profession. One should not follow or urge others to follow professions wherein violence on a large scale is possibly involved. One should not use things produced through them if one wants to remain from large - scale violence.

If we want to wear clothes manufactured in mills, want to enjoy the things of leather which is obtained after killing animals, to use clothes and things made of silk which is produced after having killed the four-sensed silkworms, to put on ornaments of pearls obtained after having killed the five-sensed fish and similarly to use and enjoy other things whose production involves large scale violence or killing, then we are part of this violence.

One should scrupulously avoid the use of those things whose production involves large-scale violence. It is not possible to observe the vows of non-violence, truthfulness, non-stealing, continence and non-possession without properly limiting the quantity of things one uses. Because man (or society) who indulges in the excessive use and enjoyment of things has to take recourse to the large-scale violence in the mass production of those things for satisfying his inordinate and limitless desire for the use and enjoyment of those things. To satisfy this ever-growing desire, one has to struggle hard to acquire ever more possessions. All sins and vices arise from this dreadful desire. It is the function of strong will power and mental strength to properly curb the desire for worldly enjoyment. Such a strong willed or strong-minded man can be saved from many sins and vices and can achieve prosperity and spiritual welfare very easily.

The vow of limiting the quantity of things one uses consists in renouncing the professions in which large scale violence is involved, scrupulously avoiding food, drink, clothes, ornaments, utensils, etc., whose

production involves large scale violence, and limiting the quantity, of one's use, of even those things whose production involves very little violence.

Other Fifteen Transgressions (Atichār) of this Vow:

This Vrata also deals with 15 forbidden occupations and avocations. Some of them are obviously unavoidable in the present context. The traditional list is as under:

Angāra Karma	Profession involving large scale use of fire: This covers kilns, ovens, furnaces, smelting and refining metals, bricks making, pottery, etc.
Vana Karma	Profession involving cutting forests): This covers timber, setting the forest a blaze, cleaning the fields by burning grass, etc.
Shakata Karma	Profession involving vehicles): This includes the construction, sale and renting of animal drawn carts, and other vehicles
Bhātaka Karma	Profession of transportation); Includes making a livelihood by carting goods in vehicles or on horses, oxen, buffaloes, camels, mules or donkeys
Sphotaka Karma	Profession involving hewing & digging Include the mining, quarrying, and excavating for other purposes
Danta Vānījya	Profession involving teeth and other animal parts: This covers trades in fur, wool, musk, ivory, hides, teeth, bones and other animal parts
Laksa Vānījya	Profession involving chemical substances: Includes lac (shellac), wax, red arsenic, (Manah-sila), indigo, borax (Tankana), Dhātaki etc.
Rasa Vānījya	Profession involving provocative liquids: Includes the manufacture, sale, and consumption of alcohol, honey, fat (obtained from meat), butter, oil, meat, etc.
Kesa Vānījya	Profession involving human beings and animals): Includes the buying and selling of slave girls and animals
Visha Vānījya	Profession involving poisons): This implies a ban on trade in all poisons and weapons that are potentially dangerous to life
Yantra Pillana Vānījya	Profession involving heavy use of machines. This covers operating mills and presses for crushing sugar cane and for extracting oil from seeds, nuts and vegetables. Also included are businesses of such articles as grindstones, pestles, and mortars
Nirlanchhana Karma	Profession involving cutting parts of animals: Includes the gelding of bulls and other animals. Also includes the branding, docking, nose piercing, and cutting off the ears and dewlaps of livestock
Davāgni Dāna Karma	Profession involving destruction: Includes the work of setting up fire to burn forests and farmlands
Jal Soshana Karma	Profession involving drying of other resources: This covers drying of wells, tanks, lakes and other reservoirs
Asati - Poshana Karma	Profession involving breeding and rearing: Running brothel houses. Also included are the breeding and keeping of destructive animals and birds such as parrots, mynahs, peacocks

08. Anartha-danda Parimāna-vrata (Avoidance of Purposeless Activities)

The Sanskrit name of this vow consists of five words the first of which is 'An' meaning negative; the second word 'Artha' means profit, benefit, motive, aim, object, necessary reason, purpose, etc., the third word 'Danda' means evils or bad effects and the last two words mean undertaking to refrain from.

It prohibits accumulation of all unnecessary accessories of violence and means of injury. One should neither keep means of injury like poisons, spears, arms etc. One should desist from sinful gossips, evil thoughts, and sports involving injury or loss of life.

Four kinds of Anartha-danda:

To give advice to others about methods of earning involving wrong doings, to advise for evil activities in which they are already engaged, to give advice that leads a man astray; all these are cases of purposeless harmful activities. If one advises or encourages someone about drinking wine, taking intoxicating drugs, smoking, gambling and so on, then that advice is purposeless and harmful. A householder may teach others certain things very useful in life like how to cultivate land, how to cook food, how to plan a house, how to earn an honest living, etc. If he generously teaches these useful subjects to those who really want to learn them, he is not violating the vow. His advice and instruction could not be regarded as purposeless harmful activity. Noble-minded generous persons consider the entire world to be their family. This means that to give advice to others for their benefit in such matters as are socially and practically useful is not a purposeless harmful activity.

Giving away or gifting weapons which are likely to be used for causing Himsā, like sword, bow, arrow, spear, shackles, poison, fire, explosives, gun etc. It also includes the sale or leasing of such weapons or articles of violence.

The Jain thinkers have recognized two types of evil brooding or inauspicious concentration, (Dhyāna) viz., one pertaining to pain or suffering (Ārta) and the other pertaining to terribly harmful ideas (Raudra). The latter is included in purposeless evil activities. It is a constant reflection related to violence, untruthfulness, and theft, protection of an acquisition. It consists in caressing the ideas of overpowering, imprisoning, beating, torturing, mutilating, lying, despoiling, thieving, doing injustice to others, accumulating wealth by sinful means, protecting and preserving acquired wealth, brooding over the enjoyments of the forbidden sensuous and other worldly pleasures. To revel in the constant thoughts of one's achievements in the fields of sinful and vicious activities is also a form of evil brooding of this type.

Listening to or expounding on matters related to various occupations such as learning trade, sculpture, riches, etc., which arouse false faith, avarice, anger, hatred and lust. Hearing stories relating to violence, superstition or lust, which will arouse false beliefs or throw doubts on one's own right beliefs, are all cases falling under this category of Anartha Danda. This vow prohibits joking, which hurts others. Watching theatrical representations, dances and other public shows, which arouse sex passions, are to be avoided. To do any act within proper limit and under decorum for the innocent entertainment and joy could not be regarded as purposeless harmful activities.

Purposeless evil inactivity due to idleness and evil activity due to negligence:

Though one has strength, skill and time to work for one's own comforts and to do one's own personal works, yet if one throws the burden of one's own personal works and comforts on others (that is, on one's servants and dependents) and remains idle for oneself, then one is defiled by purposeless evil inactivity due to idleness. Also included is the type of negligence that will cause violence such as keeping food dishes or containers of oil or juice uncovered which may attract bugs, turning on the stove without checking for the presence of insects or not, and not cleaning soiled dishes promptly.

Though an individual and a society can meet their necessities by production of things involving very little violence, yet if they use those things whose production involves large-scale violence, then they do incur the defect of purposeless evil activity due to negligence.

Five Atichār or Transgressions of Anartha-danda Vrata

- Indulging in indecent language, which will provoke lust and infatuation in oneself or others. Reading inappropriate literature and seeing inappropriate sights that disturb the mind. Not abstaining from laughter mixed with disrespect or disgust or coarse language;
- Making such bodily actions and gestures as laughing; provoking laughter
- Indulging and engaging in meaningless talk; gossiping due to self-conceit or vanity
- Manufacturing and keeping weapons and devices that cause violence
- Hoarding things relating to worldly and sensory enjoyment.

We bring unnecessary evils upon ourselves for no purpose, by indulging in thoughts, words, and deeds in which there is no benefit to society, to our friends, or to ourselves.

Gambling or speculation is neither an honest business nor a profession requiring labor. They both are Anartha-danda. It fosters idleness and dishonesty. It requires the use of deception and tricks. Causing distress to so many and sitting idle, to gain wealth by such vicious profession is deplorable and reprehensible. If one gives donations for religious purposes from the wealth accumulated in this dishonest and unjust manner, can that wash off the sins the donor has incurred by causing distress and suffering to so many people and their dependents. If the donor gives away all his wealth in donations to philanthropic activities with the firm resolve of renouncing the vicious profession forever, it will at least stop him from incurring further sins. The reputation one gains and the honor one receives from the unwise, uncultured society due to wealth acquired through unfair, and unjust means has no value at all from the spiritual standpoint. In addition, taking pride in such reputation and honor further degrades morality.

The three vows discussed above constitute a scheme of preliminary self-restraint designed to secure moral purity and establish equilibrium of the mind with regard to worldly objects. They discipline a devotee to regulate his food and enjoyment. They supplement the great vow of Ahimsa and enable the devotee to develop love and affection towards all living beings

Four Shikshā-vratas (Disciplinary Restraints)

The regulation of work, food and enjoyment that is the object of the Guna-vratas to secure would not by itself be sufficient to purify the mind and contribute to the spiritual advancement of the individual. If life were to be meaningful, it must be a constant exercise in righteousness and renunciation. Unless the moral and spiritual excellence of an individual is progressive both in spirit and in action, there cannot be advancement in right knowledge and right conduct. While the five Anu-vratas provide a solution for the evils of daily life and endow it with purity in thought and action, the three Guna-vratas teach lessons of restraint in work, food and enjoyment in daily life.

The Shikshā-vratas broaden the mind and provide a regular opportunity for growth of scriptural knowledge. The practice of the vows is a lesson in spiritual training and experience; it affirms our conviction in the efficacy of right faith and knowledge. It inspires the lay followers to a life of piety and renunciation as a preparation for the rigorous life of an ascetic.

09. Sāmāyika Vrata (Forty Eight Minutes of Meditation and Equanimity)

न साम्येन विना ध्यानम्, न ध्यानेन विना च तत्

निष्कंपम् जायते तस्मात्, द्वयमन्योनकारणम्

योगशास्त्र

Na Sāmyen Vinā Dhyānam Na Dhyānen Vinā Cha Tat

Nishkampam Jāyate Tasmāt, Dvayamanyonyakāranam

. . . -- - *Yogashāstra*

No meditation without equanimity; No equanimity without meditation;

Both are interdependent; Thereby can be gained stability

This is the first of the disciplinary vows (Shikshā-vrata). All scriptures have emphasized the observance of this vow as an exercise for the attainment of equanimity of mind and concentration on the contemplation of the nature of the real self. The time taken should be forty-eight consecutive minutes, predetermined, and the vow should be taken to practice it a definite number of times a year.

The observance of this vow helps a householder to practice the five great vows with perfection, as he/she is then free from all activities, occupational or physical.

The practice of the vow, with a mind purged from love and hatred towards all beings and with complete equanimity by contemplating on the true principles, leads to self-realization: Attainment of equanimity by practice of the vow will result in abstinence from sinful activities. Sāmāyika, if practiced regularly, brings about equanimity of mind and mental concentration on the qualities of soul.

The term Sāmāyika is made up of the words Sama meaning equanimity and Āya meaning incoming. The termination Ika has been applied to show that what brings forth equanimity is Sāmāyika. Alternately, the term can be derived from Samaya, which means soul. As such, the activity that deals with soul is Sāmāyika. Bhagavati Sutra defines Sāmāyika as dwelling of oneself in equanimity. This is given from the absolute point of view. From the practical point of view, Āchārya Hemchandra defines it as giving up all worldly involvement and staying in equanimity for 48 minutes. As such, equanimity, soul orientation, and peace of mind can be considered synonyms of Sāmāyika.

Samaya is the process of becoming one with one's own-self, Ātmā, the process of giving up material activities of body, mind and speech for the specified duration. Sāmāyika is a positive way of submerging the activities of one's body, mind and speech in spiritual harmony. Sama is the state of freedom from attachment and aversion (Rāga - Dvesha); therefore, Sāmāyika is the practice for accomplishing the state of freedom from attachment and aversion. Sāmāyika should be performed with a cheerful heart in undisturbed solitude, in forests, temples or in an isolated room in houses. Sāmāyika should be practiced daily with a resolute mind and casting off laziness.

During the period of practice of the Sāmāyika, all kinds of attachments and undertakings are absent; and therefore the householder assumes the state of asceticism looks and feels like an ascetic. Those who intend to perfect themselves in the Sāmāyika vow should calmly bear the hardships of cold, heat, mosquito bite, insect stings, and other troubles maintaining perfect silence and control over the activities of body, mind and speech. One should also meditate upon the transitory nature of the world, the true nature of the self and liberation.

The purpose of Sāmāyika is the cultivation of equal goodwill (sympathy), equality and evenness, and tranquility.

- Equanimity (a) towards positive aspects of all religions (b) towards all races and castes (c) towards a man and a woman (d) towards all living beings
- Equality and evenness (a) to regard all living beings equal with one's oneself (b) to maintain evenness (equanimity) of mind on all occasions, favorable and adverse
- Tranquility to suppress and weaken passions

The general idea of this vow is to sit in a certain place and read or meditate on holy subjects, and especially to regret misdoings and resolve not to repeat them.

Five Transgressions (Atichār) of the vow:

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- Entertaining wicked thoughts and to keep thinking of the pros and cons of worldly matters (misdirection of mind)
 - Lying, Saying disagreeable and improper words (Misdirection of speech)
 - Performing bodily actions that are non-virtuous, improper and undesirable
 - Taking the Sāmāyika not according to rules defined or forgotten after taking it (Lack of interest or attention)
 - Taking a vow for Sāmāyika and then ending it prematurely

10. Desāvākāsika Vrata (Stricter Geographical Restrictions)

From the nature of this vow, it is another aspect of Digvrata. This vow requires an individual to determine and limit his movements to a house, to a part of it, to a village or a town. The period for the observance of this vow may vary from a day to a few days, month, a few months or a year.

The basic idea underlying both the Digvrata and the Desāvākāsika Vrata is that if a man voluntarily reduces his freedom of movement to a restricted area (small or large), his absence from all the area not comprised within the self-imposed limits, will mean that he is practicing the Mahā Vratas in that wider area. At the same time, constant awareness of these spatial limits will result in added vigilance in the observation of the Anu-vratas within them.

Five ways of Transgressions (Atichār) of the Vow:

- Sending for someone who is from beyond the fixed limit
- Sending someone beyond the limit
- Drawing attention through coughing or such other gestures
- Revealing thoughts by signals or peeping out
- Revealing one's presence by throwing pebbles etc.

11. Posadhōpavāsa Vrata (Practicing the Life of a Monk)

The eleventh vow is the same as the ninth Vrata (Sāmāyika), but continued for twelve or twenty-four hours or more and accompanied by some penance like fasting. By fasting, we remove impurities. If the vow is taken, it must be practiced at least once a year.

The term is derived from the Sanskrit verb 'Push' that means to nourish or to support. What nourishes the spiritual aspect is therefore Paushadha, which is popularly known as Posaha. It is observed by refraining from the activities that are not conducive to the spiritual life. Observance of this restraint is also supposed to be accompanied by staying close to the true nature of the soul. Such staying is the 'Upavās' in the real sense of the term. This restraint is therefore also known as Paushadhōpavās, which is a compound word made of Paushadha and Upavās. For convenience sake, however, we shall use the term Paushadha for the present discussion.

The Prākṛit term Posaha or Paushadha means the Parva (pious day), and Posadhōpavāsa means fasting on the Parva day. The place for observance of the fast could be one's home, forest, temple, monastery or the Paushadha Shālā (hall for the Paushadha). One should pass the day immersed in righteous contemplation, study of scriptural (Swādhyāy), and engage in the adoration of the Jina etc. Basically, he spends a day as if he/she is an ascetic and spiritually observes a 12 or 24-hour Sāmāyika. That way, he frees himself from all harmful activities and observes the equanimity and the vow of Ahimsa thoroughly. The intention is to get training to adopt that type of life whenever possible.

The following four activities be avoided during the Posadha vow:

- In respect of bodily care (do not take bath)
- In respect of celibacy (no relationship with your spouse)
- In respect of food (do not eat or eat only one meal)
- In respect of worldly occupations or activities (no business activities)

Five ways of Transgressions (Atichär) of the vow:

- Acceptance of articles of adoration or worship without examining and handling them carefully
- Placing objects or spreading the body on the ground without scrutinizing it
- Not carefully and thoroughly examining the places where one moves around
- Showing no interest or enthusiasm in the observance of the Paushadha
- Not taking the Paushadha according to formalities or taking it late and completing it in a hurry, and reducing the time.

12. Atithi-samvibhäg Vrata (Share and Care Discipline)

अन्नादिनाम् शुद्धानाम्, कल्पनियानाम् देशकालयुतम् दानं यतिभ्यः उचितं, गृहिणां शिक्षाव्रतं भणितम् समण सूतम् 330	<i>Annādinām Shuddhānām Kalpaniyānām Deshakālayutam Dānam Yatibhyah Uchitam Grihinām Shikshāvritam Bhanitam -- - Saman suttam</i>
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Offering acceptable pure and proper foods to the monks at the appropriate time and place is called the disciplinary restraint for the householders

This vow, known as Atithi-samvibhäg Vrata consists in offering alms and service to Sādhus, Sādhvis, laities, poor and needy people. It also includes removing any obstacles in ascetics' path of penance and renunciation. It is also known as Vaiyāvruttya or Yathā Samvibhäg. The vow is to be practiced as a matter of religious duty (Dharma).

Atithi normally means guest. The Sanskrit definition of the term states that;

न विद्यते तिथि यस्य सः अतिथि

Na Vidyate Tithih Yasya Sah Atithi.

It means that one whose arrival is not fixed is called Atithi. Samvibhäg means sharing. Therefore, Atithi Samvibhäg literally means sharing with someone who does not have a prior appointment. Thus, guests arriving as per a planned schedule do not strictly fall within the purview of this discipline. However, the monks and nuns, who arrive for alms without prior invitation, are real Atithi. Similarly, the poor, destitute and other afflicted people, who come for help at any time without appointment, are included in this vow.

In our tradition, the concept of Vaiyāvruttya, also known as Veyāvachcham, is closely associated with this discipline. By Vaiyāvruttya, we generally mean rendering service to the monks and nuns. Such servicing is usually extended also to the people (householders) observing austerities. However, the concept of Vaiyāvruttya is not confined to such cases. It extends to caring for everyone who needs to be cared for. Such care should be purely compassionate and should be extended, irrespective of the age, gender, caste, color or creed of the recipients. This discipline can therefore be more accurately translated as sharing with and caring for all, who are in need of help. It is worthwhile to note that service to Sādhu should be carried out with devotion and respect while service to needy should be with compassion.

The vow includes giving food, water and other things necessary for existence, to Sādhus, Sādhvis, Shrāvakas and Shrāvikās and to others according to one's ability and means with love and respect.

Jainism lays special emphasis on Dāna by giving it the first place among the four foremost virtues of a householder which are Dāna (charity), Sheel (conduct), Tapa (austerity), Bhāva (thought or reflection). It is also considered highly rewarding in the present and subsequent lives.

Charity or Dāna is also one of the six obligatory duties of a householder to be carried out daily (The six obligatory duties are: Dāna (charity), Pujā (adoration), Swādhyāy (self-study), Sanyam (practice of minor vows), Gurupāsti (adoration to Gurus) and Tapa (austerity).

Quality of Donor:

There are seven qualities of a donor. A donor should have faith, devotion, contentment, energy and zeal, capacity for discrimination, lack of greed or self-interest and forbearance.

Items of Donation:

Āhār Dāna	Gift of food, water
Aushadhi Dāna	Gift of medicine and helping the sick
Abhay Dāna	Extending fearlessness, Gift of shelter to living beings who are at risk of their life, providing protection from danger, attack, intimidation, or threat
Vidyā (Jnān) Dāna	Gift of books, imparting of knowledge, and helping educational institutions

Manner of Dāna

The things being offered should be pure. It should be offered with pure heart, mind, and body and with utmost respect and devotion. Dāna should also be extended to the poor, disabled and sick without any discrimination, treating it as Karunā Dāna the compassionate giving

Fruits of Dāna

The practice of this Chaturvidha Dāna (fourfold charity) has played a significant role in the history of Jainism. This vow holds a significant position in Jain tradition and in the Jain social organization.

Giving Dāna is a good Karma (Punya) for the giver and also charity overcomes the greed, which is a form of Himsā. This vow holds a significant position in Jain tradition and in the Jain social organization.

Five Transgressions (Atichār) of this Vow:

- Placing food on a sentient thing (like the green leaf or mixing food with sentient things)
- Covering food with a sentient thing
- Delegation of the host's duties to others (or saying something like - "This food belongs to somebody else.") or the absence of an inclination to give
- Lack of respect in giving and being envious of another donor
- Not giving at the proper time

Sanlekhanā Vrata

Sanlekhanā Vrata is the end of life while in ultra-pure meditation.

It is a well ordered voluntarily chosen death, which is not inspired by any passion and is the result of a conscientious gradual withdrawal from the taking of food in such a manner, as it would never disrupt one's inner peace and dispassionate mindfulness. Therefore, there is a fundamental difference between

suicide and Sanlekhanā. Suicide is the result of the outburst of passion, whereas Sanlekhanā is the result of dispassionateness. It is recommended only when the body is completely disabled by extreme old age or by incurable diseases and the person becomes conscious of the impending unavoidable death and of the necessity of concentrating on the pure qualities of the soul. For the aspirant, there is no dissatisfaction, no sorrow, no fear, no dejection, no sinfulness; the mind is cool, calm, composed; the heart is filled with the feeling of universal love and compassion. It is also called the death with equanimity.

Sanlekhanā means emaciation of passion and body leading to emancipation. Sanlekhanā is of twofold:

Kashāya Sanlekhanā

Emaciation of passions to be accomplished by internal austerities (Tapa) like subduing anger by forgiveness etc.

Sharira Sanlekhanā

Emaciation of body to be accomplished by external austerities (Tapa) like fasting etc.

It involves giving up enmity, and attachment to possessions etc., and with a pure mind, forgiving one's kinsmen and others, and asking for forgiveness.

Casting aside grief, fear, anguish, wickedness etc., with all sincerity and zeal, one should allay innermost passion by scriptural words.

Reflecting on the sins committed in three ways, one should adopt the Mahā-vrata for rest of one's life.

One should slowly give up, first solid food, then liquid, then water and, in the end observe the total fast with all determination, fixing the mind on Namokār Mantra. Thus, he peacefully and blissfully abandons the body.

Five Transgressions (Atichār):

- Wishing for pleasures of this world as a reward in the next life
- Wishing to be born as a Heavenly Being (Devaloka) as a reward
- Desire to prolong life (for fame of having endured a long Sanlekhanā)
- Desire to die soon (if it is painful)
- Desire for sensory pleasures in the next life either as a human or a Deva

These twelve special vows and Sanlekhanā are for to help us to change from what we actually are; ignorant, mistaken, weak, and injurious beings to what we potentially are capable of developing spiritual qualities like the Omniscient, who have developed their spiritual qualities to perfection. The rules are based upon a certain foundation of character already developed - kindness of heart, self-control, desire for right knowledge and relish of truth, the internal attitude accompanying the external, and visible practice of the rules. These rules bring out further knowledge, increased strength of character, greater peace of mind, sympathy and kindness, and lead us to higher levels on the way towards an everlasting, blissful omniscience in a state of life which is natural to the real pure self and which is open to all who wish to attain it.

Jain ethics are founded on the principle of Ahimsa and love for all living beings. While a layman ought to have a rational faith in Jainism, his daily conduct must exhibit the true ideals of nonviolence and truth. In his dealings, he must be upright to the core and practice charity not only by giving but also by cultivation of non-attachment towards his possessions. He must be constantly aware of his duties towards himself and to society. His life as a layman should pave the way to the ultimate goal of self-realization. Possession of right faith and knowledge should not be a matter of mere theory but should be constantly reflected in daily conduct.

Chapter 06 - Panchächär (Five Codes of Conduct)

नाणम्मि दंसणम्मि अ, चरणम्मि तवम्मि तह य वीरियम्मि. आयरणं आयारो, इअ एसो पंचहा भणियो. पंचाचार के अतिचार	<i>Nānammi Dansanammi A Charanammi Tavammi Tahay Viriyammi . Äyaranam Äyāro Ea Eso Panchahā Bhanio . . -- - Panchächär Sutra</i>
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Knowledge, faith, conduct, austerities and vigor constitute the fivefold code of conduct

Religion has two major aspects. One deals with the principles and the other with the practice. The latter constitutes the observance part of the religion. Observance of Jainism can again be divided in two broad headings. One part deals with the observance of the code and the other with the observance of restraints. Someone may be intrigued by the use of the term code in the realm of religion, and a code would mean the statutory code. It should, however, be remembered that every religion lays down the norms of behavior for their followers and many of them observe the same more scrupulously than they would observe the statutory stipulations. Such norms therefore constitute the code of conduct for the people concerned.

When we talk of the Jain code, we mean the norms of observing the right conduct as laid down by the preceptors of Jainism. Right conduct is however only a part of the spiritual code. There are several other aspects like true knowledge and faith that form parts of the same code. The ultimate purpose of the right conduct is, after all, to gain liberation, which, in spiritual terms, is known as Moksha. The aspects mentioned above are also meant to further that very end and are conducive to the attainment of the said objective.

In this connection, Ächärya Umäsväti stated in Tattvārtha-Sutra:

सम्यग्दर्शनज्ञानचारित्राणिमोक्षमार्गः

तत्त्वार्थसूत्र (1-1)

‘Samyag-darshan-jñān-chāritrāṇi Mokshamārgah’

It means that Samyag-darshan, Samyag-jñān and Samyag-chāritra constitute the path of liberation. Samyag means right, correct, rational or proper. Darshan stands for conviction or faith, Jñān for knowledge and Chāritra for conduct. The combination of those three aspects leads to liberation. Since code, in Jain terminology, stands for Ächär, these three aspects are termed as Darshanächär, Jñänächär and Chāriträchär. They are thus the basic constituents of Jain code.

There are two other aspects that pertain to observance of austerities and exerting of vigor (energy). Strictly speaking, they form parts of Chāriträchär. Being, however, very significant to Jainism, they are traditionally treated as separate parts of the code and are named as Tapächär and Viryächär. Thus, Darshanächär, Jñänächär, Chāriträchär, Tapächär and Viryächär constitute the fivefold Jain code and are together known as Panchächär.

Panchächär (Five Codes of Conduct)

Jñänächär	Code of Acquiring Right Knowledge
Darshanächär	Code of Gaining Right Faith
Chāriträchär	Code of Acquiring Right Conduct
Tapächär	Code of Acquiring Right Austerities
Viryächär	Code of Exercising Right Vigor or Vitality (great physical or mental strength and energy)

Darshan means faith, but it also denotes belief, conviction, outlook, and attitude and so on. Jnān means knowledge, but it also implies enlightenment. Chāritra means conduct and includes practice, behavior etc.

great physical or mental strength and energy

01. Jnānāchār (Code of Acquiring Right Knowledge)

काले विणए बहुमाणे, उवहाणे तह अनिण्हवणे. वंजण-अत्थ-तदुभए, अट्ठविहो नाणमायारो पंचाचार के अतिचार	<i>Kāle Vināe Bahumāne Uvahāne Tah Aninhavane Vanjan Attha Tadubhaye Atthaviho Nānmāyāro -- - Panchāchār Sutra</i>
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Proper timing, reverence, esteem, required austerities, gratitude and loyalty, reading carefully, grasping the meaning and making out the underlying sense constitute eightfold code of knowledge.

Mati-Jnān, Shruta-Jnān, Avadhi-Jnān, Manah-Paryāya-Jnān and Keval-Jnān are the five categories of the Jnān.

Indirect Knowledge or Paroksha-jnān

Mati Jnāna and Shruta Jnāna

- Mati means intelligence. The knowledge acquired by using the intellect or by exercising the mind is therefore called Mati-jnān.
- Shru means to hear. By implication, it also covers reading, writing, and learning. Therefore, Shruta-Jnāna means the knowledge gained by listening, reading, and studying.

These two categories thus deal with knowledge that can be gained by the use of the senses and mind. Since the mind is considered the intangible sense, these categories of knowledge are termed as sensed based knowledge or Indriyādhin Jnān. Knowledge of different arts and sciences fall within these categories. Since the use of senses does not directly involve the soul, Jainism considers these two categories as indirect knowledge or Paroksha-jnān. This type of knowledge is subject to destruction and does not last forever.

Direct Knowledge or Pratyaksha-Jnāna

The remaining three categories are not sense based. They arise by virtue of spiritual development and are called direct knowledge or Pratyaksha-Jnān. They are extra-sensory or of the occult type that can be experienced without exercising the senses.

Avadhi-jnāna

Avadhi-jnān pertains to the knowledge of tangible aspects. The term Avadhi denotes certain limitations. Avadhi-jnān therefore means the knowledge of tangible aspects beyond sensory perception, subject to the limitations of time and space.

For instance, a person may gain capability to know by extra-sensory perception, what had happened or what is going to happen during a specified period. Such a period may be of a few hours, a few days, a few years or even a few lives. His capability to know prevails within such limitations and cannot prevail beyond that.

On the other hand, a person may gain capability to know what is happening within a specified distance. That distance may be long or short, distance is the limitation, within which he/she can exercise his/her capability, but cannot do it beyond that.

Avadhi-jñān thus prevails within defined time and space. This capability is thus not infinite and it is not everlasting.

Manah-Paryāya-Jñān

Manah means the mind and Paryāya means the changing state of an object. This category therefore denotes capability to make out the thinking process and mental attitudes of others. It pertains only to intangible aspects. This capability also is not infinite and its operation is subject to limitations. It is of two types, Rujumati and Vipulmati. The former can disappear, while the latter stays with the soul until it attains Keval-jñān.

Keval-jñān

Keval means only as well as pure. In the former sense, Keval-jñān means exclusive prevalence of knowledge only and nothing else. In the latter sense, it is pure, untainted knowledge. Either of these interpretations enables it to operate without any limitations. The person attaining this knowledge gets infinite capability to know each and everything, tangible or intangible, and for all time in the past, present and future. This knowledge is therefore termed as true enlightenment. In addition, the person with such knowledge is known as omniscient or Sarvajna. Keval-jñān is indestructible. Once Keval-jñān attained, it stays forever.

How does one gains knowledge?

It should be clearly understood that knowledge does not come without any effort. In fact, a soul is inherently filled with infinite knowledge. It is however not manifested at present because of operating non-virtuous Karma that obscures its manifestation. The way to acquire knowledge is therefore to eradicate or suppress those Karma. This can be done by undertaking virtuous Karma and/or by bearing the consequence of the operating Karma with equanimity.

Let us understand this phenomenon by illustrating the case of Mati-jñān (empirical knowledge). Suppose some particular prayer is to be memorized, that one person may succeed in memorizing it with little effort; another may have to repeatedly recite it for memorizing it; while someone else may fail to memorize it despite all possible efforts. This means that the bondage of obscuring Karma in the first case is very loose and it gives very easily by exerting little effort, which amounts to undertaking slight present Karma. In the second case, the bondage is rather tight and needs more efforts or higher countervailing Karma to break it. In the third case, the bondage is unbreakable and has to be borne as such. Everyone should therefore endeavor or undertake such countervailing Karma to break the bondage of the knowledge obscuring Karma. Such endeavor is termed as Purushārtha. Whether it succeeds or not depends upon the intensity of the operative Karmas.

It has two aspects, external and internal. Trying to gain Mati-jñān and Shruta-Jñān by developing and exercising physical and mental abilities is external Purushārtha. Trying to gain spiritual development by achieving Nirjarā (eradication of karmas) is internal Purushārtha. Avadhi-jñān, Manah-Paryāya-Jñān and Keval-jñān automatically emerges by such Purushārtha. Everyone should therefore devote maximum energy for undertaking internal Purushārtha.

Jain tradition is particularly concerned with acquiring knowledge. For that purpose, it lays down the following guidelines:

- Undertaking study at the proper time
- Reverence for the teachers and proper care for the means of gaining knowledge
- Esteem for the learned
- Observance of the required austerities for getting properly equipped
- Utmost loyalty to the preceptors
- Accurate study of the Sutras (Religious scripture)

- Understanding their proper meanings
- Grasping the underlying meaning, essence and purpose

One should appropriately select the school and subjects of study, undertaking study at the proper time, regular attendance, patiently attending, learning and absorbing what is being taught, carefully following the instructions, doing the required homework, taking proper care of the books and other means of study, reverence for the teachers, observing the discipline etc. Undertaking research, remaining in touch with the latest developments, taking refresher courses, participation in seminars and workshops for the purpose of more intensive study constitute higher type of Purushārtha

It should be understood that not everyone has the same capacity to absorb what is being taught. The outcomes are therefore bound to be different. However, if one is keen to gain knowledge, have trust in him, pursues the goal with diligence and have access to capable teachers and Guides, he can surely gain what he might be seeking. In other words, his knowledge obscuring Karma would give way in the face of his Purushārtha

On the other hand, factors contrary to the said stipulations like ignoring the proper time for study, negligence for the means of learning, careless or casual reading of the Sutras, disrespect for the teachers, not properly maintaining the books etc. would result in more accumulation of knowledge obscuring Karma. Such factors are therefore termed as transgressions of the code of knowledge and should be scrupulously avoided.

02. Darshanāchār (Code of Gaining Right Faith)

निस्संकिअ निक्कंखिअ, निव्वितिगिच्छा अमूढ-दिट्ठी अ. उववूह-थिरीकरणे, वच्छल्ल-पभावणे अट्ठ. पंचाचार के अतिचार	<i>Nissankia Nikkankhia Nivvitigichchhā Amoodh-ditthia Uvavooha Thirakarane Vachchhal Pabhāvane Attha . . . Panchāchār Sutra</i>
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Doubtlessness, absence of expectation, unflinching faith, not being unduly influenced, adoration and encouragement, stabilization, affection and creating favorable impression constitute the eightfold code of conviction aspects of right faith.

The term Darshan has a different connotation. For a common man, Darshan may mean a scene, a devotional glance, and bowing to some deity. For others, it may mean an ideology. Here the term is not used in any of those senses.

Darshan means belief, faith, or conviction, and realization. These four epithets actually convey an increasing level of Darshan one after another. When a person acquires some knowledge, then he tends to believe it. Knowledge and belief thus go hand in hand. Then, one has to gain faith. For instance, we come to know from books or teachers that soul is everlasting and we try to believe it. However, as long as we are not convinced of that nature, our faith of soul remains vague. For gaining conviction, we first have to keep faith in the concept and then contemplating and pondering over it with faith would bring the conviction and thereafter comes the realization. Such realization is the true Samyag-darshan or the right faith or conviction.

The code that lays down the method of gaining the right faith is called Darshanāchār. Eight aspects of Darshanāchār are:

Nissankia	Staying above all doubts
Nikkankhia	Absence of expectations

Nirvichikitsä	Unflinching faith
Amoodha-drashti	Not to be influenced or swayed by glamorous shows of any faith
Uvavooha	Adoration and encouragement
Sthirikaran	Stabilizing the faith of others
Vätsalya	Affection for the coreligionists
Prabhāvanā	Raising the esteem for the true faith

Of these eight aspects, the first one, which denotes the conviction, is of utmost importance. The remaining seven, which are helpful in raising the intensity of conviction, can rather be considered augmentative. This has been discussed in the chapter Ratna-trayi Moksha Mārg (Three fold path of liberation). These eight aspects are vital to attainment of the right perception or Samyaktva. It is impossible to have proper insight without gaining right perception.

03. Chāritrāchār (Code of Acquiring Right Conduct)

पणिहाण-जोग-जुत्तो, पंचहिं समिईहिं तीहिं गुत्तीहिं. एस चरित्तायारो, अट्टविहो होइ नायव्वो. पंचाचार के अतिचार	<i>Panihāna-Jogjutto Panchahim Samiehim Tihim Guttihim</i> <i>Esa Charittāyāro Atthaviho Hoi Nāyavvo</i> -- - Panchāchār Sutra
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Observance of five Samitis and three Guptis with a balanced mind is considered the eightfold code of conduct.

After gaining conviction, one has to put it into practice. That practice is known as Chāritrāchār. The term means right behavior or right conduct. It deals with the day-to-day activities of the monastic as well as the householder's life. We will first consider here the monastic code and then the lay people code.

Five Samitis (Carefulness)

Iryā Samiti:

Whenever one has to make movements, one should remember that there happen to be living beings everywhere. One has therefore to remain vigilant enough to see that he does not step, crush, trample or otherwise hurt any living being by making movements. Since some minute violence is bound to occur in spite of all precautions, it is advised that after every movement, one should undertake a short Kāusagga for atonement of violence inadvertently caused by such movements.

Bhāshā Samiti:

This meticulousness pertains to vocal or oral activities. Even exercising vocal faculty can hurt the minute living beings that pervade every place including air. This Samiti therefore lays down that every spiritual aspirant should speak or utter slowly and that only when necessary. Harsh and unnecessary speech that can cause mental hurt has to be avoided altogether. Moreover, the speech has to be truthful as well as beneficial and pleasant. Otherwise, one should observe silence.

Eshanā Samiti:

This meticulousness pertains to obtaining food and water, which are essential for survival. The aspirant has to get such food and water by going for alms. He should however be careful and vigilant even while accepting such food and water. The offer for alms should be by will and should not involve any type of

force or compulsion on the part of the giver. The food and water being offered should have been made out of vegetable or other acceptable ingredients that involve minimal violence. They should have been procured by innocent means and should not have involved gross physical violence.

Ādāna Nikshepa Samiti:

This meticulousness pertains to taking or placing any objects. Reckless pulling, pushing, lifting, laying or otherwise handling can hurt living beings. If one is not careful, such activities can result in avoidable violence. Utmost care and vigilance should therefore be exercised while undertaking such activities. One often comes across the use of the term 'Upayoga' during Jain rituals and performances. Staying vigilant and taking care for the safety of other living beings, while undertaking any activity is called Upayoga.

Utsarga or Pārishtā-panikā Samiti:

This meticulousness pertains to disposal of wastes inclusive of excretion and urination. Jainism does not permit reckless modes even in the case of disposal. It has laid down proper rules of disposal that human excretion should be carried out in a lonely place and which is not habited by live beings. Since latrines and urinals happen to be the breeding grounds for variety of germs and insects, Jainism forbade their use by the monastic order. Jainism indicates that the ascetics should stay outside the city so the human waste can be disposed properly. This Samiti lays down the mode of disposing all wastes in a way that would not cause any violence, hurting or inconvenience to others.

Three Gupti (Controlling One's Faculties)

Monks and nuns are supposed to devote their entire life to spiritual pursuit. Since they have renounced the worldly life, they are not supposed to get involved in any worldly activity. They have to spend their entire time and energy towards spiritual uplift and compassion towards all living beings and are not expected to use their mental, vocal or physical energy for any worldly gain. Exercising energy solely for that purpose is known as Gupti, which can be translated as total control of one's faculties.

- Control over mental energy is known as Manogupti
- Control over speech energy is known as Vachan Gupti
- Control over physical energy is known as Kāyagupti

Such control must be associated with proper discretion. Āchārya Shri Umāsvāti has stated in Tattvārtha-sutra: "Samyag-yoga-nigraho Gupti". It means that the right exercise of control is Gupti. One should therefore exercise appropriate discretion in controlling his mental, vocal as well as physical faculties. These three Guptis are known as Tigutti or Trigupti.

Ashta Pravachan Mātā

These five Samitis and three Guptis constitute the eightfold monastic code of conduct. In Jain terminology, these eight aspects are collectively known as Ashta Pravachan Mātā. It means that these eight aspects of the religious teaching are as beneficial to the spiritual aspirants as the usefulness of mothers for the growth of children.

Implicit in the above code is the observance of the five major vows (restraints) of non-violence, truth, not taking anything without the express permission of the owner, celibacy and non-possessiveness. The total non-possessiveness is the distinguishing feature of Jain monks. They should accept the bare minimum of clothing from the followers. They can also keep a couple of wooden bowls for accepting food and water. The wooden articles are allowed because they are light in weight and can be easily cleaned with a small amount of water. Similarly, the monks can also have spiritually oriented books for study.

The greatest disciplinary practice that helps the observance of nonviolence is Sāmāyika. The term literally means staying in equanimity. The person observing Sāmāyika has to stay away from all worldly involvement and from all sorts of craving and aversion associated with that. That practice should ultimately lead to the fusion of psyche with the Self by developing detachment towards all external objects. Those who renounce worldly life are therefore required to take the vow of staying in Sāmāyika for the rest of their lives.

Jain monks and nuns should not stay long at any one place to avoid developing attachment to any particular place or people. However, during the monsoon, there is generation and breeding of a lot of germs and insects that can be hurt by trampling, etc. Therefore, during that period, the monks and nuns are required to stay at one place. During the rest of the year, they should continue to move barefoot from place to place. Such movements have to be made without using any vehicle, because manufacture, maintenance and movements of vehicles can cause a lot of violence.

This is no doubt a rigorous code. However, Jain monks and nuns however willingly observe the code. They are oriented towards the well-being of the soul. They know that physical comforts or discomforts are transitory and the soul is not affected by such ever-changing situations. They can therefore easily stay unconcerned about physical well-being. Moreover, they train themselves for undergoing the rigors of the monastic code by undertaking fasts and other austerities. Because of the observance of such rigors, Jain monks and nuns are held in high esteem. The laity considers them as enlightened entities and reveres them as spiritual guides.

Recently, we have been witnessing a tendency towards avoiding the rigors of this code. Many monks now make use of light footwear. There are also monks who do not mind the use of vehicles and who stay with their hosts and willingly avail of their hospitality. This tendency towards relaxation has to be examined in the present perspective.

Many Jains have now settled in countries outside India. They need the guidance of monks for ritual performances and other religious activities. They invite monks to their new countries that cannot be reached without the use of vehicles. In western countries, where climatic conditions necessitate adequate protection, the traditional monastic wear of wrapping the body with two pieces of cloth does not work. Nor is it feasible to go from home to home for alms.

Realizing the need of the hour, Āchārya Tulsi has created a new cadre of male Shamans and female Shamanis. They are well trained in the various aspects of Jainism; they learn English and communicate well with the people. Such Shamans and Shamanis renounce worldly life but are permitted to use vehicles and stay with their hosts.

The code of conduct for laymen is known as Shrāvākāchār. Most of the stipulations of the monastic code are applicable to them with a modified extent. For instance, laypersons also should control their mind, speech and body to the extent possible. As householders, they are of course required to undertake various worldly activities. While doing so, they should not lose sight of the right perception. If they happen to transgress the limits of Shrāvākāchār, they should atone for the same. Shrāvak Pratikraman Sutra, which is popularly known as Vandittu, lays down the transgressions of the right perception as follows.

संका कंख विगिच्छा, पसंस तह संथवो कुलिंगीसु. सम्मत्तस्स-इआरे, पडिक्कमे देसिअं सव्वं. वंदितु सूत्र	<i>Sankā Kankha Vigichchhā, Pasansa Taha Santhavo Kulingisu Sammattassaiāre, Padikkame Desiam Savvam. . . -- - Vandittu Sutra</i>
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If I have indulged during the day in any transgressions of Samyaktva like harboring doubts, expectations, wavering faith, adoration of the wrong faith or close contact with misbelievers, I must atone for the same.

Shrāvaks should of course not do any injustice to others and should stay vigilant to avoid hurting any living being. They cannot remain without any possessions, but they should lay voluntary limitations on their possessions and desires. In place of the major restraints, they have thus to observe five minor ones called Anu-vratas. Moreover, they should observe three auxiliary restraints and four disciplinary restraints.

04. Tapächär (Code of Austerities)

बारस-विहम्मि वि तवे, सब्भितर-बाहिरे कुसल-दिट्ठे. अगिलाइ अणाजीवी, नायव्वो सो तवायारो. पंचाचार के अतिचार	<i>Bārasavihammi Vi Tave Sabbhitar-Bāhire Kusal-Ditthe</i> <i>Agilāi Anājivi Nāyavvo So Tavāyāro</i> -- - Panchächär Sutra
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External and internal austerities laid down by Omniscients, are of twelve types; enthusiastic observance thereof without regard for livelihood is known as the code of austerities.

Jain tradition lays considerable emphasis on the observance of Tapa. Really speaking, Tapa is a part of Chāritra. In view of its special importance to the spiritual aspirants, it has been considered as a separate part of the spiritual code and is called Tapächär. Let us examine its significance in spiritual pursuit.

Since time immemorial, the worldly soul has been ignorant about its true nature and it has been associated with Karmas. Consequently, it has been entangled in an apparently unending cycle of birth, death and reincarnation.

It can however be liberated from that cycle by removing its ignorance about its true nature and removal of its Kashāya (anger, greed, ego) which eradicates all of his Karmas. This is known as Nirjarā. It is of two types. One that is achieved automatically by simply bearing the consequences of old Karmas is Akām Nirjarā. During such Nirjarā, most of the time the person happens to react to the given situation with craving or aversion. Such Nirjarā therefore leads to acquisition of new Karmas and as such cannot lead to liberation.

The other one that can be achieved with the purpose of gaining liberation is Sakām Nirjarā, which does not lead to new Karmas. One of the ways to achieve such Nirjarā is to resort to austerities. Sakām Nirjarā should be accompanied by remaining equanimous which closes all the doors of karmas.

However, it is hardly remembered that observance of austerities is a means, and not the end. In order to avoid misconception of the term, Jainism has laid down the concept of Tapa or the austerities in great details. Austerities have been actually conceived as the physical and mental exercises that can be helpful for achieving Nirjarā. The physical exercises are termed as external or Bāhya Tapa and mental ones are termed as internal or Abhyantar Tapa. Since internal austerities are concerned with inner aspects, it will be evident that they are meant for spiritual development. External austerities, on the other hand, are useful only to the extent they are helpful in undertaking the internal ones. Both these categories of Tapa are divided into six subcategories each. There are thus twelve types of Tapa.

Bāhya Tapa (External Austerities)

Panchächär Sutra lays down external austerities as under.

अणसण-मूणोअरिया, वित्ति-संखेवणं रसच्चाओ. काय-किलेसो संलीणया य बज्झो तवो होइ. पंचाचार के अतिचार	<i>Anasan-Moonoariyā Vitti-Sankhevanam</i> <i>Rasachchāo</i> <i>Kāya-Kilesa Sanlinayā Ya Bajzo Tavo Hoi</i> . . -- - Panchächär Sutra
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Fasting, eating less, curtailing the desires, avoiding the tastes, facing physical hardships and occupying restricted space are the external austerities.

Anashan: Fasting

Ashan means to eat and Anashan means not to eat which is known as fasting. Such fasting is usually termed as Upavās. (As mentioned above that is misleading because Upavās has a very different connotation.) Upavās means staying close to the soul. When a person stays tuned to the nature of soul, he may not remember the physical body or other physical needs like hunger. So refraining from food can be a consequence of Upavās, but is not the essential part of it. Instead of using the term Upavās, the

seers have therefore specifically used the term Anashan for this category of external restraint. The practice of fasting would therefore be helpful in staying unperturbed and in retaining peace of mind under such adverse circumstances.

Unoariä or Unodari: Eating less

This means eating less than what is needed for satisfying the appetite or hunger. This austerity has a health consideration as well. Recent research has shown that eating less than the appetite, is conducive to health and can even increase longevity. Also it prepares the body and mind for meditation.

Vitti-Sankhevanam or Vritti-sankshepa: Curtailing the desires

This means curtailing the mentality to extend the requirements. Human beings have the tendency to acquire, as many things as possible to satisfy current or future needs. However, we all know that possession of many things does not necessarily make one happy. Happiness is a function of mind and can be attained only by contentment. By observing this austerity, one can learn to stay contented with minimum requirements. One meaning of this austerity is to restrict the number of food items per meal and avoid eating the most liked items.

Rasachchäo or Rasatyäg: Avoiding the tastes

This means giving up the attachment for tastes. The tongue is an organ that looks for a variety of tastes. Our attention therefore stays attached to the different types of tasty food and drink. This turns out to be more or less an insatiable craze. Such hankering for taste does not allow peace of mind. Some brake has to be applied to it. Examples of such austerities are Äyambil Vrata where one eats only boiled grains and beans etc.

Käya-Kilesa or Käya-Klesha: Facing physical hardships

This literally means bearing physical affliction. In practice, it amounts to courting physical hardships. During spiritual pursuit, one comes across many hardships. If one is not accustomed to bear the same, one cannot maintain peace and there cannot be spiritual uplift without peace of mind. It is therefore necessary that aspirants get used to bearing hardships and physical discomforts. This austerity teaches us to bear physical discomfort with equanimity.

Sanlinayä or Sanlinatä: Occupying restricted space

This is also referred to as Vivikta-shayyäsän. It means staying in a forlorn place and occupying minimum space. The normal human tendency is to gain maximum possible amenities in life. The purpose of this austerity is to curtail that tendency and to practice feeling comfortable within a restricted area. The term can also mean staying tuned. Maintaining attentiveness thus comes within the purview of this restraint.

The purpose of these external austerities is to equip the aspirants to face hardships that they may come across during spiritual pursuit. That can enable them to observe peace and tranquility of mind even in adverse circumstances.

Abhyantar Tapa (Internal Austerities)

Panchächär Sutra lays down internal austerities as below.

पायच्छित्तं विणओ, वेयावच्चं तहेव सज्झओ. झाणं उस्सगो वि अ, अब्भितरओ तवो होइ. पंचाचार के अतिचार	<i>Pâyachchittam Vinao Veyävachcham Tahev Sajžao Jhānam Ussaggo Vi A Abbhintaraō Tavo Hoi . . . -- - Panchächär Sutra</i>
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Repentance, modesty, selfless service, study of self, meditation and staying beyond the physical aspects are the internal austerities.

Päyachchittam or Prāyashchitta: Repentance

This means atonement or repentance. During our life, we happen to indulge in wrong and undesirable physical activities and tendencies. This may be due to addiction, weakness of mind, pitfalls or shortsightedness. The spiritual aspirant has to stay constantly aware of all such indulgences. Whenever one notices anything wrong on his part, one should repent and atone for the same. One's sense of remorse should be strong enough to avoid the recurrence of such indulgences. If this is undertaken with sincerity, one can eventually surely reach the state of perfection.

Vinay: Modesty

This means modesty on one's own part and respect for others. Respect has to be appropriate and may even take the form of worship for the deserving entities. This will help the aspirant proceed towards spiritual development. For instance, if one has regard for his preceptor, he would not undertake any activity without seeking guidance from such preceptor. This would automatically keep him away from indulging in any wrong or undesirable activity. He would also get inclined to develop the attributes of the deserving entities and this can lead him towards perfection.

Veyāvachcham or Vaiyāvruttya: Selfless service

This means selfless service. The spiritual aspirant should realize that all living beings have the same type of soul. He should therefore feel a sense of amity and fraternity for everyone. He would then be willing to serve others without expecting anything in return. This sense of selfless service would not arise, unless one has developed the sense of dedication to the cause of serving. Such servicing can result in elimination of arrogance and lead towards modesty. The utter degree of such modesty can bring forth the faultlessness. Some Jains believe that it means selfless service to Jain monks and nuns, and then to Shrāvaks and Shrāvikās. However this is a very narrow view of this austerities.

Sajzāo or Swādhyāy: Study of Self

Literally, this means study of oneself. It takes two forms. One is to get conscious of one's own faults and limitations with a view to avoid the same. The other is to understand the nature of the true Self. The aspirant learns that the soul is inherently pure, enlightened, flawless and imbued with infinite perception, knowledge, power, and bliss. Thereby, he would strive to manifest those attributes and the total manifestation is liberation.

Jhānam or Dhyāna: Meditation

Meditation in Jainism means attentiveness and specifies the four types of Dhyāna known as Ārta-dhyāna, Raudra-dhyāna, Dharma-dhyāna and Shukla-dhyāna. The first two categories are non-virtuous and do not form part of this austerity. The remaining two are virtuous and are akin to meditation. Dharma-dhyāna means contemplating about spiritual aspects to get rid of defilements. Shukla-dhyāna is one's absorption within the nature of soul. When one attains this state, he is not far away from liberation.

Ussaggo or Käyotsarga: Giving up physical aspect

Käyotsarga actually denotes giving up all physical, verbal and mental activities and staying absorbed in the true nature of soul. When such absorption is complete and remains uninterrupted, it is called liberation.

Thus from the above description one can conclude that those undertaking internal austerities amounts to observing Upavās. As stated earlier, the concept of Upavās seems to have been misunderstood. The term denotes remaining tuned to the true nature of the soul. If a person can stay so tuned, he would have no time to care for the physical, sensory, mental and other worldly aspects. Nirjarā can thus be easily achieved by such Tapa. Āchārya Shri Umāsvāti has therefore rightly stated: "Tapasā Nirjarā Cha" means Nirjarā can be achieved by Tapa. This primarily conveys the observance of internal restraints while resorting to the external ones as means for the internal austerities.

05. Viryächär (Code of Exercising Vigor Or Energy)

अणिगूहिअ-बल-वीरिओ, परक्कमइ जो जहुत्तमाउत्तो. जुंजइ अ जहाथामं, नायव्वो वीरियायारो. पंचाचार के अतिचार	Anigoohia-Bal-Virio Parakkamai Jo Jahuttamāutto Junjai A Jahāthāmam Nāyavvo Viriāyāro -- - Panchächär Sutra
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When one applies his unrestricted capacity and vigor for practicing the spiritual code, as lay down, it is known as Viryächär or the code of exercising vigor.

Use of one's energy is known as Viryächär, the code of exercising vigor. Like Tapächär, Viryächär also is a part of Chāriträchär. In view of its importance, however, Jain tradition treats it as a separate part of the spiritual code.

For undertaking any activity, one has to exercise (energy) vigor. That applies to worldly as well as spiritual aspects. This is obvious and well known to everyone. The question would naturally arise: why do we need a code for something that is so obvious and plain? The reply is simple. All of us of course are aware that exercising (energy) vigor is necessary for any accomplishment. However, how many people actually exercise it appropriately? While undertaking any activity, most of the people are overcome by indolence. They are frequently led by the tendency to indulge in lethargy, sluggishness etc. For instance, a student might be aware to secure admission to the course that he aspires; he needs to gain a high score. He is also aware that if he uses his potential, he can gain the required score. Somehow, he may be led away by lethargy and not put in the required amount of work. Thereby, he may miss the chance of getting admission to the course.

Incidents of losing opportunities on account of lethargy occur in all walks of life. Such lethargy usually arises out of indolence, laziness, overindulgence etc. Self-motivation and use of one's energy is needed to rise above all obstacles. There is no motivation comparable to self-motivation. Only that type of motivation is really helpful in correctly undertaking and successfully finishing any work. If a high degree of self-motivation is required for worldly success, a far higher degree is necessitated for spiritual purposes.

According to the scriptures the following five causes are the main factors that inhibit the spiritual growth.

- Mithyātva or wrong perception,
- Avirati or absence of restraints,
- Pramāda or indolence and
- Kashāya or defilements,
- Yoga or physical involvement

Detailed analysis of these factors would indicate that laxity, laziness and lethargy, which are the principal constituents of indolence, are inherent in those inhibiting factors. Religion therefore emphasizes that the spiritual aspirant should undertake every activity efficiently without in any way indulging in indolence.

Five Major Indolence:

Vishay	Indulgence in sensuous objects like sound, sight, smell, taste and touch
Kashāya	Defilement of anger, arrogance, deception and greed
Vikathā	Unnecessary talk pertaining to politics, nation, food and sensual pleasure
Nidrā	Excessive sleep or non-alertness
Pranay	Too much attachment on material or people

These aspects tend people to remain indolent and thereby lead them away from seeking wellbeing of the soul. Every aspirant is therefore required to avoid all these types of indolence and to practice the spiritual

code with vigor and enthusiasm. The verse from the Panchächär Sutra, quoted at the top of this chapter, states that the spiritual aspirant needs to practice the code vigorously and without limiting or restraining his energy and capability.

This leads us to an important but possibly controversial issue. It is sometimes contended that Jainism being Karma oriented, believes in the inexorable law of Karma; living beings get different types of situations as a result of their Karma and there is no escape for them but to bear the consequences of their Karmas. Jainism is therefore viewed as endorsing inactivity and discouraging energetic effort. How can we reconcile that view with the above-mentioned description of the Viryächär? This question is closely associated with the controversy between Präabdha and Purushārtha or destiny vs. endeavor. Let us look at the two in details:

Präabdha or destiny is usually seen as resulting from Karma, while Purushārtha or determination (endeavor) is viewed as the effort to overcome such destiny. Thus, Präabdha and Purushārtha apparently appear to be contradicting each other. Präabdha denotes the consequence of our earlier Karma, while Purushārtha represents our determination at the present moment. While describing the nature of Karma, Jainism does emphasize that undertaking the right kind of Purushārtha can modify or eliminate the impact of past karma. Thus, our present free will or determination is considered to have an edge over the fruits of our past Karma.

Viryächär asks us to undertake intensive determination for overcoming the impact of Karma acquired earlier. The implication of the spiritual code thus shows the hollowness of the contention that we are helpless victims of earlier Karmas. Thus Viryächär indicates that all aspects of the spiritual code should be observed with utmost vigor and exercising such vigor is called the real Purushārtha.

Chapter 07 - Practicability of Ahimsa (Nonviolence)

Ahimsa is cardinal principle of Jainism; the entire Jain ethical code has been laid down with a view of transforming this principle into actual practice. As a result, maximum importance has been attached to the observance of Ahimsa as a basis of right conduct leading to the attainment of liberation. The Jain scriptures have specifically prescribed the rules of conduct to the minutest details, in connection with the observance of the Ahimsa vow in all its aspects, and in making it as faultless as possible. From a close examination of the injunctions laid down by Jain scriptures for the actual observance of the vow of Ahimsa is practical.

However, realizing extremely wide theoretical dimensions of these rules of conduct, and the minute implications involved in the actual observance of these rules of conduct continuously and without any possible fault, a question is sometimes raised about the practicability of the vow of Ahimsa.

Concept of Himsā (Violence)

Injuring any living being in one's thought, speech or by physical means is violence.

Ahimsa is among the twelve Vratas or vows of Jain religion, first and prominent position has been assigned to the Vrata or vow of Ahimsa. Ahimsa Vrata is based on the fundamental principle of avoidance of or abstention from Himsā, injury to sentient beings.

Himsā: Dravya and Bhāva (Physical and Mental)

Dravya Himsā is the actual act of hurt or injury and Bhāva Himsā is the intention to hurt or injure to any living beings. Primarily Bhāva Himsā is responsible for accumulation of karma. It is the intension that accumulates most Karma.

Pramāda is also another form to explain Bhāva Himsā

प्रमत्तयोगात् प्राणव्यपरोपणम् हिंसा
तत्त्वार्थ सूत्र (7-8)

"Pramatta-Yogāt Prāṇa-Vyaparopanam Himsā," or

"the destruction of life due to an act involving negligence is violence".

The term Pramāda here yields two meanings: (1) The mental state of attachment and aversion and (2) negligence. Therefore, to destroy the life of a living being through passion of attachment and aversion is violence; and to destroy the life of a living being through negligence is also violence.

As per the internal aspects even to neglect one's own soul i.e.: to let soul stay in the Mithyātva stage is also Himsā.

Himsā: Sthul and Sukshma (Macro and Micro)

The Sthul (macro) Himsā is the hurting or destruction of the higher forms of life from Dvīndriyas (two to five sensed beings) and such Himsā is forbidden by all Jains.

Sukshma (micro) Himsā means taking of life or destruction of Ekendriyas (one-sensed beings such vegetables, water, earth, fire, and air). Our life cannot exist without doing Sukshma (micro) Himsā. Hence the lay Jains are encouraged to avoid as far as possible injuring and unnecessary destruction of immobile souls or Ekendriyas. It is obligatory for Jain ascetics to remain abstain from this kind of Himsā.

Ahimsa Vrata (The Vow of Ahimsa)

Since the very idea of Himsā has been considered quite abominable and has been condemned in strongest possible terms in Jain philosophy, the ethical code laid down for the Jains has given maximum importance to the observance of the Ahimsa Vrata, which puts into practice the principle of minimizing of Himsā in daily life.

Ahimsa Mahā-vrata (Major Vows)

Ahimsa is the first and the foremost of the five Mahā-vratas, (great vows) prescribed by the Jain religion. Ahimsa Mahā-vrata has been defined in 'Ratna-Karanda-Shrāvakāchār' as "abstaining from the commission of five sins, Himsā and the rest in their three forms, Krita, (one's own actions) Karita (by getting it done through others) and Anumodana, (encouraging and /or approving to do it) with yoga the activities of mind, speech and body constitutes the Mahā Vrata of great ascetics."

Further, by the combination of these Yogas and Karans, it is clear that Himsā can be committed in nine ways, by the application of three Karans to each of the three Yogas. Since this Ahimsa Mahā-vrata is difficult to practice, it is prescribed only for observance by monks and nuns.

Ahimsa Anu-vrata (Minor Vows)

Jain scriptures have prescribed the vow of Ahimsa with a lessened degree of intensity for observance by householders and called it Ahimsa Anu-vrata (minor vow). The authoritative sacred book 'Ratna-karanda Shrāvakāchār' has defined it as "Refraining from injuring living beings having two or more senses, with a deliberate act of the mind, speech or body, in any of the two ways, Krita and Karita. It is called Ahimsa Anu-vrata by the wise."

Thus, in Ahimsa Anu-vrata, a layman does not intentionally injure any form of life above the class of one-sensed beings (vegetables and the like) by an act of the mind, speech, or body and by Krita or Karita.

Classification of Himsā: (Violence)

Himsā has been classified into two categories:

- Ārambhaja or Ārambhi Himsā, (occupational violence)
- Anārambhaja or Anārambhi or Sankalpi Himsā, (non-occupational or intentional violence)

Āchārya Amitagati, the famous Jain saint in "Shrāvakāchār" described two major kinds of Himsā and their application in actual practice by the people in the following terms: "Himsā has been said to be of two kinds, Ārambhaja, arising from occupations, and Anārambhaja, not due to any occupation. He who has renounced the life of householder certainly avoids both kinds of Himsā. One with mild passion, while living the life of a householder, cannot completely avoid Ārambhaja Himsā when performing various occupations." Himsā or injury involved in the actual execution or conduct of an occupation is known as Ārambhi Himsā.

Ārambhi Himsā is further subdivided into three types:

Udyami Himsā	Industrial violence
Gruhārambhi Himsā	Common violence
Virodhi Himsā	Defensive violence

Himsā or injury involved in the actual execution or conduct of an occupation is known as Ārambhi Himsā.

Udyami Himsā is injury that is unavoidably committed in the exercise of one's profession or occupation.

Gruhārambhi Himsā is the kind of injury, which is invariably committed in the performance of necessary domestic acts, such as preparation of food, keeping the house, body, clothes and other things clean, construction of buildings, wells, gardens, and other structures, and keeping cattle for farming purpose.

Virodhi Himsā is the kind of injury, which is necessarily committed in defense of person and property, against thieves, robbers, assailants, and enemies, in meeting their aggression, and in causing the least possible injury necessary under the circumstance.

Himsā not inherent or unrelated to an occupation but committed with the objective of fulfilling certain desires is called Anārambhi or Sankalpi Himsā. Hunting, offering animal sacrifices, killing for food,

amusement, decoration, unnecessary cutting of vegetation, or walking on grass are illustrations of Anārambhi or Sankalpi Himsā.

It has been ordained by the Jain religion that one who has renounced all household connections and has adopted the discipline of a monk or nun should avoid all kinds of above mentioned Himsā and that one who is still in the householder's stage should abstain from (Sankalpi Himsā) intentional injury, and should try one's best to avoid three kinds of (Ārambhi Himsā) occupational injury, as much as it is possible.

Observance of Nonviolence by Ascetics

Ascetics are required to observe complete renunciation (Autsargiki Nivritti). They avoid all types of Himsā.

As ascetics are not at all involved with the activities carried out by householders, they do not perform major or minor violence. Ascetics strictly avoid internal aspects of violence (Bhāva Himsā) and avoid external violence (Dravya Himsā). The ascetics observe Ahimsa in a nine-fold way as laid down by Jain scriptures: they avoid committing Himsā by the self, through others, and approving and/or encouraging others, and by the speech, mind and body (3 x 3 = 9).

This complete renunciation of Himsā in all nine ways may seem difficult and may raise questions, such as "what about when they walk, sit, sleep, take meals, or speak?" Even though these questions pose a problem, it has been answered in the following way:

"The ascetic should walk, sit, sleep, and take meals with care and vigilance to avoid injury to any living beings." This way, according to the Jain scripture Dasha-vaikālīka-Sutra, an ascetic can practice Ahimsa to the maximum extent possible.

Observance of Nonviolence by Householders:

- He/She should avoid intentional injury and will reduce violence as much as possible for industrial, domestic, and defensive purposes.
- He/She should avoid major violence and reduce minor violence as minimum as possible.
- He/She should reduce/avoid as much as possible both the intentions of violence and the acts of violence.

Out of the nine fold acts of violence, a householder will avoid six folds, and the remaining three folds will be reduced as much as possible.

Denunciation of Himsā (Violence)

Taking into account the bad and reprehensible nature of Himsā, the Jain sacred texts have condemned the observance of Himsā in the strongest possible terms.

Āchārāṅga Sutra

Himsā is a great impediment in spiritual awakening. A person who indulges in Himsā cannot reach enlightenment. "Himsā is always harmful and injurious, and it is the main cause of non-enlightenment."

Sutra-krutāṅga Sutra

All injurious activities have been categorically denounced. "Knowing that all evils and sorrows arise from injury to living beings, and that it leads to unending enmity and hatred, and is the root cause of all fears, a wise man who has become awakened, should refrain from all sinful activities".

Uttarādhyayan Sutra

Any kind of injury to living beings is censured in the following terms. "Seeing that everything that happens to somebody concerns (affects) him personally, one should be friendly towards (all) beings; being completely free from fear and hatred, one should never injure any living being".

Dasha Vaikālika Sutra

"All living creatures desire to live. Nobody wishes to die and hence it is that Jain monks must avoid the terrible sin of injury to living beings".

Jnānārṇava Sutra

"If a person is accustomed to committing injury, then all his virtues like selflessness, greatness, difficult penance, bodily suffering and liberality or munificence are worthless."

"Himsā alone is a gateway to the miserable state, it is also the ocean of sin, it is itself a terrible hell and it is surely the most dense darkness."

Vegetarianism (Rejection of Eating Animal Food)

Vegetarianism remains to this day a cardinal ethic of Jain thought and practices. Each form of life, even water and trees, possesses consciousness and energy. Nonviolence, (Ahimsa), the primary basis of vegetarianism, has long been central to the religious traditions of India, especially Jainism. Jain religion has consistently upheld the sanctity of life, whether human, animal, or even the most elemental of life. More than refraining from violence, vegetarianism is a deep reverence for all life.

Jain philosophy emphasizes us in being vigilant to minimize the harm we cause to other living beings and to direct our actions and intentions to revere all forms of life. This requires vigilance, awareness of motives, and fearlessness to live in tune with nature's laws. The underlying feeling should be not to arouse fear in any living being, but it should be of love and compassion to all the living beings. It is true that just by breathing, using water, walking, and cutting trees, we are destroying living beings, but the underlying emphasis and awareness should always be to minimize the harm we cause to living beings.

The more developed its sensory apparatus is, the more a life form is sensitive to pain. Since fish, birds, and animals have a well-developed sense of pain, we must refuse to be a cause to their agony and pain. We must not use or exploit animals and other living beings for our selfish and short-sited pleasures and benefits. All animals cling to life and struggle to survive, and fear pain and death. We must feel for their helplessness in the face of man's gluttony, greed, and callousness. We must do everything we can so that they live un-tormented and unharmed to the best of our abilities. The observance of Ahimsa Vrata invariably means the total rejection of the concept of meat eating because commercially flesh cannot be procured without causing destruction of animal life.

We must also realize that every fruit, leaf, or grain that ends up on our plate had to lose its life in order to give us life. Nevertheless, the sad fact is that without plants we cannot survive.

What Do Vegetarians Eat?

The staples of a vegetarian diet are grain, legumes, vegetables, fruit, nuts, and seeds. Protein can be obtained easily through a variety of grains and legumes. Fiber and essential vitamins, minerals, and carbohydrates are obtained from raw vegetables and fruits. Leafy green vegetables are especially rich in iron.

Do Vegetarians Eat Dairy and Eggs?

Vegetarians who use dairy products are called lacto vegetarians. Those who do not even use dairy products are vegans. Vegans believe that cow's or any other animal's milk is meant for calves, and not humans. Nowadays, dairy (milk, butter, ghee, ice-cream, cheese) foods are produced with cruelty to animals, which vegetarians and vegans do not support. In addition, the dairy industry is inherently linked to the meat industry. When female cows stop giving milk or its quantity is reduced at a certain age, they are sent to the meat industry for slaughtering. If they give birth to a male calf, it is raised on an iron deficient diet, to make meat tender. Hence consuming any dairy products is a cruelty to animals.

In poultry farms, chickens are considered no better than egg-producing machines. They are housed in small, congested cages known as chicken-havens. Due to the shortage of space, they naturally become violent, offensive, obsessed and quarrelsome. They attack one another in a barbarous manner. To prevent them from fighting and wounding one another, they are debeaked. Due to debeaking, they are unable to drink even water.

A fertilized egg is the pre-birth stage of a chicken. To eat a fertilized egg is to consume a chicken before its birth. Unfertilized eggs are the result of the sexual cycle of a chicken and are very unnatural. The egg produced without any contact with the male bird (and thus producing an infertile egg) is also animate because it is born out of the chicken's body with its blood and cells. No egg, fertile or infertile, is without life (inanimate). Both are non-vegetarian foods.

Animal Cruelty and Ecological Impact

The planet earth is suffering, the escalating loss of species, destruction of ancient rain forests to create pasturelands for livestock, loss of topsoil and the consequent increase of water impurities and air pollution have all been traced to the single fact of non-vegetarian food (meat, chicken, and dairy products) in the human diet. No single decision that we can make as individuals or as a race can have such a dramatic effect on the improvement of our planetary ecology as the decision to not eat non-vegetarian food. The choice of a vegetarian (absolutely no animal products) diet is an expression of a sincere consideration for reducing cruelty to animals as well as for the ecology of the planet. In addition, billions of starving people could be fed if only the raising of livestock was stopped.

Consider following facts:

Slaughtering of Animals in USA

Cattle	130,000 slaughtered per day
Calves	7,000 slaughtered per day
Hogs	360,000 slaughtered per day
Chickens	24,000,000 slaughtered per day

Cruelty to Cows by Dairy Industries

- Cows are kept pregnant continually
- Slaughtering 70% to 80% of baby calves within six months by the Veal industry or within five years by the beef industry
- Slaughtering the mother cows five years after their fertile life (life expectancy is 15 years)
- Everyday hormones or drugs are injected to increase milk yield.

Greenhouse Effect

World's 1.3 billion cows annually produce 100 million tons of methane a powerful greenhouse gas which traps 25 times as much solar heat as CO₂

Water Consumption

Slaughtering animals requires hundreds of millions of gallons of water every day. The waste in these places, estimated at about two billion tons a year, mostly ends up in waterways that pollutes and kills thousands of fish, and creates a human health problem.

Livestock (Cattle, Calves, Hogs, and Pigs) production accounts for more than half of all the water consumed in USA.

Land Usage

A third of the surface of North America is devoted to grazing

Half of American croplands grow livestock feed for meat and dairy products

2% of US cropland produces fruits and vegetables while 64% of US cropland is for producing livestock feed

One acre of prime land can produce 5,000 lb. of Cherries, 10,000 lb. of Green beans, 30,000 lb. of Carrots, 40,000 lb. of Potatoes, 50,000 lb. of Tomatoes, or 250 lb. of Beef

220 million acres of land in the USA have been deforested for livestock production

85% of the annual US topsoil loss is directly associated with raising livestock

Cost Comparison

The cost of raw materials consumed to produce food from livestock is greater than the value of all oil, gas and coal consumed in America.

Growing grains, vegetables and fruits uses less than 5% as much raw materials as does meat and dairy production

2 calories of fossil fuel are used to produce 1 calorie of protein from soybeans, while 78 calories of fossil fuel are used to produce 1 calorie of protein from beef

6.9 kg of grain and soybeans is needed to make 1 kg of boneless trimmed pork

Solution to World Hunger Problem

According to “Diet for a New America”: If Americans reduce their meat/dairy intake by just 10%, the savings in grains and soybeans could feed 60 million people per year worldwide. About 24,000 people die every day from hunger or hunger related causes. Three fourths of the deaths are children under the age of five.

Rejection of Drinking Liquor

For the observance of the Nonviolence Vow (Ahimsa –Vrata), it has been specifically laid down that a person should renounce drinking alcohol. According to the sacred text of Purushārtha Siddhi-Upāya, “alcohol stupefies the mind; one whose mind is stupefied forgets piety; and the person who forgets piety commits violence without hesitation.” It is important to understand the process of production of alcohol and beer. The storage for it for several years involves growth of many living beings. Significant dishonorable passions like anger, pride, deceit, greed, fear, disgust, ridicule, grief, boredom, and lust arise due to the inhibition of senses while drinking liquor and these passions are nothing but different aspects of violence not mentioning domestic violence resulting from consumption of alcoholic beverages.

Abandonment of Honey

Along with the renunciation of liquor and meat, giving up honey is also included in the observance of the non-violence vow. The use of honey invariably entails the destruction of life as even the smallest drop of honey represents the death of innumerable bees, larva, pupa, and their eggs in the honeycomb. In addition, it is important to note that it takes nearly a million bees to create 1 pound of honey and in fact, honey is the regurgitated material from the stomach of bees.

Dress and Decoration

Jains are also required to pursue the path of nonviolence in the way they dress. They should not wear furs and plumes (a feather or bunch of feathers used as a decoration, especially on a hat or helmet) that are obtained by torturing and then killing animals and birds. For the same reason, the use of silk and woolen garments is prohibited for all Jains. We should also avoid all leather articles.

Basic Positive Aspects of Ahimsa

Even though the doctrine of Ahimsa has been given utmost importance by Jainism in the ethical code laid down for constant observance by all sections of society and its practicability has stood the test of time for many centuries, still a charge is made against the doctrine of Ahimsa to the effect that it is essentially negative in character because it always prohibits people from doing certain activities. It is argued that in Jainism Ahimsa is treated as mere abstention from Himsā, and by applying this principle of abstinence of activities in different fields, people are negatively advised to not to speak lies, and not to steal things, not to become unchaste, not to have worldly attachments. However, from a close scrutiny of the vow of Ahimsa and its implications in the actual life of people, it is evident that the charge is unfounded. It is true that Jainism does put severe restrictions on the conduct of people in their worldly life. These restrictions have been levied with a view to provide guidelines to the person so that he can commit as little injury as possible to other living beings while discharging his duties and carrying out his normal avocations. However, it must be noted that the meaning of Ahimsa has not been confined to this negative aspect only; it has definitely been extended so as to include the positive aspect also. That is why it has been strongly advocated in Jainism that householders should always strive to extend charity to others who are in need of help, along with the observance of restrictions levied on their conduct. It means that the positive aspect has been made an inherent part of the doctrine of Ahimsa.

Hence it has been enjoined upon householders to follow the practice of giving Dāna (religious gifts or charity), to organize welfare activities with the help of charities for the benefit not only of the weaker sections of society but also for animals and birds, and to indoctrinate the spirit of toleration towards the followers of other faiths or religions.

Dāna (Encouragement to Grant Charities)

Having renounced all possessions, to devote oneself completely to the service of other is the acme of donation. A man who has renounced all his possessions remains engrossed in the works beneficent to both himself and others, is satisfied with the bare necessities of life, entertains no desire to accumulate anything, and employs all his energies in achieving the noble, takes the least from the society and offers the most to it. When he continuously offers the benefits of his spiritual experiences to the masses out of pure affection, then his donation of services is highly superior to the donation of uncountable wealth by the richest of the rich. Mahāvīr and other saints who renounced all their possessions are such donors as are greatly superior to those rich men of the world who offered their uncountable wealth in donation.

Just as offering money to the deserving is donation, so also showing the good and righteous path to someone through one's speech, giving virtuous advice to others, doing good to others through one's speech are also forms of donation. Thus, we can perform the duty of donation in various ways. Donation of that thing which is needed most at a particular time is great at that time.

While treading the path of righteousness and morality and leading a diligent life, to impart pure and useful knowledge to students, to disseminate noble and virtuous ideas among the people, or to exhort others to devote their lives to good activities is superior to the donation of money. Therefore, donation of knowledge is highly superior to that of money. Service is also the best form of donation.

There are four objectives of donation. They are as follows:

- To atone for the sins like unjust earning committed in the past.
- To employ in good activities the excess wealth saved after using it for one's comforts.
- To accomplish the philanthropic activities like constructing and maintaining educational institutions, hospitals, religious places, etc.
- To serve righteous persons, saints, the learned, etc.

In the Bhagavati Sutra, Gautam Swami asked a question to Mahāvīr Swami: "How many ways are there to God?" Bhagavān's answer was: "There are as many ways as there are atoms in the universe, but the

best and shortest is Service.” In the Sutra, Mahāvīr Swami also explains: “One who serves the sick and the miserable serves me through the right faith; and one who serves me through the right faith does service to the sick and the miserable.”

According to Tattvārtha Sutra: “Charity is the giving of one’s belongings for the good of one’s self and of others.” Such charity or gifts are always recommended because in giving one’s belongings to others one exercises control over his greed, which is a form of Himsā. Dāna is recommended in the celebrated standard sacred Jain text of Purushārtha-Siddhi-Upāya. “In giving a gift one gets over greed, which is a form of Himsā, and hence gifts made to worthy recipients amount to a renunciation of Himsā (observance of Ahimsa).” In the same text, it has been stated that a person automatically becomes greedy if he does not give charity to worthy guests, as follows: “Why a person should be not called greedy if he does not give gifts to a guest who visits his home. It means that the practice of giving gifts is tantamount to the practice of Ahimsa.

Further, with a view to raising the purity involved in giving gifts and in the practice of Ahimsa, it is laid down that the donor must have the following seven qualities:

- Aihika-phalanapekshā (not expecting any gain or reward in this world in exchange for gifts given by him)
- Kshānti (forbearance, and calmness, which means the donor should not get excited if an unexpected or unfavorable thing happens while he is engaged in the pious act of giving gifts)
- Muditva (feelings of happiness and a joyous expression and appearance at the time of giving gifts)
- Nishkapatatā (sincerity and lack of deceit)
- Anasuyatva (no feelings of jealousy or envy)
- Avishāditva (no feelings of sorrow or regret for giving gifts)
- Nirahankāritva (no sense of pride in giving gifts as pride is certainly a bad condition of mind)
- Based on various conditions laid down for giving gift pertaining to the qualifications of the donor and the donee, Dāna is classified into three types as follows:
 - Sāttvika Dāna, a virtuous or righteous gift, a gift offered to a worthy donee by a donor possessing the seven Dātru Gunas (qualifications of a good donor)
 - Rājasa Dāna, a passionate or emotional gift, a gift offered in self advertisement for monetary display and in deference to the opinion of others
 - Tāmasa Dāna, a vicious gift, a gift offered through the servants without considering whether the recipient is good or worthy or unworthy and without showing marks of respect.

Of these three types of Dānas, the Sāttvika Dāna is regarded as the Uttama Dāna, the best gift; the Rājasa Dāna as the Madhyama Dāna, the moderate or the secondary gift; and the Tāmasa Dāna as the Jaghanya Dāna, the worst or detestable gift.

Again, for the sake of giving Dāna it is not required that the Dāna should necessarily a large quantity. On the contrary, householders are advised to extend even small gifts but they should take care that these small gifts are given to deserving people. Such a kind of small gift is praised in the standard sacred Jain work “Ratna-karanda Shrāvakāchār” as follows: “Even a small Dāna (gift) given to a proper donee bears much desirable fruit for souls in the fullness of time, just as the tiny seed of a fig tree, sown in good soil, produces a tree, which casts magnificent shade.”

Thus, the Jain scriptures not only encourage householders to give gifts to people but also invariably stress that the conditions laid down and considered proper for the Donor (giver), the gift and the Donee, should always be followed because these three things by means of mutual influencing definitely increase the sanctity of the entire process.

Support to Welfare Activities

The Dāna, with reference to its recipients, has also been divided into two classes, Pātra Dāna and Karunā Dāna. The Pātra Dāna means gifts or offerings made with respect and devotion to worthy recipients and in accordance with the necessary conditions laid down for observance by the people. Such worthy recipients are generally honest people following righteous path.

Karunā Dāna means gifts or offerings made out of compassion to anyone who is, being hungry, thirsty, diseased, distressed, disabled, helpless, or the like. Further, the Karunā Dāna, or the gift with compassion, is extremely wide in its scope. In fact, it is not restricted to Jains alone but it is extended to human and even to subhuman beings who are in need of it.

Dāna is popularly considered of four kinds:

Āhār Dāna	Gift of food,
Aushadhi Dāna	Gift of medicines, and helping the sick
Abhay Dāna	Extending fearlessness, Gift of shelter to living beings who are at risk of their life, providing protection from danger, attack, intimidation, or threat
Vidyā (Jnān) Dāna	Gift of books, imparting of knowledge, and helping educational institutions.

These four gifts together are "Chaturvidha Dāna", or a fourfold charity and it has been enjoined on householders that they should make special efforts to give these charities to needy humans, animals, and all other living beings.

The Jain scriptures have greatly valued the gifts of food, medicine, shelter and providing knowledge to all living beings with a view to taking practical steps to ameliorate the miserable conditions of afflicted living beings including insects, birds, animals and men.

Furthermore, this positive humanitarian approach to lessen the miseries of living beings is also included in another significant manifestation of Ahimsa in the fifth main vow of householders, Aparigraha Vrata (limiting desires), abstention from greed of worldly possessions. It is obvious that this greed is a form of Himsā, and as such, it has to be consistently avoided by all people as a part of the observance of Ahimsa in the different fields of activities in actual life. This vow aims at putting a self-imposed limit on worldly possessions by individuals according to their needs and desires. That is why this vow of Aparigraha is many times termed as Parigraha Parimāna-vrata, the vow to limit one's worldly possessions. In accordance with this vow, a householder is required to fix beforehand the limit of his maximum belongings, and he cannot exceed it. If he ever happens to earn more than the pre-determined limit, he is required to give it away in "Chaturvidha Dāna", the fourfold charities. This is giving food to the hungry and the poor, saving the lives of creatures in danger, distribution of medicines and spreading knowledge.

In this connection, it is pertinent to note that as a part of the implementation of the vow of Ahimsa including the vow of Aparigraha, for several centuries Jain householders have made it one of their cardinal principles to give these four gifts to all people who are in need of such help. In fact, this help has been extended to the protection and well-being of insects, birds and animals. For this, the Jains have established alms-houses, rest houses, dispensaries and educational institutions wherever they have been concentrated in large numbers. The alms-houses are being conducted in pilgrim places and other centers for the benefit of poor people. In rest houses (Dharma-shālā), lodging arrangements are being provided without any charge or at nominal charge in important towns, cities and pilgrim places. The, dispensaries have been providing free medicines to afflicted people. Along with dispensaries for men, the Jains have been conducting special institutions known as Panjarapols for the protection and care of helpless and decrepit animals and birds. In unusual times of flood and famine, these Panjarapols have

been carrying out various activities for animal protection. There is hardly any town or village in Gujarat or Rajasthan, where a Panjarapol is not present in some form or the other.

Insistence on the Spirit of Toleration

The positive aspect of Ahimsa, as enunciated by Jain scriptures, is extended to the insistence on the spirit of toleration in addition to encouragement of grants to charities and support to organizations for welfare activities. The Jain scriptures have made the doctrine of Ahimsa extremely comprehensive and have advocated the systemic observance of Ahimsa to the minutest detail. It means that in accordance with the doctrine of Ahimsa, injury through the activities of speech and mind has to be avoided along with the usual injury of the physical type. In other words, for the observance of Ahimsa, the attitude of tolerance in the intellectual, religious and other fields assumes great importance. This attitude of tolerance has been propounded by Jain scriptures through the doctrine of Anekāntavāda, the Theory of Multiplicity, which states that a thing can be considered from many points of view. That is why the tenet of Anekāntavāda always advises the people to find the truth in anything after taking into account all aspects of that thing. This obviously broadens the outlook of people as they are made to look at a thing from different angles. At the same time, the principle of Anekāntavāda does not engender the feelings of enmity or hatred towards other religionists because it believes that other religions also have some truths from their point of view. Hence, by enunciating the principle of Anekāntavāda, the Jain scriptures have strongly advocated the principle of tolerance and emphatically asserted that it could be applied to intellectual, religious, social and other fields of activities.

In this connection, it can be maintained that toleration is a characteristic of Jain ideology because Jainism has always held that it is wrong, if not dangerous, to presume that one's own creed alone represents the Truth. Consequently, Jain scriptures have always advised the Jains of all ranks not to harbor any feelings of enmity and hatred towards the followers of other religions, but on the contrary to have a spirit of toleration and cooperation with reference to the members of other religions and even denominations. Accordingly, Jains have been consistently observing the principle of intellectual and religious toleration. Even the Jain Monarchs and Generals of the Armed Forces have a clean and commendable record to their credit in this regard. The political history of India knows no cases of persecution by Jain kings, even when Jain monks and laymen have greatly suffered at the hands of other religionists of fanatical temper. In this respect, Dr. B. A. Saletore, the famous historian of Karnatak India, has rightly observed as follows: "The principle of Ahimsa was partly responsible for the greatest contribution of the Jains to Hindu culture - that relating to toleration. Whatever may be said concerning the rigidity with which they maintained their religious Tenets and the tenacity and skill with which they met and defeated their opponents in religious disputations, it cannot be denied that Jains fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India did."

Chapter 08 - Virtues: Kshamā, Vinay, Saralatā and Santosh

. (Forgiveness, Humility, Straightforwardness and Contentment)

The key to achieving a higher level of inner happiness is to get rid of all passions (Kashāya). The basic passions are attachment and hatred; we can subdivide them into anger, ego, deceit and greed. Nobody is free from these; and, unless checked, they build up in the individual, leading him or her to more and more destructive thoughts and behavior. It can be very hard to get rid of these unpleasant passions. It might take lifetimes and require hard spiritual effort. Even when the individual has controlled them, it is always possible to slip back. The path is still difficult and the individual must be prepared to avoid the most harmful activities: cheating, hurting others' feelings, killing, lust for material things, and so on.

Kshamā (Forgiveness)

Forgiveness is a very important part of both our religion and daily life. It is an inherent quality of the soul. Forgiveness is the antithesis of anger, which contaminates the soul. To forgive is a most difficult thing to do. Therefore, it is considered a quality of brave people. It is easy to resort to anger. Anger demolishes the very foundation of love, rational thinking, and intelligence. Anger is harmful to our physical, mental, and emotional health. One's greatness is measured by his/her practice of forgiveness.

There are many reasons why people become angry. Passions of greed, ego, and deceit brings on anger. Some key ones can be listed; certain types of anger are due to: the nature of the individual (consequences of his/her past Karma); the outward approach, such as someone else considered responsible when something goes wrong; frustration, like getting stuck in a traffic jam; disappointment, such as not getting desired results; hurt feelings, when someone said or did something which was not desirable; annoyance, when one does not like certain things; harassment; jealousy; ego; greed; lack of knowledge that forgiveness and tolerance are the best responses; and consideration that forgiveness is weakness.

Effect of Anger

Anger makes one forget about the difference between good and bad, and reacts blindly without discretion. Anger ruins relationships and love in a split second. Some anger causes violence. Some anger starts verbal war. Anger can be classified as follows: like a line in water, that goes away quickly; like a line in sand, that takes a little while to go away; like a line on a muddy road, that requires more time before it goes away; and like a line on rock, that stays for a long time. Anger brings in more Karma and Karma brings more anger. This cycle of acquiring Karma continues as long as we do not learn to control our anger.

The upsurge of anger creates several physical reactions that develop in the body of the angry person. Our sympathetic nervous system is activated. The brain releases a flood of adrenaline from the adrenal gland, which races through the blood stream and upsets the normal function of the body. Usually 90% of our cell's energy is spent in building new proteins and building new DNA and RNA. When we become angry, our body needs lots of energy. Sugar is needed to create the energy. First, the reserved sugar from the liver is used. When the liver sugar is used up, stress hormones break down proteins. Under an extremely stressful condition, additional sugar is released from muscles and muscles are consumed. Anger speeds up blood circulation, breathing becomes shallow and fast, other desires and hunger are suppressed, digestion stops, the brain becomes hyperactive alert, and muscles become tight. Every time the adrenal gland makes stress hormones respond to a threatening situation, it accelerates the aging process. A prolonged stressful situation leads to fatigue, muscle destruction, diabetes, hypertension, ulcers, impotence, neuron damage, heart attacks, and so on. In addition, as mentioned before, anger results in the influx of bad Karma and delays the purification process of consciousness.

Ways to Conquer Anger

During an anger-provoking situation, there are two possibilities: 1) anger is created or 2) anger is prevented. When anger is created, there is either an instant reaction or a delayed reaction. When anger

is prevented, emotions are controlled, techniques are used to stop anger, and a constructive approach is used to resolve the conflict and forgiveness is exercised. To conquer anger, one should always be aware of the following key points and/or practice the same:

- Holding one's breath, doing deep breathing exercises, counting up to 10, or reciting one Navakār Mantra when faced with an anger-provoking situation gives one time to calm down and reassess the situation rather than quickly respond to it.
- Anger is harmful to our body, mind and emotions, and to the purification process of our consciousness.
- Anger destroys hard-earned relationships and the fabric of love in a split second.
- Forgiveness is the sign of heroes and bravery. It is more difficult to express forgiveness than to express anger; thus, forgiveness is strength and anger is weakness. Anger brings more anger in the future. Experiment with forgiveness in daily life. Make a resolution to experiment with forgiveness x times a month and avoid getting angry y times a month.
- Let some time go by. Time is one of the best healers.
- When we are criticized, we should look at the situation from others' viewpoint (multiplicity of viewpoints, Anekāntavāda). We should look for any truth or partial truths in their criticism that can help us improve. Try to get their positive message even though their method of expressing it may be uncomfortable to us.
- Let the other person steam out. Be an active listener.
- Anger provocative situations are external and often not in our control and in these situations anger will not solve anything and may only make matters worse.
- Anger provocative situations are due to our past Karma. We are responsible for everything - good or bad - that happens to us, including anger provoking situations. We are the masters of our destiny. Anger leads to influx of bad karma resulting in miserable destiny.
- Develop clear spiritual understanding, including the understanding of the four Kashāya and separateness of the soul and the body. Develop the right knowledge.
- Develop equanimity - look at the things without attachment or hatred.
- There are constructive solutions to conflicts. Take the challenge to find an appropriate solution.
- Some Āsana Yoga exercises are also effective in developing a forgiving nature from outside but to really achieve forgiving nature; one must have Samyag Darshan (right faith).
- To get relief from such situations, we need to activate the parasympathetic nervous system. The parasympathetic nervous system brings out calmness in our bodies. Kāyotsarga meditation activates the parasympathetic nervous system.
- Contemplate this thought regularly: "I will not subject myself to anger; anger is not my quality. Forgiveness is my quality. I will exercise forgiveness." Take advice from a spiritually advanced person on what and how to contemplate.

Obstacles to Developing the Nature of Forgiveness

The obstacles to developing forgiveness include: not knowing, being ignorant of, being unaware of, or forgetting the items mentioned in the preceding paragraph.

Summary

By exercising the virtue of forgiveness, one experiences inner happiness and an increase in positive energy levels. The individual improves his/her physical, mental, emotional, social, professional, and spiritual health. The virtue of forgiveness creates an atmosphere of peace and freedom from mental sadness, external conflicts, quarrels, and abuses. Kindness and friendship, and not arrogance, must

accompany forgiveness. Absence of anger and jealousy enhances the atmosphere of friendship and unity. The influx of new Karma stops and past Karma can be shed or reduced. The purification process of consciousness speeds up.

Vinay (Humility)

Humility is external and internal respect towards all living beings. In fact, humility is an inherent virtue of the soul (Ātmā), with other virtues like knowledge, faith, contentment, forgiveness, and so on. Humility is the king of all spiritual characteristics. Humility denotes humbleness, modesty, decency, politeness, courtesy, kindness, reverence, admiration, honor, and respect. Many popular sayings such as "Ego is the source of sin," "One who bows is liked by all," and "Even the pride of King Rāvan went to dust," points out that pride is a vice while humility is a virtue. Pride makes all our fame and great work useless. Without humility, the right knowledge, the right faith, and the right conduct cannot be obtained; hence, one cannot improve oneself and cannot achieve liberation.

Developing Humility

Bhagawān Mahāvīr has said, "Become victorious over ego by humility." Bhagawān was once asked, "What do we achieve by practicing humility?" The Bhagawān replied, "With humility, our inner feelings become purified and such inner feelings eradicate the eight types of ego."

The following is a brief description of eight types of ego:

- **Pride of Knowledge:** One may acquire vast amounts of knowledge because of studying scriptures, discussion with other aspirants (Swādhyaṃ or Satsanga), and the practice of meditation. If one prides him/herself on this learning and looks upon others as inferior, it is pride of knowledge.
- **Pride of Worship:** When several types of human and superhuman attributes become manifest within oneself, when one's fame spreads all over the world, and when one wins regard, honor, and worship from leaders, wealthy people, great ascetics, and scholars, and if he looks at himself as high and great, it is pride of worship.
- **Pride of Family:** Suppose one's relatives had been honored with a high government position, a high position in some other profession, a high spiritual position, and so on. If this individual boasts of his own greatness due to that, it is pride of the family.
- **Pride of Race:** Suppose one's ancestors are of a high and noble family, or from some other respectable race, or so on. If this individual boasts of his own greatness due to that, it is pride of race.
- **Pride of Power:** One might be in the full bloom of youth and endowed with unique physical power; one might have cultivated grand eloquence that pleases and amazes thousands; one might have a sweet resounding voice; one might be blessed with the willpower by which one can stick to the activity until he is victorious. If one becomes arrogant due to one or more of these, then it is pride of power.
- **Pride of Accomplishment:** One might attain a super human achievement, like far seeing, far hearing, flying, and victory in a particular sport, and so on, through self-control or other means. If one becomes proud of it, then it is pride of accomplishments.
- **Pride of Austerity:** While practicing various types of austerities such as fasting, reciting prayers, meditation, Swādhyaṃ and overcoming of taste (Rasa), if one starts feeling that he/she is an unparalleled Tapasvi and experiences the sense of vanity, it is pride of austerity.
- **Pride of Body:** When various parts of the body such as the eyes, ears, nose, chin, chest and so on are quite handsome or beautiful and well proportionate, and the elegance of the body is eye catching, if one becomes proud, then it is pride of body.

This Eightfold pride disturbs the social, intellectual and spiritual progress of the aspirant. One should therefore know fully this Eightfold pride, abandon it in the daily routine of life and resort to humility. If this is done, humility as a virtue will reveal itself in a short time. Humility is the ladder that leads to true philosophical thinking and a happy life.

Types of Humility

There are numerous types of humility. A few important ones are:

- Humility of right knowledge (Jñān Vinay); a) treating knowledge and those who have acquired knowledge with devotion, b) honoring them, c) noble contemplation on what our Tirthankar has said, d) putting in self effort to acquire knowledge and e) putting knowledge into practice.
- Humility of right belief (Darshan Vinay); respect for the right faith, respect for people who have the right faith and, the self-effort needed to acquire the right faith.
- Humility of right conduct (Chāritra Vinay); respect for right conduct, respect for persons who have the right conduct and, self-effort to practice the right conduct.
- Humility of right austerity (Tapa Vinay); respect for right austerity, respect for persons who practice right austerity and, self-effort to practice right austerity.
- Humility towards the spiritual leaders and great people (Upachār Vinay), one must be polite towards elders and spiritual superiors. One should bow (Pranām) to them. One must offer them a seat. When they are passing by, one should stand up with respect. One should behave him/herself in their presence, with decency.

Fruits of Humility

There are many fruits of adopting humility in daily conduct. Some are as follows:

When one becomes considerate of other people's inconveniences, speech becomes softer and courteous, not authoritative, not aggressive, and without hidden intent.

A loving conduct and a spirit of tolerance are developed. We learn to apologize when a mistake is made.

Real greatness starts emerging, and boasting ends. We start seeing the positive side of others rather than the negative side. We learn to respect others as our equals. We give up the habit of comparing ourselves with others.

"I" is replaced by "WE". There is no presumption about what is right and wrong.

Just as trees rich in fruits hang low, similarly, people with true humility always look humble.

Like sugar in milk, if humility is associated with knowledge, one attains real greatness. Humility is the root of the process of purification. It is the necessity for social, professional, intellectual, mental, and spiritual prosperity.

Summary

Humility is the king of all characteristics. Ego destroys everything we work for. Vinay should be synchronized in all three phases: in action, in speech, and in thinking. Without humility, one cannot have right knowledge. Without right knowledge, one cannot have right faith. Without right faith, one cannot have right conduct. Without the right conduct, one cannot achieve Moksha. Let us develop this great virtue.

Saralātā (Straightforwardness)

Deceit implies falsehood, cheating, dishonesty, trickery, corruption, bribery and crookedness. The opposite of deceit is Saralātā (straightforwardness). The virtue of being straightforward (candid, forthright, sincere, straight or frank) is the virtue that we sometimes refer to as "simplicity." It entails consistency in the activities of mind, speech, and body. To make progress, say exactly what is in your

mind, and do exactly what you say. Discard negative tendencies such as complexity, crookedness, deception, trickery, and so on. Straightforwardness is the basic virtue of the true self.

Why We Should Not Be Deceitful:

Let us pause here for a moment. What is the object of all this? Why try to get rid of deceitfulness? Why try to break the chain of birth and rebirth? Sometimes we are unhappy, true; but sometimes we are happy being deceitful. Is it really worth the effort to get rid of deceitfulness? Many individuals have never got around to thinking of this seriously or even to considering it. They seem to be happy, as they are.

First, no one likes a deceitful person. Even his/her family members, friends and co-workers view him/her with suspicion. Whatever promises such person may give, a constant fear persists that a breach of trust will follow. As we know, a person who subjects himself/herself to ignorance and greed, and follows the path of deceitful conduct, tells himself/herself, "Who can read my mind? I will make sure that nobody knows what's in my mind and I will achieve what I desire by deceptive talk and unreliable behavior." Such people create a situation of deception around them that will eventually entrap them. Such people will permanently lose the respect from friends, family members, and society. They do not succeed in professional, social, or spiritual life. A person with deceitfulness is always fearful, restless, and lacking peace of mind. Therefore, one should try to avoid a deceitful approach. All other virtues fail completely in a deceitful person.

Like anger, ego and other passions, deceitful acts, thoughts, and speech attract more Karma and Karma creates behaviors that are more deceitful. The deceitful therefore undergoes miseries and stays trapped in the cycle of birth and rebirth.

Why We Should Have Straightforwardness:

Bhagawān Mahāvīr was asked, "What does a person achieve from straightforwardness?" The Bhagawān replied, "Straightforwardness purifies body, mind and speech. True religion resides only in the hearts of straightforward people."

Straightforwardness means high ethics and integrity. Straightforwardness involves freedom from falsehood, cheating, dishonesty, trickery, corruption, bribery, and crookedness. Everyone likes a person with a straightforward attitude. The life of a straightforward person becomes natural, fearless, worry-free, devout, peaceful, and therefore righteous. Straightforward people succeed in their professional, academic, emotional, and spiritual lives. Straightforwardness is another intrinsic quality of our soul that opens the doors of Moksha.

Straightforwardness stops the influx of Karma. Immense peace can be experienced with the development of straightforwardness in life.

Developing Straightforwardness

- Be aware that there should be synchronization of action, thoughts and speech. It is not desirable to think something in our minds, yet express something different through our speech or actions.
- Be aware that greed is the root cause of deceitful behavior. The deceitful approach may have short-term material gain, but in the end, it is a losing game.
- Be aware that nobody likes deceitful people and the most trusted people are the straightforward ones.
- Be aware that straightforward people are fearless, natural, and have a peaceful life. Deceitful people are always worried, fearful, and restless.
- Straightforwardness means accepting when mistakes are made, not spreading rumors, not blaming others, not telling one's secrets to others, not lying, not hurting others' feelings, and so on.
- Be aware that a deceitful nature brings in more Karma and more Karma brings in a more deceitful nature, starting a cycle that is hard to reverse.

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- Contemplate: “I want to be a straightforward person and be free from all deceitful activities”

Summary

For young children, it is natural to be straightforward. Older people should try to be like them. Do what you say and say what you think. Deceitful approaches put life in more misery. Straightforwardness brings immense peace and success in every area (social, intellectual, professional, academic, mental, and spiritual). It is a quality of the soul. Straightforwardness stops the influx of Karma and accelerates the process of Nirjarā (shedding of Karma).

Santosh (Contentment)

The state of being content is called contentment. Contentment also means freedom from discontent. To be content means to limit or free one's own self from requirements and desires. Contentment is a pure state of satisfaction. Contentment is the very basic nature of the Ātmā (soul).

The opposite of contentment is greed. Therefore, becoming greedy is unnatural. Greed is the lust for wanting more. The more you get, the more you want. A greedy person is never satisfied with whatever he has. Other manifestations of greed are selfishness, miserliness, and stinginess.

Greed is due to being unaware that the self and non-self are different. Greed is not restricted to the lust for wealth; one can be greedy for any non-spiritual object, such as the body, beauty, power, fame, name, use, reuse, pleasures for the five senses, etc.

Greediness is a prison; it is bondage. Greed is at the root of all miseries and all sins. Greed is the father of all sins. Because of greed, we become deceitful, egoistic, and angry. A famous Indian saint, Kabir, has said, “Because of passions, anger, and greed, human beings drown without water.”

Quotes from Scriptures

Quotes from Dasha-vaikālika Sutra

- Anger (Krodha), pride (Māna), deceit (Māyā), and greed (Lobha) add to demerit (Pāp). He, who is desirous of his own well-being, should completely give up these four passions. (8-36)
- Anger spoils good relations, pride destroys humility, and deceit is detrimental to friendship, while greed destroys everything. (8-37)
- One should suppress anger by tranquility. Pride should be replaced by humility. Deceit should be avoided through straightforwardness. One should overcome greed through contentment. (8-38)
- If anger and pride are not controlled, and if deceit and greed are allowed to increase, then these four evil passions serve to water the roots of the tree of transmigration (Samsār, cycle of birth and death). (8-39)

Quotes from Uttarādhyayan Sutra

- Anger causes the degradation of the soul. Pride leads to a low state of existence. Deceit is an impediment to progress towards a better state of existence. Greed spoils both present and the future lives. (9-54)
- Knowing that greed has no bounds - all the rice and barley of the entire earth, all the stocks of gold and all the cattle of the earth are not sufficient to satisfy the desires of a single individual; the wise should practice austerities. (9-49)
- Greed always increases with possessions. The more we get, the more we want. In the beginning, we desire little wealth and think that it will be sufficient for our needs. On acquiring it, we think that even millions will not be sufficient for our needs. (8-17)

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- By renouncing passions, the soul attains the state of complete freedom, the state beyond attachment and aversion (Vitarāga). On attaining the state of non-attachment and non-aversion, the soul becomes indifferent to worldly pleasure and pain. (29-36)

By conquering anger, the soul acquires forgiveness. By conquering pride, the soul gains humility. By giving up deceit, the soul acquires straightforwardness. By conquering greed, the soul attains contentment.

Greed

Accumulation wealth and material possessions is greed and attachment to the accumulation is greediness. Greed is not only related to wealth, but also related to having more power, to becoming more famous, to having others acknowledge/respect your intelligence, your body, and your features. Greed is also a desire to use and reuse material things, desire to please the five senses and mind, desire to get what you like, and so on. People sometimes spend more money to get power, a beautiful companion, name, and fame. Even practicing religion with a desire to go to heaven or Moksha is greed. Thus, there are many types of greed, which must all be carefully avoided.

What Greed Does

Greed makes people miserable. Greed attracts more bad Karma and bad Karma makes them greedy in a seemingly endless cycle. Greed destroys love, humility, and friendship. Wherever there is greed, there is no happiness; and greed has no limits. Greediness is also subtle. Sometimes it is very difficult to notice greediness. It is more difficult to get rid of greediness.

A person blinded by greediness resorts to not only deceit, treachery, and injustice, but may even go to the extent of severe violence. When you get what you like, it can lead to attachment (deceit and greed) and when you do not get what you like it can lead to aversion (anger and ego).

Bhagawān Mahāvīr said, "A greedy person cannot be satisfied even if he accumulates countless heaps of gold and silver the size of Mount Kailāsa (a peak in the Himalayas). Desires are limitless like space." He also said, "You may annex the entire universe and you may acquire the wealth of the whole world, but even these will not be sufficient to satisfy your greed. Even that treasure will not be able to protect you from the miseries of the world."

Greed is a very dangerous passion because in the end there is no satisfaction with accumulated goods. Similarly, it does not allow enjoyment of wealth, power, fame, or name obtained.

A penny pinching, miserly person is not able to use his money even for his own comfort and well-being. He is afraid that in doing so his wealth may be used up and exhausted. In addition, how can a person donate money when he does not use it even for himself? Such a miser is shocked and pained even to see anyone else donating wealth to the needy. A greedy person feels jealous when others have more than he has.

How long does greed last?

There are four types of greed, and therefore, their lasting time is of four different periods:

- Some greed is very mild, like a color that can be washed away by water. This type of greed takes hours or days to get rid-off.
- Some greed is mild, like a color that can be removed by soap and water. This type of greed takes weeks or months to get rid of.
- Some greed is intense, like grease that requires special chemicals to remove. This type of greed takes a good amount of time (months to years) to get rid of.
- Some greed is very intense, like permanent dye. This type of greed takes a very long time, even a lifetime or more to get rid of.

What Contentment Is

Bhagawān Mahāvīr said, "A person who is free from delusion (who understands reality) has no misery. A person who is without any longing has no delusion. A person without greed has no longing. A person who does not have possessions has no greed."

Thus, the absence of greed is contentment. Contentment, of course, does not mean that we should not make honest efforts to earn. We should be fairly rewarded for our efforts. However, we should limit the amount we want to accumulate.

Contentment really consists of being happy, even when one has less than what can be obtained. One should make effort to get needed things without feeling discontented. Moreover, even if, after an honest effort, one does not get what is needed due to Karma, they should feel contented. Such a person stays happy. There is a proverb: "A contented person is forever happy."

We should make proper use of our wealth, power, name, fame, knowledge, and relationships. We should not become selfish, mean, or stingy. Once we have accumulated up to our limit, we should devote more time to spiritual activities and distribute additional wealth towards worthy causes. Thus, one can be happy if they are contented with whatever they possess.

Ways to Conquer Greediness

Greed is the most difficult of the four passions (anger, ego, deceit and greed) to eliminate. Therefore, first anger, then ego, then deceitfulness must be eradicated; only then, greed can be eradicated. Methods similar to the "Ways to Conquer Anger" apply here. However, conquering greediness is indeed more difficult than conquering anger. The detection of anger is easy; it can be detected by several external signs. However, greed is usually subtle and not easy to detect inside one's self.

Be aware that discontent leads to sorrow and misery. Contentment leads to happiness. Contentment is a natural wealth. Wealth in the form of cash, land, houses, cars, and jewels, and other non-material items like power, name, beauty, and fame are transitory. Contentment is the highest happiness. Desires on the other hand are the worst diseases.

Be aware that as long as one has greed, he/she is trapped in cycles of birth and rebirth. A person free of greediness is free from all miseries. The absence of greediness is the only way to liberation.

Chapter 09 - Bhāvanās (Reflections or Contemplations)

Introduction

Jain religion puts a significant emphasis on the thought process of a human being, as thought process put deepest impact on the human brain. A person's behavior and his actions are the reflection of his internal thoughts. It is not only the action but also the intention behind the action that results in the accumulation of Karma. Hence, one should be very careful about his thoughts and the subject matter of his thoughts.

To make room for pure thoughts and to drive out the evil ones, Jainism recommends reflecting or meditating on the twelve thoughts known as the Twelve Bhāvanā (Anuprekshā) or Reflections. The Twelve Bhāvanās cover a wide field of Jainism. They are designed to serve as an aid to spiritual progress leading to the path of renunciation by helping to understand reality. They are reflections upon the fundamental facts of life.

Twelve Bhāvanās (Twelve Reflections on Soul):

01. Anitya Bhāvanā (Transitoriness)

'Anitya' means 'transitory'. All material things of the universe are transitory in nature. It is an ever-changing world, nothing is stationary and permanent in this world. What gives us pain is not the changing modes but our insistence on seeing that the things of our liking remain permanent. An unthinking person never reconciles oneself to the fact of change and this is the root of human misery because no one who belongs to this universe, can free himself from the laws of nature, which govern the universe. We experience every moment that all objects of pleasure, wealth, power, and everything around us undergo changes. The moment we are born, we begin to die. Change is the rule. The only exception is our own true self, Soul (Chetanā). However, we tend to forget the Soul that is permanent and cling to the things that are transitory, and if in the process we become unhappy, we blame others. Obviously, the pangs of our pain would be greatly relieved if we constantly remember that change is the rule and clinging to the changing modes is pure ignorance. We should not use this reflection to be inactive and idle. Only if we remain engaged in doing well for others according to our ability, it can be said that this reflection of impermanence has rightly permeated our lives. Having known the impermanent as impermanent, one desirous of attaining the permanent, that is, the pure nature of the soul, should walk on the path of righteousness.

02. Asharan Bhāvanā (Helplessness)

Sharana means refuge. Asharan means lack of refuge or helplessness. No one can change or help in the process of life, and death. Wealth, family etc. are always left behind at the time of death. No worldly things can thus provide refuge, so why should we depend upon them. 'It should constantly be kept in mind that we have to find our own course in life. Pure religion alone ought to be accepted as help in life. Seers and scriptures can only guide us. We have to tread on path by our own efforts, discretions, and wisdom. When we are stricken by pain, (physical or mental), we have to bear it ourselves, no one can save us from its pangs. We are the creators of our own future, our pleasures and pains. We have to learn to bear them with equanimity and without depending on others.

No one is saved from the powerful and inescapable claws of death nor can anyone save others from them. We alone have to suffer from the pains of diseases. This reflection is not to be used to shun compassion, friendliness and benevolent acts and thus to become utterly selfish and self-centered. Though it is a fact that we cannot cure others of their incurable diseases or protect them from formidable calamities, yet it is also a fact that we can show compassion towards them by trying to help them according to our capacity and act as Nimitta (catalyst).

The main objective of the reflection on helplessness is to bring home the message that we should become self-dependent without desiring help from others, and should take shelter under the religion in the form of good qualities like benevolence, compassion, humility.

There is no escape from the evil consequences of our evil acts. Contemplation of such grim reality of helplessness is Asharan Bhāvanā. The awareness of the fact of helplessness is the initial aim of this reflection; he who has this awareness becomes heedful and seeks only the Ultimate Release.

03. Samsār Bhāvanā (Cycle of Birth and Death)

In the cycle of birth and rebirth, mother of one life may become wife in another life, and similarly wife can become mother or anyone else. How strange and futile is the Samsār (world)? We should not have any attachment to it. This Bhāvanā asks us to remember that this self is wandering in this Samsār from one life to another since time infinite. This endless wandering from one life to the other must have some purpose. Can there be an end to it? Surely, it cannot be the scheme of Nature that this Ātmā (soul) should go on endlessly to experience pleasures and pains, hopes and despairs life after life without any purpose. If there is any purpose, I must find it out. No one has gained anything by repeating this endless cycle of birth and rebirth, life and death and all the difficulties, tensions and turmoil of aimlessly moving in this Samsār. What can I do to avoid it? A mind of a Sādhaka (aspirant) constantly occupied with this type of perception finally leads him to a state of Nirgrantha (without knot or Granthi) where every knot of bondage is dissolved. This reflection keeps one on the path of righteousness. One should reflect on this fact so that one may not deviate from the path of duty and good actions and may not be a victim of trifling temptations of the world.

On the fact that this world is full of miseries and there is no end to natural calamities; how so many efforts we may put in, it is utterly impossible to remove all of them completely. When such is the situation, is it proper to increase miseries by nurturing mutual indifference through mutual injustice and selfishness? It is necessary to bear in mind that we create our own innumerable miseries and add to the already existing ones by our own defects. By developing good humanitarian qualities and fostering universal friendliness, we should try to decrease the miseries in the world as far as possible.

Such contemplation on the fact that this world is full of miseries and there is no end to natural calamities is Samsār Bhāvanā.

04. Ekatva Bhāvanā (Solitariness)

"I am alone, I was born alone, I will die alone, I am sick alone, I have to suffer alone, I alone have to experience the consequences of Karma which I have earned," Therefore, one should be cautious, and stay away from attachment and aversion.

Ekatva means aloneness and Anyatva means separateness. We enter the world alone and we leave it alone. Each one of us has to suffer the fruits of our individual karma. Our cooperation in worldly affairs, love and affection for others should not be allowed to be degenerated into attachment because no amount of attachment for our either family or friends can save us from the pangs of life. Consciousness that I am alone and I alone have to chart my course of life is not being selfish. Also that my family, my friends and my belongings are not mine, does not breed selfishness, but clinging to all these things does bring selfishness because such clinging is the result of gross attachment which is the worst vice in human nature.

In fact, both these Bhāvanās of Ekatva and Anyatva (otherness) are not only complimentary to each other but are also the logical consequence of the Asharan Bhāvanā referred to above. What these two Bhāvanās prescribe is to suggest that you have to bear the fruits of your own karma - others cannot help relieve you of them. Similarly, you cannot help relieving others of the fruits of their karma. If we cultivate such an objectivity of outlook, we will be better equipped to serve others around us and ourselves.

05. Anyatva Bhāvanā (Otherness)

Out of an onrush of delusion, we commit the mistake of regarding our own rise and fall, as the rise and fall of our body and everything else belonging to us. The separateness of soul from body is to be reflected over on the basis of their qualities as follows: "This body is inanimate, ephemeral while my soul; (possessed of no beginning and no end), is conscious and eternal." On account of this type of reflection Anyatva Bhāvanā, human being is not agitated and perturbed by bodily pains and pleasures. Generally, all energy is used up in thinking about bodily pains and pleasures. If one knows as to who one is, in the light of that pure knowledge, one will not develop attachment for the body, nor will one become a slave of

sense organs, and will be saved from miseries and calamities arising from attachment to body and also from ignorance and delusion. With true realization of 'I', our real happiness increases. We realize that real happiness does not depend on external objects, but on the soul itself; its source is the soul. More the purity of soul higher are the stages of real peace and happiness.

"This body is transitory and it is different from me. I am the soul, which is not perishable, while the body is perishable. Even wealth, family etc., is not mine. They are different from me, therefore, I detach myself from all these things."

06. Ashuchi Bhāvanā (Impurity)

"This body is made of impure substances. I will discard attachments to my body, and engage myself in self-discipline, renunciation, and spiritual endeavors." We all are deeply attached to our body. In fact, all pleasures and pains are of our body. Our attachment to our family and our worldly possessions are in the ultimate analysis attachment to our body. But what is this body? When the self withdraws from the body what is left? Even when the self does not withdraw, what does this body consists of? How do various diseases arise in our body? Why does it gradually decay? If we give deeper thought to all these questions, we find two important aspects of our body:

- Without the existence of the soul within body, the body is nothing but a conglomeration of dirt and diseases.
- Even with the existence of soul within, it is constantly under the process of decay and deterioration (aging).

To keep these aspects of the body constantly in mind is called Ashuchi Bhāvanā. The constant reminder of these aspects blunt our attachment to our body and keep us alive to the fact that self is something distinct and different from the body, and the body can be best utilized not for enjoying the transitory objects of the world but for liberating the self from the shackles of karma. This Bhāvanā is called 'Ashuchi' as it points out the impure aspects of the body. This is required to be done to mitigate our attachment to the body and not for cultivating hatred towards it, as misunderstood by some. All the roads of Sādhana - roads of self-realization - are required to be traversed through the body and it is this body, which is the best vehicle to take us to the final destination. It is therefore quite necessary to take proper care of it and keep it properly nourished, healthy and efficient so that it remains fit and efficient vehicle to carry us safely on our spiritual journey. What is discounted here is indulgence in material objects of life to satisfy the undisciplined cravings of the body that ultimately leads to unhappiness.

07. Āsrava Bhāvanā (Inflow of Karma)

Thinking on inflow of Karma: All causes that create the inflow of Karma should be discarded.

08. Samvar Bhāvanā (Blockage of Karma)

Samvar means blocking the inflow of Karma. One must contemplate on Samiti, Gupti, and Yati-dharma. One must carry out these activities and try to reduce or stop new bondage of Karma.

09. Nirjarā Bhāvanā (Shedding of Karma)

Nirjarā means to shed whatever Karma we have. One must think of the benefits that accrue from each of the 12 kinds of Tapa or the austerities, which lead to Nirjarā. One must contemplate on these austerities in to destroy sins.

10. Loka-svabhāva Bhāvanā (Nature of Cosmos)

Loka-svabhāva means one must contemplate on the nature of three Loka, namely: 1) the upper world, 2) the middle world, 3) the lower world, and also the whole universe filled with souls and Pudgal. The universe is very vast. We are very small. We are nothing when compared to the stupendous universe. In it, we are like an atom. We are insignificant. This makes us humble and dissolves our pride. To contemplate on the vastness of the universe and the various worlds situated in it, is called the reflection on the universe. It causes delight and feelings of wonder in us, generates indifference to our trifling selfish motives and thereby weakens our urge to do evil acts. This is the great advantage of this reflection. It also helps us cultivate many good qualities like humility, etc.

11. Bodhidurlabh Bhāvanā (Rarity of Enlightenment)

To contemplate on the reality that how difficult it is to get human birth, good education, virtuous company, etc. Even when one has gained these, one may still find it very difficult to acquire right vision for the truth. One must contemplate on how difficult it is to attain the Jain Dharma. Soul wanders aimlessly in four destinies and spends least amount of time as human. Only as a human, one can attain liberation. Therefore, there should not be even the slightest negligence in observing the religion propounded by the Jina. Thus, to contemplate on the rarity of attainment of vision for pure truth is called Bodhidurlabh Bhāvanā.

12. Dharma Bhāvanā (Religion)

"Arihanta Bhagawān, the omniscient, has expounded an excellent Shruta Dharma and Chāritra Dharma. How highly fortunate it is that Dharma full of doing good to the entire mass of living beings has been preached by the virtuous personages. I will engage myself in that Dharma." One should carry out such contemplation repeatedly. Dharma includes philosophy, religion, theory and practice of good life, ascetic culture and ethical behavior. Liberation of the soul from all impurities is the ultimate aim of Dharma or religious culture. Dharma is that which takes on the cherished goal of liberation. It destroys karma, rescues beings from miseries and upholds them in excellent behavior.

A constant reminder of these twelve Bhāvanās mitigates our pangs of pains and expands our understanding of life's problems and even the uncomfortable situations of life do not appear burdensome.

Four Compassionate Bhāvanās (Compassionate Reflection)

There are four compassionate Bhāvanās sometimes known as auxiliary Bhāvanās. They represent the positive means of supporting the Five Vows. They are intended to develop purity of thought and sincerity in the practice of religion. They play a very important role in the day - to - day life of a householder and these reflections can be practiced very easily. Adopting these Bhāvanās in daily life can make a person very virtuous.

These four Bhāvanās (reflections) represent the positive means of supporting the Five Vratas. The qualities, which a devotee of nonviolence must possess, are

- Maitri (amity, love, friendship): Friendliness strengthens each other, friendliness softens the heart and nourishes the capacity for forgiveness and forbearance
- Pramod (joy and respect): Praising the virtues of others with joy and respect corrodes one's own ego and conceit.
- Karunā (compassion): Compassion for their misfortune fosters a charitable heart
- Mādhyastha (neutrality): The cultivation of neutrality and equanimity has the power to minimize excessive pride in personal abilities or achievements in self and others.

These Bhāvanās are designed to make the devotee a good person, to serve as aids to spiritual progress, to produce detachment, and to lead the devotee from the realm of desire to the path of purification. They are intended to develop purity of thought and sincerity in the practice of religion.

सत्त्वेषु मैत्री गुणीषु प्रमोद, कृत्स्नेषु जीवेषु दया परत्वम्

माध्यस्थ-भावम् विपरीतवृत्तौ, सदा महात्मा विदधातु देव

Sattvesu Maitri Gunisu Pramod Krutsnesu Jivesu Dayā Paratvam |

Mādhyastha-bhāvam Viparita-vrttau Sadā Mamātmā Vidadhātu Deva ||

O God, Let my soul ever spread good-will for all living beings, delight for those that are virtuous, compassion for the afflicted ones and indifference towards the ill-behaved!

01. Maitri Bhāvanā (Universal Friendship)

Shashibhushan Bandopādhyāy, well known for his honesty and compassion, was a very successful and famous advocate of Calcutta who lived in the early part of the 19th century. One afternoon during a hot summer of May, he hired a horse cart and went to the house of a well-known gentleman for some work. When the work was over, and it was time for departure, the gentleman said, "Sir! You could have sent a note with your servant instead of having taken the trouble of coming to my place in this hot weather and I would have visited you."

The advocate replied, "Yes, it occurred to me in the beginning, but when I thought of this scorching heat, I did not feel it right to send the servant. If he had come, he would have been either walking or on a bicycle instead of a horse cart. In that case, he would have suffered more than me due to this extremely hot weather. With this in mind, I preferred to come myself." What a humane treatment of the servant it was! He looked upon the servant as a friend!

The cultivation of friendliness without any selfishness towards all living beings is Maitri (Universal friendship). The devotee should show equal friendship to all living beings without any reservation due to gender, color, race, wealth, nationality, look, size, and so on. Bhagawān Mahāvīr said that we must be friends of all living beings. Feelings of friendship should be the foundation of all our future thinking. Thus, when we become friends with someone or for that matter with all living beings, how can we possibly think of harming, deceiving or quarreling with them? How can our actions be harsh towards anybody? We would never hurt our friends; on the contrary, we support them and protect them. That way we develop bonds with each other. Friendship teaches us to be tolerant, to forgive, and to care and share among one another. There will be times when our thoughts may be reactionary and harsh; at that time instead of reacting right away, it would be better to wait and think of friendship with the person concerned. This always serves to ease the reaction, making you more reluctant to do anything that is not desirable. Since human nature is such that it always happens to react, Bhagawān Mahāvīr said, "If you want to react, then react with Pramod".

02. Pramod Bhāvanā (Respect for Virtue)

Over a hundred years ago in the year 1883, Swāmi Dayānand Saraswati, a great torchbearer of Indian culture, died. Efforts were made by his devotees to prepare a biography of Swāmiji.

One devotee of Swāmiji very humbly approached a great scholar disciple and said, "You are a great scholar, and you know Swāmiji's doctrines so well. You are thoroughly acquainted with his life. Please write a biography of Swāmiji. It will be a permanent memorial to Swāmiji and will inspire future generations to a higher and nobler life."

The scholar disciple replied, "Well friend, the work has already begun and will end at the proper time." The devotee replied, "We are very grateful to you. Kindly set aside all other works and complete this work as early as possible."

The scholar disciple said, "Well brother, our viewpoints are different. I am writing it with every moment of my life, by adopting the qualities of Swāmiji. That is how I am writing his biography. I would not feel satisfied simply by writing a description of his virtues on paper. Writing on paper will surely not create a real memorial of Swāmiji. At this time we should follow his principles and live our lives the way he did, and that way we will be able to continue his work."

Pramod (joy, praise, and respect), or delight in the virtues of others, is defined as a state of experience of real joy and enthusiasm for those who possess higher and superior qualities. In this Pramod Bhāvanā, we admire the successes and virtues of our friends, and spiritual leaders. Whenever we come across virtuous people, we should really respect, honor, and admire their virtues. When we are overwhelmed with joy because of such fine virtues in our friend, and spiritual leaders, the process of becoming virtuous begins. Good virtues are the right faith, the right knowledge, the right conduct, and the right penance. We should praise and show our highest respect to Tirthankars who showed the path and Gurus who help us in following that path for our spiritual journey.

Human nature is such that sometimes it cannot tolerate even the successes of friends or virtuous people. Sometimes, we are so jealous that we label their good virtues as bad qualities. When we are burning in

the fire of jealousy, it ignites the fires of cheating, lying, and hurting others. However, instead of being jealous of the success or higher virtues of our friends or our spiritual leaders, we should feel content that if not me at least my friends are doing well; that way our unhappiness will turn into happiness. In addition, as soon as such thoughts come in our mind, we may feel silly that we had become jealous. That way the friendship or feeling of admiration would turn the negative impulses into the positive ones and we would be more at peace.

When we consider everyone as our friend, hostility stops, and when we start admiring successes of our friends even a negative force like jealousy would disappear.

03. Karunā Bhāvanā (Sense of Compassion)

Swāmi Dayanand Saraswati once was going on foot, from Banāras to the Dādāpur. It was the rainy season and there were water puddles all around. One bullock-cart, fully loaded with grass, had been stuck in the mud. People all around were giving instructions to the driver of the cart but the cart was going deeper and deeper in the mud. The bulls were breathing heavily and saliva was dropping out of their mouths.

The heart of the Swāmi melted at the suffering of the bulls. He immediately took hold of the cart, freed the bulls and with his physical strength, he pulled the cart out of the mud. The driver and people all around thanked the Swāmi. This was Karunā Bhāvanā towards the bulls by the Swāmi.

The feeling of self-affliction and pity produced in our heart upon witnessing suffering of other living beings is known as Karunā (compassion). In this Karunā, we should show compassion to those who are in distress, and to those who are weak, sick and helpless. Since we have accepted everyone as a friend, we cannot just stand aside and let them suffer. We should help them and should offer them support. We should try to help them through their sorrows and agonies. We should make all efforts in these directions.

There are two types of compassion, (1) material and (2) spiritual. When we see someone is homeless, poor, and sick, or in need of something, the feeling we get to help is called material compassion. By helping the needy materially, we are able to reduce their material suffering. At the same time, there are people who are ignorant, have wrong beliefs, are suffering from internal passions such as anger, ego, deceit and greed; the feeling to help them is spiritual compassion. We try to show them the right spiritual path to reduce their internal suffering.

04. Mādhyastha Bhāvanā (Neutrality)

About hundred years ago in the state of Orissa, India, a robber named Ramkhan had spread terror. Nobody dared talk about him. People were terror stricken and used to tremble with just a reference to his name. Every one wished to be freed from this terror.

Mahātmā Harnath was a great saint of the area. He gave courage to the frightened people and said, "Well brothers, no sinner is bad, only the sin is bad." With these words, he took the track towards the forest where the terrorizing robber lived.

With an extremely peaceful composure, detached and fearless vision, and the luster of celibacy, the Mahātmā proceeded to the forest. As he reached the place of his residence, the eyes of Ramkhan fell on the Mahātmā and he was immediately impressed. The emotions of the robber, to whom killing was just a game, were transformed. He said, "O great saint! I have committed countless crimes. Now you have come and with you has come the time for my uplift." With these words, he bowed down at the feet of the Mahātmā.

The Mahātmā embraced the robber with love. He showed him the right path. Ramkhan became a monk and led a spiritual life. This shows that even the lowest of the low can get uplifted with neutrality (equanimity).

To have indifference or to stay neutral in an irretrievable situation is Mādhyastha Bhāvanā. In Mādhyastha Bhāvanā one should stay neutral, uninvolved with those who, even after realizing and knowing what is right and wrong, carry on wrong ways. We can try our best to help, support, or advice; but some, out of their arrogance, obstinacy, stubbornness, or ignorance, may refuse to walk the right

path. Instead of developing hatred, anger, contempt, or abhorrence towards them, we should think that we have done all we can; and changing is up to them. We should not let our mind be disturbed by what they are doing. Even though we desire the well-being of such people, we do not get involved unless they come for help.

Reasons for Practicing these Bhāvanās

The most important purpose to contemplate on these Bhāvanās is for our own purification process by way of detaching ourselves from attachments and aversions towards our own body and worldly things. A few other ones are as follows:

- Every living being has a soul. All souls are equal. No one is inferior and no one is superior. Each one can excel and achieve Moksha.
- Every living soul has a right to put in its own effort to improve and this right should not be taken away.
- We have no right to rule other living beings, as others do not have a right to rule us.
- We need to restrain/minimize our hatred towards arrogant, egotistical and deceitful, the people with wrong belief and/or ill behavior.
- The cause of eradicating/reducing violence, falsehood, stealing, and carnality does not warrant despise or abhorrence of the people involved in sinful activities.
- A neutral attitude can enhance the cause of nonviolence and may restrain passions like anger, ego, deceit, greed, jealousy, etc.
- Such an attitude helps in preventing the influx of new Karma.

What Do These Bhāvanās Do?

The significant results due to practice of Bhāvanās are listed below:

They prepare us mentally to look at the reality of life leading to pleasure and pain and how to deal with them in a way that helps us towards right faith, right knowledge and right conduct.

Practicing these four Bhāvanās enhances the cause of promoting nonviolence, truthfulness, non-stealing, celibacy, and non - possessiveness.

Friendliness and nonviolence strengthen each other. Friendliness softens the heart and nourishes the capability of forgiveness and forbearance.

Delighting in the glory and distinction of others consumes one's own pride and conceit while compassion for the misfortune of others fosters a charitable heart.

The cultivation of equanimity has the capability to chastise vanity.

These Bhāvanās strengthen the qualities of forgiveness, fearlessness and tolerance.

They foster an atmosphere of peace and mutual respect.

How to develop these Bhāvanās?

There are many ways. The vital factors for the purpose are faith, proper guidance, right knowledge, and a strong will to improve, learn and practice.

Treat others the way you would like to be treated. Wish them the same that you wish for yourself.

Practice of Jivodaya: Ahimsa (nonviolence) is an aspect of Dayā (compassion, sympathy and charity). Jivodaya means caring for and sharing with all living beings by tending, protecting and serving them. It creates universal friendliness, (Maitri) universal forgiveness, (Kshamā) and universal fearlessness (Abhay).

Avoid deceiving or quarreling with anyone. Avoid speaking ill of others.

Make sure our actions are not harsh.

Stay constantly aware that we do not want to hurt our friends. We want to support and protect them.

Be tolerant and have sense of caring and sharing. Remain careful in walking, talking, thinking or doing anything so as not to inflict the slightest hurt, pain, and insult to any living being, inclusive of human beings, animals, insects etc.

Avoid instant reaction. Instead, wait and think of amity. Reaction is not the nature of soul. Bhagawān Mahāvīr said if you want to react, react with Pramod (praise, adoration and respect) Bhāvanā.

Stay away from adverse feelings like “He/she is my enemy or adversary, he/she inflicts pain on me, he/she insults me, he/she is not on my side, and so on”. If one cherishes such adverse feelings directly or indirectly, a sense of friendliness cannot be developed. We should accept even the adverse situations as resulting from our own Karma rather than reacting to them adversely. We should make an effort to avoid the recurrence of such situations.

Acquire right knowledge, guidance from the right Guru and/or from the right religious books.

Avoid the narrow mentality that may be prevalent / persisting in our family, caste, creed, sect, gender, color or society. Let us show real affection and regard for all human beings and creatures as we have for ourselves.

Develop close association with people who have cultivated these virtues. Observe the virtue and its impact on the daily life of the virtuous person with an open mind. This will develop an inclination towards these virtues. Endeavor to cultivate the same virtues in your life.

Stay aware, practice & have patience

Contemplate in your conscious mind on the virtue of Maitri that “A feeling of hatred generates fear, and weakens the body and mind. Therefore, I must develop the virtue of Maitri. When one expresses hatred in thought, speech or action, his/her happiness is destroyed. To develop and enhance my own happiness, I must develop the virtue of Maitri, universal friendship.”

Pray sincerely, daily or as often as possible:

Khāmemi Savvajive	I forgive all living beings
Savve Jivā Khamantu Me	May all living beings forgive me.
Mitti Me Savva Bhuesu	I have friendship with all beings
Veram Majjha Na Kenai	I have no animosity towards anyone

Chapter 10 - Jain Concept of Devotion (Bhakti / Prayer)

In all religious traditions, prayer plays an accepted mode of communication between the devotee and the divine.

A prayer is a pure dialogue between the devotee and the divine, and thus does not need or require any material things. Everyone has equal opportunity to pray. Divine does not make distinction amongst the devotees regarding race, religion, nationality, or any other external criteria. The only thing that is required to approach Divine is unconditional devotion free from selfish motives and falsehoods. During a prayer, a devotee opens up his heart to the God.

Out of all religious tradition, however, Jainism defines a special meaning to prayer. Jainism firmly believes in the doctrine of Karma, and puts sole reliance on the development of one's spiritual advancement by one's own personal efforts. Jainism further exhorts its followers to develop Asharan Bhāvanā (nobody is your savior). The question that naturally arises now is "What is the place of prayers in Jainism?" Since Jainism does not believe in God as a creator and destroyer of the universe or in the existence of any outside divine entity controlling our fate, it seems that any idea of prayer would be irrelevant to Jainism.

If prayers could please Siddha (a liberated soul) then some prayers could also displease Siddha. The soul, when it has become Siddha, has no attachments. Its character is purely that of a knower and a seer. Thus, if Siddha could bestow favors, then attributing such human frailties to a Siddha (liberated soul) would naturally mean that Siddha is not liberated.

According to the doctrine of Karma, all results must be sought in that doctrine and unless the prayers are adjusted in the Karma doctrine, they are not fruitful.

However, it would be very wrong to say that prayers have no place in Jain philosophy. The real essence of prayers in Jainism is nothing other than appreciation and adoration of the virtues of the five supreme beings (Pancha Paramesthi) and the expression of ardent desire to achieve these virtues in one's own life. Jain scriptures elaborate these virtues of Pancha Paramesthi, namely Arihanta, Siddha, Āchārya, Upādhyāy and Sādhu.

It is basic to Jain belief that the Tirthankars (prophets) and their teachings are only to point out to us the way to achieve liberation. However, how to acquire liberation and how to put these teachings into the practice, is entirely left to us. Jainism proclaims that every soul has the potential to become God. In Jainism, the definition of God is one who has attained liberation and not the creator of the universe. Tirthankars, upon attaining omniscience, devoted their lives to preaching and showing us the way to attain omniscience. The path shown by those who have achieved liberation must be studied with utmost respect and sincerity, because it is the proven path to liberation. We are very thankful to Tirthankars for preaching and showing us the path to ultimate liberation. In prayer, we express our gratitude, praise, and enumerate their virtues and we wish that such virtues might be imbibed in our lives. Such prayers constantly remind us what made them achieve the ultimate goal, and in turn, help us achieve that goal. This, in Jain philosophy, is the true meaning of prayers, and it is in this manner that one also obtains the fruits of his prayers.

It is a truth that human mind gets oriented to the thoughts which it entertains constantly. An oriented and conditioned mind always impels the physical senses of the body to follow the pursuits of its liking. If we are fully convinced of the teaching of the great Tirthankars, we will totally surrender ourselves to these teachings. A constant reminder that the practice of the path shown by Tirthankars is the true and the only path to liberation will help mold our life to be a true believer in the teachings of Tirthankars. Prayers in Jainism mean exactly this, a constant reminder of the virtues of the Tirthankars. It is the best prayer we can offer and if these prayers help spiritually uplift our soul, we are surely justified in saying that it is due to the 'favor' of the great masters who have shown the path to us. For indeed the masters have shown favor to us, as to the whole humanity, in pointing out the right way to attain liberation.

The prayer offered by the great Āchārya Samantabhadra in the following words clearly makes this point:

‘Oh Bhagawān, you are really a Vitarāga (one who has shed all passions) and so you are not pleased by prayers nor are you displeased by adverse criticism, because you have destroyed all types of adversary feelings. All the same, the remembrance of your merits purifies one’s mind from all sins’.

It is interesting to note that the most outstanding Jain prayer, known as Navakār Mantra, does not refer to any individual person and requests nothing in return. It does nothing more than offering sincere veneration to those souls who are already liberated or are on the path of liberation.

Pancha Paramēsthi, the five supreme beings (those have been liberated and those who are on the path of liberation). Jains bow down to them all, because they have already attained what was worth attaining, self - realization (Samyag Darshan), or because they are striving to attain what is worth attaining - liberation (Moksha). As Āchārya Hemchandra puts it:

"I bow down to him whose all passions like attachment and malice, which sow the seeds of birth and rebirth, have been destroyed. It doesn't matter whether he is Brahmā, Vishnu, Shankar or Jina."

Jain prayer plays a very significant role in the life of a devotee who observes rites, rituals and worship of Divine with passionate devotion. Jain prayer, though it is not to please God, is certainly an important moral act. During passionate devotion, no bad karma can come in and fruition of bad karma is not felt. It expresses inspiration to the soul, peace to the mind and purity to the active life. On one hand the metaphysics, the doctrine and theories, enjoys due importance in Jainism as a system, but then on the other hand Jainism being theistic in more than one aspect, the God of its theism, the Arihanta and Siddha always triumphs completely over all the legalism of its doctrines and theories. It is not fully correct that there is no 'divine grace' or 'God's grace' in Jainism. In fact, one may get numerous evidences in support of the grace if we survey the Jain Yoga and Ārādhanā.

Forms of Prayer

The three main ways to pray are physical, verbal, and mental.

Physical Prayers

Adoration, bowing down before the idols, performing the ritual called Pujā with various materials like water, flowers, sandal wood paste, incense, waving of light before the deity, dance, food offering are different forms of physical prayers.

Verbal Prayer

It is the main form of prayer. It may be in the form of prose or poetry, very short mantra, form of a hymn (Stotra) or quite elaborate as in various forms of Pujā. In all these forms, the devotee invokes pure thoughts in his mind through the medium of sound, which have a cause and effect relationship with some of the most sublime emotions produced in the human mind.

Mental Prayer

This is the best form of prayer from the spiritual point of view. It is carried out silently by meditation and contemplation. This kind of prayer can be effectively performed only by an advanced aspirant who is well versed in right spiritual tenets and has good control over his mind and senses. Normally, when the prayer starts, it is vocal in nature and later on when the aspirant is fully and totally engrossed in prayers, the vocal prayer is taken over by the silent prayer.

Devotion

Unconditional love for God is a universal remedy to live in bliss

Practice of devotion destroys extrovertness of mind

Introvert mind becomes free from limitations and imperfections

The act of superimposing higher ideals on an ordinary object is called Pujā

Pujā is the simplest practice for purifying a mind

We worship the ideal for which the idol stands

The more one gets tuned to the devotion, the idol becomes the perfect ideal for a devotee
The duality between the worshiper and the worshiped vanishes
Individual consciousness becomes one with the universal consciousness
Devotee experiences unalloyed and unbroken bliss all the time
After this realization, living in this world becomes a matter of joy and that is the goal of a human life.

Conclusion:

Prayer, which may be physical, verbal or mental, is a mode of communication between the devotees, and the divine. The devotee could be distressed, desirous, inquisitive or an enlightened soul. The only real thing that is required to approach Him is divine love free from selfish motive or falsehood.

Jains believe that Arihanta and Siddha have no attachment or hatred. They cannot give anything to anybody and one is responsible for his own deeds. In prayer, one has the appreciation and adoration of the Bhagawān's virtues and the desire to achieve the same virtues in one's own life.

Prayer and Devotion

Prayer is a reflection of Bhagawān's Qualities upon Oneself

We worship the Ideal for which the Idol stands

The Idol becomes the Perfect Ideal for a Devotee

Prayer is not for any worldly gain

Pujā is the simplest practice for purifying a mind

Prayer helps us to acquire Good Karma and avoid Bad Karma

Prayer reminds us of the Power we possess in our own Soul

Prayer creates Confidence in Moral Decisions

Prayer makes us to realize the Usefulness of Human Birth

Practice of Devotion destroys Extrovertness of Mind and Introvert mind becomes Free from Limitations and Imperfections

At a higher Spiritual State, living in this world becomes a matter of joy

To have Unconditional Love for God / Self is to Live in Total Bliss

Chapter 11 - Swādhyāy (Study of Self)

Introduction

The simple meaning of Swādhyāy is "to study." The word Swādhyāy consists of two words, Sva and Adhyāya. Sva means self, and (soul is the self). Adhyāya means study. Therefore, Swādhyāy means a study of one's own self. Reading, listening to and reflecting on the life elevating teachings is useful in keeping the mind healthy. They inspire one to peep into the innermost recesses of the self. Study of self involves looking into one's own nature to find out one's weaknesses like anger, ego, greed, deceit, attachments, cravings, jealousy, hatred etc. He tries hard and gradually eliminates them from his nature. He remains vigilant so that the weaknesses that he does not have, do not enter in his nature. He also notes his strengths like straight forwardness, compassion, nonviolence, detachment, contentment, forgiveness, equanimity etc. He tries to develop the qualities he does not have and strengthens the qualities he has. The knowledge that brings these changes is Samyag Jnān (right knowledge).

As a result of it, man's journey on the path of progress and enlightenment becomes easy. Swādhyāy is a form of austerity. Looking from an absolute (soul) point of view, the fruit of engaging in self-study is self-realization.

To obtain the benefits of self-study, association with a self-realized soul or following his or her spiritual teachings is necessary. Wherever possible, the guidance of a Guru should be obtained. Shrimad Rājchandra gives the characteristics of a guru in Ātmā Siddhi Shāstra as follows:

Knowledge of Self, equanimity, activities as ordained, unparalleled words and mastery over the scriptures are the characteristics of a true guru.

The scriptures dealing with the existence of soul, etc. can be the recourse for the deserving beings wherever direct contact with a guru is not available.

Spiritual vigilance, i.e. awakening of the consciousness and its constant alertness, is an essential constituent of Swādhyāy. Only he who is alert can be vigilant. Only he who is vigilant can concentrate and only he who is able to concentrate can practice Swādhyāy. One who is not vigilant is prone to be assailed by fear from all directions. On the other hand, one who is alert, and hence fully vigilant, is never perturbed by fear.

The great Jain saint Amitagati once said that one cannot get rid of the inner darkness of ignorance without the bright light of Swādhyāy. Swādhyāy schools are recommended when monks are not always available. Swādhyāy is one of the most important aspects of all the schools of thought. In Jainism, it is considered one of the daily necessities (one of six essentials, Āvashyaka). Swādhyāy, like humility and meditation, is one of the internal Tapa (austerities) that purify our emotions, consciousness and spiritual progress. Practicing Tapa is considered the most important process for purification of the consciousness (for shedding our Karmas). Swādhyāy is one of the least painful and the most rewarding Tapa. Swādhyāy is for all human beings regardless of their level of knowledge, spiritual progress, intelligence, grasping power or memory power. It is incomparable and indispensable. It yields immediate rewards.

Obstacles

Ego, anger, ignorance, an unhealthy body, and laziness are the five obstacles in acquiring knowledge (Vidyā).

Essentials

Determination, making self-improvement a top priority, an open mind, a strong desire to know (learn), a strong desire to practice after knowledge is acquired, and finding time and firm faith in Tirthankar's teachings can be considered essential elements to start Swādhyāy. As nutritious food is necessary to maintain a healthy body, Swādhyāy and meditation are necessary to keep our mind and emotions healthy.

How

Swādhyāy is traditionally divided into five parts:

Vāchanā	Studying and explaining the sacred texts and its meanings
Pruchchhanā	Asking questions to clarify doubts
Parāvartanā	Repeating the texts and its meanings
Anuprekshā	Contemplating and reflecting on the meaning of the sacred books. Here we try to find an answer to the questions like: "Who am I?" "Why I am Here?" "Why I am suffering?" "How can I end the suffering?" etc.
Dharma-kathā	Listening and engaging in spiritual discussions, inquiries, teaching, etc.

Every day, one should find some time for Swādhyāy or the study of the scriptures or religious matter. We must study, learn and reflect deeply upon those books, which can help us be virtuous.

The following are some important points to be considered for Swādhyāy when the guidance of a Guru is not available. These guidelines are helpful to Pāthashālā teachers as well.

- Guidance from a learned person
- Setting up structure and frequency
- Selection of topics / books
- Setting up objectives & rules
- Avoid simply reading books
- First, develop fundamental concepts of Jainism.
- Have a clear message (what, why & how).
- No criticisms, keep an open mind, maintain active listening, keep confidence
- Make sure everyone is enjoying and no one is getting bored or losing concentration. Every participant should have the feeling of learning, involvement and contribution. Encourage everyone to read, write, think, memorize, ponder and discuss.
- Include current issues and topics like Jainism & ecology, comparative study with other religions, Jainism & modern times, etc.
- Encourage practicing what is learned

Purpose of Swādhyāy

- Acquire right faith or belief (Samyag Darshan), and Right knowledge (Samyag Jñān) leading to right conduct (Samyag Chāritra)
- Know what is right and wrong
- Resolve doubts, remove blind faith and eradicate false views
- Remove himself/herself from wasteful activities
- Depart from wrong companies and get involved with virtuous and knowledgeable people
- Learn the importance of practicing right knowledge
- Enhance concentration, intelligence and self-control
- Improve results of meditation

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- Realize that body and soul are different substances
 - Develop introspection
 - Begin to develop forgiveness, modesty, candor, contentment, truthfulness, self-restraint
 - Commence purification of the conscious mind by shedding Karma
 - To modify, change, and improve conduct to develop equanimity.

Summary

Swādhyāy is one of the internal austerities (Tapa) that purify our conscious mind by shedding our Karma. Swādhyāy is for getting rid of false views, acquiring the right knowledge about what is right and wrong, and understanding the art of living and getting inspiration to put it in practice.

Ächärya Umäsväti in 'Prasham-rati'

"One should make a continuous and zealous effort with the mind, body and speech to study spiritual scriptures, ponder over them, contemplate on Soul and then discuss and teach others."

Ächärya Amitagati:

"Without the light that comes from study it is impossible to rid oneself of the darkness of ignorance."

Chapter 12 - Dhyāna (Meditation)

Meditation in Jain Scriptures

Meditation (Dhyāna) is the process of concentration of the mind on a single topic preventing it from wandering. We are always every moment in meditation; either virtuous or non-virtuous. This concentration could arise from intense passions like attachment, aversion, hatred, animosity, etc. This is not virtuous meditation. Since non-virtuous meditation is a cause of rebirth, it is worthy of rejection. On the other hand, if it arises from the search for the truth and from absolute detachment towards worldly affairs, it is virtuous meditation. It is the cause of spiritual good and liberation, so worthy of acceptance. It can be practiced by a person with a physical constitution who can keep his thought activity from drifting and concentrate solely on the nature of self. When the soul gets rid of all auspicious and inauspicious intentions and dilemmas and attains a state of unbiased absorption, then all bonds of Karma break down. In fact, virtuous meditation entails forgetting all worries, intentions and dilemmas and stabilizes the mind.

Virtuous meditation purifies the mind, speech and body. However, it is of no avail to inflict pain on the body if it is not going to purify the thoughts. One who stabilizes the mind and concentrates on self definitely achieves salvation. Meditation is the only means to stabilize the mind. To do virtuous meditation, it has to be preceded by Swādhyāy. Here Swādhyāy is the cause and meditation is the effect. One of the parts of Swādhyāy is contemplation (Anuprekshā) and deep contemplation. It involves contemplating about the nature of soul, thinking of the difference between soul and matter, and concentrating on the true self. This leads to meditation. Without the knowledge of what is soul, what is karma, what are the teachings of Tirthankars and similar subjects, how can one engage in virtuous meditation?

Four Kinds of Meditation:

Non-virtuous Meditation

- Sorrowful (Ārta Dhyāna) meditation
- Wrathful (Raudra Dhyāna) meditation

Virtuous Meditation

- Righteous (Dharma Dhyāna) meditation
- Spiritual (Shukla Dhyāna) meditation

Ārta Dhyāna (Sorrowful Meditation)

The Sanskrit word Ārta means sorrow. The thought or activity caused by an outburst and intensity of sorrow is sorrowful meditation. In other words, it is to feel sorry for losing or fear of losing likeable things or for not getting rid of dislikable things. It is of the following four types:

Dislike related (Anishta-samyoga) sorrowful meditation

It is persistent thought and worry about the removal of disagreeable objects, situations or events.

Attachment related (Ishta-viyoga) sorrowful meditation

It is the constant feelings of anguish on the loss of some likeable object or person, such as wealth, spouse or child, and the preoccupation to recover the lost objects.

Suffering related (Vedanā) sorrowful meditation

It is having persistent desire for less suffering. This is thinking of getting rid of or remedying agony and malady.

Desire related (Nidāna) sorrowful meditation

It is having persistent desire for better future pleasures and comforts. One doing religious activities hoping to obtain material pleasure as the fruits of these activities is called desire related sorrowful meditation.

Raudra Dhyāna (Wrathful Meditation)

The Sanskrit word Raudra, means wrathful (harsh, lacking mercy). The meditation involving inclement thoughts is called inclement or wrathful meditation. In other words, one becomes happy by performing sinful acts. Based on the cause, wrathful meditation has been divided into four types:

Violence enchantment (Himsā-ānand) wrathful meditation

It involves thoughts of enchantment (delight) generated by teasing, hurting and /or killing animals and other living beings. Cruel, angry, immoral, non-religious and passionate people indulge in such meditation. Violence enchantment meditation also includes contemplation about revenge, planning to beat or kill someone and enjoying visions of deadly war scenes.

Untruth enchantment (Mrushā-ānand) wrathful meditation

It is thoughts involving false imagination stained with sinful intentions. A person with this type of meditation takes delight in a variety of intentions and alternatives based on untruth.

Stealing enchantment (Chaurya-ānand) wrathful meditation

It involves thoughts of ways to steal and misappropriate other's wealth or beautiful things.

Protection and preservation of property (Parigraha-ānand) wrathful meditation

It is contemplation about schemes of accumulation of material wealth and the means of material comforts.

Summary of above two types of Dhyāna

Sorrowful and wrathful meditations hinder spiritual uplift. They obscure the attributes of soul. They cause the natural disposition of self to disappear and initiate corrupt dispositions. Both these meditations are inauspicious and lead to an undesirable destination by accumulating more Karma. They are not related to spiritual advancement in any manner.

Dharma Dhyāna (Righteous and Religious Meditation)

Contemplation about devotion beneficial to self and others, and proper conduct is righteous meditation. It is one for the purification of the soul. By practicing this meditation in all of its aspects right faith, right knowledge and right conduct are attained, and karma start to shed. Righteous meditation is of four types. (Note that Vichaya means thinking or Vichār)

Doctrine oriented (Ājnā-vichaya) righteous meditation:

It is contemplation about reality as described in the scriptures. Ājnā means whatever an all-knowing omniscient has said about religious truth is correct and true. One should not raise any doubts about them. Instead, one should think that it is possible that because of degrading time, the absence of an omniscient person, low caliber of my intellect, or any such reasons, I cannot comprehend the said religious truth but it is the truth. Omniscient Bhagawān has no reason to tell anything untrue. To think this way is called doctrine oriented righteous meditation (Ājnā Vichaya Dharma Dhyāna).

Suffering oriented (Apāya-vichaya) righteous meditation:

To think of the nature of unhappiness and misery as generated by defilements like attachment,, hate, strong desire for worldly pleasure and then to think about how to get rid of the defilements, is called universal suffering oriented righteous meditation (Apāya Vichaya Dharma Dhyāna).

Karmic fruition oriented (Vipāk-vichaya) righteous meditation:

To think that whatever pain or misery I suffer at every moment, wherever I move in the cycle of birth and death in worldly life, whatever ignorance I suffer are the results of my own deeds (Karma). I must practice equanimity during the fruition of different kinds of Karma so that new karma are not acquired. I must

perform austerities to get rid of the existing Karma. This is karmic fruition oriented righteous meditation (Vipāk Vichaya Dharma Dhyāna).

Universe oriented (Samsthāna-vichaya) righteous meditation:

It is contemplation about the nature and structure of the universe. There are three worlds in the universe. They are the upper world, middle world and lower world. These three worlds are filled with living (Jiva) and non-living (Ajiva) elements. The transmigratory soul has gone through all these three worlds since beginningless time. As a result of the fruits of one's own past deeds, the soul has been going through the infinite cycle of birth and death. This has happened due to ignorance, false beliefs, and not understanding the truth and reality. To think this way is called universe oriented righteous meditation (Samsthāna Vichaya Dharma Dhyāna).

Shukla Dhyāna (Spiritual and Purest Meditation)

The concentration achieved by an immaculate mind is the spiritual meditation. Spiritual meditation occurs to very highly progressed spiritual souls. It occurs at the 11th, 12th, 13th and 14th stages of spiritual progress (11, 12, 13, and 14 Gunasthānas). The highly spiritual soul has either suppressed or removed all deluding karma. This meditation is of four types as mentioned below. It consists of four states: Multi aspect (Pruthaktva-vitarka), single aspect (Ekatva-vitarka), subtle activity (Sukshma-kriyā Apratipāti) and absorption in self (Vyuparat-kriyā Anivritti). Vitarka means scriptural text or Sutra. A person who is in 11th and 12th Gunasthāna and is versed in the Purva texts performs the first two Shukla Dhyāna. There are exceptions possible like Māsatusa and Marudevi, even though not versed in the Purva, can engage in Shukla Dhyāna. Only Kevali (13th or 14th Gunasthāna) can engage in the last two subtypes of Shukla Dhyāna.

Multi aspect spiritual meditation (Pruthaktva-vitarka)

It is performed by an aspirant with scriptural knowledge. Here the aspirant is attempting to attain the spiritual stages of subsidence or destruction of the conduct deluding Karma. The aspirant concentrates upon the three modes - origination, cessations, and continuity - of a particular substance (one of Shad Dravya). This type of meditation involves shifting of attention between the meaning, word and activity of the aspects of the substance. Hence, it is called multi aspect meditation with shifting. This meditation suppresses or eliminates conduct - deluding Karma (Chāritra Mohaniya).

Single aspect spiritual meditation (Ekatva-vitarka)

It is contemplation on a single aspect of reality on the basis of scriptural knowledge by an aspirant who is in the delusion free (Kshina-moha) spiritual stage. The aspirant concentrates on one particular form, word, or activity of the aspect of a substance without shifting. Such meditation is the single aspect stage of spiritual meditation. This meditation eliminates the four destructive (Ghāti) karma, namely perception obscuring, knowledge obscuring, deluding and obstructing Karma. Thus, it leads to omniscience.

Subtle activity spiritual meditation (Sukshma-kriyā Apratipāti)

It is performed by an omniscient who has eliminated the gross activities of body, speech and mind, and has only subtle activities. Here the association of soul with body causes only subtle movements of the soul. Hence, it is called the subtle activity stage of spiritual meditation.

Absorption in self spiritual meditation (Vyuparat-kriyā-anivritti)

It is performed by an omniscient that eliminates even the slightest activity of the soul in spite of its association with the body. All activities (of the space points of the soul) cease in this meditation. Thus the influx of even the pleasant feeling pertaining (Shātā Vedaniya) Karma is stopped. Finally, all karma are shed and the soul attains salvation. At the end of this meditation, the soul obtains nirvana. The Soul becomes free of all karma, reaches the permanent adobe of Siddha (Siddha Loka) and resides in pure happiness forever.

According to Jain Scriptures, Shukla Dhyāna is not possible here on this planet at present time. Some misinterpret Shukla Dhyāna as a meditation of bright white color. However, here Shukla does not mean

white but pure and it involves the meditation of the self (soul). It is said that maximum time, one can be in meditation is less than 48 minutes.

Conclusion

Meditation means the process of concentration of the mind on a single topic. Meditation purifies the body, speech and mind and most importantly the soul. It is of no avail to inflict pain on the body without purifying thoughts. One who stabilizes the mind and concentrates on the self definitely achieves salvation. There are four kinds of meditations - sorrowful, inclement, righteous and spiritual. Sorrowful and inclement meditations are inauspicious and make the soul wander in the transmigratory state with resultant suffering of innumerable births and deaths. Righteous meditation is of an auspicious type. Spiritual meditation occurs at a very high level of spiritual growth of the soul and it ultimately ends in salvation - nirvana of the soul. Now the soul lives in permanent happiness in a pure state forever.

One should not be misled that physical exercises, Āsana and similar health improving activities, are Dharma Dhyāna. However, good health for good spiritual practice is desirable. Dharma Dhyāna is essentially a spiritual contemplation.

Chapter 13 - Tripadi (Utpād, Vyaya, and Dhrauvya)

Utpād (Origination), Vyaya (Destruction), and Dhrauvya (Permanency)

Shraman Bhagawān Mahāvīr expounded and established the Jain philosophy and communicated it to his first disciple, Indrabhūti Gautam and ten other Ganadhars (Chief disciples), in three phrases, which constitute the foundation of the Jain philosophy; and lays down its essentials. These three phrases are known as Tripadi.

Uppannei Vā – Utpād (Origination)

There emerges a new phase of the substance. This is called Utpād or Utpatti, which denotes emergence of a new mode.

Vigamei Vā – Vyaya (Destruction)

Old mode of the substance vanishes. This is called Vyaya or Laya, which denotes disappearance of the old mode.

Dhurvei Vā – Dhrauvya (Permanency)

Original qualities of the substance remain constant. This is called Dhrauvya, which denotes the permanence of the substance.

Though the substance may assume different forms at different times, it never loses its own essential qualities (Guna). The Jain term for substance is Sat (existence, being). This term denotes a substance that has three aspects: substance (Dravya), quality (Guna), and mode (Paryāya).

Dravya, Guna, and Paryāya

The substance and attributes are inseparable and the attributes being the permanent essence of the substance cannot remain without it. Modes, on the other hand, are changing. The matter (Dravya), while retaining its own qualities, undergoes modifications (Parinām) in the form of acquiring (Utpād) new modes (Paryāya or Bhāva) and losing (Vyaya) old modes at each moment. Production (acquiring new modes) and destruction (losing old modes) are endless processes. On account of these changes, the substance does not experience any loss in its original qualities (Guna).

Substance as Dravya remains permanent and is not destroyable. Nevertheless, changes occur; old forms are destroyed and new ones come into being. For this reason, Jainism does not consider any substance either as always permanent or as always transitory. The destruction of anything that we notice is not the destruction of the substance. It is only a change of mode, a transformation.

In fact, Jainism points out that both permanence and the change are the two sides of the same thing. Considering on one side the human limitations to acquire the knowledge of a thing with all its the infinite attributes and on the other side three characteristics of knowledge possessing the three characteristics of production, destruction and permanence, nothing could be affirmed absolutely as all affirmations could be relatively true under certain aspects or points of view only. The affirmations are true of a thing only in a certain limited sense and not absolutely. Thus a thing or the conception of being as the union of permanent and change brings us naturally to the doctrine of Anekāntavāda or what we may call relative pluralism. The claim that Anekāntavāda is the most consistent form of realism lies in the fact that Jainism has allowed the principle of distinction to run its full course until it reaches its logical terminus, the theory of manifoldness of reality and knowledge. The theory of non-absolutism clears that reality, as stated according to Jainism, is not merely multiple but each real, in its turn, is manifold or complex to its core. Reality is thus a complex web of manyness (Aneka) and manifolds (Anekānta).

Examples of Dravya, Guna, and Paryāya

A bar of gold has its own original qualities. That bar can be converted into a chain. In that case, the shape of the bar is destroyed and a new shape (chain) has been produced. However, the qualities of gold remain unchanged. Now if we melt the chain and make a bangle out of it then we destroy the chain (an old form) and produce a bangle (a new form). Again, the inherent qualities of the gold remain

unchanged. Therefore, the bar, the chain and the bangle are transient forms (Paryäya) while gold is the matter (Dravya), which remains constant.

A living being through the process of growth undergoes various changes such as childhood, youth, and old age. These changes are the natural modifications of the living being. Childhood, youth, and old age are transient forms (Paryäya) of a living being. The soul of the living being is a permanent substance (Dravya). Similarly, when we die, we will be born in another body. Therefore, the body is also a transient form while our soul is the permanent substance (Dravya).

A soul is a substance (Dravya) that has innumerable qualities such as knowledge (Jnän), bliss (Änand) and energy (Virya). The knowledge quality, for example, may increase or decrease but there is never a time when the soul is without knowledge; otherwise, it would become, by definition, a non-soul, a lifeless material.

According to Jainism, the number of various substances existing at present existed in the past and will continue to exist in future. There cannot be any increase or decrease in that number. All the transformations take place according to their properties and potentialities; and in course of time, one form may get destroyed and cease to exist and another form may emerge. However, Dravya remains constant.

Chapter 14 - Shad Dravya (Six Universal Substances)

Shad Dravya (Six Universal Substances)

Since the dawn of civilization, men in different times have tried to solve the riddle of the Universe. They have tried to find out what the Universe was, what was its origin and destiny, its size and shape, who created it, why, how and when. The result of these deliberations has given rise to a number of theories that have taken the form of different philosophical schools.

According to Jain metaphysics, the universe is not a created entity but it has always been in existence and shall always be there. Neither there was a beginning nor is there going to be an end. In other words, the universe was neither created by any one nor will it be destroyed. If we look at physics and the atom, it is a well-established fact that an atom cannot be created nor can it ever be destroyed. Since the universe was never created, the questions of creation or a creator does not arise.

In all, there are six elements:

- Jiva - Jivāstikāya (The living being or souls)
- Pudgal - Pudgalāstikāya (Matter)
- Dharma - Dharmāstikāya (Medium of motion)
- Adharma - Adharmāstikāya (Medium of rest)
- Ākāśhāstikāya (Space)
- Kāl (Time)

The term Astikāya is formed of two words: Asti + Kāya. Asti denotes Pradesha (smallest part - equivalent of Paramānu) and Kāya denotes Samuh (collection). Paramānu means atom. Paramānu is the smallest possible form that is indivisible. Therefore, Astikāya means aggregate of Pradesha. All of the six substances are indestructible, imperishable, immortal, and eternal, and they continuously undergo changes.

Common Attributes of all Dravyas:

1	Astitva	Non-destructible
2	Vastutva	Functional existence
3	Dravyatva	Basis for a change of states
4	Prameyatva	Quality of a substance
5	Pradeshatva	Shape
6	Aguru-laghu	Quality that does not allow a substance to be changed or mixed into another substance

Special Attributes of each Dravya:

1	Soul	Consciousness, Perception, knowledge, energy, without form
2	Matter	No Consciousness, Touch, taste, smell, color, with form or shape
3	Medium of motion	No Consciousness, helps in movement, without form
4	Medium of rest	No Consciousness helps to stop, without form

5	Space	No Consciousness, Provides space to all substances, without form
6	Time	No Consciousness, continually changes, without form

Jiva (Living Substances)

The most important, rather, central element or substance of the universe is the animate living substance also called the soul or Jiva. There are an infinite number of souls each having a separate and self-sufficient entity. They have been coexistent with the universe and thus they are also beginningless and endless. The number of souls in the universe like all other substances can neither be increased nor decreased. The soul neither dies nor is born. The soul only changes the body and expands or contracts to suit the size of the body it occupies as if the light of a candle occupies the room.

However, Jiva is distinguished by its own great quality; consciousness. Jiva has the following intrinsic characteristics.

- Jnän
- Darshan
- Bliss
- Energy

Jnän

When consciousness directs its attention to mainly to specific characteristics rather than general characteristics of a substance, the form that the consciousness assumes is known as Jnän.

There are five types of Jnän:

- Mati Jnän - Mati Jnän is the knowledge derived through the senses and activities of the mind.
- Shruta Jnän - Shruta Jnän is derived through symbols or signs (e.g., words that are symbols of ideas, gestures).
- Avadhi Jnän - Avadhi Jnän is psychic knowledge, which can be directly experienced by accomplished souls without the medium of senses or mind
- Manah-Paryäya Jnän - Manah-Paryäya Jnän is knowledge of the ideas and thoughts of others (mind reading is one example of this kind of knowledge). Keval Jnän is omniscience or knowledge unlimited as to space, time and object.
- Keval Jnän) - Keval Jnän is omniscience or knowledge unlimited as to space, time and object.

In addition, there are three types of false Jnän, which are known as Ajnän:

- Kumati or Mati Ajnän
- Kushrut or Shruta Ajnän
- Vibhang-jnän.

Kumati, Kushrut and Vibhang-jnän are opposite to Mati Jnän, Shruta Jnän and Avadhi Jnän. They are to be avoided by gaining the right perception.

Darshan

Here Darshan means perception (general knowledge) and vision. Darshan (perception) implies general or non-specific knowledge of a substance as opposed to specific knowledge, which is meant by Jnän.

In Darshan, the details are not perceived. While in Jñān, the details are known. Jiva is inherently filled with infinite Jñān and Darshan. There are four types of Darshan: Chakshu, Achakshu, Avadhi and Keval:

- In Chakshu Darshan, Jiva perceives through the eye.
- In Achakshu Darshan, Jiva gets awareness by the other four organs: ear, nose, tongue or skin.
- Jiva can have Avadhi Darshan (psychic knowledge limited by space and time).
- Jiva can also attain Keval (perfect) Darshan, which is unlimited as to space, time and object.

Bliss

It is the next important quality of the soul, which can be felt by self-knowledge. The liberated Jivas have pure bliss (Svabhāv). When blocked by obscuring/obstructing Karma, the bliss becomes impure. Bliss is affected based on the intensity, quantity, type and duration of Karma bound to a soul. Impure bliss is called Vibhāva. Bliss is dependent on the purity of Darshan and Jñān. The soul is by nature self-contained and totally blissful. It becomes defiled through association with external factors known as defiling karma.

Energy

It is the third important quality of the soul. The amount of proper Darshan and Jñān is dependent on the amount of energy and its use. Energy is the very operation of knowledge and perception. Impure energy can generate the vibration that attracts new Karma. Efficient use of the energy can shed the Karma. Energy can be expressed as the capacity of the soul to give (Dāna), receive (Lābha), enjoy (Bhoga) and re-enjoy (Upbhoga). Pure, proper and unlimited use of energy stops the influx of Karma and sheds the bonded Karma, so the soul realizes unlimited consciousness (Darshan and Jñān).

Consciousness:

Consciousness is the central quality of soul. The soul has the capacity to experience unlimited consciousness, unlimited bliss and unlimited energy. Upayoga is the resultant of consciousness that, according to a realistic point of view (Nishchaya Naya), is the sole characteristic of Jiva. Upayoga may be said to be an inclination, which arises from consciousness. The inclination is either towards Darshan (perception) or towards Jñān (knowledge).

Thus, consciousness is the major element, energy is the operator of bondage and bliss is the effect. Actually, in a pure state, the soul has perfect consciousness, perfect happiness and is omnipotent. Due to association of the soul with matter in the form of the Kārman Varganā (which association is again beginningless but not endless), the purity of the soul and its real powers have become overshadowed and diminished. Efforts of the soul to realize its true glory are the destiny of man, which Jainism describes as the ultimate aim.

The souls, which have realized their true nature, i.e., infinite knowledge, happiness, and bliss are the liberated souls. In the second category are mundane souls which are circulating in the universe and which may be trying to achieve perfection or liberation.

Jivas are categorized in two groups:

Siddha Soul (Liberated Soul)

Liberated souls have no Karma and therefore, are no longer in the cycle of birth and death. They do not live among us, but reside at the uppermost part of this universe called Siddha-shilā. They are formless, have perfect knowledge and perception, and have infinite vigor and bliss. All Siddhas are equal and there is no difference in their status.

Samsāri Soul (Non-liberated Soul)

Non-liberated (worldly) souls or Jivas have Karma, and they are continually going through the cycle of birth and death. They experience happiness and pain, and have passion, which in turn cause the soul to wander. Except for the Jiva of Arihantas and Kevalis, non-liberated Jivas have limited knowledge and perception. Jain scriptures state that there are 8.4 million types of births of Jiva in all. All Jivas have

attributes corresponding to their bodies like varying degree of Paryäpti (bio-potential) and Prāna (vitality). Worldly Jivas can be classified as immobile and mobile.

Immobile Jiva

Immobile means Sthāvar Jiva - those that cannot move at will. They are one-sensed called Ekendriya Jiva. Ekendriya Jivas are further divided into the following five subcategories.

Prithvikāya or earth bodied: Seemingly, inanimate forms of earth are actually living beings, e.g. clay, sand, metal, coral, etc. They have earthly bodies, hence the name Prithvikāya, which is derived from the Sanskrit term for earth, Prithvi.

Apkāya or water bodied: Seemingly inanimate forms of different types of water are living beings, e.g. dew, fog, iceberg, rain, etc. They have water bodies, hence the name Apkāya, which is derived from the Sanskrit term for water, Ap.

Teukāya or fire bodied: Seemingly inanimate forms of different types of fires are living beings, e.g. flames, blaze, lightening, forest fire, hot ash, etc. They have fire bodies, hence the name Teukāya, which is derived from the Sanskrit term for fire, Tejas or Teu.

Vāyukāya or air bodied: Seemingly inanimate forms of air are actually living beings e.g. wind, whirlwinds, cyclones, etc. They have gaseous bodies, hence the name Vāyukāya, which is derived from the Sanskrit term for gas, Vāyu.

Vanaspati-kāya or plant bodied: It is well known that plants grow, reproduce, etc., and are widely accepted as living beings. Trees, plants, branches, flowers, leaves, seeds, etc. are some examples of plant life. The Sanskrit term for plant is Vanaspati and therefore such Jivas are called Vanaspati-kāya Jiva.

A plant life can have one or more souls in a single body and, depending upon this, plant life is further divided into the following two subcategories:

Pratyeka Vanaspati-kāya (One soul per cell):

Pratyeka means one. Such plant life has one soul in one body. Therefore, they are called Pratyeka Vanaspati-kāya. Trees, plants, bushes, stem, branches, leaves, and seeds are all examples of Pratyeka Vanaspati-kāya Jiva.

Sādhāran Vanaspati-kāya (Infinite souls per cell):

Sādhāran means common. In such plant life, many souls occupy the same body making this type of plant life multi-organic. Therefore, such plant life is called Sādhāran Vanaspati-kāya. Such plant life has an infinite number of souls in one body and is called "Anant-kāya". Roots such as potatoes, carrots, onions, garlic, and beats belong to this category.

Tuber vegetation (root vegetables, Kandamul) is classified as Sādhāran Vanaspati-kāya (common body plants) in Jainism. Another word for it is Nigod. There are two types of Nigods - subtle (Sukshma) Nigod and gross (Sthul) Nigod. Sukshma Nigods are all over the universe, while Sthul Nigods are at a few places. Omniscient has told us that infinite souls reside in a space equivalent to the top of a sharp needle. In such a small place, there are innumerable Nigod balls. There are innumerable layers in each Nigod ball. In each layer, there are innumerable Nigods. Each Nigod has an infinite number of souls.

Mobile Jivas

Mobile means Trasa Jiva - those that can move at will. They are Beindriya (two-sensed), Treindriya (three sensed), Chaurindriya (four sensed) and Panchendriya (five sensed) Jivas. Among the five sensed beings, some have minds, while others do not. These two, three, four or five sensed beings are divided into the following categories:

- Two sensed beings (Beindriya Jiva): Two sensed beings have the senses of touch, and taste, e.g. shells, worms, insects, microbes in stale food, termites, etc.

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- Three sensed beings (Treindriya Jiva): Three sensed beings have the senses of touch, taste, and smell, e.g. bugs, lice, white ants, moths, insects in wheat and other grains, centipedes, etc.
 - Four sensed beings (Chaurindriya Jiva): Four sensed beings have the senses of touch, taste, smell, sight, e.g. scorpions, crickets, spiders, beetles, locusts, flies, etc.
 - Five sensed beings (Panchendriya Jiva): Five sensed beings have all five senses of touch, taste, smell, sight and hearing e.g. human beings, heavenly beings, hellish beings and animals such as cows, lions, fish, birds, etc.

The five sensed beings can be divided into two groups. Those having a mind are called Sanjni Panchendriya and those without a mind are called Asanjni Panchendriya.

Four Gati (Destinies)

Unless the soul gets rid of its Karma, it will never be free. After death, a living being is reborn into any one of the four destinies. These four destinies or Gatis are:

Hellish Beings:

As a hellish being (living in hell), one has to continuously suffer. Most of the time, hellish beings fight among themselves causing more suffering to one another.

Animal Beings:

As a Tiryancha, (being born as an animal like a lion, elephant, bird, plant, insect, etc.) one is considered to be in a lower form of life

Human Beings:

As human beings, we have been endowed with the ability to think and we can differentiate right from wrong. We can decide what is good for us, and what is not. We also have the capacity to control our mind and activities. We can learn about the virtuous religious principles of Jainism and put them into practice by adopting appropriate vows and restraints. We can also renounce worldly life for the monkhood, which can lead to liberation from worldly life (Samsār).

Heavenly Beings:

As a heavenly being, one has, of course, superior physical capabilities, various supernatural powers, and access to all luxuries. Nevertheless, heavenly life is also impermanent and when it ends, heavenly beings feel very unhappy. They cannot adopt restraints or renounce heavenly life to become monks or nuns. Therefore, there is no liberation in heavenly life. Such beings have to be reborn as human beings in order to attain liberation.

Neither heavenly nor hellish beings can perform any austerities and therefore cannot attain liberation during that life. Animals possess limited restraint and therefore, they cannot attain liberation directly. The human state of existence is the most preferable because during that life one can use logic to the fullest extent, can observe austerities, can live with restraint, and only through the human phase a Jiva can attain liberation or Moksha.

Ajiva (Non-Living)

Ajivas have no consciousness, no feelings of happiness or sadness, cannot endeavor itself, do not have the sense of fear even if they face something harmful. Anything that does not have life (consciousness) is Ajiva. Ajiva literally means without a soul and therefore, they cannot accumulate any Karma. They have no birth, death, pleasure, or pain; they are Achetan (inert). Ajivas are of the following five categories:

- Pudgalāstikāya (Matter) - has nature of joining and disintegrating
- Dharmāstikāya - Medium of Motion
- Adharmāstikāya - Medium of Rest

- Äkashästikāya (Space) - provides the space. There are two subtypes - Lokākāsh & Alokākāsh
- Kāl (Time) - assists in modes of Jivas and Pudgal

The term Astikāya as discussed earlier means aggregate of Pradesha.

Pudgalästikāya (Matter):

Pudgal is made of Pud + Gal meaning Joining and disintegrating. Pudgal are matters and associated energy. Pudgal are constituted of atoms, which can be perceived by the senses (eye, nose, ear, touch and hearing and have sensory qualities). Karmic matters are also Pudgal. Body, bones, flesh, mental organs, speech, light, and darkness are Pudgal. There are infinite Pudgal in Lokākāsh. Pudgal has the four properties of color (Varna), taste (Rasa), smell (Gandha), and a kind of palpability (Sparsha, touch). These qualities vary from time to time; for example, a red color being replaced by blue, or a sweet taste by bitter. Body and sense organs are also Pudgal. Out of the six substances, only Pudgals are Rupi (visible); they have form. Other substances are formless; they are invisible.

There are four forms of Pudgal (matter):

- Skandha (whole mass): Any object which is a mass of matter can be called Skandha, e.g., stick, stone, knife, a particle of sand
- Desha (portion of mass): Desha means a part, portion, or division. When a part of the Skandha (Skandha Desha) is separated from the whole, it becomes another Skandha. A hand of a statue when undetached is known as a Desha but when separated from the statue is known as Skandha.
- Pradesha (smallest part of matter): The smallest undetached portion (atom/ Paramānu) of Skandha, which cannot be further divided, is called Pradesha.
- Paramānu (atom): When the smallest portion of matter is separated from its Skandha, it is called Paramānu. Paramānu cannot be further subdivided, cut, or pierced. Karmic matter is one of the categories of Pudgal. Karmic particles are of the finest matter and not perceptible to the senses. The entire universe is filled with karmic matter.

Associations of Soul and Matter:

Due to the close association with matter (pudgal), Jiva possesses one or more of the five senses (Indriya) Touch, Taste, Smell, Sight and Hearing, along with one or more of the three forces (Bal) of thought, speech and body, life (Āyu) and respiration (Anāpan).

Also all living beings have Paryāpti (Bio-Potential power), which is a special power through which the Jiva takes in matter (Pudgal) like food and converts it into different kinds of bio-potential power. They are developed since the conception and used during the lifetime. There are six kinds of Paryāptis; Āhār (food), Sharira (body), Indriya (senses), Shvāsoshvās (respiration), Bhāshā (speech), and Mana (mind).

Prāna means Life force, Paryāpti is the reason and Prāna is the result. Depending upon the development of the Jiva, there are up to ten kinds of Prānas present in each Jiva. (Touch, Taste, Smell, Vision, Hearing, Respiration, Body, Speech, Mind, and Duration of life). We can say one is living as long as one has Prānas.

Five Sharira (Bodies):

Every worldly soul possess body. The body is made from various particles of matter. Jain literature defines that there exist five different types of body as follows:

- Audārika body: Gross visible body like body of living beings, earth, sun, moon etc.
- Vaikriya body: Protean or changeable body is with super natural powers found in celestial and hellish beings.
- Ähāraka body: Conveyance body is transportable and invisible, such a body is acquired by an ascetic endowed with self-restraint and achieved high levels of spiritual stage.

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- Tejas body: Fiery body's ordinary function is to provide internal energy for the body to perform internal functions like digesting food and provide radiance to the body. With high level of spiritual growth can provide supernatural powers. This body is made of very fine particles and is the permanent possession of soul and therefore goes with the soul to the next birth.
 - Kärman body: Consists of karmic particles and formed by the finest of all particles and is the most important of all bodies as it determines the destiny and course of life. Like Tejas body, this body is also the permanent possession of soul and therefore goes with the soul to the next birth.

Paryäpti (Bio-Potential power)

Paryäpti means special bio-potential power through which the Jiva takes in matter (Pudgal) such as food and converts it into different kinds of bio-potential powers. There are six kinds of Paryäptis:

- Ähär (food)
- Sharira (body)
- Indriya (senses)
- Shväsö-chchhväś (respiration)
- Bhäśhä (speech)
- Mana (mind)

When the life of a Jiva is over, the soul along with Tejas, (fiery) and Kärman (karmic) bodies leaves that physical body and acquires a new one. As soon as a Jiva is conceived, the first thing it does is to consume food. The Jiva, with the help of Tejas body, digests the food. After this, the Jiva gradually completes the bio-potential of the body and then that of the senses. The activities of consuming food, developing the body, and forming and strengthening the sense organs go on continuously. Next, the Jiva receives the matter of respiration that allows it to acquire bio-potential of respiration, then for speech and eventually the bio-potential of mind. All the bio-potentials are formed in an Antarmuhurta (within 48 minutes).

- Ekendriya, one sensed Jivas have (1) Ähär, (2) Sharira, (3) Indriya, and (4) Shväsoshväs Paryäptis.
- Beindriya, Treindriya, Chaurindriya and Asanjni (without mind) Panchendriya Jivas possess Bhäśhä Paryäpti in addition to the above four (total five).
- Sanjni (with mind) Panchendriya Jivas possess Mana Paryäpti in addition to the above five (total six).

Depending upon the completeness of Paryäptis, the Jivas are also classified as

- Paryäpta Jiva
- Aparyäpta Jiva

Paryäpta Jiva means that their corresponding Paryäptis have developed to full capacity. While, Aparyäpta Jiva means that their corresponding Paryäptis have not yet developed to full capacity.

Life Forces (Prānas)

The Prānas means Life Forces. There are 10 life forces (Prānas), Touch, Taste, Smell, Vision, Hearing, Respiration, Body, Speech, Mind, and Duration of life. Different living beings have different numbers of Prānas (life forces).

Living beings with one sense (vegetables, trees, earth-beings, water-beings, air-beings, and fire-beings) have only the following four forces of life:

- Touch

- Respiration
- Body
- Life span (Äyu)

Living beings with two sense organs have six Prānas, namely, the above four and:

- Sense of taste
- Ability of speech

They have the means for power of communicating among themselves, which can be called speech. E.g. Shell and worms

Living beings with three sense organs have seven Prānas, namely, the above six and:

Sense of smell

Ants, lice and bed bugs are instances of such living beings.

Living beings with four senses have eight Prānas, namely, the above seven and:

Sense of sight or vision

Wasps, bees, scorpions are instances of such living beings.

Living beings with five senses are of two kinds. The first kinds, having no mind are called Asanjni (mind as meant in Jain philosophy), and these beings have nine Prānas, namely, the above eight and:

Sense of hearing and are known as Asanjni Panchendriya.

The second kind has a mind and is called Sanjni as meant in the Jain philosophy and they possess ten Prānas, namely the above nine and:

Force of mind.

Table of Paryāptis and Prānas

Type of Jiva	No. of Paryāptis	No. of Prānas
One-sensed	4	4
Two-sensed	5	6
Three-sensed	5	7
Four-sensed	5	8
Five-sensed (without mind)	5	9
Five-sensed (with mind)	6	10

The association of matter with a soul is beginningless but once they are separated, it is a final separation. There can be no further association of matter with a liberated soul. However, the Paramānu or matter should not be considered as the villain of the piece. It is the soul itself, which attracts the Pudgal, and binds it. It is again for the soul to free itself from the bondage of Pudgal by its activity. The Paramānu cannot associate with the soul on its own.

The knowledge of Jiva and Ajiva should inspire us to lead a life of self-restraint; should help in developing inner feelings that we are pure soul. Ajiva should be used as a helpful substance. We should not develop any attachment to it. We should use Pudgals with a feeling of necessity to maintain our body so

that we can progress spiritually without any obstructions. We should always be aware that our true quality is our consciousness, and to purify it (free it from Karma) should be the only objective of our life.

Dharmāstikāya (Medium of Motion):

Please note that, here the word Dharma does not mean religion. Dharma is the instrumental cause for Pudgal and Jiva in making their movement. However, Dharma does not make them move. In the case of a fish in water, water is the Dharma and water helps the fish move. Nevertheless, the fish has to make an effort to move. Dharma is formless, inactive and eternal. Pudgal and Jiva cannot realize their potential until Dharma is present. There is one invisible Dharma termed as Dharmāstikāya in Lokākāsh with innumerable Pradesha. Ether as identified by today's science comes close to Dharmāstikāya.

Adharmāstikāya (Medium of Rest):

Please note that, here the word Adharma does not mean a lack of religion. Adharma is instrumental to Pudgal and Jiva to stay at rest. However, Adharma does not make them rest. The shadow of a tree can provide the place for rest. Nevertheless, the shadow does not make Pudgal and Jiva rest. Adharma is opposite of Dharma. Adharma is formless, inactive and eternal. There is one Adharmāstikāya in Lokākāsh with innumerable Pradesha.

Ākāshāstikāya (Space):

Ākāsha (space) provides the space to all the substances. Ākāsha does not act as an obstruction. There are two types of Ākāsha, a) Lokākāsh and b) Alokākāsh. The portion of the Ākāsha where all other five substances are present is called Lokākāsh. There are three parts of Lokākāsh; a) Urdhva Loka, where heavenly beings live, b) Madhya Loka - where human beings and other creatures live, and c) Adho Loka, where the inmates of hell live. Siddhas live at the top of the Urdhva Loka. Alokākāsh is all around and beyond the Lokākāsh and is empty or void, and is infinitely bigger than Lokākāsh. No other substances reside in Alokākāsh.

The Lokākāsh known as universe extends only up to wherever the other five substances exist. Beyond where only space exists, it is Alokākāsh known as non-universe. However, its contemplation is also mind elevating and has been recommended as one leading to the sublimation of the soul. Complete comprehension of the universe and non-universe is possible only for perfect beings blessed with perfect perception and perfect knowledge. It is by the kindness of such perfect beings that lesser mortals like us are enabled to a glimpse of the great vision.

Kāl (Time):

Time is the measure of change in soul and matter. There are two types of time: realistic (Nishchaya) time and conventional (Vyavahār) time. From a realistic point of view, it means continuity. Conventional time is only in the first two and half continents (Dvīps) beyond which there are no human beings.

Time is only an aid as the substance. It is not an Astikāya since the present Samaya is one in number. In past, infinite time has passed by, but it cannot be accumulated. In the future, infinite time will pass and still it will not be accumulated. The present Samaya becomes the past and the next Samaya becomes the present. When this happens, the past Samaya is destroyed and it no longer exists. Therefore, time is not considered Astikāya, and it does not have any Pradesha. The other five substances have Pradesha and they are Astikāyas.

The smallest indivisible portion of time is called Samaya. Samaya can be compared to a Paramānu. The time required for a blink of an eye, comprise innumerable Samays. Combinations of Samays are seconds, minutes, hours, days, months, years, etc.

Indivisible finest time	1 Samaya
Countless Samays	1 Āvalikā
16777216 Āvalikās	1 Muhurt (48 minutes)
30 Muhurts	1 Day and night (24 hours)

15 Days and nights	1 Fortnight
2 Fortnights	1 Month
12 Months	1 Year
Countless years	1 Palyopam
10 Crores of Crores of Palyopams	1 Sägaropam
10 Crores of Crores of Sägaropams	1 Utsarpini or 1 Avasarpini.
1 Utsarpini + 1 Avasarpini	1 Kälchakra (One time cycle)
Infinite Kälchakras	1 Pudgal Parāvartan Kāl

Jains believe that time is continuous, without any beginning or end. Time is divided into infinite equal time cycles (Kälchakras). Every time cycle is further sub divided in two equal halves. The first half is the progressive cycle or ascending orders, called Utsarpini. The other half is the regressive cycle or the descending orders called Avasarpini. Every Utsarpini and Avasarpini is divided into six unequal periods called Äräs. During the Utsarpini half cycle, development, happiness, strength, age, body, and religious trends go from the worst conditions to the best. During the Avasarpini half cycle, development, happiness, strength, age, body, and religious trends go from the best conditions to the worst. Presently, we are in the fifth Ärä of the Avasarpini phase. When the Avasarpini phase ends, the Utsarpini phase begins. Thus, Kälchakra goes on repeating and continues forever. The six Äräs of Avasarpini are called:

- Susham-Susham (very happy)
- Susham (happy)
- Susham Dusham (happy-unhappy)
- Dusham Susham (unhappy-happy)
- Dusham (unhappy)
- Dusham-Dusham (very unhappy)

The Äräs in Utsarpini are in the reverse order.

Susham-Susham:

This is the time of great happiness. During this phase, people are very tall and live for a very long time. Children are born as twins, a boy and a girl. All their needs and desires are fulfilled by ten different kinds of Kalpa-vriksha (wish-giving trees). The trees provide a place to live, clothes, pots and pans, good food, fruits and sweets, harmonious music, jewelry, beautiful flowers, radiant lamps, and a bright light at night. There is no killing, crime, or other vices.

Susham:

This is also a phase of happiness, but not as happy as the first Ärä. The wish-giving trees continue to provide for the people's needs, but the people are not as tall and do not live as long.

Susham Dusham:

This is a phase consisting of more happiness than misery. During this period, the Kalpa-vrikshas provide what is desired. Towards the end of this Ärä, Rishabhadev became the first Tirthankar.

Dusham Susham:

This phase has more misery than happiness. The other twenty-three Tirthankars and eleven Chakravartis were born during this Ärä, which ended three years and eight months after Bhagawän Mahävir's Nirvana.

Dusham:

This Ārā is currently prevailing. It is an Ārā of unhappiness, which began a little over 2,500 years ago and will last for a total of 21,000 years. No one born during this period will gain liberation in his present life, because no one will observe true religion. It is said that by the end of this Ārā, the Jain religion will be lost. (Only temporarily, and will be revived in the next half cycle by the future Tirthankars).

Dusham-Dusham:

This phase is of extreme misery and unhappiness. During this time, people will experience nothing but suffering. There will be no trace of religious activities. The life span of people will be very short, exceeding no more than twenty years. Most people will be non-vegetarian and the social structure will be destroyed. The weather will become extreme, the days will be very hot, and the nights will be very cold. At the end of this Ārā, a period of Utsarpini will start and the time wheel will take an upward swing. There will be rainy days, which will provide nourishment so that seeds can once again grow. Miseries will diminish and happiness will increase until a very happy phase is once again reached.

Summary

Before concluding, we may summarize the characteristics of the different substances of the universe by stating that

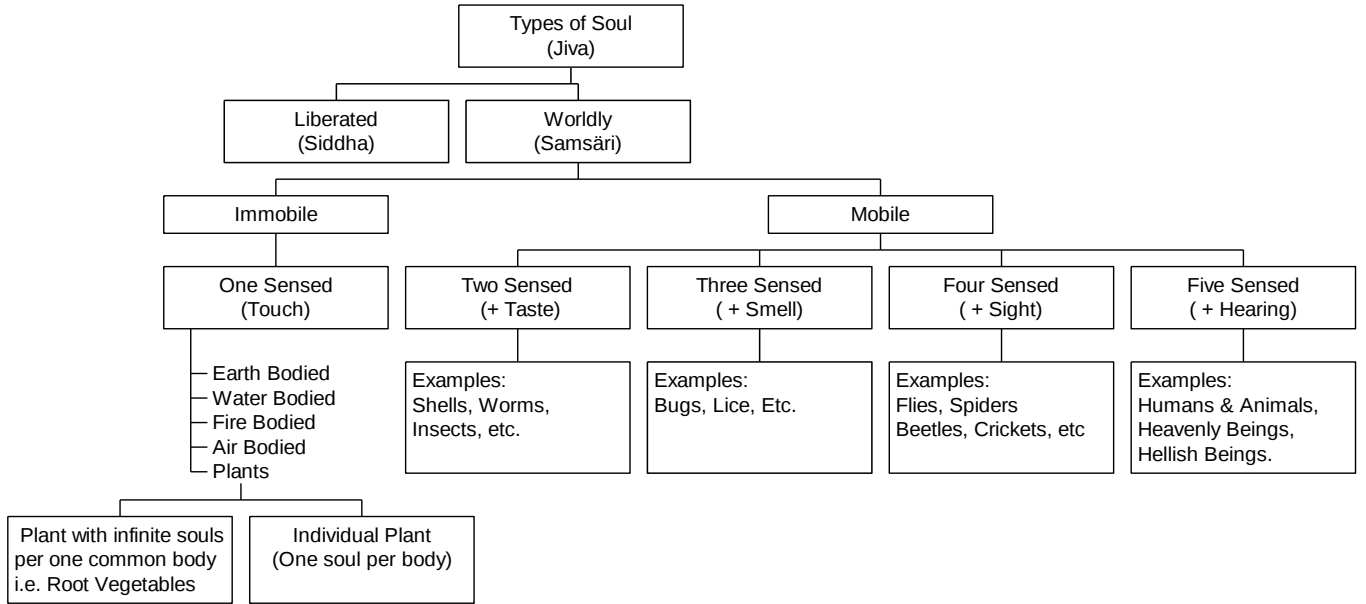
Out of the six substances, only one is a living substance i.e. the animate soul and the other five are non-living.

Only one i.e. matter has form and is material and the other five are non-material and have no form.

Three elements viz., medium of motion, medium of rest, and space are single entities while time, matter and soul are infinite.

All these substances are eternal, not interchangeable and they can neither be added nor reduced. While they are independent of each other, they are assisting and accommodating each other in action and reaction. Thus while there is struggle going on between the soul and matter, time measures the change, space provides the arena the medium of motion helps them to move about and the medium of rest assists them to rest or stop. This is the evolution and destiny of the universe, which cannot be changed and cannot be stopped.

However, it must be observed that the central and the most important substance is the soul, which is all-powerful. Matter only obstructs the realization of the full powers of the soul. Jain prophets have prescribed the path and methodology that if followed would help the soul to shed the bondage of matter and thus realize its full power of omniscience and eternal bliss.



Chapter 15 - Nava-tattva (Nine Fundamentals)

Nava-tattva (Nine Fundamentals)

Nava-tattva or nine fundamentals are the essence of Jain philosophy. People, who have understood Jainism correctly, reflect it in their conduct, behavior, thinking and day to day activities. Once we understand and follow Jainism, we will see a positive transformation in our lifestyle. If we have faith in Jainism, it must be mirrored in the lifestyle. Jainism is not about changing the world; it is about changing our own selves. The objective of Nava-tattva is to change the self. If one understands the essence of Nava-tattva, he will understand the mystery behind the ups and the downs of life. Once we understand Nava-tattva properly, we will be able to do proper Sādhana.

One can do proper Sādhana if he has proper knowledge of those Tattvas. If one does not have the knowledge of Nava-tattva, how will he be able to exercise self-restraint and compassion? Conventionally it can be said that one has Samyag-Darshan (right perception) if he has the faith in and knowledge of Nava-tattva.

Because of the good understanding of Nava-tattva, one's life gets to a higher spiritual level. Mystery of happiness and unhappiness, good and bad, fame and disgrace, and similar contradictions (dualities) resolved are through the knowledge of Nava-tattva. Per Jain philosophy, one knows many things if he knows Nava-tattva and one does not know anything if he does not know Nava-tattva. Nava-tattva are as follows:

- Jiva (living beings)
- Ajiva (non-living matter)
- Punya (virtuous Karma)
- Pāp (non-virtuous Karma)
- Āsrava (influx of Karma)
- Bandha (bondage of Karma)
- Samvar (stoppage of influx of Karma)
- Nirjarā (eradication of Karma)
- Moksha (liberation)

Jain philosophers states that there is no better destiny (Gati) than that of a human being in this world (Samsār). Samsār means material world where Jiva is subjected to birth and death. One can attain the right knowledge of Nava-tattva only in the life as human and heavenly beings and not in any other living form (hellish beings, and animals). One can liberate oneself (attain Moksha) only as a human being and not in any other living form.

Nava-tattva are very simple and it is easy to remember their names. If you can remember one name, you will be able to identify other names automatically. If you know the first one - Jiva (living beings), then the second one is its antonym - Ajiva (non-living matter). If you remember Punya (virtuous Karma), then its opposite is Pāp (non-virtuous Karma). If you recall Āsrava (influx of Karma) then its antithesis is Samvar (stoppage of influx of Karma). If you recall Bandha (bondage of Karma), then its contradiction is Nirjarā (eradication of Karma). Eradication of Karma is everyone's objective and that is Moksha (liberation).

It should be noted that in several Jain canonical books including Tattvārtha Sutra, only seven fundamentals (Tattva) are mentioned. In this case, Punya (virtuous Karma) and Pāp (non-virtuous Karma) are included as parts of Āsrava (influx of Karma). Some Āchāryas have included these two fundamentals as Bandha (bondage of Karma).

Heya, Upādeya & Jneya

Nava-tattva can be divided in three groups:

Heya	Heya means worth abandoning - Pāp, Āsrava and Bandha are Heya
Upādeya	Upādeya means worth attaining - Punya, Samvar, Nirjarā and Moksha are Upādeya. (Punya is eventually worth abandoning).
Jneya	Jneya means worth knowing - all nine fundamentals: Jiva, Ajiva, Punya, Pāp, Āsrava, Bandha, Samvar, Nirjarā, and Moksha are Jneya

Efficacy of Nava-tattva

Samyaktva or Samyag-darshan is attained when one fully understands and has true belief in the nine fundamentals of Jiva, Ajiva etc. One who does not know what Jiva is and does not know what Ajiva is. The individual who does not know Jiva and Ajiva; how will he be able to practice self-restraint (Sanyam)? Those who do not have a detailed knowledge of the Nava-tattva can, however, attain Samyaktva by ardently believing in the Nava-tattva. Everything said by the Tirthankars must be true because they have no reason to lie. Falsehood can be indulged only on account of attachment, hatred or ignorance. Since Tirthankars are free from such defilements, whatever is in their sermons are bound to be true.

The philosophy of Nava-tattva is very practical. Omniscients have explained to us the existence of the living beings, and their relationship with Karma through these nine aspects. One stops the influx of Karma through Samvar and eradicates Karma through Nirjarā; and by these two processes, Samvar and Nirjarā, one liberates oneself from karmic bondage and attains the ultimate goal, liberation (Moksha). One should therefore pursue the path of Samvar and Nirjarā to be successful in discovering the truth about one's own self.

Note: First two Tattvas Jiva and Ajiva have been discussed in previous chapter. Remaining Tattvas will be discussed in the following chapters.

Chapter 16 - Āsrava (Influx of Karma)

Āsrava (Inflow of Karma)

The causes of the attachment of Karma to the Soul is called Āsrava. However many authors have defined as Inflow of Karma towards soul is Āsrava. Hence Āsrava is the cause for the cycle of birth, life, and death.

The entire universe is full of karmic matter. The attachment of karmic matter into a soul takes place because of the soul's worldly activities. Through soul's mental, vocal and bodily activities the karmic matter is attached to the soul. Since worldly soul continually stays involved in one or another activity, the resulting Karma continue to attach it. Āsrava of Karma continues to occur more or less incessantly. The auspicious activities cause the bondage of auspicious karma (Shubha Āsrava) and inauspicious activities cause the bondage of inauspicious karma (Ashubha Āsrava).

The auspicious or inauspicious character of bodily or vocal activities depends on the auspicious or inauspicious character of the accompanying mental operation or state. The main cause of the bondage of auspicious or inauspicious karmic matter with soul is mental activity.

Five Causes of Āsrava

The Jiva or worldly soul possesses 10 vitalities (Prāna); which are five sense organs, the powers of the body, speech and mind; vitality pertaining to lifespan; and the power of respiration. The good use of these 10 vitalities (Prāna) the Jiva is bound by Shubha Karma and misuse of these 10 vitalities (Prāna) the Jiva is bound by Ashubha Karma.

In the scriptures, different tendencies and mental dispositions of the form of defects like false belief (Mithyātva); Vowlessness (Avirati), Negligence (Pramāda), Passions (Kashāya), and Yoga (activity of body, speech, and mind) have been considered as five factors for the causes of the bondage of karma.

Mithyātva (False Belief):

To have an opposite belief about the nine fundamentals (Nava-tattva) is called Mithyātva. To believe truth as falsehood, to believe the falsehood as the truth, to consider the means of true happiness as the means of unhappiness, and those of unhappiness as the means of happiness constitute the wrong belief - Mithyātva. Pudgal (material objects) and other relationships are the root cause of unhappiness but we treat material objects and relationships as the cause of happiness; and that is Mithyātva.

Characteristics of a person having Mithyātva:

To believe in non-religion as religion and religion as non-religion

To believe the Samyag (proper) path of liberation as the wrong path and the wrong path as the path of liberation

To believe the non-living matter as the living beings and the living beings as the non-living matters

To believe in the non-liberated as the liberated ones and the liberated ones as the non-liberated ones

Mithyātva (False Belief or Delusion) - it means having a faith in a false God (Kudeva), wrong Guru (Kuguru) and wrong Dharma (Kudharma), is Mithyātva.

Kudeva (False God) is who has attachment, hatred, desire, anger, miserliness, ridiculing propensity, fear, ignorance etc.

Kuguru: (Wrong teacher) one who does not practice nonviolence, truthfulness, non-stealing, celibacy and non-possessiveness, who keeps with him, wealth and woman, makes others keep them; approves such actions, such a person is a wrong teacher (Kuguru).

Kudharma (False Religion) is that, which is devoid of Samyag Darshan (Right Faith), Samyag Jñan (Right Knowledge) and Samyag Chāritra, (Right Conduct), which does not explain the real nature of Jiva and Ajiva and which deems it right to enjoy sensory pleasures, to have passions and does not teach to avoid sins.

Because of the wrong belief, Jiva continuously acquires non-virtuous Karma (Pāp). Unless one gets rid of his Mithyātva, he will not be able to adopt the right conduct and begin the process of Samvar (stoppage of new bondage of Karma). Because of Mithyātva, the Jiva is trapped in the cycle of birth and death since time without beginning. The major reason for getting non-virtuous Karma is Mithyātva. Because of Mithyātva, Jiva is unable to recognize his true self - his soul, he is unable to see the difference between the body and the soul, he is incapable of making spiritual progress, he cannot reduce his passions (Kashāya), and he continues to acquire Karma.

Mithyātva is of two types:

Agrahita Mithyātva (Inherited from past lives):

Soul inherits this Mithyātva from time immemorial (previous lives). Hence this state is found in living organisms, all one to four sense beings and Asanji Panchendriya that have not attained to a higher stage of development.

Grahita Mithyātva (Acquires in this life):

Soul inherits this Mithyātva from scriptures and teachers who do not have proper understanding of soul, Karma, and their relationship with true belief. Grahita Mithyātva solidifies Agrahita Mithyātva.

Five types of Grahita or acquired Mithyātva:

Ābhigrahika Mithyātva (Absolutist or One sided view):

This belief involves a one sided view, a person deviates from multiplicity points of view. Like one believes that soul is always pure or soul is always impure, rather than examining various points of view one sticks to one sided or fanatic view, which are either pre conceived or without proper examination of other point of view.

If a person critically examines a doctrine, finds it true, accepts it and refutes others, then he is not considered as a person afflicted with Ābhigrahika Mithyātva. However if a person does not examine the views but accepts them without critical examination as to their merits and demerits, then he is surely afflicted with it. Thus, Ābhigrahika Mithyātva is obstinate and uncritical clinging to preconceived notions and inherited views.

Ābhiniveshika or Viparita Mithyātva (Perverse or prejudicial faith):

This involves intentionally or knowingly sticking to a wrong belief. In other words, it is one's attachment to a wrong view in spite of one's knowledge that it is wrong. For example, God can help to rid off some ones misery or can give someone a job or wealth, monks and nuns can have money, and God will be pleased if I sacrifice a certain thing.

Sāṃshayika or Samshay Mithyātva (Skepticism about the spiritual truths):

Doubting or being skeptical about the Dharma, the path shown by the omniscient is or is not conducive to spiritual good. Such a person cannot decide what is right and what is wrong, soul is the doer of his own actions or doer of others actions.

Anābhigrahika or Vinaya Mithyātva (Egalitarian - faith in false Dharma):

In this view one respectfully accepts that all religions are equal and are true. One may believe that all religions are true even though they are contradictory. Here one accepts all views as true without the examination as to their merits and demerits He/she has a non-discriminatory attitude. He/she thinks all religions are equal and acceptable. This type of Mithyātva is found in all the lax persons who are unable to examine and evaluate the views.

Anābhogika or Ajñān Mithyātva (Agnostic, ignorance, or lack of knowledge):

Anābhogika Mithyātva means incapacity of the mind to think and lack of special knowledge. In other words, it is the state of intense ignorance or nescience. In this state, one cannot distinguish between right and wrong and cannot have the right understanding. In this state, he/she does not know that other

living beings have an equal soul as we have. It is also found in beings under intense influence of delusion. Some authors indicate that Agraphita Mithyātva is also Anābhogika Mithyātva.

Avirati (Vow less State):

After the removal of Mithyātva (False Belief) state or having acquired Samyaktva (Right Belief), a person is considered in Avirati state.

Avirati or vow less state means not taking any vow to abstain from sinful activities. Even though we may not commit sins, the absence of vows is a cause for the bondage of Karma. Not taking a vow even though not having a desire to commit sin causes the bondage of Karma. If one does not want to commit a sin, then why should he/she hesitate to take a vow to that effect? If we closely examine the deeper aspects of the minds and hearts of people who do not take vows, we find that they have a desire or leave the door open for wrong desire. The mind thinks; "Though I will not commit this sin, sometimes, by force of circumstances, I may have to commit it. I may commit such a sin. If I take a vow, I will have to face a serious difficulty. So, let it be, as it is; let me not take any vow". Therefore, one should take the vows according to his capacity. Avirati or the absence of vows gives way to the pleasures of the senses. The desire for material objects is Avirati. A vow less state leads to an unrestrained life, and that results in acquisition of Karma.

Pramāda (Negligence):

After the removal of Avirati (Vow less State), a person is considered in state of Pramāda. He needs to continuously reflect upon the qualities of pure soul.

Pramāda is mainly of five kinds - arrogance, sensory cravings, passions (Kashāya), sleep and engaging in gossiping. In addition, attachment, hatred, ignorance, doubt, illusion, forgetfulness, and other evil activities are the outcome of Pramāda. Indifference for true Dharma also constitute the Pramāda. Even after a person takes all necessary vows and becomes a monk/nun, he/she may be subjected to Pramāda from time to time. This state is called Pramatta and when one totally avoids Pramāda, he becomes an Apramatta Mahāmuni. It is more often that a Jain Sādhu goes back and forth from Apramatta State to Pramatta State. Pramāda prevents the soul from contemplating about its true nature. One has Pramāda even in the sixth Gunasthāna, but there is no Pramāda in the seventh and higher Gunasthāna. Pramāda is the door for entrance of Karma. Since time without beginning, Jiva has stayed in Pramāda. He has not been inspired to undertake spiritual activities. For instance, not having inclination to do Sāmāyika or Swādhyāy is a sign of Pramāda.

Several Jain literatures indicate Pramāda and Kashāya same.

Kashāya (Passions):

Kashāya is the main cause for us which keeps us in this worldly cycles of Birth, death, and misery. Hence all our vices such as anger, ego, deceit, and greed keep us in Samsār (cycles of birth and death), and keep us miserable, they are called Kashāya. Kashāya is the main cause of the Āsrava or bondage of Karma. One's Kashāya determines the duration and intensity of the bondage of Karma. Depending upon its intensity, each Kashāya is divided into four groups

Anantānu-bandhi (Life-Long) Kashāya:

This Kashāya binds the soul with Karma with high intensity and longest duration. Therefore this Kashāya leads to endless Samsār. This Kashāya usually lasts more than 12 months to one life or even many lives. It adds bondage to the existing bondage and impels the cycle of life and death to go on endlessly. A person with this kind of Kashāya is in the state of Mithyātva. The intensity of this Kashāya keeps the Jiva under its impact so that he/she will not even have rational thinking and hence right perception or Samyaktva. The Jiva under the influence of this Kashāya commits sins like violence and other evil activities without fear and hesitation. People with this Kashāya do not have faith (or Samyaktva) in Tattvas. Therefore, Anantānu-bandhi Kashāyas are extremely harmful. Once a person destroys this type of Kashāya then he can develop true or Right Faith in the Tattvas. However, if the Anantānu-bandhi Kashāya rises again, it destroys the right faith.

Apratyākhyāniya (Non-Renunciatory) Kashāya:

This Kashāya binds the soul with Karma which lasts at least 4 months to 12 months after its maturity. A person under the influence of this Kashāya has the right belief but has not yet taken vows to minimize sinful and unnecessary activities. By taking minor vows, he/she overcomes this Kashāya

Pratyākhyāna-āvaran (Partially Renunciatory) Kashāya:

This Kashāya binds the soul with Karma which lasts more than 15 days to 4 months. A person under influence of this Kashāya, has the right belief, has taken minor vows to minimize sinful and unnecessary activities but has not taken great vows.

Sanjvalan (Totally Renunciatory) Kashāya:

This Kashāya is of a subtle kind and softly binds the soul with Karma which lasts less than 15 days. In this stage, an individual takes total vows and becomes an ascetic.

Summary

There are four main degrees of intensity corresponding to the four Kashāya - Anantānu-bandhi Kashāya, Apratyākhyāni Kashāya, Pratyākhyāni Kashāya and Sanjvalan Kashāya.

Kashāya Passion	Krodha Anger	Māna Ego	Māyā Deceit	Lobha Greed	Defiling Attribute	Duration
Anantānu-bandhi (Lifelong)	Line in rock	Stone Pillar	Bamboo root	Fast color	Samyaktva (Right Faith)	One life to many
Apratyākhyāna (Non- renunciatory)	Line in earth	Bone	Horn of a ram	Grease	Desha-virati (Partial renunciatory)	Up to one year
Pratyākhyāna (Renunciator y)	Line in sand	Wood	Zigzag line of water	Mud	Sarva-virati (Total renunciatory)	Up to 4 months
Sanjvalan (Total renunciatory)	Line in water	Cane	Shaving of wood	Water color	Yathākhyāta (Natural or as supposed to be)	Up to 15 days

Nokashāya (subsidiary Kashāya)

Subsidiary Kashāyas are the Kashāya that helps to bring passions of anger, pride deceit and greed. These Kashāyas arise in the form of attachment, hatred, enmity (animosity), hostility, arrogance, craftiness, trickery, lust, greed, possessive propensity (partiality), Laughing (Hāsya), improper liking (Rati), improper dislike (Arati), sorrow (Shoka), fear (Bhaya), disgust (Jugupsā) and sensuous craving for males, females or both. They are known as Nokashāya (subsidiary Kashāya). They are responsible to generate and intensify main four Kashāyas.

Prashasta or praiseworthy Kashāya:

In the initial stage of spiritual development, the Jain scripture indicates that some forms of feeling of passions (Kashāya) are considered praiseworthy (Prashasta). For example anger and aversion towards own sinful deeds and negligence, greediness for virtues and spiritual progress, pride for the adherence to the religion and any effort in pursuit of Samyag Darshan, Jnān, and Chāritra are regarded helpful. They are regarded as praiseworthy passions (Prashasta Kashāya).

Kashāya and Gunasthānak:

A highly spiritual person experiences some very mild Kashāya even in the tenth stage of Gunasthāna, and that remains in existence (Sattā) up to the eleventh Gunasthāna. In the tenth Gunasthāna, only Sanjvalan Lobha (subtle greed) remains and the soul does not acquire new delusive (Mohaniya) Karma. Kashāya is the internal defilement of the soul. The soul gets rid of all delusive (Mohaniya) Karma in the 12th Gunasthānak (Vitarāga State) and, in this Gunasthānak, he/she eradicates the remaining three Ghāti karma – knowledge obscuring, perception obscuring and energy obstructing Karma in less than 48 minutes, enters the 13th Gunasthānak and becomes Vitarāga (Keval-jñāni). In 11th Gunasthānak, Jiva only suppresses all delusion producing karma and falls down from this level in less than 48 minutes. Therefore, Kashāya (Mohaniya Karma) is the major and practically only hindrance to Moksha.

Yoga (Activities):

The activities of mind (Mana), speech (Vachan) and body (Kāyā) of the Jiva are called Yogas. There are three main types of and 15 subtypes of yoga.

Mana Yoga (Yoga of Mind or Thought Process):

There are four types of Mind Yoga:

- Satya-mano-yoga (Truthful): It means thinking of truth as things are (thinking of an object or its condition as it is in itself). For instance, thinking like "Moksha can be attained only by having right faith and right knowledge accompanied with right conduct."
- Asatya-mano-yoga (False): This means thinking of falsehood or opposite (thinking of a thing or its condition in a way that is totally opposite to or different from what it is in itself). For example, thinking, "Activities and austerities are unnecessary for attaining Moksha".
- Mishra-mano-yoga (Partial Truth): This is mixed thinking. It involves both partial truth and partial falsehood. For example, thinking like, 'Knowledge itself is enough to attain Moksha'.
- Vyavahār-mano-yoga (Worldly day to day thoughts): In this kind of thinking, there is neither truth nor falsehood. It relates to thinking about some routine affair like saying to some person: "You must get up early in the morning".

Vachan-yoga (Yoga of Speech):

Vachan-yoga (activity of speech) has also four forms; such as

- Speaking the truth about an object is Sat-vachan-yoga.
- Speaking lies is Asat-vachan-yoga.
- Saying something, which is partly true and partly untrue, is Sat-asat-vachan-yoga.
- Daily utterances like "You go. You come, etc." are Vyavahār-vachan-yoga

Kāya-yoga (Yoga of Body):

There are seven kinds of Kāya-yoga or seven types of physical body exist among living beings:

- Audārika Body: Human beings and other beings like animals, birds, insects, and plants have the Audārika body.
- Vaikriya Body: The heavenly beings and the inhabitants of hell have the Vaikriya type of body. This type of body is changeable to any size or shape
- Āhāraka Body: The Mahāmunis (great Jain saints), who have mastered the Shāstras (14 Purvas), can assume a body that can be detached from the main body and can travel to visit a nearby Tirthankar for clarification for their doubts. This type of body is called Āhāraka body.
- Tajjasa Body: Tajjasa body (fire body of vital energy) provides heat and energy for digestion and other vital body function. This body stay with us until we achieve liberation.

- Kārman Body: Kārman body consists of Karmic particles attached to the soul. This body also stay with us until we achieve liberation.

Thus, we have activities of Audārika Sharira, Vaikriya Sharira, Āhāraka Sharira and Kārman Sharira. We do not have independent activities of Taijasa Sharira. The first three bodies can have combined activities with other Shariras. Thus, we have a total of 7 Kāya-yoga. Thus, there are total 15 Yogas of mind, speech and body.

Of them, there are two kinds; namely, the virtuous ones and the non-virtuous ones. Truthful speech, truthful thinking and truthful activities are virtuous Yoga. All other activities are non-virtuous. We attain Punya by virtuous Yoga and Pāp by non-virtuous Yoga.

The Āsrava or Influx due to the three types of Yogas can be virtuous and good (Shubha or Punya) or non-virtuous and sinful (Ashubha or Pāp). This is determined by the intention behind the activity of body, speech or mind. If the intention is bad by being colored by the four passions, Anger, Pride, Deceit and Greed, it shall lead to sinful or bad (Ashubha) Yoga and Āsrava and if the intent is good marked by restraint over these passions, it will be good or virtuous Yoga.

Types of Āsrava

Shubha or Punya (Virtuous) Āsrava Influx:

Good body yoga	Charity, restraint, service
Good speech yoga	Truthful, sweet speech
Good mind yoga	Wishing well of others in thought, good meditation

Bad or Ashubha (Non-virtuous) Yoga, or Pāp Āsrava:

Bad body yoga	Violence, theft etc.
Bad speech yoga	Falsehood, harsh or hurtful talks
Bad mind yoga	Thinking ill of others

There are forty-two types of Āsrava as indicated in the Tattvārtha Sutra by Āchārya Umāsvāti, and in the Nava-tattva Chapter through which the soul is exposed to the inflow of Karma.

42 types of Āsrava:

- Five related to senses (use of five sense organs)
- Four related to passions (anger, ego, deceit, greed)
- Five related to Avirati (not having taken five Vrata)
- Three related to Yogas (mental, verbal, and physical activity)
- Twenty-five related to Kriyā (Including acts of false faith, negligence, attachment etc.)

The first seventeen are regarded as the major Āsrava and the remaining twenty-five as the minor Āsrava.

Chapter 17 - Bandha (Characteristics of Bondage of Karma)

Bandha (Characteristics of Bondage of Karma)

Process of Bondage

Karma particles are bonded to the soul by the causes of Āsrava. This chapter defines the characteristics of the bonded karma to the soul. This process is called bondage of Karma. The main reason for the bondage is Mithyātva (ignorance), Kashāya (attachment and aversion or anger, ego, deceit or greed), and Yoga (activities of body, speech, and mind). Hence the bondage of Karma continuously occur to every worldly souls.

When the free Karma particles attach to the soul they are called bonded particles or Dravya Karma. During that process the intension or the thought process of the soul is called Bhāva Karma.

Practically for human beings the bondage occurs while undertaking different activities:

Physically by killing, hunting, crushing, etc.

Verbally by abusive or harsh words, gossiping, etc.

Mentally by thinking bad about someone, and so on.

Moreover, we get involved in such activities in three different ways:

- We may do that ourselves
- We ask someone else to do that for us, etc.
- We encourage someone else who is doing that.

Thus in all, there are nine ways in which the bondage can occur.

Four Aspects of Bondage:

When Karma particles bind to the soul, the bondage phenomena comprises the following four aspects:

- Nature: Which of the eight type of (Prakriti of the eight karma) Karma will be bounded? (What characteristic of the soul will it obstruct?)
- Quantity: How many (Pradesha) Karmic particles will be attached to the soul?
- Duration: How long (Sthiti) will the Karma stay with the soul? During this time Karma has no influence over the function of the soul.
- Intensity: When Karma is ready to produce the result at that time how intense (Anubhāga or Rasa) will be the result of these Karma?

The nature and the quantity of Karma depend on the intensity of body, speech, and mind activities (Physical activities known as Yoga) while the duration and the intensity of Karma depend on the intensity of desires for such activities (passions).

The first two aspects are primarily determined by Yoga as it is on the magnitude or otherwise of the Yoga that the (1) Nature of the Karma Bandha and (2) The quantum of Karma absorbed will depend. The latter two (3) Duration and (4) Intensity of Bondage will primarily depend upon the four Kashāyas (passions) and their intensity or otherwise as these will provide operating times and force (power) to the Karma Bondage. This will become clearer from the subsequent discussion of the subject where we shall examine each of the four parts of bondage separately.

Prakriti Bandha (Nature of Bondage)

As such karma do not impose anything upon the soul. Although it may be said that certain karma produces a certain effect, this must be understood in the context that a soul is itself a capable of undergoing the change referred to. The karma's presence simply triggers this change. Karma is just an efficient cause (Nimitta) and soul itself is the material cause (Upādān) of whatever happens to it.

The Karma acquired by the soul depends on the different types of activities of body, speech and mind accompanied by passions. As a result of the difference in such activities, the Karma acquire different natures. These are broadly divided into eight species of Nature Bondage or Prakriti Bandha for the sake of categorization, though the nature of Karma Bondage is of innumerable types as the activities are of innumerable kinds. Normally we (Samsāri Jivas) beget seven types of Karma every moment (eighth, Āyushya only once in a lifetime). These Natures are invisible but can be judged from the effect of Karma on living beings. The main eight kinds of Nature Bondage (Prakriti Bandha) are further divided into one hundred and forty eight kinds (some authorities state more types taking subclasses into account).

Jnānāvaraniya	Knowledge obscuring Karma with five subdivisions.
Darshanāvaraniya	Perception(vision) obscuring Karma with nine subdivisions.
Vedaniya	Feeling pertaining Karma with two subdivisions.
Mohaniya	Deluding Karma with twenty - eight subdivisions.
Āyu	Age Determining Karma with four subdivisions.
Nām	Physique Determining Karma with forty - two main subdivision, and ninety-three (or 103) further subdivisions.
Gotra	Status Determining Karma with two subdivisions.
Antarāya	Obstructing Karma with five subdivisions.

These Karma can also be grouped in two categories, 1) Destructive or Ghāti Karma and 2) Non-destructive or Aghāti Karma. Here, Ghāt means hurting or defiling. The Karma that defile the nature of the Soul are called Ghāti Karma, while, those that do not defile the soul, but affect the body, are called Aghāti Karma.

Ghāti Karma:

Deluding Karma	Mohaniya Karma
Knowledge Obscuring	Jnānāvaraniya Karma
Perception Obscuring	Darshanāvaraniya Karma
Obstructive	Antarāya Karma

Aghāti Karma:

Feeling Pertaining	Vedaniya Karma
Body Determining	Nām Karma
Status Determining	Gotra Karma
Age Determining Karma	Āyushya Karma.

Effect of Karma:

The effect of Karma on the soul is illustrated in the following table:

A	+ B	=C
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(True Nature of Soul)	(Type of Karma)	(Result of the Karma)
Perfect Knowledge (Keval-jñān)	Knowledge Obscuring (Jñānāvaraniya)	Incomplete Knowledge
Perfect Perception (Keval-darshan)	Perception Obscuring (Darshanāvaraniya)	Incomplete Perception
Unobstructed Bliss (Avyābādha Sukha)	Situation conferring or feeling pertaining (Vedaniya)	Feeling of Happiness and Unhappiness
Perfect Faith & Conduct (Samyaktva & Anant- chāritra)	Faith and Conduct Obscuring (Mohaniya or Deluding)	Wrong or Imperfect Faith & Imperfect Conduct
Eternity (Akshaya-sthiti)	Limiting the lifespan (Āyushya)	Cycle of Birth & Death
Formlessness (Arupitva)	Body giving (Nām)	Senses, Structure & Body
Complete Equality (Aguru Laghutva)	Family (Gotra)	High or Low status
Infinite Energy (Anant-shakti)	Energy Restricting (Antarāya)	Limited / Restricted use of energy

Pradesha Bandha (Quantum of Karma Bondage)

The quantity of Kārman Particles that is attracted and attached to the soul by Yoga (Activity) and Kashāya (Passions) is called Quantum or Pradesha bondage. In this process Yoga or Activity plays a more important role as it attracts Karma Bodies into the soul, and therefore the Quantum Bondage of Karma varies with the activities of the beings through mind, speech and body coupled with the passions. When the intensity of our activities is low, we acquire a lesser quantity of Kārman particles but if the intensity is high, we acquire a higher quantity of Kārman particles.

Kārman particles have 2 odors, 5 colors, 5 tastes and only 4 touches (cold, warm, sticky and dry) instead of 8 touches that the physical body has. The soul accumulates Karma in its own Pradesha. They do not reside outside the soul. The quantities of eight main Karma differ from each other. Age Determining, Āyushya Karma receives the smallest quantity. Body Determining, Nām-karma, Status determining, and Gotra Karma, receives equal and the next smallest quantity. Knowledge Obscuring, Jñānāvaraniya Karma, Perception Obscuring, Darshanāvaraniya Karma, and Obstructive, Antarāya Karma; all three receive equal but more quantity than the above mentioned Karma and less than the remaining Karma. Deluding Mohaniya Karma (belief and conduct obstructing) receives more quantity than previously mentioned Karma and less than the remaining Karma. Vedaniya Karma (Situation Pertaining) receives the largest quantity.

Sthiti Bandha (Duration of Karma Bondage)

The time or duration for which the particular Karma bondage will bear fruits or give result is determined along with the nature of such Karma bondage when it occurs. This also is dependent upon the intensity of the activities and of passions; the latter being more important. This duration may be as high as millions and millions of years and as low as a fraction of a second for which period the particular Karma will remain active, live, and in operation giving result. This is known as duration or Sthiti bondage. The

maximum and minimum time of this duration varies for different Karma. The maximum duration of Deluding (Mohaniya) Karma is seventy Krodā-krodi Sāgaropam. Between the maximum and minimum time, the duration is fixed by different beings by their own acts of omission and commission. The duration (Sthiti) Bondage is however not sacrosanct and in some cases the time of operation of some Karma can be reduced or increased by one's efforts.

Karma Type	Meaning	Maximum Duration	Minimum Duration
Jnānāvaraniya	Knowledge Obscuring	30 KKS	Antarmuhurta
Darshanāvaraniya	Perception Obscuring	30 KKS	Antarmuhurta
Antarāya	Obstructive	30 KKS	Antarmuhurta
Mohaniya	Deluding Karma	70 KKS	Antarmuhurta.
Vedaniya	Feeling Pertaining	30 KKS	12 Antarmuhurtas.
Nām	Body Determining	20 KKS	8 Antarmuhurtas
Gotra	Status Determining	20 KKS	8 Antarmuhurtas
Āyushya	Age Determining	33 Sāgaropam	256 Āvalikās.

KKS = Krodā-krodi (100,000,000,000,000 = 10E14) Sāgaropam

Antarmuhurta = Less than 48 minutes

For the term KKS, Antarmuhurta, and Āvalikās, see table of time in Six Universal Substances

Anubhāga or Rasa Bandha (Intensity of Results of Karma)

How intense the results of Karma are at the time of maturity is decided by the severity of our passions at the time of our activities. If our passions were not intense, then they would cause only slight impact but if our passions were intense, then they would cause severe impact.

Dry grass is arid without any juice. However, when a buffalo, or a cow, eats that grass, it undergoes some process of transformation in their digestive system and turns into milk. The milk of the buffalo is thicker and that of the cow is comparatively thinner. Though they eat the same dry grass, it is transformed into milk of different thickness in their stomach. Similarly, the material particles capable of being received by the souls, acquire different flavors on coming in contact with different souls and consequently being assisted by their passions of different degrees. This is called Rasa Bandha or Anubhāga Bandha (bondage in respect intensity of flavor).

Bondage and liberation mainly depend on one's mental state. Therefore, it is necessary to pay attention to the consideration as to what type of mental state are associated with the activities we undertake.

Ghāti Karma (Destructive Karma)

Although it may be said that certain karma produces a certain effect, this must be understood in context that a soul is itself capable of undergoing the change refereed. The karma presence simply triggers this change. Karma can never be more than an efficient cause (Nimitta); the soul itself is the material cause (Upādān) whatever happens to it.

Eight types of Karma distort the eight attributes or qualities of the soul. Out of the eight attributes of the soul, four are innate attributes or fundamental qualities.

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- Perfect Knowledge (Anant Jñān)
 - Perfect Perception (Anant Darshan)
 - Perfect Faith and Conduct (Samyaktva and Anant Chāritra = also known as Bliss)
 - Perfect Power (Anant Virya)

As such karma those which affect knowledge, perception and energy act only to obstruct these qualities of the soul, to prevent their full manifestation. The bliss quality alone undergoes defilement due to wrong faith and conduct and it leads to transformation into an impure state as the result of association of Karma.

Unless all these are realized the soul cannot be considered pure or perfect as elements of impurity or imperfection remain, which vitiate the capacity of the soul. The four Karma that vitiate or impair the soul are called Ghāti Karma or Destructive Karma. These are:

- Knowledge Obscuring (Jñānāvaraniya) Karma
- Perception Obscuring (Darshanāvaraniya) Karma
- Deluding (Mohaniya) Karma
- Obstructing (Antarāya) Karma

These Karma respectively vitiate the four innate qualities of the soul mentioned above. These Destructive or Ghāti Karma may be divided into two subtypes (1) completely vitiating or Sarva Ghāti and (2) Partially vitiating or Desha Ghāti depending upon the extent to which they obscure the innate qualities of the soul.

The remaining four categories of Karma; Status (Gotra), Age (Āyu), Physique (Nām) and Feeling pertaining (Vedaniya) determine the physical or worldly existence of the soul in respect to the social standing, duration of life, types of body and happy/unhappy circumstances respectively, that the soul will encounter in the physical existence. They do not vitiate or damage the innate characteristics of the soul and are, therefore, termed as Nondestructive or Aghāti Karma.

Jñānāvaraniya (Knowledge Obscuring Karma):

Knowledge obscuring Karma obscures the infinite knowledge of the soul. Those who have less knowledge obscuring Karma can learn easily while those who have more knowledge obscuring Karma have problems retaining knowledge. There are five subtypes of knowledge obscuring Karma.

They are:

- Empirical-cognition knowledge obscuring Karma (Mati Jñānāvaraniya) Karma
- Articulate knowledge - scripture knowledge obscuring (Shruta Jñānāvaraniya) Karma
- Clairvoyance knowledge obscuring (Avadhi Jñānāvaraniya) Karma
- Telepathy knowledge obscuring (Manah-paryāya Jñānāvaraniya) Karma
- Omniscience knowledge obscuring (Keval Jñānāvaraniya) Karma

Empirical-cognition knowledge obscuring (Mati Jñānāvaraniya) Karma

Empirical-cognition knowledge refers to knowledge, which is acquired using the senses and mind. Karma that blocks this function of the mind and senses is known as empirical-cognition knowledge obscuring Karma. Therefore, if someone has more empirical-cognition knowledge obscuring Karma, then he/she would be able to acquire less knowledge by mind and senses, while on the other hand, if someone has less empirical-cognition knowledge obscuring karma, then he/she would be able to acquire more knowledge by mind and senses. Every soul with one to five senses possesses at least a rudimentary form of this knowledge.

Articulate knowledge - scripture knowledge obscuring (Shruta Jñānāvaraniya) Karma:

The knowledge, which is acquired by understanding words, writing or gestures, is known as articulate knowledge (scripture knowledge). The Karma that obscures this process of gaining knowledge is known as articulate knowledge - scripture knowledge obscuring Karma. For this reason, some people can remember and understand things after reading them only once, while others cannot remember and understand even after reading them many times. For the same reason, some people have better understanding of scripture than others. Every soul with one to five senses has this knowledge.

Clairvoyance knowledge obscuring (Avadhi Jñānāvaraniya) Karma:

The soul through clairvoyance knowledge can see material things far beyond what the normal eyes can see, without the help of the senses or mind. The Karma that obscures this type of knowledge is known as "Clairvoyance knowledge obscuring Karma". The celestial and infernal souls have this knowledge by birth. Certain humans with very high levels of spiritual growth may attain this knowledge. The degree may vary with the level of spiritual growth. Tirthankars have this knowledge since the time of conception.

Telepathy knowledge obscuring (Manah-paryāya Jñānāvaraniya) Karma:

The soul through telepathy knowledge can know the mental thoughts of others without the help of senses and mind. The Karma that obscures this type of knowledge is known as telepathy knowledge obscuring Karma. Tirthankars attain telepathy knowledge at the time of initiation into monkhood. Some extraordinary monks at very high levels of spiritual progress may attain this knowledge.

Omniscient knowledge obscuring (Keval Jñānāvaraniya) Karma:

The soul is capable of knowing the past, present, and future of all substances in the whole universe at the same time. Such knowledge is known as Keval-jñān and the Karma that obscures this type of knowledge is known as omniscience knowledge obscuring Karma. Arihantas, Kevalis, and Siddhas have destroyed omniscience knowledge obscuring Karma and that is why they have attained omniscience. This knowledge of course includes the above four types of knowledge.

This Karma has been compared with a blindfolded person.

Some of the effects of knowledge obscuring Karma are ignorance, inability to understand inability to learn, illiteracy, stammering, etc.

Knowledge obscuring Karma is accumulated if we condemn knowledge, scholars, enlightened people, show laziness, contempt, or displeasure in studying and learning, or show any disrespect for knowledge and knowledge related things, e.g. tearing off the pages, burning papers and throwing books around, etc.

Knowledge obscuring Karma can be shed by worshipping knowledge, paying reverence and respect to the Gurus and teachers, respecting the books and scriptures, and by studying religious books regularly with humility, etc.

When one gets rid of all types of knowledge obscuring Karma completely, one will develop omniscience and acquire infinite knowledge (Anant-jñān). His/her soul will know everything from the past, present, and future all at the same time.

Darshanāvaraniya Karma (Perception Obscuring Karma)

In Jainism the word Darshan conveys more than one meaning. Darshan means perception (general knowledge) and also it means faith or belief or vision. One should determine its proper meaning based on its usage.

Here Darshan (perception) implies general or non-specific knowledge of things as opposed to specific knowledge, which is meant by Jñān. The Bondage of Karma, which obscures the powers of general perceptions of the soul, falls in this category. This general perception is of four types and the Karma obscuring these four perceptions are the types of perception obscuring Karma as listed below:

- Sight perception obscuring Karma (Chakshu Darshanāvaraniya): The general perception that is acquired with the help of eyes or sight is sight perception and Karma obscuring this power is sight perception obscuring Karma.

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- Non-sight perception obscuring Karma (Achakshu Darshanāvaraniya): The general perception which is acquired through the mind and senses other than eyes is non-sight Perception and Karma obscuring such powers is called non-sight perception obscuring Karma.
 - Remote Perception obscuring Karma (Avadhi Darshanāvaraniya) - These Karma obscure general perception of remote physical objects without the medium of eyes or other senses and the mind (which is akin to remote knowledge).
 - Perfect perception obscuring Karma (Keval Darshanāvaraniya) - Just like Keval Jñānāvaraniya Karma, these Karma obstruct the power of the soul to realize perfect Perception or Keval Darshan.

There are additional five types of Perception - obscuring Karma, which relate to powers of sleep over wakefulness. These are termed "Vedaniya" as against "Āvaran" of the four types discussed above. These are:

- Nidrā-vedaniya Darshanāvaraniya Karma induces such sleep from which one can wake up easily.
- Nidrā-nidrā-vedaniya Darshanāvaraniya Karma makes it difficult to wake up from sleep.
- Prachalā-vedaniya Darshanāvaraniya Karma results in sleep even while standing or sitting.
- Prachalā-prachalā vedaniya Darshanāvaraniya Karma results in sleep even while walking.
- Styānarddhi Darshanāvaraniya Karma enables execution of different actions during sleep by giving extensive power during sleep.

These are the nine varieties of Perception obscuring Karma, which is compared with a guard or gatekeeper not permitting free access to the king. It may again be clarified that though the name Darshanāvaraniya is used, this Karma does not obscure the attribute of true faith or vision, which is caused by Deluding Karma (Mohaniya Karma), which will be explained later.

Perception obscuring Karma diminishes the powers of our perception through the eyes, ears, nose, tongue, and skin to the extent that we may not be able to see well, hear well, smell well, etc. Some of the effects of perception obscuring Karma are blindness, inadequacy of the senses, sleepiness, swooning (sound sleep), and sleepwalking.

The reasons for acquisition of this Karma are the same as those for knowledge obscuring Karma, because as mentioned earlier, Darshan is a general or nonspecific type of knowledge only. This Karma is accumulated on account of condemning the principles of religion, disrespecting the virtuous, and trying to find fault in other people's perception.

Worshipping faithfully, having faith in the Jinas, being respectful to the spiritual teachers and religion shed off perception obscuring Karma. In order to avoid accumulating these karma, we should not insult monks, nuns, and male and female householders. We should also be humble followers of the Jain Religion, help others to follow it, and be alert and work for the peace of the four fold (monks, nuns, male and female householders) Jain order.

Once our perception obscuring Karma is shed off completely, we will develop Omniscience (Keval-darshan) and attain infinite perception (Anant-darshan). Arihantas and Siddhas perceive everything that is happening now, happened in the past, and will happen in the future, all at the same time.

Mohaniya Karma (Deluding Karma)

It is well known that Right faith, Right knowledge, and Right conduct form the path of liberation. It has been stated above that knowledge obscuring Karma obstructs the soul's efforts to acquire right knowledge. The type of Karma, which obstructs or obscures the soul's effort for achieving Right Faith, Right Knowledge, and Right Conduct. is called the Deluding or Mohaniya Karma. The effect of this Karma deludes or misleads or confuses the soul. Under the influence of this karma, the bliss quality of soul undergoes actual defilement, and transformation into an impure state. Defilement of the bliss quality is the very heart of bondage mechanism. This Karma is so powerful that it is considered the villain of the

peace or the king of all Karma. It is compared with intoxication and like an intoxicated person the soul under its influence loses power to distinguish between good and bad, right and wrong and goes astray towards false faith and false conduct. Its two main divisions are:

- Faith Deluding Karma (Darshan Mohaniya)
- Conduct Deluding Karma (Chāritra Mohaniya).

Faith Deluding Karma (Darshan Mohaniya Karma)

Faith Deluding Karma is again divided into three subcategories.

- False Faith Deluding Karma (Mithyātva Mohaniya Karma)
- Mixed Deluding Karma (Mishra Mohaniya)
- Right Faith Deluding Karma (Samyaktva Mohaniya)

False Faith Deluding Karma (Mithyātva Mohaniya Karma)

The operation of this Karma results in a complete lack of true faith or positive adherence to a false faith. This depends upon whether the development of the beings enables them the understanding or not. As such, beings like insects, which have no understanding, will suffer from lack of true faith called Anābhigrahika (Untaught) Bondage. If the beings have developed understanding like human beings and even then, they do not have true faith but also have false faith (belief in false gods, teachers and books), then it will be called Ābhigrahika (Taught) Bondage.

This Karma is so powerful that it brings in its realm all other causes of Bondage of soul namely: Vow less life (Avirati), Negligence (Pramāda), Passion (Kashāya) and inauspicious Yoga (Activities). As such, it completely overpowers and misleads the soul and not only does it vitiate Right faith but also obstructs acquisition of Right knowledge and Right conduct.

Mixed Deluding Karma (Mishra Mohaniya)

The operation of this variety of Karma results in an uncertain or doubtful state of the faith of the soul. This Karma makes the living being swing between false and true doctrine periodically.

Right Faith Deluding Karma (Samyaktva Mohaniya)

The operation of this type of Karma though permitting inclination towards a Right Faith obstructs a high degree of right faith which is necessary to eliminate or suppress false faith completely to pave the way to full realization of the soul's qualities.

Conduct Deluding Karma (Chāritra Mohaniya Karma)

Conduct Deluding (Chāritra Mohaniya) Karma are those which obscure or obstruct Right conduct and are further subdivided into twenty five categories:

- Passion Deluding (Kashāya Mohaniya) - 16
- Pseudo passion Deluding (Nokashāya Mohaniya) Karma - 9

Passion Deluding (Kashāya Mohaniya) categories of Conduct Deluding Karma

Passion Deluding (Kashāya Mohaniya) Karma introduces passions in the soul. The four Kashāyas or Passions are Anger (Krodha), Ego (Māna), Deceit (Māyā) and Greed (Lobha). Each of these passions is of four gradations and all together makes sixteen categories.

Anantānu-bandhi:

The highest grade or extremely severe type, keeps the karma from achieving right faith. Anger, Ego, Deceit and Greed results in such Bondage that the soul has to go through transmigration in the world for an infinite period due to repeated births and deaths. This is called Infinite Bondage and is of four types according to the four passions; Anger, Ego, Deceit and Greed (Anantānu-bandhi Krodha, Māna, Māyā

and Lobha). It is like a line engraved on stone, which cannot easily be removed. Once out of this level of passions one starts towards the path of liberation.

Apratyākhyānāvarni:

When the Karma bondage is less severe but still such that the four passions do not permit a layman's adoption of even minor vows (Anu-vratas) of Nonviolence, Truth, Non-theft, avoidance of sensual pleasure and Non-possessiveness. This Karma Bondage is called (Apratyākhyānāvarni Karma) Non-adoption of vows Karma of Anger, Ego, Deceit and Greed.

Pratyākhyānāvarani:

Slightly less severe than the above are the four types of Karma bondage pertaining to each of the four Kashāya (Passions), which permit adoption of minor vows or vows of layman i.e. Anu-vratas, but do not permit acceptance of major vows or vows of saints i.e. Mahā-vratas in respect of Nonviolence etc. They are called Pratyākhyānā-āvaran Karma and are also of the four types based on four passions Anger, Ego, Deceit, and Greed.

Sanjvalan:

Even lesser in severity are the four Karma Bondage which do not obstruct acceptance of major vows (Mahā-vratas) but may cause subtle breaches in the proper implementation of the major vows of nonviolence etc. These are also of four types called Sanjvalan Karma relating to Anger, Ego, Deceit and Greed.

Nine Pseudo Passion (Nokashāya Mohaniya):

There are four main passions called Kashāyas and there are nine Pseudo passions or helping passions called Nokashāya, which are attendant upon and lead to the intensification of the four passions viz. Anger, Ego, Deceit and Greed.

These sub-passions are described below along with the causes leading to them

- Laughter Deluding (Hāsya Mohaniya) Karma Bondage is caused by ridicule of true religion, poor people and undue loud laughter and results in a non-serious disposition and unjustified tendency towards laughter.
- Attraction Deluding (Rati Mohaniya) Karma Bondage is caused by non-restraint in life, and indifference in the observance of vows. This results in undue attachment with persons and worldly things.
- Repulsion Deluding (Arati Mohaniya) - Karma Bondage is caused by causing discomfort and creating obstructions for others, and moving in the company of un-restrained people and results in undue repulsion and enmity towards others.
- Fear Deluding (Bhaya Mohaniya) - Karma Bondage is caused by terrorizing and creating scares for others. This results in a tendency towards being afraid, cowardly and terror stricken.
- Grief Deluding (Shoka Mohaniya) - Karma Bondage is caused by unnecessarily grieving, and weeping and making others do the same. This results in a grievous nature in one's life.
- Hatred Deluding (Ghrinā Mohaniya) - Karma Bondage is caused by hating useful advice, useful people, and things. This in turn brings a hateful disposition.
- Purusha Ved (Masculine) Deluding Karma bondage is caused by showing the inclination towards the women
- Stree Ved (Feminine) Deluding Karma bondage is caused by showing the inclination towards the men
- Napunsak Ved (Neuter) Deluding Karma bondage is caused by showing the inclination towards both male and female

Deluding Karma generates delusion in the soul and generates attachment and aversion towards family and worldly objects. Blinded by delusion and its attendant attachment and aversion, the soul loses its sense of discrimination. It cannot differentiate good from evil, the auspicious acts from the inauspicious ones. It is like a man who is under the influence of alcohol. The drunken man loses all his power of understanding the situation and as a result becomes infatuated and goes astray and does such despising and disgusting acts as he would not have done if he were not infatuated by alcohol. Similarly, a living being greatly infected with delusion is unable to understand the reality as it is and under the sway of ignorance and wrong understanding gropes in the dark and in vain. Workings and designs of delusion are beyond the ken of our understanding. In support of this fact, one will come across in the world infinite queer and unintelligible instances. Of the eight karma, this plays a leading role in blurring and perverting all-knowing all-seeing pure nature of the soul. Of all the karma, Deluding Karma is the most dangerous and the most difficult to overcome. Once one overcomes this Karma, the salvation or liberation is guaranteed.

Some effects of Deluding Karma include attachment, hatred, envy, contempt, misery, infatuation, longing, ecstasy, anger, greed, ego, and deception.

Deluding Karma is accumulated on account of treating gods and preceptors with the contempt, having a deep attachment and hatred, lamenting and weeping, becoming over excited, being irritable, furious, greedy, egoistic, and deceptive, etc.

Causes of Mohaniya karma:

Causes of Darshan Mohaniya Karma:

Being critical and disrespectful to

- Kevali
- True knowledge
- Sangha (fourfold community)
- True doctrine
- Omniscient

Causes of Chāritra Mohaniya Karma:

- Intensive Anger, Ego, Deceit, and Greed
- Delusion about right faith
- Delusion about right conduct

Observing virtues such as honesty, humbleness, contentment, and straightforwardness can shed off Deluding Karma. In order to avoid Deluding Karma, we should perform many religious activities including prayers, going to the temple, worshipping spiritual teachers, and perform austerity every day.

When we completely get rid of Deluding Karma, we attain pure and perfect conduct (Vitarāgatva). After this point, the soul never becomes angry, proud, greedy, pleased, displeased, happy, sad, or fearful. A Vitarāgi soul has no attachment or hatred for anyone. Once Deluding Karma is destroyed, Knowledge Obscuring (Jñānāvaraniya), Perception Obscuring (Darshanāvaraniya), and Obstructing (Antarāya) Karma are destroyed within forty-eight minutes (intra Indian hour or Antarmuhurta) and omniscience (Keval-jñān), Omni-perception (Keval-darshan), and infinite power (Anant Virya) are all achieved.

Antarāya Karma (Obstructing Karma)

This type of Karma obstructs the soul's ability to acquire infinite energy. Even though many of us desire to donate, we cannot do so. A rich person can afford any dinner of his or her choice but cannot necessarily enjoy it if he or she has diabetes. You might have had the experience in which everything was set 100% right to complete the project but for some reason you could not even start the project. Situations of this nature occur because of the influence of this Karma. This Karma also causes

obstruction in the worship of Jina and in the performance of the spiritual activities. Consequently, Obstructing Karma is responsible for all the obstacles we face in our lives.

This Karma obstructs the adoption of a desirable course or attainment of one's objectives or equipment's and is of five subdivisions. It is compared to a "Storekeeper" who does not permit issue from the store. The five subcategories are:

- Obstructing Charity (Dāna Antarāya) - due to which one is not able to give things to deserving people.
- Obstructing Profit (Lābha Antarāya) - due to which one is not able to profit or earn in spite of efforts.
- Obstructing enjoyment (Bhoga Antarāya) - due to which one may not be able to enjoy things like food that have one time use.
- Obstructing repeated enjoyment (Upbhoga Antarāya) - due to which one is not able to enjoy things, which are repeatedly or continuously enjoyed like house, clothes, cars etc.
- Obstructing power (Vīrya Antarāya) - due to which one is not able to use and profit fully by one's prowess or power or attainments.

Obstructing Karma is accumulated due to the obstruction of the worship of the Jinas and other spiritual activities, obstructing others from doing penance, service, practicing devotion or giving charity, not giving the charity, causing loss to others, and obstructing others' food, water etc.

Some of the effects of Obstructing Karma include the inability to perform penance, laziness, and weakness. Even if one has the desire to travel on the right path, on account of excessive Obstructing Karma, one would not be able to do so.

Obstructing Karma can be shed off by giving charity, sharing knowledge, helping monks and nuns, encouraging others to give charity, and encouraging and helping others to do penance and service and by showing benevolence.

When we get rid of Obstructing Karma completely, we attain infinite power (Anant-shakti). The soul will have no disability or weakness.

These vitiating or Ghāti Karma may be divided into two subtypes: (1) completely vitiating (Sarva Ghāti), and (2) Partially vitiating (Desha Ghāti), depending upon the extent to which they vitiate the innate qualities of the soul. Thus, the omniscience obscuring or Keval Jnānāvaraniya Karma is completely vitiating (Sarva Ghāti) while the other four subtypes of Knowledge Obscuring Karma are partially obscuring Karma (Desha Ghāti).

Sarva Ghāti Karma:

- Keval-jnānāvaran
- Keval-darshanāvaran
- Five types of sleep: Nidrā, Nidrā-nidrā, Prachalā, Prachalā-prachalā and Styānārdhhi
- First 12 types of Kashāya [anger, ego, deceit and greed] x [Anantānu-bandhi, Apratyākhyāni and Pratyākhyāni]
- Wrong belief (Mithyātva)

These 20 are called Sarva Ghāti Karma that totally defile the qualities of the soul.

Desha Ghāti Karma:

- Mati-jnānāvaran
- Shruta-jnānāvaran

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- Avadhi-jnānāvaran
 - Manah-paryāya Jnānāvaran
 - Chakshu-darshanāvaran
 - Achakshu-darshanāvaran
 - Avadhi-darshanāvaran
 - Sanjvalan Kashāya (very subtle anger, ego, deceit and greed) (4)
 - Hāsya (Laughing, joking)
 - Rati (Inappropriate liking)
 - Arati (Inappropriate dislike)
 - Shoka (Sorrow)
 - Bhaya (Fear)
 - Jugupsā (Disgust)
 - Sensual craving for male (Purusha-ved), for female (Stree-ved) and for both (Napunsak-ved)
 - Antarāya (Five types of obstructive Karma)

These 25 are called Desha Ghāti Karma that partially destroy the qualities of the soul.

The remaining Karma (Aghāti) do not affect the qualities of the soul.

Aghāti Karma (Non Destructive Karma)

Aghāti Karma (Non Destructive Karma) listed below do not defile the innate characteristics of the soul. Aghāti Karma function to generate embodiment. This functions are wholly dependent upon the presence of Ghāti Karma. It is hardly more than the reflection of the defiled or obstructed states of soul.

- Feeling Pertaining (Vedaniya) Karma
- Body Determining (Nām) Karma
- Status Determining (Gotra) Karma
- Age Determining (Āyushya) Karma

Vedaniya Karma (Feeling Pertaining Karma)

The Karma bondage which on fruition give feeling of worldly pleasure or pain and happiness or unhappiness are called feeling pertaining (Vedaniya) Karma. These are of two types i.e.

Pleasure pertaining (Shātā Vedaniya) Karma	The Karma related to pleasure or happiness are called Pleasure pertaining (Shātā Vedaniya) Karma
Pain Pertaining (Ashātā Vedaniya) Karma	The Karma related to displeasure, unhappiness or pain, are called Pain Pertaining (Ashātā Vedaniya) Karma.

As such no external object or event makes one happy or unhappy, as it has no inherent pleasantness or unpleasantness, but serves simply as a prop which reinforces whatever feeling is being karmically produced at that moment. So it is appropriate to say that it is feeling pertaining karma.

As a corollary to the feeling of pleasure or pain, this Karma provides all means and equipment leading to pleasure or pain. This is compared with a sharp knife or dagger covered with honey, which is sweet to taste but can also, cut or harm the tongue.

Pain Pertaining (Ashātā Vedaniya) Karma is acquired by causing pain to others, harassing others, killing others, causing others to worry, and by making others miserable.

Pleasure Pertaining (Shātā Vedaniya) Karma is acquired by being compassionate towards all living beings, not causing pain to anybody, making others happy, helping others, giving others protection and peace, and sharing with and comforting others.

Offering comfort, kindness, help, protection, and peace to others can shed Feeling Pertaining (Vedaniya) Karma.

It may be clarified again that this Karma concerns worldly pleasure (or pain) only and not the ultimate infinite happiness and bliss of the soul which comes from complete destruction of all Karma (including this Karma) on attainment of liberation or Moksha.

Nām Karma (Body and Physique Determining Karma)

This Karma bondage determines destiny (Gati: God, human, hellish beings and tiryancha), birth species (Jāti), the physique or characteristics of the body (Sharira), that the soul will occupy. Like a painter, it creates different types of bodies, their forms and shapes, sounds, smells, and determines the soul's abode ranging from the lowest type of immovable body with one sense to the body of a Tirthankar. As such, it has got numerous subcategories, varying from two to one hundred three, according to different schools and classification and sub classification. Firstly, there are two main divisions:

- Auspicious Physique Karma (Shubha Nām-karma)
- Inauspicious Physique Karma (Ashubha Nām-karma)

If the being feels happy and satisfied in a particular physique and its other characteristics, it is considered that it is due to this Karma. This Karma accrues by sincerity of nature, uniformity in professing conduct and by removal of discord.

The second is Inauspicious Unhappy Physique Karma (Ashubha Nām-karma) which results in unhappiness and dissatisfaction in the being from his body, physical features etc. and is a result of insincerity of one's disposition, variations in what one says and how one acts, and a discordant nature.

There are other numerous classifications and subdivisions of this Karma and they are listed below:

Pinda Prakritis	There are fourteen classifications of these; with sixty-five (seventy five according to some) sub classifications.
Pratyeka Prakritis	These are of eight types.
Trasa Prakritis	These are of ten types.
Sthāvar Prakritis	These are of ten types.

Thus there are forty-two main classes and ninety-three or one hundred three subclasses of Physique determining Karma. Each main class with subtypes is listed below with its functions.

The 14 Pinda Prakritis with 65 sub categories:

States of Existence (Gati) Four:

- Deva Gati Nām-karma bestows the celestial state of existence.
- Manushya Gati Nām-karma bestows the human state of existence.
- Tiryancha Gati Nām-karma bestows the animals, birds, insects and one-sense being state of existence.
- Narak Gati Nām-karma bestows the infernal state of existence.

Classes of Beings (Jāti) Five

- Ekendriya Jāti Nām-karma causes birth as a being with one sense.
- Dvindriya Jāti Nām-karma causes birth as a being with two senses.

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- Treindriya Jāti Nām-karma causes birth as a being with three senses.
 - Chaurindriya Jāti Nām-karma causes birth as a being with four senses.
 - Panchendriya Jāti Nām-karma causes birth as a being with five senses

Bodies (Sharira) Five

- Audārika Sharira Nām-karma gives the gross physical body peculiar to Tiryancha (one sense living beings to five sense animals and human beings).
- Vaikriya Sharira Nām-karma gives the transformation body, which consists of fine matter, a body that can change in form and dimension. Heavenly beings and infernal beings have this type of body since birth. Human beings and certain animals can attain it through higher spiritual advancement and perfection.
- Āhāraka Sharira Nām-karma gives the translocation body. This body consists of good and pure substance and is without active and passive resistance. A Pramatta-samyat ascetic creates it for a short time in order to seek information concerning intricate dogmatic questions from a Tirthankar who is in another part of the universe, while his own physical body remains in its original place.
- Tajasa-Sharira Nām-Karma gives the fiery body. This body consists of fire Pudgal and provides energy for internal body functions including digestion of swallowed food. It is also responsible to provide radiance to the body. It can also be misused by, some ascetics to burn or cool other beings or things.
- Kārman Sharira Nām-karma gives the Kārman body. This body is the receptacle for Kārman matter. It changes every moment because new Kārman matter is continually assimilated by the soul and the existing one is consumed. Accompanied by this and Tajasa Sharira, the Jiva at death leaves his body and betakes himself to the place of its new birth where the Kārman body then forms the basis of the newly produced other bodies.

Chief and Secondary Parts of the Bodies – (Angopānga) Three:

The Angopānga Nām-karma causes the origin of the chief parts of the bodies. The fiery and the Kārman - bodies have no parts; that is why there are only 3 Angopānga Nām-Karma namely:

- Audārika Angopānga Nām-karma, which produces the chief and secondary parts of the physical body.
- Vaikriya Angopānga Nām-karma, which produces the chief and secondary parts of the transformation body.
- Āhāraka Angopānga Nām-karma, which produces the chief and secondary parts of translocation body.

Bindings - (Bandhan) Five

The Bandhan Nām-karma provides that the newly seized Pudgals of a body are united with those formerly assimilated ones into an organic entity as wood sticks through an adhesive substance. According to the 5 bodies, there are 5 binding karma:

- Audārika Bandhan Nām-karma procures the binding of the physical body.
- Vaikriya Bandhan Nām-karma procures the binding of the transformation body.
- Āhāraka Bandhan Nām-karma procures the binding of the translocation body.
- Tajasa Bandhan Nām-karma procures the binding of the fiery body.
- Kārman Bandhan Nām-karma procures the binding of the Kārman body. Instead of 5 Bandhan some adopt 15, by not only taking into consideration the binding of the single parts of the body to

one another, but also the binding of the parts of one body with one or two others (e.g. Audārika-tajjasa-kārman Bandhan).

Integration (Samghātana) - Five

The Samghātana Nām-karma causes the Pudgals of the different bodies to bind to one another; they scrape them together as a rake gathers together grass that is scattered about. According to the 5 bodies, there are 5 Samghātana Nām-karma.

- Audārika Samghātana Nām-karma procures the flocking together of the Pudgals of the physical body.
- Vaikriya Samghātana Nām-karma procures the flocking together of Pudgals of the transformation body.
- Ähāraka Samghātana Nām-karma procures the flocking together of the Pudgals of the translocation body.
- Tajjasa Samghātana Nām-karma procures the flocking together of the Pudgals of the fiery body.
- Kārman Samghātana Nām-karma procures the flocking together of the Pudgals of the Kārman body.

Firmness of the joints – (Samghayana) Six

The Samghayana Nām-karma unites the bones of the physical body with one another forming a joint. The bone joints determine the strength and stamina of the body.

- Vajra-rishabha-nārācha Samghayana Nām-karma gives an excellent joining. Strength of the joint is more as the two bones are hooked into one another; a tack (Vajra) is hammered through the joint; and a band surrounds the whole joint.
- Rishabha-nārācha Samghayana Nām-karma gives a joint not as firm as the preceding one because the tack is missing.
- Nārācha Samghayana Nām-karma gives a joint, which is still weaker because the band is missing.
- Ardha-nārācha Samghayana Nām-karma gives a joint, which on one side is like the preceding one, whilst on the other the bones are simply pressed together and nailed.
- Kilikā Samghayana Nām-karma gives a weak joint by which the bones are merely pressed together and nailed.
- Sevārta (or Chhedaprstha) Samghayana Nām-karma gives quite a weak joint by which the ends of the bones only touch one another.

The Samghayana plays a great role in Jain doctrine.

Only the first four are the good bone joints (Tattva. IX, 27), and only the best i.e. the first variety of bone joints (Vajra Rishabha-nārācha Samghayana) permits the highest kind of meditation which precedes liberation.

Figures – (Samsthāna) Six

The Samsthāna Nām-karma determines the stature of a being, that is to say:

- Samachaturasra-samsthāna Nām-karma causes the entire body to be symmetrically built.
- Nyagrodha-parimandala-samsthāna Nām-karma causes the upper part of the body to be symmetrical, but not the lower.
- Sādi-samsthāna Nām-karma makes the body below the naval symmetrical and above it unsymmetrical.

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- Kubja-samsthāna Nām-karma makes the body hunchbacked, i.e. hands, feet, head and neck symmetrical but breast and belly unsymmetrical.
 - Vāmana-samsthāna Nām-karma makes the body dwarf, i.e. breast and belly symmetrical, hands, feet etc. unsymmetrical.
 - Hundak-samsthāna Nām-karma makes the entire body unsymmetrical.

The conception of symmetry is explained in the following way. Imagine a man sitting in the Paryanka posture, i.e. crossing the legs and placing the hands over the navel. If straight lines are drawn across the two knees, from the right shoulder to the left knee, from the left shoulder to the right knee, and from the forehead to the hands, one gets four lines. If these are equal to one another, symmetry is apparent; if they are not so, one of the other five Samsthāna results.

Heavenly beings have only the first, infernal beings and Jivas who have been produced through coagulation only the 6th figure and in the case of animal, and human beings including Kevalis all 6 Samsthānas are to be found.

Colors (Varna) Five

- Krishna-varna Nām-karma gives a color that is black like a raja - patta diamond.
- Neel-varna Nām-karma gives a color that is dark, blue green, like an emerald.
- Lohita-varna Nām-karma gives a color that is red like vermilion.
- Haridra-varna Nām-karma gives a color that is yellow like turmeric.
- Sita-varna Nām-karma gives a color that is white, like a shell.

Other colors, such as brown etc. are produced by mixing.

Odors (Gandha) Two

- Surabhi-gandha Nām-karma produces pleasant odors (e.g. that of camphor, rose).
- Durabhi-gandha Nām-karma produces unpleasant odors (e.g. that of garlic).

Tastes (Rasa) Five

- Tikta-rasa Nām-karma gives a bitter taste (like that of the Nimba fruit).
- Katu-rasa Nām-karma gives a pungent taste (like that of ginger).
- Kashāya-rasa Nām-karma gives an astringent taste (like that of Bibhitaka).
- Āmla-rasa Nām-karma gives a sour taste (like that of tamarind).
- Madhura-rasa Nām-karma gives a sweet taste (like that of sugar).

The salt taste is produced by a combination of sweet taste with another. Bitter and pungent tastes are considered unpleasant, the others pleasant.

Touches (Sparsha) Eight

- Guru-sparsha Nām-karma causes a body to be heavy like an iron ball.
- Laghu-sparsha Nām-karma causes a body to be light like motes in a sunbeam.
- Mridu-sparsha Nām-karma causes a body to be smooth like a tendril.
- Khara-sparsha Nām-karma causes a body to be rough like stone.
- Shita-sparsha Nām-karma causes a body to be cold like snow.

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- Ushna-sparsha Nām-karma causes a body to be warm like fire.
 - Snigdha-sparsha Nām-karma causes a body to be adhesive like oil.
 - Riksha-sparsha Nām-karma causes a body to be dry like ashes.
 - Heavy, rough, dry and cold are considered to be unpleasant touches, the others pleasant.

Ānupurvis - Four

The Ānupurvi Nām-karma causes the Jiva, when one existence is finished, to go in the proper direction from the place of death to the place of his new birth. According to the 4 states of existence (celestial, human, animal, and infernal), there are 4 Ānupurvi Karma, namely:

- Deva Ānupurvi Nām-karma.
- Manushya Ānupurvi Nām-karma.
- Tiryancha Ānupurvi Nām-karma.
- Nāraka Ānupurvi Nām-karma.

Gaits - Movements (Vihāyo-gati) Two

- Prashasta Vihāyo-gati Nām-karma causes a being to move in a pleasant manner like one finds with oxen, elephants and geese.
- Aprashasta Vihāyo-gati Nām-karma causes an ugly manner of motion like one finds with camels and donkeys.

Eight Pratyeka Prakritis

- Parāghāta Nām-karma gives superiority over others and prevents one from being injured or overcome by others.
- Uchchhavāsa Nām-karma bestows the capability of breathing.
- Ātapa Nām-karma causes the body of a being to emit a warm splendor even though the body is not hot.
- Uddyota Nām-karma causes the transformation body of the heavenly beings and some ascetics as well as moon, stars, precious stones, herbs and shining insects to emit a cold luster.
- Aguru-laghu Nām-karma makes a being neither heavy nor light, i.e. causes it to possess neither absolute weight nor absolute lack of it.
- Tirthankar Nām-karma procures the position of a Tirthankar
- Nirmāna Nām-karma causes the formation of body, i.e. it causes the parts of a body of a being to be in their right place.
- Upaghāta Nām-karma causes self-torture. It produces a result such that the parts of the body of a being (e.g. the uvula in the throat) cause itself torture.

Ten Trasa Dashak Prakritis

- Trasa Nām-karma gives a voluntarily movable body.
- Bādara Nām-karma gives a gross body.
- Paryāpta Nām-karma causes the complete development of the organs and capacities of nourishment of the body, of the senses, of breathing, of speech, and of thought.
- Pratyeka Nām-karma causes the being to possess an individual body.
- Sthira Nām-karma causes the teeth, bones, etc. to be firm.

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- Shubha Nām-karma causes the parts of the body above the navel to be beautiful.
 - Subhaga Nām-karma causes one to be liked by others even if he/she does not perform any work
 - Susvara Nām-karma bestows a melodious voice.
 - Ādeya Nām-karma causes someone to be significant so that his speech meets with approbation and belief. Even at the very sight of him/her, others honor him/her.
 - Yashakirtin Nām-karma grants honor and glory.

Ten Sthāvar Dashak Prakritis

- Sthāvar Nām-karma causes the body (plants and elementary beings) that cannot move voluntarily.
- Sukshma Nām-karma gives (to elementary beings) a subtle body imperceptible to our senses.
- Aparyāpta Nām-karma causes the organs or faculties of a being to not attain full development, but remain undeveloped.
- Sādhāran Nām-karma gives (to plants etc.) a body in common with others of their species.
- Asthira Nām-karma causes ears, brows, and tongue etc. that are not steady.
- Ashubha Nām-karma causes all parts of the body below the navel to be considered as ugly.
- Durbhaga Nām-karma makes the Jiva unsympathetic and unlikable even though he/she helps others.
- Duhsvara Nām-karma makes the voice ill sounding.
- Anādeya Nām-karma makes the Jiva not likeable.
- Ayashkirti Nām-karma causes dishonor and shame.
- Some effects of Body Determining (Nām) Karma are beauty, ugliness, good fortune, misfortune, prosperity, adversity; honor, and dishonor. One may be born as an angel, human, bird, animal, a plant, or hellish being on account of Body Determining Karma.

Ninety-three subtypes of Body Determining Karma are also grouped in two broad groups (see chart):

- Auspicious (Shubha Nām) Karma
- Inauspicious (Ashubha Nām) Karma

Auspicious Karma is acquired by being kind to all people, being gentle and helpful, maintaining good conduct, leading a simple life, being loving, generous, and patient and by admiring those who are virtuous. The observance of purity also helps to shed inauspicious (Ashubha Nām) Karma. Those who strictly follow the discipline and rules of religion earn celestial realm (Deva Gati Nām-karma). Those who are charitable, merciful and perform religious activities earn human realm (Manushya Nām-karma). Those who acquire Tirthankar Nām-karma become Tirthankars in the life after the next one.

Inauspicious Karma is acquired by making fun of people who are ugly or short or by showing off one's build. Being proud of physical beauty, power, caste, intelligence, knowledge, and wealth also build inauspicious Karma. Those who cheat and deceive others earn subhuman realm (Tiryancha Nām) Karma.

Those who are violent and kill others earn infernal realm (Nāraki Nām) Karma.

When one gets rid of body determining Karma completely, the soul is freed from the body and becomes formless (Arupi).

Gotra Karma (Status Determining Karma)

This Karma determines whether the living being will be born in a restrained and respected family or otherwise. (It is divided into two categories viz., (a) High (Uchcha) status Karma and (b) Low (Neech) Status Karma, which are further divided into eight subcategories each. Some scholars states that this karma is not simply with mundane aspects of birth environment, but rather with whether that environment is more or less conducive to the pursuit of the spiritual life.

- High Status (Uchcha Gotra) Karma
- Low Status (Neech Gotra) Karma

High Status (Uchcha Gotra) Karma

It involves a high and respectful status in respect to (i) family; (ii) community (iii) learning (iv) power (v) profit (vi) penance (vii) looks and (viii) luxury. These eight form its subdivisions. This Karma results from non-exhibition of and non-exultation in one's qualities, knowledge, wealth and other attainments and admiring such attributes of others.

Low Status (Neech Gotra) Karma

It results in the opposite equipment and attainments like low and not respectable family, connections etc., and are earned by exhibition and exultation in one's knowledge, wealth etc. and deprecating such qualities in others.

Lower status determining Karma causes us to be low and not respected in society. Higher status determining Karma causes us to be high and well respected in society.

Disrespecting people, being egoistic, proud, indulging in self-aggrandizement and making fun of others acquire lower status determining Karma. Higher status determining Karma is acquired by having devotion and faith in the Jain congregation, not looking down upon anyone, being free from pride, respecting and honoring all, and treating everyone with love.

Being respectful towards those who have status and also towards those who do not have status can shed status determining Karma. Once our status determining Karma is shed completely, our souls become stable, not too heavy and not too light state (Aguru-laghu).

This type of concept fosters socially responsible behavior by placing all human actions within a context of understandable and inevitable consequences.

Äyushya Karma (Life Span Determining Karma)

This Bondage, which keeps the soul in the body and determines the time (life span) for which it will remain there, is called the Life Span or Äyu Karma. In other words, a being's body remains alive for the quantum of life determined by this Karma and dies when this Karma is exhausted. With fixing of the coming lifespan, all the other factors of embodiment fall into place as it were, in an appropriate manner. This karma dose not precisely determine the effects of Näm-Karma, Gotra-karma, and Vedaniya-karma, but it establishes a frame work or set of limitations within which these can operate.

The age determining Karma for the next life is decided only once in each lifetime; specifically when two thirds of our current life has passed. If it is not decided during the first two thirds then it is decided during two thirds of the remaining time. If it is still not decided, then again at the two thirds of the remaining time and so on and so forth or at the time of death.

The implications of such a doctrine on the level of religious practice are evident; by earnestly adhering to the path of proper conduct all the time, we can hope to influence the determination of span and character of next life. Age determining Karma will not be acquired if the soul is going to be liberated in the current life.

Age determining Karma may be shortened but it cannot be prolonged. The age determining Karma are of two types.

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- Apavartaniya, the one which may be shortened due to accidents in which case the Age Karma are exhausted in shorter duration due to untimely (Akal) death.
 - Anapavartaniya or the age that will run its full course of length of years and cannot be shortened.

There are four subtypes of Age Bondage that decide the quantum of life (not years) the living being will be spending in the particular type of existence and exhausting the age Karma in any one of the four types of existence i.e.

There are four subtypes of age determining Karma:

- Hellish Age Determining (Narak Äyushya Karma)
- Plant, Animal, etc. Age Determining (Tiryancha Äyushya Karma)
- Human Age Determining (Manushya Äyushya Karma)
- Celestial Age Determining (Dev Äyushya Karma)

It may be clarified that the Age Karma determines only the duration of the stay in the particular existence; Näm-karma therein determines the birth.

Depending upon its effects, some may live a short time while others may live longer.

Engaging in violent activities and taking the lives of others result in one acquiring Hellish or Tiryancha age determining Karma. Human or celestial Age determining Karma is acquired by living honest righteous life, low passions and rendering selfless service to others. Showing compassion towards everybody can shed off age determining Karma. Once all of the age determining Karma has been shed off completely, the soul attains immortality (Akshaya-sthiti). In this state, the soul is never reborn.

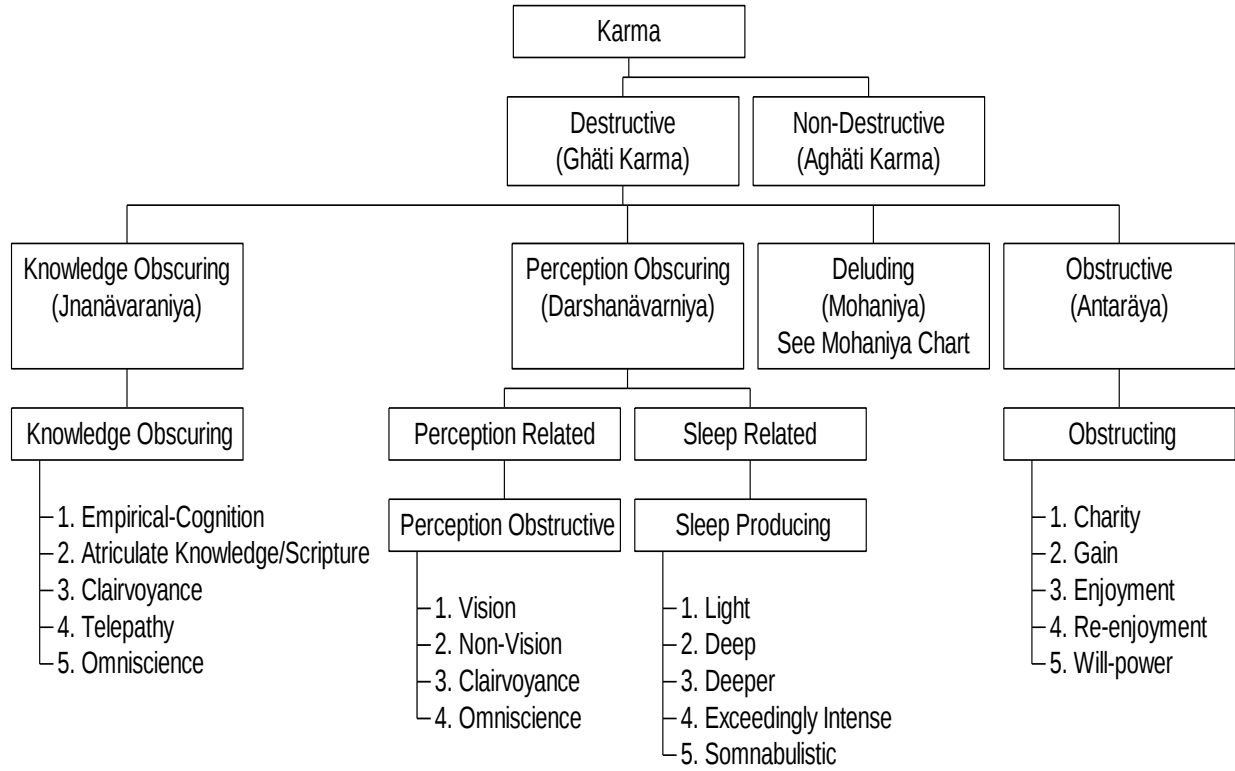
Conclusion

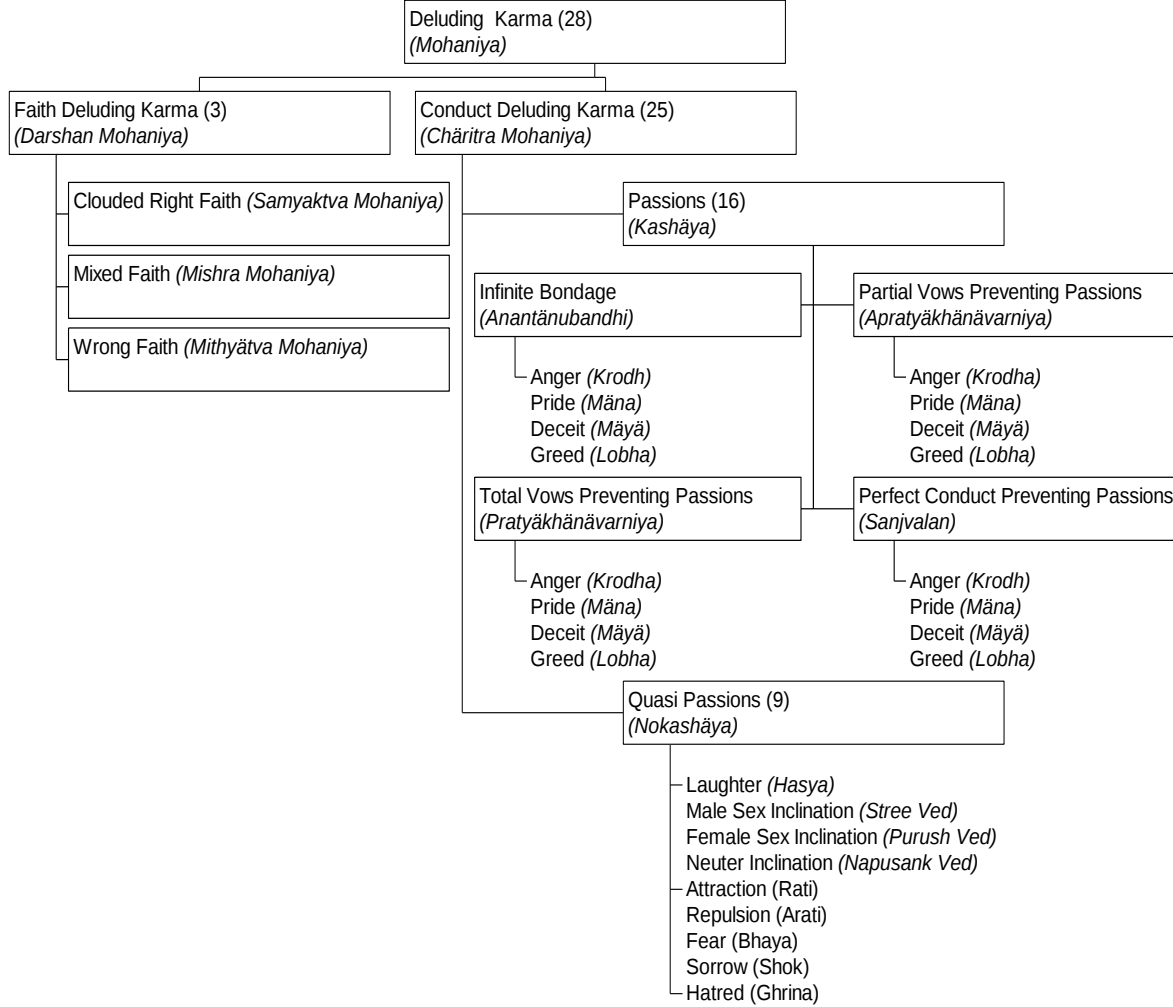
Destructive karma destroy the true nature of the soul. Arihanta Bhagawän and omniscient souls have removed all the destructive karma and as a result have obtained omniscience, Omni-perception, absolute non-attachment and infinite vitality.

Nondestructive Karma mainly are related to the body's association with the soul. Siddha Bhagawän has removed all eight karma including four nondestructive karma. As a result, Siddha Bhagawän has obtained infinite bliss, formlessness, not too heavy, not too light state, and immortality.

Ghāti Karma (Destructive Karma)					
	Quality of Soul	Karma covering that quality	Effects of Karma	Causes of Bondage of the Karma	Ways to Discard the Bondage
1	Anant Jñān - Perfect Knowledge or Infinite Cognition	Jñānāvaraniya – Knowledge Obscuring	Ignorance, inability to understand, inertia, stammering, forgetfulness	Condemning the knowledge, scholars, preceptors, instruments of knowledge and/or books; finding faults with learned people; contempt & displeasure in studying & teaching; making fun of blind, deaf, and dumb	Respecting & worshipping the right knowledge, scholars, and the books; sincere efforts in learning and spreading the knowledge
2	Anant Darshan – Perfect Vision or Infinite Intuition	Darshanāvaraniya – Perception Obscuring	Incapacity of senses like blindness, deafness, etc.; excessive sleep	Same as above where it applies to special knowledge and here it applies to ordinary knowledge	Same as above where it applies to special knowledge and here it applies to ordinary knowledge
3	Anant Chāritra or Vitarāgatva - Permanent absence of attachment and hatred	Mohaniya – Deluding	Wrong faith, deep attachment, hatred, infatuation, contempt, longing, miserliness, envy	Treating Arihanta and preceptor with contempt; misusing temple money; doubting religion; observing penance for a gain or fame; anger, ego, deceit, greed, lying, betraying, lamenting, weeping, indulging in sensory pleasure, spreading wrong beliefs	Having faith in Arihanta; the religion taught by Arihanta & the preceptor teaching the religion; respecting the Sangha & accepting, it's authority. Observing good rules of conduct, controlling four passions, living a disciplined life, controlling attachment & hatred
4	Anant Virya – Infinite Energy & Spiritual Potential	Antarāya – Obstructive	Inability to donate, seizing of the opportunity, enjoy, and re-enjoy; lack of energy.	By causing obstruction to religious activities; indulging into 18 Pāpsthānak, not giving charity, not taking care of the dependents and obstructing others in charity	By worshipping Arihanta and religion, by rendering service, living a life of contentment, giving donation, helping others.

Aghāti Karma (Nondestructive Karma)					
	Quality of Soul	Karma covering that quality	Effects of Karma	Causes of Bondage of the Karma	Ways to Discard the Bondage
1	Akshaya Sukha - Infinite bliss	Vedaniya – Feeling pertaining	a) Miseries and ill health b) Happiness, good health	a) Not rendering services to the spiritual leaders and elders, by causing miseries to others, unnecessary and careless hurting and killing of loving beings leads to miseries b) Opposite leads to happiness and good health	Eradicate Ghāti Karma. By staying away from violence, by sharing sorrows of others, giving happiness and peace to others, having a friendly attitude towards others
2	Akshaya Sthiti – Eternity, End of Birth and Death Cycle	Āyushya – Life Span	Keeps the soul wandering in the endless cycle of birth and death	Being totally engrossed in vices, violence and carrying illegal business, leads one to animal or hellish life span. Follow righteous life, honesty, low passions, appreciating virtues of others less possessiveness, rendering selfless services leads one to human or heavenly life span	Eradicate Ghāti Karma. Leading a noble, pure, and simple life. Devotion for true religion.
3	Aguru Laghu - Neither Superior nor Inferior to any other Jiva or soul	Gotra – Status	a) Born in a good family with a high status. b) Born in a low family with a low status	Disrespecting fourfold Jain Sangha; indulging in any of the eight types of pride; not fearing sins binds one with lower Status. Opposite to this leads to higher status	Eradicate Ghāti Karma. Having faith and devotion for Jain Sangha. Considering all beings equal, being free from pride, being polite.
4	Arupitva Formlessness	Nām – Physique	Well-built symmetrical body; good fortune and good honor (Shubha Nām) Or weak and ugly body with misfortune (Ashubha Nām)	Not deceiving others, maintaining good conduct and not indulging in materials. Binds with Shubha Nām-karma. Opposite to this binds one with Ashubha Nām-karma	Eradicate Ghāti Karma. Not being jealous. Keeping pure and virtuous heart. Not having deep attachment for worldly things.





Chapter 18 - Samvar (Prevention)

Samvar (Prevention of Karma)

The process of stopping the influx of Karma is called Samvar. Pure(Highly spiritual) internal state of the soul causes the restraint of the mental, vocal and bodily activities which in turn inhibits the inflow of karmic matter(Samvar). The higher the spiritual stage, the lesser the inflow of karmic matter. The greater the cessation of the inflow of karmic matter, the higher is the spiritual progress of the soul.

As all the holes of a sinking boat are plugged, no water enters in the boat; similarly; when one stops all activities leading to influx (Āsrava) like Mithyātva, etc. (as discussed in the previous chapter), one prevents the influx of Karma. Āsrava is the problem, and Samvar is the solution. Āsrava is the state of sleepiness, and Samvar is the state of alertness. Āsrava takes the Jiva to a lower level, and Samvar takes the Jiva to a higher level. Samvar is the right thing to do; it is the right path for spiritual progress.

Five Causes of Samvar

- Samyaktva (Right Faith)
- Vrata (Vows)
- Apramāda (Vigilance)
- Akashāya (Absence of passions)
- Ayoga (Absence of activities).

Samyaktva (Right Faith):

Just as false belief (Mithyātva) causes influx of karmas, right faith leads to stoppage of influx of karma (Samvar). This is the first step towards journey to spiritual progress.

Right faith is:

- Is to have firm and unwavering belief in nine fundamentals and six substances.
- True belief in the relationship between body and soul.
- Elimination of the highest level of passions (Anantānu-bandhi) of anger, pride, deceit and greed.

Samyaktva is the first step of the journey to Moksha. To attain the right belief, one has to know the Tattvas described in Jainism, has to suppress or eradicate four Anantānu-bandhi Kashāya. One does not attain the right belief without the proper knowledge of differentiating the soul from the body, called Vivek Jnān or Bhed Jnān. If one meets the true spiritual guide and has a light bondage of Karma, he can gain the right belief.

Vrata (Vows):

Vrata is the second factor for Samvar. Once Jiva attains Samyaktva, the next step is to begin renouncing sinful activities. Desire to follow vows is the desire to follow right conduct. Shrāvak and Shrāvikās (householders with Samyaktva) take minor vows, while Jain ascetics (Sādhu and Sādhvis) take total vows. From the point of view of renunciation, both types of vows are acceptable. By renunciation (Vrata), one stops sinful activities.

Only human beings and some five sense beings Tiryanchas (animals, birds, etc.) with analytical and reasoning power are able to take vows. Human beings are able to take total vows, while Tiryancha can take only some minor vows. Jain scripture indicates that Heavenly beings and hellish beings are unable to take vows.. Therefore only human beings have the opportunity for higher spiritual progress and ultimately to attain liberation.

Apramāda (Vigilance):

The inner urge for following religious principles is vigilance (Apramāda). Vigilance will help stop influx of karmas. One should be continuously aware not to be engrossed in pleasures of senses, passions, and activities of minds, speech, body, sleep, unmoral stories and disrespect of religion. Vigilance about all of the above will stop influx of karma.

One must attain the seventh Gunasthāna while taking the total vows in order to achieve vigilance leading to self-restraint (Dikshā). When a Tirthankar takes Dikshā (initiation), he attains the seventh Gunasthāna. Without attaining the seventh Gunasthāna, he neither achieves the state of self-restraint nor Manah-paryāya-jñān (knowledge of reading other's minds).. The ascetics can attain this state by staying tuned to the soul.

Akashāya (Non-passion):

The absence of Kashāya is the state of Akashāya. Ideally to eliminate all four passions of anger, pride, deceit and greed will totally stop influx of all inauspicious karma a state without attachments and aversions, which is the ultimate goal towards spiritual progress. The state of Akashāya is the state of Vitarāgatā (absence of attachments and aversions). "Kashāya Mukti Kil Muktireva"- liberating from passions is liberation itself. One, who liberates himself from Kashāya, attains Moksha.

Ayoga (Non-activity):

To cease activities of body, speech and mind is called "Ayoga". Control over the activities of mind, speech and body will decrease the influx of karma. There are no vibrations of the soul in the state of Ayoga. There is no bondage of Karma in this state. Vitarāga (in the thirteenth Gunasthāna) does not have any Kashāya but he has Yoga. As such, he binds Karma in one Samaya (smallest unit of time) and sheds it in the next Samaya. This is called the bondage of Punya in the form of Shātā Vedaniya that lasts only for two Samays.

Types of Samvar

Samvar is of six major types and has 57 subgroups.

05	Samitis (Carefulness)
03	Guptis (restraint)
10	Yati-dharma (Supreme Dharma of a Jain ascetic)
12	Bhāvanās (mental reflections)
22	Parishaha-jay (victory over sufferings)
05	Chāritra (conduct)

Samyaktva is deeply and intimately connected with Samvar. Through Samyaktva, the Āsrava called wrong belief (Mithyātva) is completely blocked and stopped. By means of Samyag Chāritra and Yati-dharma, the Āsrava called Vowlessness (Avirati) is blocked. By means of Gupti, Bhāvanās, and Yati-dharma the Āsrava called passions (Kashāya) is blocked. By means of Samiti, Gupti, Parishaha Jaya, etc., physiological activities and negligence (Pramāda) are blocked. By means of Chāritra, Āsrava called vowlessness, passions, activities are blocked.

Samiti (Carefulness)

Samiti actually means carefulness or continuous awareness of all our activities with special attention towards nonviolence. Examples include spiritual awareness, proper discipline, spiritual vigilance and caution. In this manner, there are five subtypes of Samiti:

Iryā Samiti:

Iryā Samiti (Careful movements) means to move cautiously, carefully, and look closely at the ground so not even smallest beings (Jivas) might be harmed or killed. A Sādhu observes this more carefully and that is why he does not unnecessarily walk around. He walks on the path that minimizes violence. Rather than walking on the grass, a Sādhu would take an alternate route in order to minimize the violence

caused by him, even if the alternate route was longer. A layman should also keep this in mind and should be careful while walking. Sādhus do not wear shoes so that there is less injury to the organism on the ground.

Bhāshā Samiti:

Bhāshā Samiti (Careful speech) means one should limit or completely avoid speaking anything, which may provoke violence, flattery, condemnation, gossip, etc., or use words that may cause harm to others. One should not inflict pain by using words that are filthy or abusive. One should also limit or deter uttering unpleasant and thoughtless ideas. One's words or speech must be kind and gentle. If anyone has confessed to a Sādhu about his wrong activities or sins, then the Sādhu must not speak about this to others. This Samiti also reminds us that one must not frighten anyone by speech or words, make a mockery of anyone, or preach a false doctrine. If one cannot speak well of others, it is better to be quiet.

Eshanā Samiti:

Eshanā Samiti (Careful about taking food): With the concept of nonviolence in mind caution must be exercised about all matters relating to food. Sādhus should go for alms to various houses and should take a small portion of allowable food from each place so that the layman, from whom the food is taken, does not have to cook again. In addition, Sādhus should not take any raw vegetables, raw seeds or any food, which has been immediately taken from a stove, oven, or even a refrigerator. A Sādhu should not go for alms if it is raining and should not accept any food brought to him. There are forty-two faults, which Sādhus must avoid while accepting alms. Some Sādhus and sādhis take food once a day from one house only. A layman should also refrain from committing a sin in the offering of food to Sādhus. All intoxicated and forbidden foods are not to be taken by either Sādhus or laymen.

Ādāna-bhand-matta Nikshepanā Samiti:

Ādāna-bhand-matta Nikshepanā Samiti (Careful about handling articles of religious and daily use) A Sādhu should take the utmost care before using clothes (not applied to Sādhus who do not use clothes), to make sure that there are no insects in the folds, which may be crushed, hurt, or killed. Care must be taken before taking and putting away vessels, books, sitting down, etc. Laymen should also take similar precautions in their daily life.

Pārishthā-panikā (Utsarga) Samiti (Careful about disposal of excreta):

One should be very careful about how, and where one disposes of trash, refuse, or excretions so that no harm is done to even minute insects or bugs. One must never keep either food or water overnight, but must rather dispose it off carefully as mentioned above.

Gupti (Restraints):

Restriction of non-virtuous activities of mind, speech and body, and to engage in virtuous activities is called Gupti, which is an important aspect of Samvar. Since there are three types of Yoga, there are also three types of Gupti:

- To retire from sinful activities of body and to engage in virtuous activities of body is called Kāya Gupti
- To retire from sinful activities of speech and to engage in virtuous activities of speech is called Vachan Gupti
- To retire from sinful activities of mind and to engage in virtuous activities of mind is called Mano Gupti.

What is the difference between a Gupti and a Samiti? In Gupti, the aspect of refraining is more dominant while in Samiti; the aspect of vigilant undertaking is more dominant.

Yati-dharma (Supreme Dharma):

Kshamā (forbearance), Mārdava (humility), Ārjava (straightforwardness), Shaucha (absence of greed, or containment purity of mind), Satya (truthfulness), Sanyam (self-restraint), Tapa (penance), Tyāg (renunciation), Ākinchanya (detachment or absence of a feeling of ownership), and Brahmacharya (celibacy) are the ten attributes of types of supreme Dharma.

These ten virtues are pure passionless modes of the conduct attribute of the soul. Word supreme prefixed to each one denotes that there is inevitable existence of the right belief and the right knowledge. (Samyag darshan and Samyag jñān) These pure virtues are always associated with enlightened soul and are not present in the ignorant soul with wrong belief.

In fact, the right belief and the right knowledge are the basis for the spiritual progress for the living being. Ten attributes or the virtues are the part of the conduct attribute, which is purified once the soul obtains enlightenment. Therefore, right belief and right knowledge are the roots for the tree of right conduct to grow.

These Ten Commandments or attributes are the name of the natural dispositions originated in the presence of right belief and right knowledge and there is absence of wrong belief and passions.

- Kshamā (forbearance)
- Mārdava (humility)
- Ārjava (straightforwardness)
- Shaucha (absence of greed, purity of mind)
- Satya (truthfulness)
- Sanyam (self-restraint)
- Tapa (penance)
- Tyāg (renunciation)
- Ākinchanya (absence of a feeling of ownership), and
- Brahmacharya (celibacy) are the types of supreme Dharma:

Kshamā (forgiveness and forbearance):

Forgiveness means not to allow anger to arise and in case it does, then to render it ineffective through the internal power. Forbearance means forgiveness. It is the nature of the pure soul to have forbearance. By taking the shelter of the forgiveness, one cultivates nature of the soul, which is free of anger. The mundane soul has anger within him since time infinite and as a result the true nature of forgiveness has not been cultivated.

Revenge is the worst form of anger. When one reacts to the unfavorable situation right away, then it is known as anger. But at that time if he waits and keeps the matter to his mind then the state of mind turns in to revengeful nature. In anger, one reacts right away but in revengeful nature, one keeps to him and plans for revenge in the future. Revengeful nature is much more dangerous than the anger. Anger is like fire and it produces burn right away but when one keeps anger within and plans for revenge then he keeps on burning from within all the time.

Anger is of four types:

- 1. Infinite bondage producing anger (Anantānu-bandhi Krodha)
- 2. Partial vow preventing anger (Apratyākhyānāvarni Krodha)
- 3. Total vow preventing anger (Pratyākhyānāvarani Krodha)
- 4. Perfect conduct preventing anger (Sanjvalan Krodha)

Omniscient lord does not have any types of anger at all.

Enlightened monk has absence of first three types of anger.

Enlightened house holder with partial vow conduct has absence of first two types of anger

Enlightened house holder with vow less conduct has absence of first type of anger (anantanubandhi or highest anger)

Forbearance

For cultivating forbearance, five ways have been suggested:

- Consider whether or not the cause of anger lies in oneself
- Consider the harm that follows from an angry mood
- Consider the childish nature of the offender concerned
- Consider the whole affair to be a consequence of one's own past Karma
- Consider the merits of forgiveness forbearance

This soul's root cause of anger is the belief that his happiness or unhappiness depends on someone else or the material things. He forgets that the happiness or unhappiness occurs because of him only.

One looks within his own pure soul and experiences its true nature and stays within his right faith, then it is known as supreme forbearance.

Mārdava (humility):

The softness of heart and humble polite feelings towards all living beings humility and external conduct is called Mārdava. One gets pride passion due to the association of things or people and when there is dissociation then he feels dejected. In both these things there is no softness of modesty. Failure is the mother of anger and the success is the mother of pride passion. Pride should be differentiated from self-respect, which is not arrogance.

For the cultivation of this quality, one should not feel egotistical because of his superiority pertaining to race, family, beauty, prosperity, intellect, knowledge, achievement, and exertion.

Jainism believes that all the souls are equal whether he is a human being or maybe he is in the lowest form of life Nigod. If every soul is same then there is no reason for one to believe that he is either important or superior. This way there is no reason for one to have pride passion. Shrimad Rājchandra said that if there was no pride passion then the human beings can have liberation instantly.

Ārjava (straightforwardness):

The purity of mental makeup - unity of thought, speech and action is called Ārjava or straightforwardness. Person with the straightforwardness attribute lives his life in a simple way. Whatever he has in his mind, he has the same in his speech. Person with the deceitful nature thinks something and speaks something else and acts all to gather differently.

Strong person takes anger as a mean of achieving his goal. With anger he would like to show his strength and suppress others and gets his work done. Weak person takes the help of deceit to achieve his goal.

For the cultivation of quality of straightforwardness, one should cease to be deceitful.

Shaucha (containment):

Purity means to be free of greed. To be contained Not to have attachment even for the means of Dharma or even is absence of greed, it should not only be for material things but even for one's own body is called Shaucha or absence of greed. Purity is opposite of greed. Actually absence of 25 passions is known as purity. Greed is the father of all ills. Last passion to dissociate from the soul is the greed and it goes away at tenth spiritual stage of development. When that happens then the perfect passionless conduct appears

Soul's conduct becomes perfect pure at this stage. That is why purity is most important virtue of all ten virtues.

Greed passion is the worst of all and that is why the purity is one of the best virtues. The attachment – rag- is part of the greed passion.

Impurity of the soul is the attachment, aversion, and obsession (Moha) and when you get rid of them then the soul obtains purity.

Satya or truthfulness:

Truthfulness means saying what is beneficial and refraining from harsh words, back biting, derogatory language, etc. Hiding of truth for saving some one's life is excusable.

To speak the truth one has to know the truth. With right faith and right knowledge, one knows the real nature of the self as well as the real nature of six substances (dravyas). Speech is the modification of the matter particles while the truth is the virtue of the pure soul.

Partial vow of truthfulness, complete vow of truthfulness, restriction of speech and control of spoken words are four levels described in the scripture. (Satya Anuvrata, Satya Mahā vrata, Bhāshā Samiti and Vachan Gupti.) All these four things have relationship with the speech.

- Anuvrata: Partial vow of truthfulness means not to indulge in gross lies
- Mahā vrata: complete vow of truthfulness means only to speak truth and not to tell even a subtle lie.
- Bhāshā Samiti: restriction of speech means to speak only if it is absolutely necessary and to speak with sweetness and not to use harshness, and not to exaggerate the truth.
- Vachan Gupti: control of spoken words means not to speak at all.

Therefore, all four things involve all spoken or non-spoken words. Satya dharma means something different from spoken words.

Sanyam (Self-restraint):

Self-restraint means disciplining mind, speech and body so as not to injure any living beings and exercising carefulness. Therefore, Self-restraint is of two types, restraining from inflicting injury to all the living beings and detachment from sensual objects.

In self-restraint one takes away his attentive consciousness (Upayoga) from other objects and concentrates within himself. This is absolute definition of self-restraint. Other definition of self-restraint is to accept five great vows, to take out all passions like anger etc., to control the activities of mind, speech and body and to conquer the objects of five senses.

Complete self-restraint is only possible in human life. There is no self-restraint in heavenly or infernal life. In five-sensed animal life, there can be partial self-restraint.

One may argue that the senses are the reason that one obtains happiness but actually control over the desires of sensual pleasures is the key of real happiness, as we all know that desires are endless. In fact the soul's inherent nature is to be happy all the time. The pure inherent nature is independent of outside things like the senses. Super sensuous happiness do not expect anything else's help. The happiness and the knowledge obtained by the senses are the transient in nature, transient happiness is also not the real one but is perceived one. Senses are material particles and can only perceive the material particles having touch, taste, and smell sight and hearing. The soul does not have the attributes of the matter. That is why the senses are not useful in the knowledge of the true state of the soul. Senses give sensual knowledge and pleasure while the soul has super sensuous knowledge and happiness. Therefore to obtain the super sensuous happiness one has to go beyond the sensual aspect.

Self-restraint is the increase of passionless state after obtaining the right faith.

Tapa (penance):

The basic presents of penance are to control attachments and aversions. One stabilizes in his own pure state and gives up all the attachment aversion, is known as the austerity. Control of desires is also known as austerity. There are six external austerities and six internal austerities that are practiced to eradicate Karma. They are called Tapa or penance. Details of all types of penance are described further in the chapter.

Tyäg (renunciation):

Renunciation of a possessive attitude for the necessities of life is called Tyäg or renunciation. There are four types of charities described in Jainism, charity of food, knowledge, medicine and saving life of a being. Charity is the training for real renunciation of attachments and aversions (Vitaräga).

When one has attained the self-realization then he has no attachment of any internal or external substance's possessions. This is known as the renunciation. He has no attachment to outside material substances like house, wife, kids, and wealth. He also does not have any internal possessions of any attachment or aversion. His soul is pure and devoid of any of these possessions. His behavior is without any infatuation towards any external substances like body, wealth, and family or any worldly substances. Renunciation is not of the outside substances but it is the feeling of attachment towards outside substance

Äkinchanya (detachment):

It is not about having possessions, but this attribute describes one to have the feeling of detachment with the thing one possesses. Not resorting to the attitude of ownership in relation to anything whatsoever is called Äkinchanya or absence of ownership. Details 24 types of possessions are described in the chapter of vows.

In non- attachment virtue one has to give up all these 24 possessions. The external possessions are prescribed from empirical point of view. The internal possessions are prescribed from absolute point of view.

Giving up external possessions means one has still not achieved the real virtue of the non- attachment. It does not automatically mean that the person also has achieved internal non- attachments. Of course it is a truth that one who has given up internal possessions has definitely given up the external possessions too.

May be it is somewhat easy to give up external possessions but one may still keep the internal possessions towards that. For example, he has donated so much to the society and still keeps on telling everybody, how much he donated. That means he physically gave up the substance but still has not given up the desire towards that substance.

Brahmacharya celibacy:

Celibacy means continence to be observed by residing with a teacher to observe the vows, to learn the scriptures and to erode the passions

We should consider this attribute three different ways:

- From social point of view: The common social definition, control of sexual desires and conduct well known to all. For a house holder limited celibacy is preached with the concept of one partner only.
- From absolute point of view: means to stay in the true nature of the soul. Once right faith is achieved one can experience the nature of the pure soul. When one has right conduct and he is engrossed in his true nature of the soul then he automatically gives up the objects of the five senses. He is still having five senses and mind but he has separated himself from the objects of these five senses.
- From the empirical point of view: control of five senses is known as celibacy

Bhāvanā (Deep reflection):

Bhāvanā - deep reflection prevents tendencies like attachment and aversion. Therefore, such reflection has been described as a means of Samvar. Bhāvanā means contemplation through which you motivate your soul to carry out lofty reflections. There are 12 types of Bhāvanās and they have been described in the chapter of Bhāvanās (Reflections).

Parishaha-jay (enduring hardship)

Parishaha pertains to the training for enduring hardship and while doing so remaining in a state of serenity and equanimity so that all old attached Karma may be destroyed and one reduces influx of new karmas. Such training helps us stay happy in both good and bad circumstances. Sādhus and Sādhvis predominantly follow them. There are 22 types of Parishahas:

- Hunger - A Sādhu must not accept food, which is blemished and prepared with any of the forty-two faults, even if he has to stay hungry.
- Thirst - A Sādhu should not take sentient water, even if he has to stay thirsty.
- Cold - Even when it is cold, a Sādhu should not wish for heat.
- Heat - Even when it is hot, a Sādhu should not wish for cold.
- Insect bites - If an insect bites a Sādhu while he is meditating, he should not brush it away or become irritated, but should bear it calmly.
- A Sādhu must accept whatever clothes he may receive.
- A Sādhu must bear evil words told to him.
- A Sādhu must bear even kicking and beating.
- A Sādhu must bear diseases that may develop.
- A Sādhu must sleep on a wooden flat bed or coarse grass.
- A Sādhu must not take a bath.
- A Sādhu should wear worn out clothes and should not ask for new clothes.
- A Sādhu should not experience shame or helplessness while going for alms from door to door.
- If a Sādhu does not get alms, he should not be worried. Instead, he should think as though he has been given a chance to observe austerity.
- A Sādhu should not be attracted towards the beauty of women.
- A Sādhu should not be disturbed by hardship while meditating in a cemetery or other unbecoming places.
- A Sādhu should not become agitated even when there is suffering.
- A Sādhu should not become proud while being honored.
- A Sādhu should not become irritated when being pricked by thorns, etc.
- A Sādhu should not feel sorry for not attaining knowledge even after a good effort.
- If a Sādhu is ignorant and cannot learn, he should not become depressed. He must think of Karmodaya (fruits of Karma) and must keep his pursuit of knowledge alive.
- A Sādhu must try to understand the message of the Jina and should never doubt it.

Chāritra - Right Conduct:

The endeavor to remain steady in a state of spiritual purity is called Chāritra. Keeping in view the degrees of purity obtained in different cases, Chāritra has been divided into the five classes as follows:

Sāmāyika Chāritra:

To maintain the attitude of equanimity and to give up all impure activities is called Sāmāyika Chāritra. The initiation ceremony signifying the initial stage of an ascetic's career, when the period of intended monkhood is brief, is called Itvarika or temporary Sāmāyika. The same ceremony, when the period in question is life long, is called Yāvatkathit or lifelong Sāmāyika. The lifelong Sāmāyika starts after the initiation of ascetic life (sixth Gunasthānak). The remaining four types of Chāritra are various forms of Sāmāyika, with certain specialties.

Chhedo-pasthāpana Chāritra:

The ceremony of newly initiated ascetics is repeated with a view to retaining the ascetic's career for his whole life is called Chhedo-pasthāpana Chāritra. Similarly, when the initiation ceremony for an ascetic's career for his whole life took place earlier and is in Sāmāyika Chāritra, but is vitiated by some defect and has to be undergone again to stabilize him back in Sāmāyika Chāritra, it is called Chhedo-pasthāpana Chāritra. The first is called Niratichār Chhedo-pasthāpana characterized by conduct without fault; the second is called Sātichār Chhedo-pasthāpana characterized by a conduct with fault.

Parihāra-vishuddhi Chāritra:

The third one is characterized by a course of conduct dominated by certain special types of penance and special type of knowledge is called Parihāra-vishuddhi Chāritra.

Sukshma-samparāya Chāritra:

The fourth is the case of an aspirant who is in tenth Gunasthāna, in which the Kashāyas like anger, ego and deceit do not manifest themselves at all but there is the presence of the subtlest amount of greed. That is called Sukshma-samparāya Chāritra.

Yathākhyāta or Vitarāga Chāritra:

The fifth relates to the aspirant who is in the eleventh and higher Gunasthāna where there is complete suppression or elimination of Deluding Karma and Nokashāya whatsoever manifests itself and the conduct happens to be as it should be. That is called Yathākhyāta or Vitarāga Chāritra.

Chapter 19 - Nirjarä and Moksha (Eradication and Liberation)

Nirjarä (Eradication of Karma)

Every worldly soul happens to be confined (not free). The imprisonment is due to the bondage of Karma (Bandha). To be free, Jiva has to eradicate the Karma by which he is bound. The process of eradicating Karma is called Nirjarä. The word Nirjarä means to fall off. It denotes dripping off (shedding), destruction, or removal of Karma from the soul. Inflow of Karma is Äsrava, the stoppage of the inflow is Samvar and the eradication of Karma is Nirjarä. Jiva can shed the Karma and purify his soul with the help of austerities.

Sakäm Nirjarä and Akäm Nirjarä

Karma can be shed in two ways:

Sakäm Nirjarä:

By force of austerity undertaken for a high spiritual objective, the bound karmic matter gets dissociated from the soul even before it has yielded its fruit. When Karma are brought to maturity ahead of their time by special effort with a view to eradicate them prematurely, it is called Sakäm Nirjarä.

Akäm Nirjarä

The dissociation of the bound karmic matter comes about through experiencing its fruit at the destined time. Eradication of Karma without self-effort is called Akäm Nirjarä. When Karma mature and drip off or shed off in due course, it is called Akäm Nirjarä.

To be effective, Samvar like equanimity should accompany Nirjarä. If not, it will lead to bondage of new virtuous (Punya) or non-virtuous (Päp) karma. By resorting to Tapa or austerities, one can shed his Karma and earn Punya. However, the purpose should be Nirjarä and not just to earn Punya.

There are twelve types of austerities (Tapa) of which six are external and six are internal. The external Tapa involves enduring hardships. Such Tapa is observed for cultivating spiritual capabilities. The following are the six types of external Tapa:

External Tapa (External Austerities)

Anashan (Fasting):

Anashan is derived from Ashan, which means to eat. The prefix 'an' gives a negative connotation. Anashan therefore means not to eat. It conveys renouncing of food and water for a day or days or for one's remaining lifetime. This is physical Anashan. One can combine the physical Anashan with Bhäva Anashan by exercising total control of inner desires for a short or a long time. Anashan for a day or days is called fasting, and Anashan for the rest of one's life is called Santhäro. When one's death is imminent in the next few days or hours and that there is no treatment that can change that, one undertakes several vows including fasting to have his remaining time spent spiritually. This process is called Santhäro (Sanlekhanä). Santhäro is the art of dying. After undertaking Santhäro, one fasts peacefully, forgives everyone, asks for forgiveness for all his mistakes that he might have committed knowingly or unknowingly, and gets absorbed in the serene recitation of Pancha Paramesthi. His fasting can go on for several days until his soul leaves the body peacefully.

Unodari (Partial Fasting):

Unodari is made of two words - Una and Udar. Una means somewhat less and Udar means stomach. To eat less than the normal diet is called Unodari. The deeper meaning of Unodari is to practice more self-restraints (Sanyam) by reducing non-virtuous activities.

One can have many negative emotions that can lead him to the wrong path. Therefore, it is important that one not only reduces his normal diet but also reduces his passions. By reducing the intake of food and controlling passions, one not only gains physically but also benefits mentally, emotionally and

spiritually. Unodari of food and controlling passions keeps Jiva healthy and keeps them away from doctor and diseases, but most importantly, it strengthens the spirituality.

Vritti-sankshep (Bhikshāchāri or Limiting Food Items):

This is the third type of Tapa, which is for developing willpower. In this type of austerity, one takes Abhigraha (makes some resolution). Jain ascetics mainly carry out this type of austerity. One may also take Abhigraha on the day of terminating the austerities. There are four types of Abhigrahas –

Material (Dravya)	To have predetermination of having certain items of food is called Dravya Abhigraha.
Area (Kshetra)	To take food at a specific location is called Kshetra Abhigraha.
Time (Kāl)	To eat at a fix specific time is called Kāl Abhigraha
Mode (Bhāva)	To get the food only from a particular individual or a certain type of person is called Bhāva Abhigraha.

One can also observe this Tapa by limiting the number of food items one may consume during the day to 10 or 15 items.

Mahāvīr Bhagawān had undertaken an Abhigraha when he was yet to attain perfect knowledge. It was the twelfth year of his spiritual pursuit. He was continually meditating and observing severe austerities. Once he set up apparently improbable stipulations for accepting food. He vowed that he would accept food only if soaked black peas were offered to him from a winnowing basket by a princess in chains with a shaved head, who had fasted for three days and who had tears flowing from her eyes. How can all these conditions be fulfilled at one time?

For months, he used to go for alms and come back without food because his stipulations could not be fulfilled. However, how could fate allow so great a saint to die for want of food? Fate had brought apparent havoc on Chandanbālā as if to enable her to fulfill the divine mission of terminating the six months' fast of Bhagawān Mahāvīr!

Therefore, the Bhagawān happened to come for alms where Chandanbālā was thinking to offer food to some Muni. He saw all his stipulations coming true. There was a princess in chains with cleaned shaven head, having fasted for three days and offering black peas from winnowing pan. Chandanbālā was happy to see the great ascetic in front of her and cheerfully offered the peas. For the Bhagawān this was the right situation for accepting food. But nay, where were the tears? He declined the offer and turned back.

Chandanbālā felt intensely miserable that the sage did not accept her food. She started crying and tears began to roll down her eyes as she repeatedly entreated the great ascetic to accept her humble offer. The Bhagawān looked back and saw the tears rolling down her cheeks. Now all his hard stipulations were fulfilling and he willingly accepted the food offered by her.

Rasa Tyāg (Limiting Tasty Food):

This is the fourth type of Nirjarā. It involves renouncing the tasty food that one likes. This is for conquering the desire for tasty food and eliminating the attachment for the tasty food, and thus, enabling to strengthen one's spiritual capability. There are many ways to limit the consumption of tasty food. For example: performance of Āyambil (simple bland meal – without oil, butter, spices, vegetables or may be salt) and abstaining from Vigai (absence of milk, oil, butter, sugar, yogurt, and fried food). To suppress one's passions, it is essential that he overcome his desire for tasty food. One, who has a desire for tasty food, cannot be free of sensual instinct. By willingly, putting the limits to the tasty foods one eradicates the Karma, and better health, lower risk of heart diseases, and diabetes are the byproducts.

Kāyā Klesha (Physical Forbearance):

Kāyā means body and Klesha means forbearance. Body is an instrument that is needed in good condition for undertaking spiritual pursuit (Sādhana) and therefore, it is important to develop its

endurance power. By developing physical endurance power, Jiva is enabled to tolerate the bodily inconveniences with equanimity. There are several ways one can practice the austerity of Kāya-klesha:

- Location: This involves practicing Sādhana while standing.
- Yogic posture (Āsana): This involves practicing various yogic postures such as Vīrtāsan, Vajrāsan (diamond posture), Padmāsan (lotus posture), etc.
- Shayan (in lying down position): This involves practicing Kāyotsarga (total relaxation by experiencing that body and soul are separate) while lying down on the left or right side.
- Ātāpana: This requires standing steadily while facing the sun.
- Aprāvarana: This means tolerating cold, specially, in the winter season, without any or with few clothes on.
- Sharira Parikarma Parityāg: This involves not tending to external appearance of the body.

Pratisanlinatā (Controlling of Senses):

Ordinarily, we use our senses to satisfy our external needs and that is supposed to give happiness. Pratisanlinatā involves restraining the senses from external happiness and diverts their use for spiritual uplift. To control the sensory desires is also Pratisanlinatā. As regard to sensory things, not to see them by eyes, not to hear them by ears, not to smell them by nose, not to taste them by tongue, and not to touch them by skin is called controlling of senses - Pratisanlinatā. One should not develop a possessive attitude to what he sees, to what he listens, to what he smells, to what he tastes and to what he touches. Sense organs are better utilized if they are used for spiritual purposes.

Tapasyās (Common External Austerities):

Navakārashi	One must take food and water forty - eight minutes after sunrise.
Porisi	Taking food and water three hours after sunrise
Sādhā-porisi	Taking food and water four hours and thirty minutes after sunrise
Purimuddha	Taking food and water six hours after sunrise
Avadhādhā	Taking food and water eight hours after sunrise
Biyāsan	Taking food twice a day
Ekāsan	Taking food only once
Āyambil	Taking bland food only once. The food should not have any taste or spices and should be boiled or cooked. In addition, one shall not take milk, curds, sugar, sweets, ghee, oil, fruits, and vegetables.
Upavās	One must not take any food for almost thirty-six hours starting from sunset on the previous day to sunrise on the succeeding day.
Tivihār Upavās	One may drink only boiled water during Upavās.
Chauvihār Upavās	One does not even take water during the Upavās.
Tivihār	After sunset no food or juice shall be taken, but one may take only water before going to bed.
Chauvihār	After sunset no food or water is taken until sunrise the next day.
Attham	Upavās for three consecutive days
Atthai	Upavās for eight consecutive days
Māsakshaman	Consecutive Upavās for one month

Navapad Oli	During every year for 9 days starting from the 6/7th day in the bright fortnight until the full moon day in Ashwin and Chaitra months, one does Āyambil. This is repeated for the next four and half years. These Āyambils can also be restricted to only one kind of food or grain per day.
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In Ekāsan, Biyāsan, Āyambil, or Upavās one can only drink boiled water between sunrise and sunset. It is better if one can do a Chauvihār or Tivihār on the night before starting these austerities. If any of the austerities allow food, one shall not take raw vegetables, root vegetables, or raw grains while performing such austerities. Other austerities are Varsitapa, Vardhamān Tapa, Visasthānak Tapa, etc.

Internal Tapa (Internal Austerities)

There are six internal types of austerity that shed Karma.

Prāyashchitta (Repentance or Confession or Remorse):

In Prāyashchitta, one repents for the various errors of commission and omission, the faults and the sins committed. This can be performed in the presence of an ascetic or can be done alone. Prāyashchitta helps us to reflect upon ourselves in a way that leads to self-correction. Even for a small fault, we should say "Michchhā mi Dukkadam." Prāyashchitta is a very vital type of Nirjarā. Prāyashchitta is a process of improving mental, emotional and spiritual health. Nirjarā is a spiritual cleaning process. Purity of body, mind, and emotions is the result of this process. Whom would you go for Prāyashchitta? The preceptor you go to for Prāyashchitta should have certain qualifications. It is said in the Jain Āgam, Sthānānga Sutra, that the preceptor should have ten characteristics:

- Excellent paternal race
- Excellent maternal race
- Reverence (Humility)
- Proper knowledge
- Proper faith
- Proper conduct
- Forgiving and forbearing
- Control over the senses
- Straightforwardness
- Remorsefulness for mistakes

Nine Types of Prāyashchitta:

- Ālochanā (Confession): To confess one's mistakes in the presence of the preceptor and with a pure heart.
- Pratikraman (Repentance): To repent for the mistakes that has been committed and to refrain from them in future, and to remain alert that no new mistakes are committed.
- Combination of Ālochanā and Pratikraman: When these Ālochanā and Pratikraman are performed together.
- Vivek (Discretion): When forbidden food and/or drink happen to have been received and the fact becomes known, then to discard these food and drink.
- Vyutsarga: To regret for the mistake committed, one adopts concentration and gives up the operations of body and speech.

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- Tapa (Penance): To regret for the mistake committed, one performs external penance like Anashan etc.
 - Chheda (Correction): Corresponding to the gravity of the offense committed, the reckoned period of monkhood is reduced by a day, a fortnight, a month or a year - that is called Chheda.
 - Parihāra: To keep the offender at a distance and not to have any dealing with him for a specific period.
 - Upasthāpanā: When on account of the violation, the adopted Vratas are deemed to be forfeited.

One who wants to repent for his mistakes should do so in a straightforward manner like a child. One cannot be truly regretful without having simplicity and purity of the heart. By truly carrying out the right process of Prāyashchitta, one sheds his non-virtuous Karma, and purifies himself. Therefore, Prāyashchitta is the austerity for purifying the soul.

Vinay (Humility):

Vinay denotes humbleness, submissiveness, kindness, courtesy, humility, civility, and respect. The true meaning of Vinay is the absence of ego. There are eight types of ego and the person with Vinay does not have any of them. Vinay saves Jiva from getting bad destinies like hell. Vinay is an internal quality of Jiva. Vinay is considered the root of the religion per Jain canonical books. Vinay is given the utmost importance in Jainism. To have adequate Vinay is the sign of right character. There are seven types of Vinay:

- Vinay for knowledge
- Vinay for faith
- Vinay for conduct
- Vinay of mind
- Vinay of speech
- Vinay of body
- Vinay for paying homage

Vaiyāvṛtṭya (Selfless Service):

To serve Sanyami (who practices self-restraint) with devotion and without any selfish motive is called Vaiyāvṛtṭya. If one offers the right food, clothes, medicines, and other necessities to Jain ascetics, it is called Vaiyāvṛtṭya. There are ten types of people who are considered as deserving Vaiyāvṛtṭya:

- Āchārya (chief of the religious order)
- Upādhyāy (who teaches others)
- Tapasvi (who performs some great and severe penance)
- Shaiksha (new ascetic)
- Glān (ailing ascetic)
- Gana (group of older ascetics)
- Kula (group of disciples under one Āchārya)
- Sangha (constituted of Sādhu, Sādhvis, Shrāvaka and Shrāvikās)
- Sādhu
- Samanojna (who is spiritually equal)

Vaiyāvṛtṭya – rendering service to the worthy ones is like serving a Tirthankar. That enhances the unity of the Sangha, strengthens the religious order, helps the needy and stabilizes the aspirant on the right path. It also creates an atmosphere of mutual help. In the present day context one can use judgment in giving charity to the most deserving.

Vinay and Vaiyāvṛtṭya differ from one another in that the former is a mental act and the latter a bodily one.

Swādhyāy (Self-Study):

To undertake various practices with a view to acquiring the right knowledge is called Swādhyāy or study of the self. The spiritual meaning of Swādhyāy is to remain in equanimity. Swādhyāy is a potent instrument for shedding Karma. Swādhyāy also keeps the right knowledge alive for the next generation and generations to come. Per Jain canonical books, Jain ascetics are required to do Swādhyāy for about nine hours a day. If the Jain ascetic is irregular about doing his Swādhyāy, then he is not truly a Jain Sādhu. He will drift into gossiping and eventually will end up doing non-virtuous activities. It is essential that Jain ascetics should keep their interest alive, and continue their Swādhyāy per Jain canonical books. To acquire knowledge, to render it free from doubt, to be lucid and ripe and to seek to propagate it - all these can be covered in Swādhyāy. It has been divided into five subtypes corresponding to the order followed in a course of study. They are as follows:

- Vāchanā (to read): To take lessons in the wording or the meaning of a text
- Pruchchhanā (to ask questions): To make inquiries to remove doubts or to confirm understanding.
- Parāvartanā (to repeat correctly): To repeat correctly the wording of a text that has been learnt.
- Anuprekshā (to reflect): To ponder mentally over the wording or the meaning of a text
- Dharmopadesha (to teach): To grasp the essence of a text that has been learnt and to preach things religiously.

Dhyāna (Meditation or Thought Process):

To stop the wandering (distractions) of the conscious mind (Chitta) and to concentrate it on one thing is called meditation. The concentration arising from intense attachment, lust, or animosity is non-virtuous meditation and is to be avoided. While concentration arising from the search for the truth and detachment from worldly affairs is virtuous meditation and is desirable. Virtuous Dhyāna is the practice to retire the soul from unnatural activities and to get absorbed into the self. All Tirthankars meditated prior to achieving perfect knowledge (Keval-jñān). No one has achieved Moksha without mediation. Dhyāna is divided into four categories:

- Ārta Dhyāna
- Raudra Dhyāna
- Dharma Dhyāna
- Shukla Dhyāna.

A person possessing a superior type of bone structure such as Vajra-rishabha-nārācha, Rishabha-nārācha, Nārācha and Ardha-nārācha Samghayana is capable of practicing the true Dhyāna. To have sufficient mental power to perform Dhyāna, one has to have sufficient physical power that comes only from these four types of bone structures. If body power is weak, one will have weaker mental power and therefore weaker concentration. This does not mean that others should not meditate. The degree of success will be less for the people with inferior bone structure, but the progress will be spiritual and in the right direction. An endeavor to put a stop to the gross bodily and mental operations is also a Dhyāna.

Ārta and Raudra Dhyāna, the causes of worldly transmigration, are evil Dhyāna and, therefore are to be avoided. On the other hand, Dharma Dhyāna and Shukla Dhyāna are noble Dhyāna and are worth resorting to though Shukla Dhyāna is achieved after higher level of spiritual upliftment.

Ärta Dhyāna:

Dhyāna that relates to distress or pain is called Ärta Dhyāna. There are four causes that produce pain:

- Thinking about getting what is not desired
- Thinking about losing what is desired
- Thinking about disagreeable situation
- Hankering for material enjoyment in future.

Raudra Dhyāna:

Concentrating on thoughts resulting from or in to evil actions, enjoyment in violence, lying, stealing, collecting possessions by any means etc. is Raudra dhyāna.

There are four subtypes of Raudra Dhyāna corresponding to the above four possibilities as in Ärta Dhyāna. He whose heart is cruel or hard is considered Raudra. Cruelty or hardness of heart leads to violence, lies, stealing and protecting possessions by even the foul means.

Dharma Dhyāna:

There are four types of Dharma Dhyāna:

- Äjnā (Commandment) - Contemplating about the commandment of Omniscients and how to get rid of passions.
- Apāya (Misery) - Contemplating about the nature of defilements and the resulting misery and unhappiness
- Vipāk (Fruition of Karma) - Contemplating about the Karma and the consequences they yield.
- Samsthāna (Structure of universe) - Contemplating about the nature of the universe , body is mortal, there is suffering and pain, that there are ways to achieve permanent happiness.

Shukla Dhyāna:

There are four subtypes. The people, who are in eleventh and twelfth Gunasthānas and are versed in Purva texts, can perform the first two of the four subtypes. However, there are exceptions, because Māshtush-muni and Marudevi could perform that Dhyāna even though they were not well versed in the Purva texts. The last two subtypes of Shukla Dhyāna can be performed only by Kevalis (Omniscient) who are in the thirteenth or fourteenth Gunasthāna.

The four subtypes are:

- Pruthaktva-vitarka Savichār - Multi aspect spiritual meditation
- Ekatva-vitarka Nirvichār - Single aspect spiritual meditation
- Sukshma-kriyā Apratipāti - Subtle activity spiritual meditation
- Vyuparat-kriyā-nivrtti (or Samuchchhinna-kriyā-nivrtti) - Absorption in self spiritual meditations

The first two subtypes are associated with scriptural knowledge. The first subtype involves transition while the second is devoid of it. In the first type, the practitioner switches his concentration from one form of a substance to another, from a substance to a mode, from one mode to another, from a meaning to a word or from a word to a meaning or from one type of Yoga to another. When the practitioner introduces no such change, then the Dhyāna is called Ekatva-vitarka Nirvichār. Thus, the first one is dominated by difference and the second one is dominated by constancy.

When the meditation involves a subtle bodily Yoga while putting an end to all the remaining Yogas, this act of concentration is called Sukshma-kriyā Apratipāti Dhyāna. At this stage, there proceeds only the subtle bodily activities like inhalation and exhalation and there is no possibility of a fall.

When even the subtle bodily activities like inhalation and exhalation cease altogether and the constituent units of the soul become free from all wavering, then the state is called Samuchchhinna-kriyā-nivṛtti Dhyāna. In this state, no activity takes place. In the fourth subtype of Dhyāna, all Āsrava and all Bandha cease altogether, all Karma come to the end, and liberation (Moksha) is attained. The last two are also called Anā lambana or devoid of any dependence.

Vyutsarga (Abandonment of External & Internal aspects):

There are two major types:

- Abandonment of external aspects is called Dravya Vyutsarga.
- Abandonment of internal aspects is called Bhāva Vyutsarga.

There are four types of Dravya Vyutsarga:

- Abandonment of body (Kāyotsarga)
- Gana Vyutsarga (abandoning the company of other mendicants)
- Upadhi Vyutsarga (abandoning material objects such as clothes, pots, blanket, bench, medicine etc.)
- Bhakta Vyutsarga (abandoning food and drink)

There are three types of Bhāva Vyutsarga:

- Kashāya Vyutsarga (overcoming the passions)
- Samsār Vyutsarga (abandoning worldly life)
- Karma Vyutsarga (eradicating Karma)

One has to have Bheda Jñān (Viveka Jñān; discriminatory knowledge that the soul and the body are separate) to be able to exercise Vyutsarga.

The more one practices these twelve austerities, the lighter he becomes with his Karma. Thus, Samvara is the process of stopping the influx of Karma and Nirjarā is the process of purifying the soul by eradicating the Karma. These two processes liberate the soul from the cycle of birth and death and thus Moksha is achieved. Therefore, Samvara and Nirjarā constitute the pillars of religion.

Please refer to the austerity chart at the end of the chapter.

Souls – Bahirātmā, Antarātmā & Paramātmā (Extrovert, Introvert & Supreme)

In order to understand the karmic bondage and Moksha (liberation), we need to understand the three stages of the soul.

The first stage is the extrovert soul (Bahirātmā). The second stage is the introvert soul (Antarātmā), and the final stage is the supreme soul (Paramātmā). Karmic bondage is the cause of extrovert and introvert souls. One has to progress beyond these two stages of the soul to attain the third stage of the soul. When one attains the third stage (Paramātmā state), he is liberated and is freed of any karmic bondage.

The state in which the concentration of the activities is outward is called extrovert. When Jiva acts inconsistent to the true nature of the soul, then it is Bahirātmā. When the concentration of its activities is shifted from outward to inward towards the qualities of the soul, it is called Antarātmā. When it stabilizes in its true nature, it is called Paramātmā. One soul but three different levels define its three stages.

Bahirātmā - Extrovert:

The state, in which the concentration of the activities is outward, is called extrovert. In this state, the soul has non-virtuous inner aspects (Bhāva, mental reflections). Bahirātmā has significant attachment to his possessions (wealth, etc.) and his family. He believes that his body is himself. He is in first

Gunasthānak. He is in delusion and believes material happiness is the true happiness. He is devoid of true religion. He has Anantānu-bandhi Kashāya

Bahirātmā acquires Karma with two types of intensity, tightest (Nikāchit) and tighter (Nidhatti). In Nidhatti, one can endeavor to change its duration and intensity but cannot change its quantity and nature. In Nikāchit, one cannot change its duration, intensity, quantity and nature. He has to bear the fruits of this type of Karma.

Antarātmā - Introvert:

Antarātmā is the stage of virtuous inner aspect. It knows that his body and his soul are two separate entities and he himself is a soul. He knows that his body is ephemeral but his soul (himself) is permanent and is capable of the right knowledge, right faith, right conduct and unlimited energy. He is in fourth or higher Gunasthānak. He is engaged in purifying himself and knows that the material world is full of misery. Antarātmā is still under the influence of knowledge obscuring, perception obscuring, deluding and obstructive Karma but the intensity is milder.

Antarātmā acquires Karma with two types of intensity that cause loose (Sprushta) and tight (Baddha) karmic bondage. Sprushta means the Karma having a dry association with the soul. They just touch the soul. Baddha means the Karma having tight bondage with the soul.

Paramātmā: Supreme

The pure state of the soul is known as Paramātmā. In this state, there is no association with Karma. Without Karma and without the cycle of birth and death, the state of the soul is pure, liberated and supreme. The Liberated soul is always absorbed in undisturbed and unlimited joy.

Moksha (Liberation from all Karma)

The karma get dissociated from the soul as soon as they yield their fruits completely and reach the limit of their time duration. The process of partial dissociation of this type goes on incessantly in the case of worldly souls caught in the cycle of transmigration. But the spiritually beneficial 'partial dissociation' is that which takes place in association with the stoppage of the inflow: And when the process of the stoppage of the inflow of new karma and that of the dissociation of the bound karma reach their acme, the absolute and total dissociation of karma, which characterizes liberation, is attained. Complete purity of the soul is Moksha. Jiva free from all the eight Karma is called liberated. Great Āchāryas say that, "As a heavily clay layered pitcher drowns in the water and comes back to the surface when it is freed from the clay layers, the soul bound by Karma submerges in the Samsār (cycle of birth and death) and it goes upwards to the Siddha-loka, when it is freed of the Karma."

The liberated souls are called Siddhas - who are enjoying the pure state of their souls. There are an infinite number of Siddhas. The number of Siddhas is continuously increasing. There will be an infinite number of more Jivas who will become Siddhas in the future. At the present time, the human beings from five Mahā-videha Kshetras (other place in the universe as per Jain geography) are capable of becoming Siddhas. Jivas in five Bharat Kshetras (one of them where we live) and five Airāvāt Kshetras have to be reborn in the Mahā-videha Kshetras to attain Moksha at the present time. These two Kshetras are in the fifth segment (Ārā) of the regressive time cycle (Pancham Ārā of Avasarpini Kāl). Moreover, no one can attain Moksha directly from these two Kshetras. This does not mean that the Jivas in these two Kshetras cannot undertake spiritual pursuit (Sādhanā). One has to continuously shed one's Karma to have the right birth at the right place to go to Moksha. Therefore, one should assume that Moksha is possible from here, and continue his Sādhanā.

Liberated souls are also known as Paramātmā, Ishvar, Bhagawān, God, etc. Jains believe that there are an infinite number of liberated souls (Jinas).

Per Jain beliefs, Arihanta is the living God. He has absolute knowledge. Therefore, he reveals the essential and real form of the universe. He revealed that the world is without a beginning and it has no end. Each and every substance in the universe does undergo continuous change in its mode but is never destroyed or created. Behind this eternal process there does not exist anyone's planning or organization. The whole universe is a self-regulated by the property of each and every substance in it. For living

beings, his/her Karma plays an important role. According to his past Karma, his present fate is decided, and his future will be decided based on his present and the balance of his past Karma. Jains do believe in God. Our God is Jina. The word Jina literally means "the Victor" or "the Liberator", the one who has freed himself/herself from the bondage of Karma by conquering Rāga (attachment - deceit and greed) & Dvesha (aversion - anger and ego). The God in Jainism is Vitarāga (devoid of any attachment or aversions), Sarvajyā (possess knowledge of all things and all events) and Hitopdāshi (preaches for the benefits of humanity). Bhagawān Mahāvīr was the last reformer of Jainism. He should not be mistaken as the founder of Jainism. We had the first Tirthankar, Rishabhadev, in the third segment of this Avasarpini (regressive half cycle). The remaining 23 Tirthankars lived during the fourth segment of the Avasarpini. At present, we are in the fifth segment.

Once the Jiva is liberated, he does not have any attachment to the material world or material affairs. His relationship to the material world is permanently terminated. In Moksha, there is no pain, no material happiness, no sufferings, no obstructions, no birth, no death, no sense organs, no afflictions, no delusion, no deceit, no possessiveness, no sleep, no hunger, and no desire. Siddhas have infinite knowledge, infinite perception, infinite conduct, unlimited energy, eternality, formlessness, and complete equanimity in Moksha. The state of liberation is not describable in words. The best possible material happiness is not even equal to the smallest possible fraction of the permanent happiness that Siddhas have in Moksha. Siddha has complete pure consciousness that can be achieved by the one who endeavors as expounded by the Omniscients. That is the state of ultimate holiness, ultimate efficiency and unlimited energy.

Moksha is the supreme condition. It is not describable in words because words are Pudgals and in Moksha, there are no activities. There is no room for applying any logic. This is not the subject of intelligence. Siddhas have no attachments; therefore, they have no grief. Moksha is the subject of experience. How can a mute person describe taste of the delicious food? This does not mean that a delicious food is not tasty. One can understand and enjoy taste of the delicious food by tasting it. Similarly, no person here can describe Moksha, one has to experience it. Whatever is being expressed about Moksha is like the taste of delicious food described by a mute person.

Every Jiva should have the goal of liberating himself from karmic bondage. As one sheds his Karma and continues to purify his soul, it becomes lighter and he begins to experience what liberation is like. Human life is successful only if one endeavors to eradicate his Karma and tries to free himself from the slavery of Karma that has been in existence since the time without beginning. The sole purpose of the religion, Sādhana and the spiritual practice is that one frees himself from karmic bondage and attains Moksha.

One experiences happiness when one's disease is cured, when his enemies are destroyed, or when one gets something he wanted to possess. What kind of happiness would one experience, if he is free from all diseases; if he has no enemies and there are no more desires? What one gets from Moksha is infinite times greater happiness (peace, bliss, joy) than this. It is felicity arising from no worldly circumstances, but the Jivas in Samsār who are accustomed to enjoy low pleasures cannot think of that.

Jain philosophy describes that the process of liberation can happen in various ways just as we can reach New York from many different directions. There are fifteen different ways one can attain liberation.

01	Jina Siddha	In this process, an individual acquires Tirthankar Karma, which is a part of the body making Karma (Nām-karma) in the third life from the last. The individual becomes a Tirthankar in the last life, reestablishes the Jain congregation, and then attains liberation. Examples: All the Tirthankars, to name a few, Rishabhadev, Ajitnāth, Shāntināth, Nemināth, Pārshvanāth, and Mahāvīr, etc.
02	Ajina Siddha	This way, a person does not gain the Tirthankar Karma but becomes Kevali and attains liberation. Example: Gautam-swāmi
03	Tirtha Siddha	In this category, the individual attains liberation, after taking the shelter under the Jain congregation established by the Tirthankar.

04	Atirtha Siddha	In this, one becomes Kevali even before the Jain congregation is established by a Tirthankar, and also attains liberation before the Jain congregation is established. Example: Marudevi-mātā and Bāhubali swami.
05	Gruhastha-ling Siddha	These are the people who may live life as a householder but from within they are totally detached. They do not have any attachment or hatred for the things happening around them and as their level of spiritual attitude improves, they eliminate destructive karma and become Arihantas. If their life span karma is exhausted then they go to the salvation in about one intra Indian hour (Antarmuhurta) or if their life span is longer, they take up monkhood and may oblige the world by spreading religion until their nirvana and liberation. Example: Chakravarti king Bharat.
06	Anyalinga Siddha	Any saintly person observing the right code of conduct, has the right faith and the right knowledge, and puts them to practice can attain liberation. Example: Valkalchiri who was the ascetic of the other religious group
07	Svaling Siddha	A Jain monk who is practicing the right faith, right knowledge and right conduct and attains liberation. Example: Muni Prasannachandra
08	Purusha-ling Siddha	This is when a man attains liberation. Example: Sudharmā-swāmi
09	Stree-ling Siddha	A woman can attain liberation too. (Digambar tradition does not believe in this) Example: Chandanbālā, Mrugāvati, etc.
10	Napunsak-ling Siddha	When a person with neutral gender attain liberation. Example - Gāngeya-muni
11	Pratyeka-buddha Siddha	In this case, a person by self-awareness eliminates the destructive karma triggered by the reason of the surrounding or old age and becomes Kevali then becomes Siddha. Example: Karkandu Muni
12	Svayam-buddha Siddha	In this case, a person by self-inspiration eliminates destructive karma and becomes Kevali then ultimately becomes Siddha. Example: Kapil Kevali
13	Buddha-bodhit Siddha	When someone gets enlightened by a spiritual teacher, then renounces the world and then follows flawless life, attains liberation and become a Siddha. Example: Gautam-swāmi, Vāyubhuti etc.
14	Eka Siddha	Here only one soul (person) attains liberation at a time among the group of the monks and nuns. Example: Bhagawān Mahāvīr-swāmi
15	Aneka Siddha	Many monks attain liberation together at the same time. This means that it so happened that those who attained salvation together had their lives ended at the same time. Example: Bhagawān Rishabhadev and other monks with him

Therefore, from here it will be now clearer that salvation definitely does not have set boundaries. It depends on the individual capacity and the surroundings, which make it easier to attain salvation. One attaining the salvation may fall into one or more than one of the above categories. As Jainism teaches us to be a compassionate, honest, humble person and control passions to achieve salvation, anybody; Jain or non-Jain following this type of life can also achieve salvation. As per Jainism, the practice matters.

Digambara believe that stree-ling (female) and Napunsak-ling (hermaphrodite) does not become Siddha in that life but can get Kshāyik Samyak darshan (permanent right perception). A person with Kshāyik Samyak Darshan (permanent right perception) does not get reborn as a female or hermaphrodite, and also a female or hermaphrodite will not have the bone structure (Samghayana see Dhyāna above) to be able to undergo penance and Dhyāna required to achieve Siddha hood.

According to their belief system, a householder (Gruhastha ling) by definition is not committed to the ultimate vows that are necessary to achieve liberation. Again, an individual claiming to be of any other faith (Anyalinga) does not have the right faith. Since Samyag Darshan is fundamental for the path leading to liberation, the person without right faith cannot achieve liberation. Women, because of the social restrictions cannot follow the total vows required for salvation. Along similar lines, they reject the notion of Napunsak-ling Siddha.

According to Digambar tradition, liberated soul is considered through following aspects called gateways of investigations:

(Reference Tattvārtha sutra verse 10.9 Digambar tradition, 10.7 Shvetāmbar tradition)

01	Place Kshetra	One can achieve salvation from any of the Karma Bhumi namely Bharat, Airāvāt and Mahā-videha Kshetra
02	Time Samaya	Some Souls can achieve salvation in both ascending and descending time cycles: in Bharat and Airāvāt Kshetra. In descending time cycle to achieve salvation soul has to be born in the last part of 3rd Ārā (plenty with scarcity), in the 4th Ārā (scarcity & plenty) or in the beginning of 5th Ārā (scarcity) born in 4th Ārā. In Ascending time cycle to achieve salvation soul has to be born in scarcity & plenty Ārā As there is no such division of time, cycle in Mahā-videha Kshetra One can achieve salvation any time.
03	Realms of birth Gati	One can achieve salvation as Human beings only.
04	Gender Ling	One can achieve salvation only when completely free of all sexual disposition (thought less state with respect to sexual disposition), which is only possible in the 9th stage of liberation (Anivritti Karan or Bādara Gunasthāna). In order to reach 9th stage of liberation one has to completely renounce the worldly possessions including clothes. Because of social reasons, it is not possible for women & hermaphroditic to completely renounce the possessions & therefore cannot achieve salvation in the present life.
05	Ford Tirtha	Someone can achieve salvation as Tirthankars and some can achieve salvation as ordinary Kevalis. Some can attain salvation in presence of Tirthankars while some in their absence
06	Conduct Chāritra	One can achieve salvation in their perfect conduct but during the process, one goes through all stages of conduct. After the 10th stage of liberation (Sukshma Samparāya Gunasthāna) one reaches in the perfect conduct necessary for liberation.
07	Ability of self or help of	One can achieve salvation through ability of self or one can achieve salvation through the initiation and guidance of others like Tirthankars or

	others Pratyeka Buddha Bodhit	guru.
08	Knowledge Jnān	One can achieve salvation only after one has attained Omniscience (kevel) knowledge, but during the process, one goes through all four types of knowledge or a combination of them.
09	Size of body Avagāhana	One can achieve salvation with different size of body, maximum size in early humans, medium and small size in later times.
10	Interval Antar	Souls can achieve salvation continuously one time unit apart or intermittently up to maximum of six months apart.
11	Number Sankhyā	One to 108 souls may be liberated during one unit of time.

Conclusion

The mundane soul's aim is to liberate from this worldly suffering. The soul is in a transmigratory state due to the results of one's own ignorance (Mithyātva) and passions, resulting in karmic bondage to the soul. Spirituality can occur when the soul removes ignorance and reduces passions. Once the soul remains for a very brief moment in his true pure state - innate form - then it is called self-realization (Samyag Darshan). The soul is now capable to increase his efforts and tries to stay in its innate form longer and longer, by doing so, achieves salvation.

Jain philosophy has laid out fourteen stages of spiritual development in a very intelligent way, from the first state of deluded state of mundane soul, to the fourteenth stage of liberated free souls called Gunasthāna.

Chapter 20 - Theory of Karma

Introduction

The Doctrine of Karma is a direct outcome of the extension of the age-old and well-established principle "as you sow, so you reap" to the spiritual sphere. In other words, this doctrine is nothing but an extension of the physical phenomenon observed in every day experience in nature that every action has a reaction, every effect has a cause and vice versa.

According to Karma doctrine, one's Karma due to one's deeds determine the course of life of every living being here and hereafter. A pious life leads to comforts, contentment, and general well-being in the present life, and rebirth in a higher and better form of existence. Evil actions result in birth in lower forms of existence in future lives and unhappiness or misery, in the present existence. In short, Karma theory may be summarized as the "theory of inevitable consequences of one's actions." This doctrine seems to have developed along with other doctrines about the course of events or creation. These include Kālvāda (doctrine of time) treating time as a determining agent, Svabhāv-vāda, (doctrine of Nature) which held the nature of things as sole determinant and Niyati Vāda (theory of predestination) holding destiny as the prime factor, etc. Here it will be sufficient to mention that in Jain thought, true to its non-one-sided (Anekāntavādi) approach, due importance is given to all these factors as agents determining the course of life along with the doctrine of Karma. However, prime place is given to Karma doctrine as it involves elements of freedom of will of the individual, accountability for one's deeds (Karma) and is living or active as opposed to the inert and passive nature of other factors like time, nature and others.

All the major religious systems originating in India; Hinduism, Buddhism and Jainism have universally accepted and adopted the Karma doctrine. Though the emphasis varies, all these major systems give the Karma Doctrine a prime place in the scheme of things spiritual, pertaining to each system.

Karma doctrine is the central theme of Jainism, coupled with the concept of soul and its transmigration in a continuing cycle of deaths and rebirths. Jainism stress that one's Karma primarily regulates the future destiny and course of life of all souls. In this concept there is no control from an all-powerful God who interferes with, or determines, the destinies of living beings, as in some other religions and beliefs. Jainism does not believe in such control from an all-powerful God. The position occupied by God in other religions and faiths as an arbiter of destinies of beings, is position occupied by Karma of the beings in Jain Philosophy. In this process the individual being is raised to a high pedestal, capable of determining one's destiny and competent to write one's pain and pleasures in this life and lives after.

The Karma concept and believing in the same, encourages and enforces an ethical behavior in its believers. This is not on account of the fear of an all mighty God but for the simple reason that one will have to face the consequences of one's behavior, good, or bad or indifferent, in this world or hereafter. Karma doctrine provides satisfactory explanation for the otherwise inexplicable divergence in existence, poverty vs. prosperity, health vs. sickness, happiness vs. misery, which strikes one at every stage and which is unjustifiably ascribed to an all mighty God, why would God be partial? When these are the inevitable consequences of the beings own actions.

In Jain philosophy all forms of activity in thought, word or deed with any of the passions (anger, ego,, deceit and greed) together with the resultant material particles (Pudgal), which can get attached to the soul, are covered in the definition of Karma. Thus, Karma in Jain scheme is a combination of passions and "complexes of very fine matter, imperceptible to senses, which enters into the soul, causing great changes in it."

According to Jain philosophy, the beginningless (not created by any one) and endless universe consists of the following six universal substances:

- Living beings (Jiva)
- Matter (Pudgal)
- Medium of Motion (Dharma)

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- Medium of rest (Adharma)
 - Time (Kāl)
 - Space (Ākāsha)

Jiva (Living Beings)

Of these only, the living beings have consciousness and possess the potential of infinite knowledge, infinite perception, infinite bliss etc. Liberated souls possess these qualities and therefore are considered the perfect souls (the Siddhas). These powers in case of the non - liberated or mundane souls are fettered due to their association with the other substance - (matter), which is non-conscious or non-living but possesses form. It is the only substance with form out of the six substances.

The association of the formless living souls with the non-living and tangible matter is beginningless (but not endless, as we shall see). This beginningless association is an established concept and an accepted fact in Jainism like other similar accepted facts of an uncreated, beginningless universe. This association is constantly renewing itself (till complete separation from the soul, Mukti) through the release of old matter and absorption of fresh matter by the soul because of the acts and deeds of the living beings. That element of matter, which is so associated with the souls or living beings, is known as the Karma Pudgal (the Karmic matter) and is included in the wider meaning of the word Karma. Thus when it is said that one is engaged in the Karma of walking or talking it broadly implies that one is performing the act of walking or talking and also absorbing the resultant Karma matter into his soul. Strictly speaking, the word Karma should imply action only and the attachment of matter with the soul should correctly be expressed by the word Karma Bandha (Karma Bondage). However, the fact remains that in common parlance the term Karma is used to denote the actions and also their consequences by way of Karma Bondage. This has at times resulted in misunderstanding, which is explained at the cost of a little diversion.

While comparing the message of the Bhagvat Gitā with Jain teachings it is usually said that while the former teaches activity or Karma, the latter is against Karma or action. This is hardly justified. Jainism does not teach non-activity because it is simply not possible to forgo actions in one form or another as long as one lives. This has been clearly stated in the beginning of Āchārāṅga Sutra, one of the earliest and most authentic compilations of the Jain canon. What is, however, prescribed in Jain teaching is to avoid Karma Bondage, (Karma Bandha) which is loosely interpreted as Karma or activity. Actually there is considerable similarity in the message of the Gitā and the Jain prescription for the pursuit of a correct course of life. The former teaches action without worrying about the result as per phrase "Karmanyevādhikāraste, Māphaleshu Kadāchan". In Jainism, we also find exhortation about action with vigilance or Karma with Jayanā (vigilance) without passions, and at the same time maintaining equanimity or indifference while accepting the result, as this will not result in Karma Bondage.

Karma Pudgal (Matter)

To better understand the Karma Principle, we must answer the following questions:

What is Karma matter or Karma Pudgal?

How does it get attached or detached from the soul?

Matter consists of infinite number of Pudgal (indivisible particles of matter) very much smaller than the atom. They are so fine that in each part of space, infinite number of combinations of the Pudgal can be contained in their subtle (Sukshma) form. Each of these Pudgals has at least four qualities of touch, taste, smell, and color and is capable of attracting (Snigdha) or repelling (Riksha) another Pudgal. Combination of more than one Pudgal particles is called Skandhas. Skandha can be created bigger or broken to small size by addition or subtraction of Pudgals, but Pudgal cannot be created or destroyed and therefore existed from time infinite and this is the basis of Jain concept of the world being beginningless and endless. Combination of many Skandhas becomes a functional unit and is called Varganā. There are eight types of Varganās exist in the entire universe:

- Audārika Varganā: This Pudgal Varganā is responsible for all visible substances in the entire universe, which also includes the physical body of all living beings

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- Vaikriya Varganā: This Pudgal Varganā is responsible for Vaikriya body, which can be converted to smaller or larger at any time. All heavenly and hellish beings possess such body.
 - Āhāraka Varganā: This Pudgal Varganā is responsible for Āhāraka body. This body can only be possessed by spiritually advanced monks. This body is very small in size and can be used for traveling the far distance. The monks can assume this body temporarily and travel to far distance leaving Audārika body behind. After the return, they will reassume their Audārika body.
 - Tejas Varganā: This Pudgal Varganā is forms Tejas body which is responsible for providing heat, digestion power and other energy for internal functioning of the body and is very fine in size.
 - Bhāshā Varganā: This Pudgal Varganā is responsible for Bhāshā or speech.
 - Shvāsoshvās Varganā: This Pudgal Varganā is responsible for breathing
 - Mano Varganā: This Pudgal Varganā is responsible for conscious “Mana” (mind) for thinking in most of the five sensed living (Sanjñi) beings.
 - Kārman Varganā: This Pudgal Varganā is responsible for Karmic or Causal body or Karma attached to the soul.

The listing order of these eight Varganās are as per the Pudgal sizes they possess. The Karma Varganās are the finest (Sukshma) and Audārika Varganā is the biggest of all other Varganās.

Here it will suffice to say that Karmic body:

- Has beginningless association with the soul, which is renewing itself by shedding old Karma and acquiring new ones and this association end only upon the complete liberation of the soul.
- Consists of the highest number or infinite Pudgals and is the finest (Sukshma) of all the other bodies
- Always travels with the soul on its transmigration from one place to another and from one life to another without any obstruction
- Determines the destiny and course of life of the soul in this world and the next that is good, bad or indifferent depending on the nature of the Karmic body.

Bondage and Separation of Karma to the Soul

Essentially the soul is pure consciousness and is absolutely non-contaminated and non-material. The liberated souls (Siddhas) are pure souls. Such pure souls cannot be contaminated by Karma. However, due to the beginningless contamination with matter, (Karma) the soul's pure non-material form has also become partly material and therefore it may further be contaminated.

The Kārman Varganā attach to the soul because of soul's activities and passions (anger, ego, deceit, and greed). The process of attachment of Karma can be divided into two parts:

- Conversion of the Kārman Varganā into Karma attaching to the soul due to Āsrava
- Quality and characteristics of the attached Karma particle are explained in Bandha

In higher stages of spiritual development of the soul; when the soul is passionless, the Karma attaching to the soul in the first moment and in the second moment leaves it. Karma stay just for one Samaya (smallest unit of time), which need not constitute bondage.

The worldly (Samsāri) or contaminated (with Karma) soul is undergoing constant vibrations that are due to the maturing of the old Karma already attached to the soul. These vibrations in the soul space are called Yoga. The Yoga is of three types depending on the results of the vibration of the soul in (1) body, (2) speech or (3) mind. Vibrations resulting in activity of the body it is called Body or Kāyā Yoga, if it manifests itself in activity of the speech it is called speech or Vachan Yoga and if it results in thought process it is termed Mano Yoga. It is because of these vibrations the potential Karma Pudgal (Kārman Varganās) are attached into the soul and this is termed Influx or Āsrava.

This Āsrava or Influx due to the three types of Yogas can be good and virtuous (Shubha or Punya) or sinful and non-virtuous (Ashubha or Pāp). This is determined by the intention behind the activity of body, speech or mind. If the intention is bad being colored by the four passions, Anger, Pride, Deceit and Greed, it shall lead to sinful or bad (Ashubha) Yoga and Āsrava and if the intent is good marked by restraint over these passions it will be good or virtuous Yoga (Shubha).

As examples we give the following acts which are called good or Shubha or Punya Āsrava or beneficent Influx:

Good body yoga	Charity, restraint, service.
Good speech yoga	Truthful, sweet speech.
Good mind yoga	Wishing well of others in thought, good meditation.

The following are the examples of bad or Ashubha Yoga, or Pāp Āsrava:

Bad body yoga	Violence, theft etc.
Bad speech yoga	Falsehood, harsh or hurtful talks.
Bad mind yoga	Thinking ill of others.

Viewed from another angle it is the attachment (Rāga) or hatred, (aversion) (Dvesha) that are the villains of the peace, as they lead to the four passions. It is due to the presence of these villains that Yoga or Āsrava of Karma becomes bondage and without these, it does not. When it does not result in Bondage, it is called Iryāpathic Āsrava (non-affecting) Karma, which departs from the soul as soon as it comes in. The Karmic influx accompanied by attraction or aversion is called Sāmparāyika Āsrava (affecting influx), which attach the Karma Pudgal with the soul and results in bondage with the soul.

The causes of such connecting Influx, Sāmparāyika Āsrava are:

- Twenty-five types of activities - Including acts of false faith, negligence, attachment etc.
- Three Yoga - Activities of Mind, Speech and Body
- Five Avirati - Nonobservance of vows of nonviolence, truth, non-theft, sensuous pleasure restraint and non-possessiveness.
- Four Kashāya - anger, pride, deceit & greed.
- Five senses - (& their actions) Sense of touch, taste, smell, sight & hearing.

To summarize, a soul, which is acting through thought, speech or action under the influence of Passions (Kashāya) will attract Karma that will stick to the soul, just like dust blown by wind sticks to a wet or oily piece of cloth, and will become bondage. This type of Āsrava is of the nature of affecting Karma. Another soul acting similarly without Passions (Kashāya) may attract Karma but that Karma will not stick to the soul, just as dust blown by wind to a dry piece of cloth will not stick to it and are known as Non-affecting Karma.

Bondage of Karma

It might appear incorrect to say that Karma get attached or retained by the soul as the Karma as we have seen karma are non-conscious, non-living matter and, therefore, a passive agent. Actually, it is the living soul that is the conscious and active agent, which by its vibrations through the acts of body, speech and mind attracts and retains the Karma and binds itself. However, it has to be remembered, that the soul is not a completely free agent (except when in pure state) and is acting under the influence of past Karma with which it has beginningless attachment, and which are in turn guiding its activities as they come to fruition. Further, though the Karma are considered lifeless and non-conscious, due to their attachment with the soul they acquire conscious character and give results. Similarly, though the soul is invisible and

does not have shape, due to the close association with Karma it acquires a Karmic body which is with shape and form and which is its constant companion.

It has been noted above that due to the three types of Yoga, activities of the soul (body, speech and mind), vibrations are caused in the Pudgal which are attracted to the soul and get converted into Karma. It has also been mentioned that these Pudgal or Karma Varganā get attached to the soul due to presence of the four passions; Anger, Pride, Deceit and Greed along with Yoga activities. It is clear that it is with passions that the influx becomes bondage (Bandha) of the soul. Thus, the passions are the principal causes of bondage of soul and its transmigration in the world, though the presence of Yoga is a precondition.

As mentioned earlier, causes of Bondage or Bandha are same as the causes of Āsrava or influx.

- False vision or faith (Mithyā Darshan) implies want of true belief or indulgence in false belief.
- Undisciplined life (Avirati), is not following the five vows (Vratas) Indulgence in violence, untruth etc.
- Negligence (Pramāda), is carelessness in thought, word or deed
- Passions (Kashāya) - Anger, pride, deceit, and greed.
- Yoga - Activities of mind, speech and body

In addition, these are the prime agents of bondage and therefore are rightly considered so along with Yogas (cause of influx).

It must have become evident that the Influx and Bondage (Āsrava and Bandha), so as Samvar (stoppage) and Nirjarā (eradication) are occurring all the time simultaneously. These are very complex phenomena that can be gauged exactly by only omniscient ones the Keval-jñānis. Kevalis can see the interplay of soul and Karma Pudgal like clean water on one's palm. Before closing this discussion and going over to the attributes of Karma it may be recalled that some Karma bondage is good or happy meaning thereby that they result in worldly prosperity, physical well-being etc. However, it is still bondage, and it results in continuation of transmigration of the soul in the world and obstructs its final release, the Moksha.

Various aspects of Bondage of Karma to the Soul

A number of questions can arise about different aspects of Bondage or Karma Bandha e.g. What is the result of such Bondage, does Bondage affect all quantum (Pradesha) of the soul or part only, is the bondage similar for all souls, etc. The answers to these questions throw light on the process of Bondage and therefore deserve mention here. It is the result of Bondage that Karma varieties are formed.

Dry grass is arid without any juice. However, when a buffalo or a cow eats that grass, it undergoes some process of transformation in their digestive system and turns into milk. The milk of the buffalo is very dense and that of the cow is comparatively less dense. Thus, though they eat the dry grass of the same type, it is transformed into milk of different kinds in their stomach. Similarly, the material particles capable of being received by the souls, acquire different flavors on coming in contact with different souls and consequently being assisted by their passions of different degrees. This is called Rasa - Bandha or Anubhāga Bandha (bondage in respect intensity of flavor). Of the milks of different kinds, some have more energy and some have less energy. Similarly, of all the auspicious or inauspicious karma, some have intense flavor and some have mild one.

In respect of Karma, the nature (Prakriti), duration (Sthiti), intensity (Anubhāga) and quantity (Pradesha) is determined along with the influx bondage. The Karma acquired by the soul are in Sukshma (very fine form) and are formed by infinitesimal Pudgals. The soul in its entirety gets bound by the Karma Pudgal, which it draws from all directions but from the limited area of its (souls) existence only (not from beyond it). However, the Karma Bondage of each soul varies depending upon the difference in its Yoga activities of body, speech and mind and the Kashāyas at that time.

Leshyā (State of Mind)

On account of its association with various types of aggregates of atoms, the mind undergoes different transformations or experiences varied influences. They are called Leshyā. Leshyā is the special state or transformation of the soul due to passions and activities. The soul has infinite fold transformations due to the infinite fold degrees of passions. Sometimes they are highly defiled, excessively evil; defiled, less defiled, less evil; sometimes evil-cum-good, impure-cum-pure; sometimes good or pure; sometimes better, purer; and sometimes best, purest, highly luminous. A crystal assumes the color of a thing placed in its vicinity. Similarly, mental states change accordingly as the mind comes in contact with different substances. When man is angry, we all notice how the influence of anger on his mental state is seen on his face. At that time, his face turns red with anger and becomes deformed and distorted. This is the outward appearance of the agitation reflected in his mind of the aggregate of atoms of anger; it spreads over the face. Such aggregates of atoms or physical substances are classified into six divisions, viz., those of black color, those of blue color, those of gray color, those of yellow color, those of the lotus color and those of luminous white color. Of these six types of substances, the mental state assumes the color of the type of substance in whose vicinity the mind happens to be. This coloration of the mental states is called Leshyā. Respectively they are known as Krishna, Neel, Kapot, Tejo, Padma, and Shukla.

In the first three Leshyās, there is indiscretion (Avivek) and are considered bad. On the other hand, in the last three, there is discretion (Vivek) and are considered good. In the first Leshyā, indiscretion is at its highest degree, while in the last Leshyā, discretion is at its highest degree. The intensity of indiscretion decreases in the first three Leshyās in accordance with their order of enumeration, while the intensity of discretion increases in the last three in accordance with their order of enumeration. The dense bondage of inauspicious or non-virtuous karma gradually decreases in the first three, while the bondage of auspicious or virtuous karma gradually increases in the last three. Again, auspicious dissociation of karma gradually increases in the last three Leshyās.

The good mental state that arises on account of the association of mind with good substances is good Leshyā. On the other hand, the evil mental state that arises on account of the association of mind with evil substances is evil Leshyā.

The material substances that reflect their colors in the mental or spiritual states are called Leshyā substances. The Leshyā substances are included in activities (yoga) of mind, speech and body.

A Leshyā, being of the nature of transformation of activities (yoga), lasts as long as activities last. Even an omniscient person performing activities does have a Leshyā - the supremely white one. When all activities cease absolutely, that is, only in the 14th stage of spiritual development, wherein all activity ceases (at the time of death), Leshyā too ceases to exist and the soul becomes totally free from any coloration whatsoever as it does not have an association with Karmic body any more.

As per our scriptures, activity (yoga) of mind, speech and body is the determinant condition of nature of bondage (Prakriti Bandha) and quantity bondage (Pradesha Bandha), while passion (Kashāya) is the determinant condition of intensity bondage (Anubhāga Bandha) and duration bondage (Sthiti Bandha). Though Leshyā is of the nature of transformation of activities, it becomes one with passion to such an extent that it too comes to be regarded as the condition of intensity bondage; not only that but it comes to be regarded as of the nature of passion; of course, metaphorically or secondarily.

When the Karma get attached to the soul, they may be attached very loose or very tight depending upon the state of mind (Leshyā). Accordingly, attachments are of four types:

- Sprushta or Shithil (Loose): In this case Karma are attached to the soul like a loose knot that can easily be untied.
- Baddha or Gādha (Tight) In this case Karma are attached to the soul like a tight knot that can be loosened with some efforts.
- Nidhatta (Tighter) In this case Karma are attached to the soul like a very tight knot that can be loosened only by very strong efforts like austerities (Tapascharyā), and

- **Nikāchit (Tightest):** In this case Karma are so tightly attached to the soul that they cannot be shed off by any effort except by bearing the results.

Modification of Karma

Before concluding the discussion of four types of Karma bondage, it may be mentioned that it is difficult to divide the causes as well as the four types of bondage resulting from them into watertight compartments. Just as the causes like false faith (Mithyātva), negligence (Pramāda), indiscipline (Avirati), passion (Kashāya) and Yoga (activities of body, mind and speech) are generally present at all times in varying degrees in the different activities of beings. Similarly, the Karma bondage as a result involves all the four types and their species of bondage in varying degrees, which can be exactly gauged only by the perfect beings. The divisions and subdivisions of the types of bondage and their causes are only broad indications for guidance only. Again, there is nothing sacrosanct or permanent about the Karma bondage that must ultimately end in separation (Nirjarā) of the Karma from the soul which leads to liberation (Moksha), except in the case of some beings called Abhavya souls.

Between the stages of Bondage (Bandha) and separation (Nirjarā) of Karma with the soul, there are various stages that are described below shows the changes and developments that can occur in the bondage of Karma by our efforts. The importance of this discussion lies in the fact that it highlights the supremacy of the soul over Karma or effort (Purushārtha) over destiny. The process of penance and self-restraint does allow us to undo or reduce some of the Karma in their dormant state by the process of intensification, premature operation and dilution. It shows that by such effort the destined results of Karma bondage can be altered or modified to a certain extent. They are:

Type of Modification	Meaning
Uday	Manifestation
Sattā	Dormancy
Udvartanā	Intensification
Apavartanā	Dilution
Udiranā	Premature operation
Sankraman	Interchange
Upasham	Suppression
Nidhatta	Flexibility
Nikāchanā	Inflexibility

Manifestation (Uday)

Uday is the bearing of fruits by the activation of Karma due to all other conditions also being ripe. It is during the manifestation that the Karma has its good or bad effects on the beings and then leaves the soul. It may be involuntary or by deliberate effort when it is called Udiranā (Premature operation) discussed below. Manifestation of Karma may bring pleasure or pain, but one should observe complete equanimity (Samatā). This will make the Karma shed its association with the soul without further acquisition of Karma. If one loses his equanimity and indulges in further passions during the manifestations of the karma, this will lead to consequent bondage ad-infinitem.

Dormancy (Sattā)

Sattā means existence of Karma bondage with the soul before coming into fruition or operation. It is the idle state of Karma bodies.

Intensification (Udvartanā or Utkarsan)

Udvartanā means further increase in the Duration (Sthiti) and/or Intensity (Anubhāga) of Karma bondage due to one's actions. This can occur only when Karma is in the dormancy state.

Reduction (Apavartanā or Apakarsan)

Apavartanā involves reducing the duration or intensity of Karma bondage due to one's effort. This can occur only when Karma is in the dormancy state

Premature Operation (Udiranā)

Udiranā means bringing the Karma bondage into operation or fruition by deliberate effort (like penance). In this process, the Karma that could have borne fruit later can be ripened early to give results in advance like ripening of fruit by artificial means. It may not apply to all cases of and types of Karma bondage.

Interchange (Sankraman) involves the change of one type of Karma bondage into another type like from non-virtuous to virtuous karma or vice versa. Ordinarily one main category of karma cannot be changed to another main category. However, it is possible to change one subcategory of Karma into another subcategory by proper efforts e.g. Sensory Knowledge Obscuring Karma (Mati Jnānāvaraniya) may be changed into Study Knowledge Obscuring Karma (Shruta-Jnānāvaraniya). There are, however, exceptions e.g. Faith Deluding (Darshan Mohaniya) Karma cannot be interchanged with Conduct Deluding (Chāritra Mohaniya) Karma and the subtypes of Life Span (Āyu) Karma cannot be interchanged etc. The interchange is also possible in respect of duration (Sthiti) and intensity (Anubhāga) Karma bondage, which can be increased or decreased as stated earlier (under intensification (Udvartanā) and dilution (Apavartanā)).

Suppression (Upasham)

When the Karma (bondage) is made not to give results when it is due, but are made suppressed, it is called a state of Upasham of that Karma. This is like fire covered by ashes. As soon as suppression is over, the Karma start giving results like fire whence ashes have been removed.

Flexibility (Nidhatta)

Nidhatta is the state of Karma when its intensity can be partially altered by effort like penance. This is, however, possible subject to extreme conditions and limitation. In this state, there is no possibility of Udiranā (Premature Operation) and Sankraman (Interchange). However, in this state, Udvartanā (Intensification) and Apavartanā (reduction) can take place. Thus, this state implies that the bondage of the karma is so tight that Udiranā and Sankraman cannot take place, but not so tight, that even Udvartanā and Apavartanā too cannot take place.

Inflexibility (Nikāchanā)

Nikāchanā is such Karma bondage the result of which is inescapable and the effects of which cannot be altered even by the best effort like penance. Such Karma will release the soul only after giving results upon manifestation (Uday) except in last birth. Penance can remove Nikāchit karma in last birth.

There can be more such stages in the relationship of soul with the Karma and between Karma intensity. Even some of those described above are overlapping. However, it should be clear that though at times it seems that the Karma bondage has a stranglehold and upper hand on the soul, but it is not true. By adequate efforts, the soul can be supreme and can alter and dilute the effects of Karma; may even completely getting rid of them. This shows the importance of human effort (Purushārtha) vis-a-vis destiny. If an aspirant engages him/herself in such activities as renunciation, austerities, practicing vows to refrain from sins and performing higher degree of spiritual activities, he/she can get rid of all Karma except Nikāchit Karma.

It has become clear that Karma and the results thereof are strictly personal to the soul, responsible for and bound by them. No other soul or being can help or share in the result of one's Karma as they travel with the particular soul from birth to birth. If any expiation or alleviation has to be done it has to be done

by the soul itself. No other soul can bail out the responsible soul by agreeing to bear or share the fruits of its Karma. In short, Karma bondage and Karma results are not transferable.

True to its analytical tradition, Jainism has divided Karma into a number of groups in order to bring out their important features to enable a clearer understanding of this difficult but important subject. Accordingly, Karma are divided into the following significant groups:

- Dravya Karma and Bhāva Karma
- Shubha Karma and Ashubha Karma
- Iryāpathic Karma and Sāmparāyika Karma
- Ghāti Karma and Aghāti Karma.

Though some of them have been discussed, they are highlighted below for the sake of comprehensiveness.

Dravya Karma and Bhāva Karma (Material Karma and Thought Karma)

The Karma Pudgal attached to the soul are the Dravya Karma, Yoga and the four passions (which lead to bondage) are the Bhāva Karma. The Dravya Karma being part of matter are materials in character while Bhāva Karma being activities or passions are characteristics of a defiled soul. The former are called cover (Āvaran) of the soul like cloud covering the sun and the latter are defects (Dosha) of the soul as it is associated with Karma. The Dravya and Bhāva Karma are mutually related as each other's cause and effect. The Bhāva Karma (Yoga and passions) starts the vibrations and that attract Dravya Karma (Karma particles) and bind them to the soul, fruits of Dravya karma again cause vibration in the soul leading to further Yoga and Kashāya or further Bhāva Karma. This chain reaction continues as a vicious circle till broken by positive and deliberate efforts called Samvar (Stoppage) and Nirjarā (Separation).

Shubha (Happy or Good) and Ashubha (Unhappy or Bad) Karma

Strictly speaking, from the spiritual point of view all Karma Bondage is Ashubha, as it fetters the powers of the soul. However, from the worldly point of view, fruition of some Karma gives happiness and contentment in the embodied life while others lead to unhappiness and discontent. The former are the result of Shubha Yoga and the later of Ashubha Yoga as discussed in the beginning of this chapter. These are loosely called Shubha and Ashubha Karma and are also described as Punya and Pāp. As all the Karma bondage must involve passion (Kashāya) even Shubha Karma (Punya) also imply Rāga attachment) or Kashāya of some type or other. However, such attachment may be of noble type, which is called Prashasta Rāga (praise worthy). Further the control over the passions or making them dormant (Upasham) may also result in Happy or auspicious Karma Bondage or Punya. The reason for terming such Karma as Shubha or Punya is that they provide further opportunity for emancipation of the soul from Karma through prevention (Samvar) and separation (Nirjarā).

Iryāpathic (Shuddha or Pure) and Sāmparāyika (Ashuddha or Impure) Karma

Iryāpathic Karma is a third group of Karma, which does not strictly bind the soul, as passions (the binding agents) do not accompany them. They do not contaminate the soul. These may be termed as pure Karma or Shuddha Karma or Akarma (as mentioned in Gita). However both Shubha and Ashubha Karma fall in the Sāmparāyika or impure group of Karma, as they are the result of activity colored with passions (Kashāya) and they bind the soul.

The pilgrim on the path of spiritual progress has to try to adjure the Ashubha (Pāp) Karma completely and direct his efforts towards Shubha (Punya) Karma, which even though useful on the path of Moksha, is not his ultimate destination. He should always aim at Shuddha (pure) Karma to avoid further bondage of the soul, which can lead to Moksha or liberation.

Ghāti Karma and Aghāti Karma

It is discussed in the Bandha chapter.

Vindication of the Doctrine of Karma

After endless argument about God, it can be said, "for those who do not believe in God, no arguments are possible, and for those who believe in God, no arguments are necessary". The same thing may be said about the concept of Karma and no proof is possible or necessary for this theory. Nor can it be proven in a laboratory. However, it is a universally accepted postulate that is not required to be proven. It was the revealed word from the teachings of the enlightened ones with all the authority of their perfect knowledge, insight and experience.

Moreover, the proof of the pudding is in the eating. The Karma concept provides a satisfactory explanation for otherwise inexplicable divergence in existence, as stated in the beginning of this chapter. The other explanations for the divergence are the extremely materialist theory of thinkers like Chārvāk who considers the creation as a lifeless interplay of five elements. This is generally not acceptable. Alternatively, at the other end is the theory that a supernatural phenomenon, called God is responsible for the creation with all the diversity and aberrations. The institution of the supreme God though solving a number of problems creates many more and leaves a large number of unanswered questions like "who created the creator God" and "why should He put man to sin only to forgive him" and many more.

As stated earlier Karma theory steers clear of such problems and makes the being self-reliant and responsible for its deeds, at the same time enforcing an ethical behavior and highly moral conduct by willing common consent, which ultimately makes the world a better place to live. It provides a satisfactory key to the riddle of the creation and its complications and the key is in the hands of a real living being the soul, who is the central piece in the Karma scheme. Every living being is in control of his/her destiny. Karma theory stands the scrutiny of reasoning. It substantiates the laws of nature.

Note that Karma theory and the material nature of Karma has faced its share of criticism. It has been considered fatalistic, individualistic, and rather mechanical and too emphatic on punishment and retribution. Here it may be briefly stated, on the basis of earlier discussions, that the Karma theory is neither fatalistic nor individualistic, nor mechanical nor retributive. A deeper understanding of the subject will reveal that belief in Karma leads to voluntary healthy effort along with acceptance of the inevitable and inescapable results of Karma, which avoids unnecessary discontentment. There is a deep social commitment in auspicious or Shubha Karma as already noticed above. There being scope for alteration or transformation in the results of Karma there is no question of its being called mechanical but involves self-effort. Lastly, belief in Karma emphasizes not so much on punishment or retribution but on the continuous efforts for moral regeneration and uplift of the beings and these result in a better social order a utopia visualized by all philosophers and prophets alike.

Chapter 21 - Punya and Păp (Virtuous Karma and Non-virtuous Karma)

Introduction

There are three types of inner aspects (Bhāva) – pure (Shuddha), virtuous (Shubha) and non-virtuous (Ashubha). The pure Bhāva is the true nature of the soul, which is devoid of any attachments or desire of accomplishment. This Shuddha Bhāva can exist only when one attains Vitarag state (12th spiritual stage). It should be noted that Shuddha Bhāva does not attract any karma but eradicates the existing karma.

Generally the aspirant gets involved in some activities (physical, verbal or mental), which are performed with some attachments. When such activities are meritorious, it attracts virtuous karma, which are called Punya. When such activities are sinful, it attracts non-virtuous karma, called Păp. Hence, Punya Karma is acquired by meritorious or virtuous deeds and Păp Karma is acquired by evil or vicious acts.

The manifestation of Punya brings material happiness and comforts such as wealth, fame and good health. While the manifestation of Păp brings unhappiness, discomforts, poverty and an unhealthy body. However, both keep the soul in the material world (cycle of birth and death).

The concepts of Punya and Păp are more or less identical with most religions; however, they are more subtly treated by Indian philosophies. They take into consideration not only the actual act but also the intention behind it. They are unanimous in adoring meritorious intentions and activities and in condemning sinful ones. One may obtain material happiness and comforts as a result of virtuous Karma. However, material happiness does end and comfortable situations do not last forever. Then one has to undergo miseries unless one has in the meantime earned other Punya Karma while enjoying the fruits of past Punya Karma.

Many physical activities may be called either good or bad. Organized societies endeavor to encourage beneficial or virtuous activities and to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities to maintain peace and order within society. Some activities however cannot be clearly labeled as good or bad. In the spiritual sense, the intention behind performing them and the disposition in which an activity is performed, play an important role in deciding whether it would attract virtuous or non-virtuous Karma. Thus, Păp and Punya are to be viewed in relative terms and they depend upon one's mental attitude in a given situation.

Keeping equanimity in the mind with all-meritorious activities of life and with self-restrain one can practice to be in pure (Shuddha) Bhāva.

Punya (Virtuous Karma)

Punya is a meritorious deed done with a feeling of self-satisfaction and accomplishment (in other words with ego). However, the same deed done without the feeling of accomplishment and attachment (without ego) is not Punya, such action or deed is considered the true nature of a person (Shuddha Bhāva). Hence, Punya activity is considered Upādeya (desirable) in the beginning stages of spiritual development to progress towards liberation (for laymen). For those who are active aspirants of liberation it is considered Heya (non-desirable), because such aspirants should not have feelings of accomplishment and attachment to even meritorious deeds. A spiritually advanced person's activities or deeds are always meritorious without feelings of attachment to the activities. No karma can attach to a person if his/her action is done without any attachments or feeling of accomplishments.

Some Jain scholars preach that Good Karma hinders the purity and freedom of soul. Punya Karma is like handcuffs made of gold, causing the soul to wander in the cycle of birth and death. The fruits of good Karma have to be borne, indicating that one should even give up meritorious deeds.

This is not proper because all Punya karma are Aghati karma and hence they do not hinder achieving Vitarag State and Kevaljnan. Also Punya karma result in human life, healthy body, and proper spiritual environment which are essential for the attainment of Vitarag State and Kevaljnan.

However, the Karma philosophy teaches us that during meritorious action one should remain detached from the results of the action such as accomplishment, reward, fame, etc. or in other words perform these actions with equanimity. The detachment will not cause to acquire any new Ghati Karma and in particular Mohaniya karma. Hence, the true message of Jain Karma philosophy is that during our entire life, we should not miss any opportunity to do meritorious deeds but we should try to remain detached from the result, or any expectation.

Ways of Acquiring Punya

There are nine ways mentioned in Sthänänga Sutra (a Jain Ägam) that result in Punya.

Anna Punya	Offering of innocent, non-sentient, pure and vegetarian foods
Pän Punya	Offering of non-sentient and pure water
Layan Punya	Offering shelter
Shayan Punya	Offering bed
Vastra Punya	Offering clothes
Mana Punya	Good thinking
Vachan Punya	Good and kind words
Käya Punya	Virtuous, noble and helpful activities
Namaskär Punya	Paying homage to Pancha Paramesthi

The term adopted by some Ächäryas is offerings to “deserving people” (Supätra). Right people include Jain ascetics as well as householders who are practicing self-restraints, are pursuing the path of liberation, and are in need of help. There is no restriction against helping other living beings for the purpose of compassion (Jivadaya, Karunä and Anukampä) because our Tirthankars have preached about showing compassion to all living beings. Before initiation (Dikshä), Tirthankars donate to all living beings for one year without any such discretion.

Päp (Non-virtuous Karma)

Gautam Swämi asked Mahävir Swämi, “Bhante! How can one be free from Päp?”

Mahävir Swämi replied, “Gautam! There are three ways to get free from Päp:

- Knowledge of previous lives
- Knowledge of the mystery behind the cycle of birth and death
- Knowledge of what is conscious mind (Chitta) and how to purify it.”

Knowledge of Previous Lives:

If one can recollect one’s previous lives, including all the pain and pleasures one will automatically take the path of Punya and avoid the path of Päp. The person with the knowledge of previous life understands the mystery behind attaining the human life, including the spiritual efforts required to attain human life. Knowledge of previous lives is called “Jäti-smaran Jnän”.

Knowledge of the Mystery behind the Cycle of Birth and Death:

Knowledge of causes of the cycle of birth and death, and fact that one is reborn in a good or a bad state because of his own good or bad Karmas. He realizes that, “My Karma is the reason why I am trapped in the cycle of birth and death.” This realization makes one think to stop undesirable activities and makes him conscious of the importance of human life.

Knowing the Causes that Impure the Conscious Mind (Chitta):

Knowledge of why conscious mind has become impure and how one can purify it, then one will automatically begin to free oneself from sinful activities. Unnecessary and sinful activities stain the Chitta, while practicing in accordance with the true religion purifies it.

Causes of Pāp (Non-virtuous Karma or Sins)

There are eighteen causes of Pāp known as Pāpsthānak:

01	Prānātipāt	Violence
02	Mrishāvāda	Untruth
03	Adattādāna	Theft
04	Maithuna	Sensuality
05	Parigraha	Possessiveness
06	Krodha	Anger
07	Māna	Ego
08	Māyā	Deceit
09	Lobha	Greed
10	Rāga	Attachment
11	Dvesha	Hatred
12	Kalah	Quarreling
13	Abhyākhyāna	Accusation
14	Paishunya	Gossip
15	Par-parivāda	Criticism
16	Rati-arati	Liking and disliking
17	Māyā-mrushāvāda	Malice
18	Mithyā-darshan Shalya	Wrong beliefs

Prānātipāt (Violence or Himsā):

Prānātipāt means to injure one or more of the ten Prānas (vitalities) of a living being. Great Āchārya Umāsvāti defines - “Pramatta Yogāt Prāna Vyaparopanam Himsā.” To injure or to kill a living being because of non-vigilance or ignorance (Pramāda) is Himsā. One cannot find peace by pursuing a course of violence. Injury with carelessness and passion is Himsā.

Every living being wants to live and no one wants to die. Hurting or killing any living beings by physical means, words, or in thoughts is called Himsā. According to Bhagawān Mahāvīr, “one should behave the way he likes others to behave towards him”, and “that as we like to live comfortably, all other beings also like to live a comfortable life”. The message is ‘Live and help others live’. Ahimsa holds the key position in the whole scheme of ethical discipline. Giving protection to living beings is the true religion. The true religion is based on compassion. Compassion is the root of the tree of religion. For householders, abstaining from intentionally injuring mobile living beings through mind, words, or body in any of the two ways, oneself or through others is called Sthul Prānātipāt Viraman-Vrata or Ahimsa-Anu-vrata.

Himsā is of two forms:

Sukshma (minute) Himsā is hurting or taking life of any one sense living being. Sthul (gross) Himsā is hurting or taking life of living beings with two senses or more, known as Trasa (mobile) Jivas.

Himsā can also be divided as:

- Inherent in one's occupation
- Unrelated to one's occupation

The Himsā related to one's profession is further divided into three categories: (1) Udyami, (2) Gruhārambhi and (3) Virodhi.

Udyami:

The householder, in order to support himself and his family, has to get involved in an occupation and his occupation may involve Himsā. Therefore, householders should undertake occupations that involve less forms of Himsā.

Gruhārambhi:

Some kind of Himsā is involved while carrying out the manifold domestic duties and other obligations. Preparation of food, use of water in bathing and washing clothes, keeping animals for farming, maintenance of gardens, cutting fruits and flowers are some of such instances; and whatever Himsā involved in such household obligations is permissible with the thought of minimizing as much as possible.

Virodhi:

It is committed generally in self-defense or in the protection of people or property of members of the family, relatives or friends. In the ordinary course of life, one has to defend himself from thieves, robbers or enemies in battle. If one is a soldier, defense of his country is an obligatory duty; but he is not expected to indulge in unnecessary Himsā as a matter of hostility or revenge.

Himsā can also be defined as Bhāva Himsā and Dravya Himsā:

- Bhāva-himsā denotes the intention to cause injury or attempt to commit is a form of Himsā whether it is actually carried out or not.
- Dravya-himsā denotes causing actual injury.

Mrishāvāda:

Mrishāvāda means to speak lies. To tell a lie is Pāp. Lying is due to some form of passions; therefore, all lying is forbidden unless the truth is likely to result in greater Himsā. Spreading unkind rumors, character assassination, deliberately misguiding, forgery, causing thoughtless defamation, using harsh language, giving wrong testimony, etc., has to be avoided. The honesty and reliability of Jain businesspersons is well known in the history. At one time more than 50% of money transactions passed through their hands. The main reason of their success was their truthfulness. Use of words that inflict injury to living being is falsehood. However, the truth may have to be avoided at times, if it likely to cause loss of any life.

Any statement made through Pramāda (careless activity of body, mind or speech) is falsehood. The falsehood is of four kinds:

- Denying the existence of a thing with reference to its position, time and nature, when it actually exists.
- Asserting the existence of a thing with reference to its position, time and place, when it does not exist at all.
- Representation of an existing thing as something different from what it really is.
- Utterance of condemnable, sinful or disagreeable words. Backbiting, harsh, unbecoming, non-sensible or unethical speech is condemnable. That kind of speech which incites another to engage in piercing, cutting, beating etc., or which is likely to lead to destruction of life is sinful. Speech causing uneasiness, pain, hostility, misery or anguish etc., is sinful and forbidden.

Adattādāna:

Adattādāna means stealing. To take something, which is not given to you, is Adattādāna. Stealing also includes taking something not granted by its owner. The sense of stealing arises from greed (Lobha) and it causes Himsā. Non-stealing includes the maintenance of quality, not buying stolen goods, not cheating on taxes, divulging confidences (Vishvāsha-ghāt), etc. It also includes not revealing someone's secrets. The person who steals causes pain to one whom he deprives of the objects and such deprivation may bring inconvenience, trouble and even death. Seizing the property of another is like depriving him of his vitalities, for all objects belonging to one are his external vitalities. Hence, theft is Himsā. Taking with intent to steal objects, even of such things of trivial importance, which are in the possession of others is stealing. If we think deeply, accumulation of material objects beyond our necessities such as food, clothes and shelter also amounts to Adattādāna. If one accumulates more than his needs, he deprives others from getting their necessities.

Maithuna

Maithuna means being unchaste or engaging in sensuous pleasure. Forbidden for householders are sensual relationships with other men and women, going to a prostitute, gossiping about sensuous pleasure, wearing indecent dress and decorations; and taking intoxicating drugs. No one should have extramarital or premarital relationships. Even within married life, it is strongly recommended to observe maximum possible restraint.

Parigraha

Parigraha means possessiveness or over collection of worldly objects. Greed is the root-cause of accumulation. For the householder absolute renunciation of Parigraha is not possible; he should set limits to its acquisition, possession and protection. Bhagawān Mahāvīr has explained two types of Parigrahas: external possessions and internal possessions.

Bhagawān Mahāvīr said, "Muchchhā Pariggaho Vutto." Attachment is the possession (Parigraha). Attachments make the soul heavier with Karma.

Krodha

Krodha means anger. Anger is the first of four passions (Kashāya). Spiritually, anger hurts all living beings. Anger can become a reason for one's destruction. Because of anger, one is unable to maintain the balance of mind. Anger destroys friendship and develops rivalry. Anger dissolves the fabric of family life. Anger adversely affects health - causes adverse effects on the brain, heart, etc. Because of anger, one's life becomes horrible. Contrary to this, one can produce many positive results by the application of forgiveness, love and cooperation.

Māna

Māna means ego - meaning the feeling of "I am something." This is the second of the four passions (Kashāya). It is difficult for one to overcome his ego. Because of the ego, our history is full of bloodshed. Today's political problems and violence are because of egotism. Egotism is one of the higher Pāps. One's ego can be overcome by cultivating the sense of humbleness. Ego should distinguish from self-respect, which one should always cultivate.

Māyā

Māyā means to deceive, cheat or mislead. When we cheat and succeed in doing so then it leads to ego. The opposite of Māyā is straightforwardness (Saratatā). One, who has unity of his thinking, speaking and deeds (he does what he says and he says what he thinks), is a straightforward person. This kind of person is well respected by all and lives in day-to-day happiness. Because of his straightforwardness, his soul becomes lighter as he acquires less of Karma.

Lobha

Lobha means greed. Greed is the root of all sins (and the other three passions). Four passions: anger, greed, ego, and deceit are the main culprits for the cycle of birth and death. They are difficult to control.

If one conquers these four, then he can attain Moksha. One acquires a lot of Karma because of his greed. Under the influence of greed, one forgets his duties, laws, ethics, morals, etc. A subtle level of greed exists, even in the tenth Gunasthāna. That is why it is said, “Loho Savva Vināsano”- greed destroys all merits. Greed can lead to all other passions.

Rāga

Rāga means attachment. One of the most popular words used in Jainism is “Vitarāga”- one who has conquered Rāga. However, there is no word like “Vitadvesha”- one who has conquered aversion. The reason is that one, who conquers Rāga, automatically conquers Dvesha (aversion) since Rāga is the root cause of Dvesha. It is difficult to conquer “attachment” (Rāga). It is even difficult to identify Rāga. Cultivating the sense of detachment can control Rāga. Rāga can be for worldly pleasures, family and one’s own beliefs.

Dvesha

Dvesha means aversion. It includes hatred, enmity, jealousy etc. Where there is Rāga, there is Dvesha. One cannot tolerate the prosperity of his neighbors or his friends. Because of jealousy, one does not necessarily bring bad things to others, but he certainly spoils his own life. One’s hatred does more harm to himself. Attachment or hatred occurs to us almost every moment. If somebody does something good to us, we like him and if somebody does not do what we like, we tend to hate him. We can overcome these two by cultivating the sense of equanimity in all situations, and we must if we want to attain liberation. We should have love and amity for all. Even if someone happens to be wicked, we should show compassion instead of hatred.

Kalah

Kalah means dispute or quarrel. Quarrel is more connected with the word. When we do not restrain what we say, we add fuel to the fire - we give momentum to quarreling. Because of quarreling, we have wars. Because of quarreling, we invite medical problems such as blood pressure, ulcers, etc. Not only do we hurt ourselves, we also hurt our dear ones. Many people quarrel over trivial matters. Sometimes it may seem that we win by fighting, but we lose in the end. One should therefore develop amity and friendliness.

Abhyākhyāna

Abhyākhyāna means accusation or incrimination. Because of jealousy, we make false accusations about others. This is one of the dangerous Pāps. Abhyākhyāna may get innocent people in trouble. Moreover, there is always a possibility to get in trouble when the truth becomes known. One should therefore try to avoid making accusations and try to understand the truth of the matter.

Paishunya

Paishunya means calumny or slandering. To slander someone in his absence is Paishunya. It is a bad habit to talk behind some one’s back or to spread rumors. Such habits lead to unnecessary friction and quarrels. Instead of indulging in gossip, one should cultivate the habit of appreciating others.

Par-parivāda

Par-parivāda means to criticize someone badly in his presence.

Rati-arati

It also means taking pleasure in sinful activities and displeasure in religious activities.

Rati-arati also means not to pursue permanent happiness through self-restraint and to pursue temporary happiness.

Māyā-mrushāvāda

Māyā-mrushāvāda means to lie with the intent of cheating. This binds double non-virtuous Karma - one for lying and one for deceit. This type of activity will result in deluding (Mohaniya) Karma. People do not

like to maintain a friendship with such people. Nobody will trust them. One should be truthful and straightforward towards others.

Mithyātva Shalya

Mithyātva Shalya means false faith or to trust a false god, false guru, or false religion. Even though it is listed last, it is the most dangerous non-virtuous activity. False faith does not allow one to realize all other seventeen non-virtuous activities as a source of Pāp karma. As a result, one does not feel remorse for that action nor does one turn away from it. This false faith is the root cause, which makes one wandering through the life cycle of birth and death.

Practical Aspects of Punya Karma and Pāp Karma

From the practical point of view, people prefer Punya over Pāp and therefore they engage themselves in such acts and thoughts that bring in Punya for the following reasons:

Good activities bring Punya, and bad activities Pāp.

Happy and comfortable situations like handsome and strong or beautiful and graceful body, good health, loving spouse, children to be proud of, wealth, amenities, to be born in higher family, and longer lifespan are due to Punya.

Non-virtuous Karma on the other hand result in unhappy and miserable situations like ugliness, illness, quarrelsome and wicked spouse, not having children, vicious children, poverty, to be born in lower family, shorter lifespan, etc.

The fruit of Punya is pleasure and the fruit of Pāp is pain.

From a realistic point of view, both Punya and Pāp lead the soul further into the Samsār because:

Both are caused by physical, verbal and mental activities

Both are karmic material in nature

Fruition of both is harmful to the real happiness of soul

Both lead towards the path of in flux and bondage.

As long as the soul is embodied, it does indulge in some or other activity. This activity may be physical, verbal, or mental or all. It is possible that a person may refrain from physical activity for some time. His mental apparatus however never rests. It functions even in sleeps. Every activity involves Karma and he has to bear consequences eventually. Because of the ever presence of the Karma (Kārman body), subtle vibration of the soul creates an Adhyavasāya (primal drive - subconscious mind) that affects the thought process associated with colors (Leshyā). These psychic colors depending upon their good or bad nature generate passionate thoughts that may translate into good or bad activities. These activities are responsible for influx and bondage of good or bad Karma.

Good as well bad bondage of Karma hinders the purity and freedom of soul. Punya bondage is like handcuffs made of gold and the Pāp bondage are like iron handcuffs causing the soul to wander in the cycle of birth and death, because fruits of good or bad Karma have to be borne. Therefore, a true believer should treat Punya and Pāp as an obstruction to attaining Moksha, the path of liberation and the true nature of the soul. Thus, he should always be absorbed in the “self” (endeavor for the activities that stop and eradicate Karma). However, when Jiva is in the lower spiritual stages (Gunasthāna), and long continued self-absorption is not possible, he should resort to Punya - good deeds, such as, devotion to Pancha Parameshthi, services to Jain ascetics, and study of scriptures in order to keep away Pramāda. However, he should continue his efforts to attain the status of self-absorption.

Classification of Punya (Shubha) and Pāp (Ashubha) Karma:

Out of the approximately hundred varieties of nature Bondage or Prakriti Bandha, some are considered as virtuous or Shubha Prakritis and some are termed as non-virtuous or Ashubha Prakritis. However,

there are some minor differences in the exact classification. The following examples will illustrate the two categories:

Ghāti Karma

Kinds or Karma	Virtuous or Shubha nature	Non-virtuous or Ashubha nature
Knowledge obscuring (Jnānāvaraniya)	NIL	All five subtypes
Perception obscuring (Darshanāvaraniya)	NIL	All the nine subtypes
Deluding (Mohaniya)	Faith deluding (Samyaktva) Laughter (Hāsya) Attraction (Rati) Masculine (Purusha-ved)	All other twenty four subtypes (Note - All 28 subtypes are considered non-virtuous by some scholars)
Obstructing (Antarāya)	NIL	All five types

Aghāti Karma

Kinds or Karma	Virtuous or Shubha nature	Non-virtuous or Ashubha nature
Feeling pertaining (Vedaniya)	Pleasure producing (Shātā Vedaniya)	Displeasure producing (Ashātā Vedaniya)
Physique Determining (Nām)	As stated earlier virtuous Physique Karma includes those categories out of 93 subcategories of this Karma which makes for happiness and satisfaction of the being Example of virtuous Nām-karma - Celestial and human states of existence	The others are non-virtuous or Ashubha categories. Example - Animal and inferior states fall into non-virtuous group of Nām-karma categories.
Status (Gotra)	High status (Uchcha)	Low status (Neech)
Life Span (Āyu)	Heavenly life span Human life span Animal life span	Hell life span

It may be added that when Karma Bondage occurs it is not compartmentalized in purely happy or purely unhappy types of Bondage. It is combined accruals of Karma into the soul but the categorizations in happy (Shubha or Punya) or unhappy (Ashubha or Pāp) types of Bondage are determined by the predominant nature of the Karma bondage. It further depends on the degree of actions (Yoga) and passions (Kashāya) in the soul at that time. If the yoga is Shubha or good and Kashāya is also subdued, the Bondage occurring will be of a happy or Shubha category of Karma, while in the opposite conditions it will be unhappy or Ashubha Bondage.

This distinction and discussion is important, as misunderstanding of this subject has resulted in confusion, controversies and even schism in the Jain philosophy. The happy or Shubha Karma or Punya, though a bondage of the soul, cannot be shunned, but is generally preferable to the unhappy or Ashubha Karma or

Päp in the conduct of the beings. These Shubha Karma can be avoided only after reaching a certain stage when they become a burden. They can be compared with a ladder, which has to be used for going up, though once the top is reached the ladder is not needed and may be discarded; but only after the higher level is reached. It may be concluded that the saints and nuns who follow the five major vows and who are at an advanced stage of spiritual conduct need not care much for Shubha or happy Karma. However, the laymen and laywomen should not abjure (renounce) the Shubha Karma. This can be seen in daily life when Jain laymen are seen engaged in acts of pity and charity ranging from building hospitals and shelters (for men and animals alike) to feeding them in times of need. It is hoped the above clarification will, to some extent, neutralize or invalidate the charge against Jainism that it teaches selfishness and makes a man self-centered, caring for one's own salvation only without any social commitment.

Four Fold Combinations of Punya & Päp

Päp and Punya are to be viewed in relative terms, and they depend upon one's mental attitude in a given situation. Jainism says that every one of us continually enjoys the fruits of Punya or suffers from Päp Karma. During our enjoyment or suffering due to manifestation of Punya and Päp, we reflect either positively or negatively based on our understanding of reality. This results in the following Four Fold Combinations of Punya & Päp.

Punyānubandhi Punya

All auspicious karma gives man means of happiness upon their fruition. He acquires wealth and other comforts because of the fruition of auspicious karma. However, in spite of that, some auspicious karma produces fruit that will not wean one away from cherishing right inclination or faith and performing good actions. He takes an active effort in performing righteous activities. He does not indulge in sensory pleasures. He spends his wealth on religious and philanthropic activities. He is humble and does not hurt the feelings of others. He lives a virtuous life. Thus, these auspicious karma are related to auspicious, virtuous, and good activities, which again leads to influx and the bondage of the auspicious karma. In this way, the auspicious karma of this type make our life happy, righteous, and auspicious. The term 'Punyānubandhi Punya' means that auspicious karma which is related to religious practice and good activities, leading to good and auspicious Karma in the next life. The earning of new Punya Karma while enjoying the fruits of earlier ones is known in Jain terminology as Punyānubandhi Punya.

In summary, while enjoying the fruits of virtuous Karma, one acquires further virtuous Karma. Very few people endeavor to earn Punyānubandhi Punya because most of the people are driven by hedonistic intentions. By virtue of infatuation, they indulge in non-virtuous activities.

Päpānubandhi Punya

As we have already stated, all auspicious karma give man means of happiness upon their fruition. They are such that it would lead man astray. While experiencing happiness and comfort, he spends his wealth in luxuries and vice. He indulges in sensory pleasures. He does not like religious and pure activities. Auspicious karma of this type are called 'Päpānubandhi Punya' because on their rise they give man happiness or pleasure and at the same time, they degrade his life; they are related to vice that causes one's next birth to occur in a lower form. As auspicious karma of this type are related to inauspicious activities, they cause through them the bondage of inauspicious karma. Thus, auspicious karma of this type are ignoble. This type of Punya is known as Päpānubandhi Punya. Misery is destined for them in the near future. How can one avoid this situation? If the objective is to attain liberation, one has to avoid all sorts of Karma.

Punyānubandhi Päp

All inauspicious karma put man in miserable conditions upon their fruition. Because of their fruition, he becomes or remains poor; he cannot acquire means of material happiness. However, some inauspicious karma is such that its repercussions would not shake man's faith in religion. He takes a positive attitude and performs righteous activities. That person realizes that his miseries are the consequence of his previous non-virtuous Karma; he may like to stay unaffected and bear the miseries with a sense of detachment and objectivity. He may therefore undergo the pain of misery with equanimity and meanwhile try to undertake the best possible reflection and activities. This attitude would earn him Punyas that is

known as Punyānubandhi Pāp. Though Karma cause miseries to men, they do not degrade his life. They do not obstruct virtuous activities that lead to good future birth.

Pāpānubandhi Pāp

As shown above, of all the inauspicious karma, only some are related to auspicious activities. However, others are related to inauspicious activities. Because of the fruition of the inauspicious karma of this type, man suffers from miseries. However, at the same time, he does not refrain from indulging in vice; on the contrary, he remains engaged in it. Most people who suffer from misery blame someone else or some extraneous factors for causing miseries. They indulge in anger, jealousy, and animosity and react violently or wrongly to pain and misery. Thus, they acquire new non-virtuous Karma or Pāp. This type of acquisition of inauspicious karma is therefore known as Pāpānubandhi Pāp or non-virtuous Karma leading to further accumulation of non-virtuous Karma. They cause misery to man and at the same time be associated with vice, which causes one's next birth to occur at a lower place and bondage of inauspicious karma.

Summary

In short, those auspicious karma, accumulated through past births, which causes the bondage of new auspicious karma at the time when the soul is enjoying their sweet fruits, are called Punyānubandhi Punya. Those inauspicious karma accumulated through past birth, which cause bondage of auspicious karma through equanimity, peace, atonement and good activities at the time when the soul is experiencing their bitter fruits are called Punyānubandhi Pāp. Those auspicious karma, accumulated through past births, which cause the bondage of inauspicious karma at the time when the soul is enjoying, with indulgence and infatuation, their sweet fruits, are called Pāpānubandhi Punya. In addition, those inauspicious karma, accumulated through past births, which cause the bondage of new inauspicious karma at the time when the soul is experiencing their bitter fruits, are called Pāpānubandhi Pāp.

Virtuous as well as non-virtuous Karma cause bondage in which the soul becomes enchained by these Karma. Both of them obstruct the soul's liberation and are to be avoided. This can be done by cultivating a sense of detachment in all possible situations, favorable as well as unfavorable. No situation lasts forever and every conceivable situation come to an end eventually. Why then get infatuated or feel miserable in a situation, which is ephemeral? If a person stays attuned to such a detached attitude and maintains equanimity, he does not attract new Karma. His earlier Karma will steadily shade off as he bears their consequences, or he / she eradicates them by austerities. In due course, he / she will shed all Karma and proceed on the path of liberation.

Chapter 22 - Shad Sthänaka (Six Fundamental Truths)

Introduction:

A true religion helps to liberate the Soul from the worldly cycle of birth and death. The entire Jain philosophy revolves around Right Faith (Samyag-darshan, Samyaktva, Samyag-drashti, Samakit). Right faith is in fact its basis. Without right faith, efforts to attain Moksha are in vain. No one has achieved, no one is achieving and no one will achieve Moksha without the right faith. Unconditional faith in these six fundamental truths is helpful in attaining right faith. These six truths provide the field for the cultivation and stabilization of Right Faith in reality and its true nature and they are known as Sthänaka.

The six fundamental truths (six fundamental aspects) relating to the soul are:

- Soul exists
- Soul is eternal
- Soul is the doer of actions (Karma)
- Soul enjoys or suffers the consequences of actions (Karma)
- Liberation exists
- Path for the soul's liberation exists

Of the 12 original Āgams, the last was Drashtivāda. It had five parts. One of them was called Purva. There were 14 Purvas in all. The 7th was named as Ātma-pravād. These six fundamentals were supposed to be part of that Purva. Those Purvas have of course been lost forever, but a description of these six aspects is found in several Jain Scriptures including Sanmati-tarka of Āchārya Siddhasen Diwākar who lived most probably in the second century A.D.

The great Jain Āchārya Shri Haribhadra wrote 1444 great Jain canonical books and one of them is “Samyaktva Saptatikā”. In this book, he describes 67 possible characteristics of a person who has the right faith. Based on this canonical book, the great Jain Upādhyāy Shri Yashovijayaji, about 350 years ago, wrote “Samakit Nā 67 Bol Ni Sajhāya” in Gujarati describing the same 67 characteristics in a poetry format. The last six characteristics of these 67 characteristics describe the six fundamental truths. In addition, there are numerous works by great Jain saints and scholars on this subject.

Shrimad Rājchandra, the well-known religious philosopher of the last century and the spiritual guide of Mahātmā Gandhi wrote in Gujarati one of the great Jain works, Ātmasiddhi-shāstra, which describes these six fundamental truths in a poetry format. Preceding this, he wrote a letter explaining the six fundamentals to his principal follower, Laghurāj-swāmi (also known as Shri Lalluji Mahārāj), which is included in this chapter.

These six truths also include a critical appreciation of the Six Systems of philosophy. Buddhists believe that there is no soul at all or if there is one, then it is only a momentary soul. Jains believe that the soul exists and it is eternal. The Sāṅkhya System believes in the soul, which is totally inactive and all activities are attributed to Prakriti (nature). Jains believe that there cannot be enjoyment or suffering without any activities. To the Vedāntins, who hold that the soul neither does anything nor it enjoys or suffers from actions. Jains believe that the soul does actions and therefore it cannot escape the results of the actions. Other Vedāntins say that the soul was never bound and so no question of its achieving Liberation arises. Jains believe that since the soul is attached to karma (actions) from endless past, non-attachment from them is a stage to be obtained by conscious effort for Liberation, only true and lasting happiness. The Chārvāks do not believe in a permanent soul or into its actions and Liberation from them and hence it is not in the proper way to Liberation. Jains believe that since the first five truths are established, the sixth also follows them. If Self Liberation is meaningful then the method for it or the way to it must be equally meaningful.

From Jain Scripture:

If these are the attributes and characteristic of a soul, it is indeed very pertinent to ask what the proof of existence of a soul is. The Bhagavati-Sutra refers to Bhagawān Mahāvīr as prescribing four means of true knowledge, namely - 'Pratyaksha' (Direct perception), 'Anumāna' (Inference), 'Upamāna' (Analogy) and 'Āgam' (Scriptures). These four means are utilized hereafter in proof of the soul's existence.

Āchārya Jinabhadra, a very learned and respected scholar saint, flourished in the 5th century A.D. has written the classic named Vishesh-āvashyak Bhāṣya. It contains the dialogue between Bhagawān Mahāvīr and eleven leading Vedic Scholars on different aspects of self and other philosophical theories, which are basic to Jainism.

Eleven Doubts of the eleven Vedic Scholars:

- Indrabhuti Gautam had a doubt regarding the soul. His doubt was this: "In this universe, is there an entity called Ātmā (the Soul) which is independent and eternal?"
- Agnibhuti Gautam, another scholar, had a doubt regarding Karma. His doubt was whether everything that happens is only the soul's doing or according to Karma. Is there such an entity as Karma?
- Vāyubhuti Gautam had this doubt: "Is this body itself the soul or is the soul different from the body?"
- Vyakta had a doubt regarding the five elements. His doubt was this: "There are the five material elements, namely Prithvi (earth), Ap (water), Tejas (fire), Vāyu (air) and Ākāsha (space). Are these real or unreal and illusory like a dream?"
- Sudharmā's doubt was this: "Is the soul in the next birth the same kind as in this birth or different?"
- Mandit, another Brahmin, had a doubt regarding bondage. His doubt was this: "Is the soul forever pure, enlightened and free from bondage by means of proper endeavors?"
- Mauryaputra had a doubt regarding celestial beings. His doubt was this: "Is there a place called Heaven at all?"
- In the same manner, Akampit had a doubt regarding the existence of hell.
- Achalbhrātā had a doubt regarding Punya or good actions. His doubt was this: "Why should we believe in both good luck and bad luck? Let there be just one."
- Metārya had a doubt regarding the existence of the next birth.
- The last scholar Prabhās had a doubt regarding salvation, Moksha. His doubt was this: "Is there a definite state called Moksha? Does the soul attain a state of eternal, boundless and pure happiness? Is the Jiva (soul) completely destroyed or annihilated after its Samsār is completed?"

The doubts, resolved by Bhagawān Mahāvīr, echo the subject relating to the six fundamental truths.

Indrabhuti Gautam, who subsequently becomes the chief disciple of Bhagawān Mahāvīr, was a great Vedic Scholar. Seeing many people flocking to listen to the first sermon of the Bhagawān, he went to see him along with his own disciples. There the Bhagawān himself disclosed to Indrabhuti the nature of philosophical doubts regarding the existence of 'soul', which afflicted him. 'Oh, Indrabhuti!', Bhagawān Mahāvīr said, "I know that you have doubts about the existence of Jiva (soul). You believe that the existence of Jiva (soul) cannot be proven by any method as it cannot be directly perceived by any sense organs. You further argue within yourself that even atoms cannot be seen by naked eyes, but they could be perceived as collectivities. However, this cannot be said about the soul. You contend that if one wants to prove the existence of the soul by the process of inference even that cannot solve the problem because every inference is based on some tangible experience. You say that even scriptural authority is of no use as they are not uniform in accepting the existence of the soul, and even otherwise, scriptural

knowledge is nothing but inferential knowledge. According to you, even the process of analogy is useless because there is no tangible thing analogous to the soul. Thus, it is not possible to prove the soul's existence through any of the means of valid knowledge. So the only conclusion is that the soul does not exist."

Having thus formulated the opposite point of view, the Bhagawān proceeded to resolve the doubts as under:

"Oh Gautam, your doubts about the soul's existence are out of place, and your contention that the soul cannot be perceived by senses is also not correct because it can be perceived very directly."

"Sir, how is that so?" asked Gautam.

"Gautam, just consider what is 'Soul'. It is nothing but pure consciousness or knowledge 'Vijnānarupa'. If this consciousness exists, soul exists. This consciousness exists in you because; otherwise, there cannot be any doubt in your mind about the existence of soul. Hence, the very fact of the existence of doubt is proof of consciousness. Unconscious has no doubts. Thus, there is direct proof of consciousness and hence of the soul. If it can thus be directly perceived, it does not require any further proof."

Gautam, however, required further proof. He therefore asked: "It may be that the 'Soul' can be directly perceived as you say, but still further proof is required. As there are some philosophers known as Shunyavādi, not recognizing the real existence of even the things which could be perceived by senses and they insist upon their proof by other logical methods."

Bhagawān Mahāvīr said: "We often say 'I did' or 'I am doing' or 'I shall do'. In all these statements of past, present and future, the subjects is 'I' even though the action is over, is being done in the present or is yet to be done in future. This suggests the continuity of 'I' consciousness throughout past, present and future. The 'ego consciousness' (Ahamrupa Jñān), thus expressed by reference to a constant 'I' is a further proof of the existence of the soul because that 'I' is the 'soul' or the 'self', was not destroyed by the past, exists in the present and also projects existence in the future also. This ego consciousness is not the subject matter of any inference nor does it require any scriptural authority. Even those ignorant of scriptures experience this ego consciousness. So this is direct perception and hence direct proof of the soul's existence."

"Moreover, Oh Gautam! There cannot be any 'knowledge' of the object having no existence at all. Therefore, if the 'soul' does not exist, who has the consciousness or knowledge of 'I' when one says 'I did'. 'I doubt', etc. Who is it that doubts? Every doubt presupposes a doubter. That doubter, that 'I', is your own self, your soul. 'Ego consciousness' has soul as its object because the question is whose 'consciousness'? The answer is consciousness of 'I' which is the object of this consciousness."

Gautam: "Sir, this 'ego consciousness' would not be rendered objectless if instead of believing that 'soul' or 'self' is its object, we take our body as its object. When I say 'I am black' or 'I am thin; the ego consciousness 'I' is used with reference to our body. So, what is objectionable if we take 'I' as referring to our body and not to our 'self'?"

Bhagawān Mahāvīr: "If ego consciousness expressed by the use of 'I' has a reference to our body as its object, then even our dead body could be having that ego consciousness and could be referred to as 'I'. That is not so. It follows, therefore, that the object of ego consciousness is not the body. It cannot be said that the 'doubter' is your body."

Moreover, consider what a 'doubt' is. Every 'doubt' is an attribute (Guna) of some object, which is its substratum. Every substratum is known by its attributes because attributes and their substratum are mutually reciprocal so that the existence of one can be known by the existence of the other. Therefore, even though the substratum cannot be perceived by our senses, its existence can be mentally perceived through our knowledge of its attributes. A doubt can never be an attribute of your body because doubt is always an attribute of consciousness and the body has no consciousness of its own."

"Further, just consider who possesses the power of memory, who remembers the past and the present and who has a comprehension about the future. This attribute of memory is not the attribute of body. It is

the attribute of 'I' consciousness. Therefore, when you doubt the very existence of 'I', you doubt your own self. Because, the moment you doubt your own self, you doubt your own existence. However, you do exist. Therefore, the doubter of your doubts is your 'self', your 'soul'. Soul exists because 'I' exists and 'I' exists because 'doubt' exists."

"Again, it is many a times seen that the attributes such as memory, perception, sensation etc. are absent even when the body is present and in a living condition. This proves that these attributes are not of the body."

"It is found that the body gets consciousness only in association with the soul and without the soul, it is dead as wood. Hence consciousness is 'soul'."

The dialogue, which proceeded further, left Indrabhuti Gautam fully convinced about the existence of soul and he became the principal disciple of Bhagawān Mahāvīr.

Similarly, Bhagawān Mahāvīr completely removed the doubts of the other ten Brahmin scholars and they all became his disciples. These eleven are called Ganadhars as they were appointed as the first heads of different groups of monks. Bhagawān Mahāvīr survived all of them except the first Ganadhar Indrabhuti Gautam and the fifth one, Sudharmā. It is significant that all these first principal disciples were Brahmins of great repute and learning which shows that the silent ideological revolution had already started in the intelligentsia of the time.

Six Fundamentals by Shrimad Rājchandra:

The letter by Shrimad Rājchandra on the six fundamental truths explains the subject in a concise manner yet in simple language.

Shri Lalluji Mahārāj, being sick in Surat, requested Samādhi (Yogic concentration, state of non-attachment, absorbed in Soul) Maran (death) from Shrimad. In reply, Shrimad wrote the famous letter of the six fundamental truths, and inspired Lalluji Mahārāj not to fear death. This letter is the theme of which "Ātmasiddhi-shāstra" is the development. Shri Lalluji Mahārāj appreciates this letter as follows:

"This letter has helped us to remove all our stray ideas and wandering thoughts, and has removed our doubts, confirmed our faith in the fundamentals of Jainism and the nature and development of soul."

The letter is as follows:

With intense devotion, I bow to the true Guide, the bestower of unique refuge.

Those enlightened, who have attained true knowledge of Self, have described the following six fundamentals as the supreme abode of right faith.

Soul Exists - First fundamental:

'There is an existence of the soul'. As there is an existence of physical objects like pot, cloth, etc., so is the existence of soul. As the properties of pot, cloth, etc. are the evidence of their existence, so the obvious property of consciousness to manifest itself as well as others is the evidence of the existence of soul.

Soul is Eternal - Second fundamental:

'The soul is eternal'. A pot or a cloth stays as such for some time; but the soul stays forever. The pot and cloth are composed of some materials, but the soul is a substance on its own because it is not possible to produce a soul. Consciousness cannot arise out of any composition, so it is not a product. Because the soul is not created, it is nonperishable. As what cannot be produced cannot merge into anything else.

Soul is the Doer of its Action - Third fundamental:

"The soul is the doer (Kartā)". All objects are associated with purposeful activity. All of them are seen with some or the other process that causes alterations. The soul also is imbued with activity. Having the actuation, it is Kartā. The omniscient Bhagawāns have described three types of such actuation. In the absolute state when the soul stays tuned to its pure nature, it is the Kartā of that nature; in normal

practice (which can be experienced; which comes in close contact), it is the Kartā of material Karma; and nominally, it is the Kartā of physical objects like buildings, towns, etc.

Soul Bears Consequences of its Action - Fourth fundamental:

‘Soul bears consequences’. (Soul is Bhoktā) All activities are fruitful. It is the obvious experience that whatever is done has its consequences. Consumption of poison or sugar and contact with fire or snow do not fail to produce their respective consequences. Similarly, if the soul indulges in defiled or undefiled state, that state too is bound to be fruitful and it produces consequences. Thus being Kartā, (doer) soul is Bhoktā and it bears the consequences as well.

Soul Can Be Liberated - Fifth fundamental:

‘There is liberation’. Soul has been described above as being Kartā of material Karma and being subject to their consequences. Those Karma can, however, be terminated as well; because even if prevailing defilement etc. are very acute, they can be reduced by discontinuance of practice, by avoiding contact and by calming them down. They are reducible and can be destroyed. The state of bondage thus being destructible, the pure state of soul devoid of all bondage is the state of liberation.

Means to Achieve Liberation - Sixth fundamental:

‘There are means to achieve liberation’. If bondage of Karma simply continues to occur, its cessation can never be visualized. There are, however, factors like right faith, right knowledge, right conduct, conviction, staying tuned to soul, detachment, devotion etc. that are manifestly opposites of the bondage of Karma. By the intensity of these means, the bondage gets loose, gets pacified and can be destroyed. Therefore, knowledge, faith, restraint etc. are the means for attaining liberation.

These six fundamentals, which are termed by the blessed enlightened as the supreme abode of right faith, have been narrated here in brief. The soul that is closer to liberation would easily find them accurate and entirely convincing. Consideration of these aspects in all perspectives would lead to the rise of discernment within. The supreme entity has pronounced these six fundamentals as beyond all doubts. Discernment arising from these six aspects can be helpful to the soul in comprehending its true Self.

The enlightened entities have laid down the teaching of these six aspects for removing the sense of ego and attachment of the worldly soul that arises from its dreaming state, which has been prevailing since time without beginning. If the soul realizes that its true nature is beyond that state, it would easily gain awareness and obtain right faith. By gaining right faith, it would attain liberation in the sense of realizing its true Self. The sense of exultation, grief or other interaction would not occur to it from any perishable, impure or such other impact. That awareness would lead it to experience, from close proximity, its own natural purity, perfection, imperishability and boundless joy.

It has been accustomed to identity itself with unnatural states. It would now gain a clear, visible, vivid, manifest experience of being completely distinct from such states. The interaction with the perishable or such other objects would not be viewed by it with the sense of desirability or undesirability. It would feel gratified with the knowledge and experience of its own true Self as being the abode of perfect greatness, free from any affliction of birth, old age, death, disease etc. All the people, who are convinced of the soul, by the appropriate description of these six fundamentals by the supreme entities, have realized their true state. In the past, such people have gotten free from worries, disease, afflictions and all other interactions; presently such people do get free and the same will happen in the future.

Let our highly devoted obeisance be to the enlightened entities who have laid down the path to abide at ease within the true self that can forever end the affliction of birth, old age and death. The true nature of the soul can arise by daily and continuous adoration of their innate compassion. Lotus like feet of such enlightened may always stay within our hearts.

It is not possible to define the attributes of the enlightened, the adoption of whose instructions easily leads to the manifestation of true Self as evidenced by these six fundamentals. By such manifestation, the soul gains fearlessness that arises from the attainment of everlasting bliss.

By their innate compassion, the enlightened entities have conferred the supreme disposition without desiring anything whatsoever and yet have never conceived that so and so is my pupil or is mine because he is my devotee. Repeated obeisance with intense devotion is to such enlightened entities.

Such entities have laid down devotion for the true Guide solely for the benefit of Pupils. They have prescribed devotion so that the tendency of pupils may stay towards the state of the Guide's soul, self-indulgence may come to an end by witnessing their unprecedented attributes and the true Self may be easily visualized. Our all-time obeisance will be to that devotion and to those enlightened entities.

Omniscience has of course not been presently manifested. It has, however, been clearly known as a potentiality from the words of the enlightened entities. Omniscience exists as a matter of faith, as a state to be contemplated and a state to be aspired; and from the absolute point of view, it is prevalent within. Repeated obeisance with supreme devotion is to the benevolence of the enlightened entity, by whose grace this soul easily got worthy of attaining omniscience that manifests the unobstructed bliss.

Chapter 23 - Fourteen Gunasthāna (Stages of Spiritual Development)

Introduction

In the book "Outlines of Jainism" Shri J. L. Jaini defines that: "In Jainism fourteen stages are indicated through which the soul progresses from an impure state to the final pure state of liberation (Siddha). The psychical condition of the soul due to the fruition (Uday), partly settling down (suppression) and partly perishing of Karma matter (Kshayopasham) is called "Gunasthāna".

In Jainism, the Gunasthānas describe the path, modalities and prerequisites for the bonded soul (Bahirātmā) to become a liberated soul (Paramātmā) through the path of internal progress (by becoming Antarātmā). The process begins with the soul, which is at the lowest stage from times immemorial, circulating in the cycles of births and deaths due to lack of true belief, true knowledge and true conduct. Since there is a divine spark in every soul (without which it will not be a living being), it is struggling to find its true identity and potential of becoming liberated. Thus, a constant struggle is going on between forces of darkness of wrong belief (Mithyātva), which try to keep the soul tied down to the Samsār (worldly existence) on the one hand; and forces of light of true belief (Samyaktva), which try for its liberation on the other.

In the long run there comes a chance when by reducing its Karma load the forces of light (Samyaktva) prevail and the soul is able to break the shackles of Mithyātva (wrong belief) just like a piece of straw or paper is able to escape out of a whirlpool. This is also called Granthi Bhed in Jain terminology. Once this happens, the soul is set on the road of rising Gunasthānas. In other words, the pilgrim has found his path and the Pilgrim's Progress has begun which may ultimately lead to the liberation of the soul though it may take millenniums and millenniums. During this progress through different Gunasthānas, the soul has to encounter ups and downs and also very unusual and unprecedented experiences during the ascent.

Gunasthānas denote purely spiritual exercise - the fourteen levels relate to the spirit or the soul though it is embodied. The progression or regression is of the soul and is on a spiritual scale and according to spiritual yardsticks. It cannot be seen, observed or measured in the physical world. Though the stages of spiritual development relate to the soul or are of the soul, they directly result from Karma (matter) contaminating the soul. The worse and more intense association of Karma with the soul, a lower stage of spiritual development of the soul. Conversely the lesser and lighter the Karma load is on the soul, the higher and better stage it attains.

Karma may appear as the immediate cause determining Gunasthānas, but since Karma in turn accrue, arise or subside by Yoga (activities/vibration), Kashāya (passion), Pramāda (negligence), Avirati (indiscipline) and Mithyātva (false faith) as seen earlier, these ultimately are responsible for soul's progress or downfall. As the Yoga and Kashāya etc. are committed by the soul itself with or without other conditions participating in the final and ultimate analysis, it is the soul itself that determines its Gunasthāna or its progression or downfall.

Though only fourteen stages are identified, there are innumerable points on the path of liberation on which the soul transits up and down or at which it stays - just like numerous points or stations on a railways route though the path is identified by a few important or junction stations. The soul has been on this path since times immemorial and will be so till its final liberation, with its final destination being the completion of spiritual development.

The Gunasthāna, on which the soul may be, varies from moment to moment depending on its Karma Uday (operation of karma) or Kshayopasham (destruction and suppression of karma) or Rāga and Dvesha (attachment and aversion) or Yoga and Kashāya (activity and passion) just as the blood pressure of a person varies from moment to moment. To identify the Gunasthāna of a being exactly at any moment is only possible for the Keval-jñāni (the Perfect Being) since it is a purely spiritual barometer. It is not possible for ordinary beings to assess since they can only form some idea by the external conditions, circumstances and behavior of the beings, but the real diagnosis is possible only by assessing the level of their thought process that no one other than Keval-jñāni can know.

The movement of the beings from one Gunasthāna to another is not in strictly numerical order i.e. first to second and so on. But the soul moves up and down on spiritual path according to logical rules e.g. from first Gunasthāna the soul transits straight to the fourth, but it may regress to third or second on its path to the first for reasons given herein later.

We will know more about them as we briefly describe each of the fourteen Gunasthānas, in the subsequent paragraphs.

The 14 stages of spiritual development are as follows:

01	Mithyā-drashti Gunasthāna	Wrong faith
02	Sāsvādāna Samyag-drashti Gunasthāna	Having tasted true faith
03	Samyag Mithyā-drashti Gunasthāna	Mixed faith stage
04	Avirata Samyag-drashti Gunasthāna	Vow less right faith
05	Desha-virat Shrāvaka Gunasthāna	Partial renunciation
06	Pramatta-samyat Gunasthāna	Full renunciation with less awareness
07	Apramatta-samyat Gunasthāna	Renunciation with awareness
08	Apurva-karan or Nivritti-bādara Gunasthāna	Meditative state
09	Anivritti-bādara Gunasthāna	Advance meditative state
10	Sukshma-samparāya Gunasthāna	Stage of subtle greed
11	Upashānt-moha (Kashāya) Gunasthāna	Suppressed passions state
12	Kshina-moha (Kashāya) Gunasthāna	Passionless stage
13	Sayogi Kevali Gunasthāna	Active omniscience state
14	Ayogi Kevali Gunasthāna.	Inactive omniscience state

01. Mithyā-drashti Gunasthāna

This is the lowest or first stage wherein the soul, due to manifestation of Mohaniya (Deluding) Karma, does not believe in the Right Path to salvation. The characteristic mark of this Gunasthāna is perversity of attitude towards truth; or unbelief in the truth taught by the Jina in its entirety. The soul at this stage has a minimum degree of right vision and very indistinct enlightenment - just enough that is required for a living conscious soul. A soul may find itself in this stage abinitio or may come to it from higher stages but the reason is the same i.e. the manifestation of Deluding (Mohaniya) Karma. From this stage, a soul rises only to the fourth stage for the very first time and not to the second or the third as will be described later. In this Gunasthāna, all 28 types of Deluding (Mohaniya) Karma are in manifestation.

02. Sāsvādāna Samyag-drashti Gunasthāna

This is the second higher stage where the soul finds itself for a very short time on its downward journey to the first stage but with some taste or memory of the higher stage. A soul has attained the higher stage

due to the arising of true belief or enlightenment for a short duration due to suppression of Deluding (Mohaniya) Karma. However, due to the re-manifestation of the same Karma of an acute type, it goes back to the first stage staying for a short period in the second stage with taste of true belief lingering which has given it the name of a Gunasthāna with a taste. From this stage, it only goes down to the first Gunasthāna viz., Mithyātva.

03. Samyag Mithyā-drashti Gunasthāna

This third stage is marked by indifference towards true belief, the soul being in a mixed state of belief and non-belief in the true doctrines. This condition arises on account of manifestation of mixed Deluding Karma in the soul at a higher stage (Fourth) from which the soul comes down to this stage. The stay in this third stage is also of very short duration and is transitional, the soul going down to the first stage of complete unbelief - Mithyātva, or making a recovery and rising up to higher stages with right faith.

04. Avirata Samyag-drashti Gunasthāna

In this stage the soul, though having been blessed with Right Belief and Right Knowledge, is not able to proceed on the path of right Conduct in as much as it is not capable of adopting the vows for the lack of will, power and energy. The path of salvation consists of all the three elements viz., right belief, right knowledge and right conduct, the last one consisting of vows. Due to operation of Karma, the being may have Right faith and right knowledge and even know and accept the vows of Right conduct, but due to weakness it is not able to properly practice the vows. The right faith may be due to suppression (Upasham) or annihilation (Kshaya) of Faith Deluding Karma as a result of which the being attains this stage from stage (1) Mithyātva. The barrier on conduct is due to the rise of Conduct Deluding Karma on the other hand. As such from this stage, the way is open for the soul to rise or fall. In the case of rise, it may proceed forth to higher stages by suppressing the Karma or annihilating them. In case of a fall, it goes to stage (2) and thence to stage (1); or to stage (3) and further on as stated earlier.

In any case, the souls that have once touched this Gunasthāna, must reach their destination of Nirvana though it may take time; the maximum limit of which is Ardha (half) Pudgal Parāvartan or a very long time.

In this Gunasthāna, three types of Faith Deluding (Darshan Mohaniya) Karma and four Anantānu-bandhi Kashāya (these seven Karma are called Darshan-saptak) are either suppressed, eradicated or a combination of both.

05. Desha-virat Shrāvak Gunasthāna

When a being gathers sufficient will and power to persevere on the path of spiritual and moral progress, it adopts the Vows (Minor vows) meant for laymen (Shrāvak) thus partially refraining from sins ensuring partial self-control. Thus it achieves this stage, number five, though due to the partial manifestation of Deluding Karma it is still not able to completely renounce the world which is required for the next stage. This is the highest stage possible for a layman; hereafter all higher stages require adoption of asceticism by renouncing the world for achieving complete self-control. This stage is important because it is a starting point for the being to adopt Right Conduct and to begin discarding an undisciplined life (Avirata) though only partly. In this Gunasthāna, Darshan-saptak and four types of Apratyākhyāni Kashāya are suppressed, eradicated or a combination of both.

06. Pramatta-samyat Gunasthāna

In this stage of spiritual development, the soul renounces the world completely, ensuring complete self-control by adopting all the major vows prescribed for a Sādhu for purity of conduct. However, occasionally it tends towards negligence (Pramāda), hence, the name is Pramatta or negligent Samyat Gunasthāna. These manifestations are essentially the product of the Karma bondage of deluding Karma (Mohaniya). Depending upon the dispensation of Karma the being may land down in stage (v) Desha-virat or even in stage (iv) of Avirata Gunasthāna from this stage. However, if it is able to adjure negligence (Pramāda) it may progress to the next higher stage No. (vii) Apramatta Samyat Gunasthāna. The salient feature of this stage is completely disciplined life by adoption of all the five Major Vows (Mahā-vrata). This means complete dedication to the practice of the Three Jewels, - Right faith, Right Knowledge and Right conduct which is prescribed as the royal road leading towards liberation. Thus, in

this stage the second cause of Bondage of Karma i.e. Avirati is also discarded by the soul. In this Gunasthāna, Darshan-saptak, four types of Apratyākhyāni Kashāya and four types Pratyākhyāni Kashāya are suppressed, eradicated or a combination of both. However, negligence (Pramāda) exists.

07. Apramatta-samyat Gunasthāna

Herein are Sādhus who have not only adopted all vows and self - control but also adjure negligence (Pramāda) completely. These are the two spiritual ladders, one of suppression/subsidence of Karma and other of complete annihilation. Obviously only the latter can lead to liberation; the former may lead back to lower stages, though it may temporarily mean progress. They are named Upasham Sreni (suppression ladder) and Kshapak Sreni (annihilation ladder) according to their nature.

From this stage of spiritual development, the soul may go down to stage (vi) of Negligence or may progress on the pathways called Srenis (ladder), which may be due to the Suppression of the Karma known as Upasham Sreni or the Annihilation of the Karma known as Kshapak Sreni.

If the soul goes to stage, (vi) it can come back to this stage (vii) and this process of going back and forth can continue for a long time, until death or until one of the Srenis is attained. Souls cannot go any higher than this stage (vii) during this 5th Āra from this Bharat Kshetra. In respect of Srenis also, only Kshapak Sreni (annihilation of Karma) can ensure complete liberation (and not the Upasham Sreni). The inclination and preparation for these Srenis takes the being to the next stage, number eight, called Apurva Karan Gunasthāna.

From this stage (vii) to stage (x), the soul purifies itself by progressively reducing passions (Kashāyas). Of course, Mithyātva, Avirati, and Pramāda have already been discarded. This stage is therefore the beginning of the four stages of progressive purity, which prepare the soul for the higher stages, xi, xii and xiii. At the same time, this stage being on the border is full of chances of downfall of the soul to lower stages due to Karma manifestation and due to Pramāda (negligence), etc.

In this Gunasthāna, Darshan-saptak, four types of Apratyākhyāni Kashāya and four types Pratyākhyāni Kashāya are suppressed, eradicated or a combination of both. However, no negligence (Pramāda) exists.

08. Apurva-karan or Nivritti-bādara Gunasthāna

As implied by its name, this stage involves unprecedented (Apurva) attainments by the soul facilitating it for the path of liberation. These are the destruction of intensity (Rasaghāta) and duration (Sthitighāt) of bound Karma. Through such processes of purification, the soul begins to ascend on one of the two Srenis i.e. either the Upasham Sreni (Suppression ladder) or Kshapak Sreni (annihilation ladder). Some of the other processes the soul undergoes for the sake of the rise on the Srenis are called Gunashreni i.e., reduction in the duration of Karma and Gunsankram i.e. conversion of harsh Karma into the mild ones. All these important events in the evolution of the soul are unusual and unprecedented; therefore, the name given to this stage is Apurva (Unprecedented) Karan Gunasthāna. Lest it be ignored, the fact is reiterated that all these events in the sphere of activities of the soul are due to the Karma - old and new and their manifestation, suppression or annihilation.

09. Anivritti-bādara Gunasthāna

A stage of even greater purity of thought than the earlier one, this stage takes the soul to the verge of enlightenment. In this stage, the soul continues further purification based on one of the two Srenis (ladders) started in the eighth Gunasthāna; - Upasham (suppressing of Karma) or Kshapak (Annihilation of Karma), which determines its future destiny. However, in this stage there is the possibility of irking of Deluding (Mohaniya) Karma manifesting in their crude (Bādara) form. The striking feature of this stage is a high degree of suppression or destruction of Karma with resultant purity of the soul and progress to the next stage. However, if the soul allows itself to be afflicted by Karma, it may go back to lower stages too.

10. Sukshma-samparāya Gunasthāna

In this stage of a high degree of purity of the soul, there do remain some traces of Deluding Karma (Mohaniya) in the form of the minutest degree of subtle greed. If this is also overcome, the soul

progresses to stage 11 or 12. If the soul suppresses (Upasham) the subtle greed, then stage 11 is reached. If the soul annihilates (Kshaya) it, then stage 12 is reached.

Henceforth, the distinction between the two Srenis is marked as there is no liberation from Upasham Sreni while the Kshapak Sreni leads to Moksha – as will be explained later.

This is the stage up to which both Yoga (activities) and Kashāya (passions) are present, though the later is of a very minute (Sukshma) degree. It does not allow the soul to go to the higher stages, 11 and 12, which respectively require suppression or destruction of remaining passions. If this does not happen, the soul may sink back to lower stages afflicted not only by Kashāyas but also negligence, vowlessness and unbelief. In this Gunasthāna, all types of Deluding Karma except Sanjvalan Lobha (Subtle Greed) are suppressed or eradicated.

11. Upashānt-moha Gunasthāna

By suppressing completely all Kashāyas including subtle greed (in the Tenth Gunasthāna), the soul attains this stage (also known as Upashānt Kashāya) for a short while. However, it is only suppression or subsidence (and not annihilation) of the Karma, like dirt settling down in water. Therefore, as soon as this suppression (Upashaman) stops, Karma manifest themselves and the soul sinks back to the lower stages. Further, in this stage Jnānāvaraniya Karma hampers the soul and, therefore, it is still Chhadmastha (a person in the state of bondage). For obvious reasons, this Gunasthāna lasts for a very short duration and as there is no scope for rise the soul descends to lower stages even landing in the first, the lowest Gunasthāna. The depth to which the soul may sink depends upon the particular type of Karma and Kashāya (Passions) afflicting the soul. However, such a soul can stage a recovery even in the same lifetime and attain liberation passing through different stages rising via Kshapak Sreni. In this Gunasthāna, all types of Deluding Karma are suppressed.

12. Kshina-moha Gunasthāna

The soul that is able to destroy completely the subtle greed remnants of Mohaniya (Deluding) Karma in the tenth Gunasthāna attains this stage (also known as Kshina Kashāya) as it is on the Kshapak Sreni, bypassing the (11th) stage, which was for the Upasham Sreni. This is a stage of almost the highest purity of meditation, whereby the soul also destroys the other Karma viz; Jnānāvaraniya, Darshanāvaraniya and Antarāya. At the end of this stage, the soul becomes omniscient - Keval-jnāni - and enters the (13th) stage of Sayogi Kevali, which is the stage of omniscience. However, in this 12th stage the soul is still not perfect, but is only Chhadmastha, as the name of this Gunasthāna indicates. This is due to the part Bondage of Major or Ghāti Karma, which the soul sheds in the last moments of this stage for progress to the next stage of perfect knowledge etc. This is made possible by the soul as it has given up passion or Kashāya completely and resultantly the Ghāti Karma are eliminated. As such, this stage is important as a stepping - stone to liberation or Moksha. In this Gunasthāna, all types of Deluding Karma are eradicated.

13. Sayogi Kevali Gunasthāna

This is the stage where all the Kashāyas (passions) are destroyed and, therefore, the Ghāti and Sāmparāyika Karma (Karma with passion) are eliminated and the soul is blessed with Perfect Faith (Samyag Darshan), Perfect Knowledge (Samyag Jñān), Perfect Conduct (Samyag Chāritra) and Perfect Prowess (Virya). It is the stage of Godhood known as Kevali, Jina or Arihanta in Jain terminology. Only Aghāti Karma remain that keep the soul embodied and they also come and go without further binding the soul. A lot can be written about this stage, which is not possible of complete description, by words. Here only Yoga (simple activities of mind, speech and body) remains, but since they are passionless, they do not bind the soul. In Vedānta, this stage is known as Jivan-mukta, as such beings though embodied and in this world are not bound by Karma and are beyond the world. Such a state may last for a short or a very long time depending upon remaining Aghāti karma. Some such souls are called Tirthankar who lay the foundations of the true path and preach the true religion for the guidance of the Sangha (fourfold order). Therefore, they are given precedence over the liberated souls - the Siddhas - in the Navakār Mantra. In this Gunasthāna, all types of Ghāti Karma are eradicated.

14. Ayogi Kevali Gunasthāna

This is the last and momentary stage of duration equal to time taken in uttering five short vowels. During this stage, even Yoga stops and all the remaining Aghāti karma are simultaneously exhausted by the soul and it leaves the body and attains liberation, free from further births and deaths in the world. This is achieved by the soul engaging in the highest type of meditation, known as Shukla Dhyāna, in which all types of subtle as well as gross physical, vocal and mental activities stop. The result is a state of complete motionlessness, internal and external, known as Shaileshi-karana, for the short duration equal to the time taken in uttering five short vowels. This is followed by liberation not only from the body, but also from worldly existence and Karma Bondage for all times to come.

Summary

This brief description of Gunasthāna can be closed with some further remarks to throw light on their salient features from the point of view of spiritual development. The first three stages are marked by external activity of the soul, when it is involved with things other than itself and the soul is Bahirātmā (extrovert). From stage fourth to twelfth, it becomes Antarātmā (introvert) concerned with its own welfare. In the last two stages, the soul attains godhood and is called Paramātmā (the perfect soul).

From the point of view of Karma Bondage, it has to be noted that the five causes (Mithyātva, Avirati, Pramāda, Kashāya and Yoga) thereof determine (along with the Bondage) the stage (Gunasthāna), and their presence or absence result in regression or progression of the soul on these stages, respectively.

- When all the five causes of Bondage persist in the soul, it remains in the first stage of Mithyātva and the third stage of Samyag Mithyā-drashti.
- When the soul gets rid of Mithyātva (False Vision) but if the other four causes subsist, it can rise up to stages number two, four and five; Sāsvādāna, Avirata and Desha-virat.
- By getting rid of Avirati (Undisciplined life), the soul can reach stage number six; Pramatta Virat because Pramāda (negligence) is persisting.
- By getting rid of Pramāda, the soul reaches stage seven or Apramatta Virat and if capable continues to stage ten Sukshma Samparāya through further purification.
- Thus from stage seven (7) to stage ten (10) only two causes of Bondage remain viz.; Kashāya (Passions) and Yoga.
- By freeing itself from passions (Kashāya), the soul can reach up to stages (11), (12) and (13) called Upasham Moha, Kshina Moha and Sayogi Kevali.
- At the end of stage, number (13) the soul also stops Yoga and enters stage (14) - Ayogi Kevali state for a very brief moment and relinquishes the body thus achieving liberation or Mukti.

The following table provides clearer relationships between Gunasthāna and the causes of Karma Bondage, Meditation (Dhyāna), Leshyā (States of Mind) and type of soul:

Relationships among Gunasthāna, Karma, Leshyā, and Dhyāna

No	Gunasthāna	Causes of Karma Bondage Present	Meditation (Dhyāna)	Leshyā (States of Mind)	Type of Soul
1	Mithyā-drashti	All five (Mithyātva, Avirati, Pramāda, Kashāya & Yoga)	Ārta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirātmā (Extrovert)
2	Sāsvādāna	Avirati, Pramāda, Kashāya & Yoga	Ārta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirātmā (Extrovert)
3	Samyag Mithyā-drashti	All five (Mithyātva, Avirati, Pramāda, Kashāya & Yoga)	Ārta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirātmā (Extrovert)
4	Avirata Samyag-drashti	Avirati, Pramāda, Kashāya & Yoga	Ārta, Raudra & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarātmā (Introvert)
5	Desha-virat Samyag-drashti	Avirati, Pramāda, Kashāya & Yoga	Ārta, Raudra & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarātmā (Introvert)
6	Pramatta-samyat	Pramāda, Kashāya & Yoga	Ārta & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarātmā (Introvert)
7	Apramatta-samyat	Kashāya & Yoga	Dharma	Only Auspicious ones (Tejo, Padma & Shukla)	Antarātmā (Introvert)
8	Apurva-karan	Kashāya & Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
9	Anivritti Bādara	Kashāya & Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
10	Sukshma-samparāya	Kashāya & Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
11	Upasham-moha	Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
12	Kshina-moha	Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
13	Sayogi Kevali	Yoga	Shukla	Param Shukla	Paramātmā (Perfect Soul)
14	Ayogi Kevali	None	Shukla	None (Aleshi – no Leshyā)	Paramātmā (Perfect Soul)

Thus, it is clear from the above that the whole scheme of Gunasthāna is derived according to the principle of decreasing sinfulness and increasing purity of the soul and the lessening of Karma bondage. To progress on this scale, the being has to eliminate each of the causes leading to Karma bondage in the successive order stated above (i.e. Mithyātva, Avirati, Pramāda, Kashāya and Yoga) one by one. Thus, one can bring refinement in its own qualities (the Guna) and therefore the name - fourteen stages of progress of the soul - the Fourteen Gunasthāna.

Chapter 24 - Anekāntavāda I - Theory of Multiplicity

Introduction

Modern day logic is defined as the study of principles and method of argumentation. An argument in the system of logic is a set of statements.

Jain logic is ancient. Its roots can be traced to the Holy Scriptures in which it states, “Non-absolutism is the principal dogma of Jainism”. Furthermore, “every statement is to be accepted as relative truth”.

Let us take an example. My name is Kirit. My father’s name is Prabhudas and my son’s name is Amit. Now I am father and son at the same time. How can this be? From Prabhudas’s perspective, I am a son and from Amit’s perspective, I am a father. Thus, both statements are true from their own perspectives.

Soul is eternal as well as changing. How can these two conflicting statements be true? According to Jain logic, they are true statements in their own perspective. Soul is eternal from a substantial point of view (Dravya). The soul is ever changing from a modal point of view (Paryāya).

Six blind men touched an elephant and came out with their own opinion that the elephant is like a pillar, python, drum, pipe, long rope, and huge fan depending on the parts of the body that they touched. They could be right from their own perspective, but an elephant is an elephant, and the person who can see knows an elephant as total. He also knows that the elephant could be like a pillar, python, drum, pipe, long rope and a huge fan from the perspective of the legs, trunk, abdomen, tusk, tail, and ears. Therefore, if you do not have complete knowledge, do not believe in other possibilities and think that the partial point of view is the only truth and others are wrong, then the partial point of view is not right.

Thus, understanding of Jain logic helps a lot for tolerance. Nothing may be absolutely wrong and nothing may be absolutely right. All the statements are true in their own perspective. Because of our inability to know substance as a whole, we cannot have complete knowledge of a substance. Only the omniscient Bhagawān has perfect knowledge, so He has the complete knowledge.

The spoken and written language has limitations of expressions. So one has to understand the broader meaning of Jain logic and then try to understand reality in that perspective. We should know all the angles of the substance and then present the partial point of view, and then we are right. Presenting the partial point of view, and then considering it as a complete knowledge is wrong according to Jain logic. We should also keep in mind, that when a sentence is spoken, we should know from what angle it is spoken. If we understand it correctly, then our knowledge base increases. Literature is also written either in a substantial point of view (Dravyārthika Naya), or modal point of view (Paryāyārthika Naya).

Thus to have complete knowledge or organ of knowledge (Pramāṇa Jñān), we should also know partial points of view (Naya). The partial point of view becomes a pillar on which the building of the organ of knowledge rests. Of course, the true and complete knowledge of a substance is only possible with omniscience.

To know a substance, there are 4 different categories, which are described in the scriptures.

Lakshana (Characteristics of a Substance)

One should know the characteristics of a substance. The characteristic (Lakshana) should be such that it is present only in the substance and not in any other substance. For example, when we say that the soul is formless, this is not its absolute characteristic because there are other substances like medium of motion, medium of rest, space, and time, which are also formless substances. Nevertheless, if we say that the soul’s characteristic is ‘to know’ then it becomes a true characteristic. Every soul starting with the lowest form (Nigod) to the highest form (Siddha) has characteristics of knowledge. Touch, taste, smell and color are all characteristics of matter because none of the other five substances have these characteristics. Thus, a peculiar characteristic present in only one substance and not in any other substance is known as its true characteristic.

Pramāna (True Knowledge)

That by which a thing is known rightly is called Pramāna, i.e., true or valid knowledge. To know a substance from all angles is called the organ of knowledge, or true knowledge. On the rise of true knowledge doubt, illusion, and ignorance are removed and a nature of a thing is understood rightly to a considerable extent. The knowledge that allows one to differentiate and to make decisions about the self and others (Sva and Para) is called the organ of knowledge or true knowledge. The organ of knowledge consists of several different and apparently opposite points of views. Thus with the organ of knowledge, one gets equanimity, and becomes tolerant of different points of views. The perception, which grasps the nature of a thing in a proper and contraindicated form, is called the organ of knowledge.

Naya (Partial Point of View)

The knowledge of a substance from one point of view is called Naya (a partial point of view). The thought activity, which grasps only one aspect of an object with the aid of scriptures, is called a partial point of view.

Total knowledge or organ of knowledge (Pramāna Jñān) is the sum total of all partial points of view. Thus to understand a substance in its fullest form, one must have knowledge of all partial points of view including seemingly opposite partial points of view. Just as Pramāna is pure knowledge, so also Naya is pure knowledge. The former grasps the entire thing, while the latter grasps only one of its many aspects.

There are several different classifications of partial points of view given in scriptures. We will see the one, which is more widely used, in a later part of this chapter.

Nikshepa (Analysis of Truth)

Analysis of truth can be done with precision and clarity in different ways. A substance has various attributes. Keeping those attributes in mind, a substance can be divided into different ways. Language is a means of communication. All practical exchange of knowledge has language for its main modality. When it is embodied in language, intangible knowledge becomes tangible and hence conveyable. Language is made up of words. One and the same word is employed to yield several meanings depending on the purpose or context. Employment of a word to express different meanings is done at least in four different ways. These four ways are known as Nikshepa.

Four Nikshepa (Four Way Analysis of Truth)

Name (Nām)

The meaning that is not derived etymologically, but is gathered on the basis of convention set up by the father, mother or some other people, is known Nām Nikshepa. It means to refer to the object merely by its name. Our daily activity becomes easier by giving name to an object. For example, a poor person's name is King. He is known as King by name, even though he is very poor.

Symbol (Sthāpanā)

It means referring a person through his image, idol, picture, painting, etc. These things contain in themselves the symbol of an original object; e.g. looking at a marble idol at a temple, one says that this is Mahāvīr Swāmi. In this usage we superimpose the real thing on its representation, viz., a statue, a photograph, or a picture.

Potentiality (Dravya)

Here one refers to an object by mentioning its past condition or future condition. The term 'Dravya' in the word 'Dravya Nikshepa' has the sense of potentiality. For example, we refer to a person as a king now even though he is not a king but is going to be a king in the future.

Actuality (Bhāva)

It means the name signifying the object is meaningful in its present condition. This meaning satisfies the etymology of the concerned word. A person is called king (Rājā), when he is actually carrying the royal scepter and is shining with glory on that account; he is king in the real sense.

For example, the word Tirthankar is used only after the soul attains omniscience and is now preaching and establishing a fourfold religious congregation.

Summary

We worship Supreme Soul (God) by respectfully remembering and muttering His name, worshipping His image, worshipping Him by devotedly serving the spiritual teacher, because the real spiritual teacher can be regarded as Supreme Soul (God) in potentia. In this way, Nam Nikshepa, Sthāpanā Nikshepa, and Dravya Nikshepa (rather our activities performed with respect to these three meanings) lead to Bhāva Nikshepa (rather the activity with respect to the Bhāva Nikshepa, or the actual attainment of the state corresponding to the actual etymological meaning of the concerned word).

Chapter 25 - Anekāntavāda II - Pramāna, Naya and Syādvāda

Introduction

Logic broadly means the study of the structure and principles of reasoning or of sound arguments. In the west, it also includes certain other meanings all related to different meanings of a Greek word “logos”. Logic is of prime importance in Indian philosophy, to both philosophy and religion. The knowledge of logic is a must for one who wants to understand a religion and its philosophy.

It has been held by almost all systems of Indian Philosophy that no liberation is possible without knowledge and conduct. Thus the theory of knowledge, which includes its conception, sources and classification, becomes an independent branch of philosophy. Some scholars consider ‘logic’ a part of epistemology also. Whatever the case may be, its importance and history both are recognized since the ancient period.

Jain logic is not only as the lump of all sciences but also helpful for practical affairs and the sustaining principles of religion (Dharma). After all, logic is not an end in itself but a means for the ideal life.

The history of Jain logic and Jain epistemology goes as far back as its canonical literature. We find the doctrines and the discussions as well as reasoning on the doctrines even in the philosophical works by Umāsvāti and Kunda-Kundāchārya. The Nyāyāvatāra” by Shri Siddhasen Diwākār, as far as we know, is the earliest manual on logic composed for the benefit and training of Jain authors who till his time studied Nyāya possibly from other sources available to them. Shvetāmbar Āchārya Siddhasen Diwākār has been accepted as ‘the first Jain writer on pure logic’. During the period between 5th and 16th century some noteworthy Jain logicians, from Siddhasen to Yashovijayaji are Mallavādi, Haribhadra, Akalank, Vīrsen, Vidyānandī, Devasuri, Hemchandra-āchārya, and Yashovijayaji.

Aim and Subject matter of Jain Logic

We can say that the chief aim is to understand the scriptures and the doctrine, which again is not possible without the correct knowledge of Pramānas (total view knowledge) and Nayas, (partial viewpoint knowledge). The subject matter of Jain logic includes all such topics resulting from Jain theory of knowledge and reality. Apart from the Pramānas as sources for knowledge, the ‘Naya-vāda’ and ‘Sapta-bhanga-vāda’, the ‘Dravyāstika’ and ‘Paryāyāstika’ views, and the enumeration and classification of Naya are some of the quite interesting topics included in Jain logic.

Pramānas Valid knowledge in Jain philosophy is divided into two modes: Pramāna and Naya. Pramāna is knowledge of a thing as it is, and Naya is knowledge of a thing in its relation. Naya means a standpoint of thought from which we make a statement about a thing. Siddhasen Diwākār in Nyāyāvatāra writes, “Since things have many characters, they are the object of all sided knowledge (omniscience); but a thing conceived from one particular point of view is the object of Naya (or one-sided knowledge).” It may be noted here that Naya is a part of Pramāna because it gives us valid knowledge of its object. Naya being a particular standpoint determines only a part of its object. A Naya can also be defined as a particular intention or viewpoint - a viewpoint which does not rule out other different viewpoints and is thereby expressive of a partial truth about an object as entertained by a knowing agent or speaker. Nayas do not interfere with one another or enter into conflict with one another. They do not contradict one another. They uphold their own objects without rejecting others’ objects.

Naya becomes pseudo Naya, when it denies all standpoints, contradicts them, excludes them absolutely and puts forward its partial truth as the whole truth.

According to The Jain logic, Naya becomes a form of false knowledge as it determines the knowledge not of an object but part of an object. They say that false knowledge is knowledge about something which is not a real object or in conformity to what it is, ‘the part of an object and not non-object. The knowledge of an object determined by Naya is valid knowledge from that point of view. It does yield certain valid knowledge about part of the object.

The Pramāna kind of knowledge comprises all the aspects of a substance. Pramāna includes every aspect; and not as understood from any one aspect. Pramāna is of two kinds

- Pratyaksha (direct)
- Paroksha (indirect)

Pratyaksha Jnän (direct knowledge)

Direct knowledge is that which is obtained by the soul without the help of external means. The Pratyaksha Jnän is of three kinds, namely Avadhi-jnän, Manah-Paryäya Jnän and Keval - jnän.

Paroksha-jnän (indirect knowledge)

Indirect knowledge is that which is obtained by the soul by means of such things as the five senses and the mind. Paroksha Jnän is classified into Mati-jnän and Shruta-jnän.

Thus, there are total five kinds of Pramäna: (1) Mati-jnän (2) Shruta-jnän (3) Avadhi-jnän (4) Manah-paryäya jnän (5) Keval-jnän.

Pratyaksha Pramäna (Direct Knowledge)

The soul's knowledge of substance is pure. The soul's involvement is direct in obtaining this type of knowledge. It can be of 2 types.

Direct or Practical	Sämvavahärik Pratyaksha Pramäna
Transcendental	Päramärthika Pratyaksha Pramäna

Direct Knowledge in a conventional sense (Sämvavahärik Pratyaksha Pramäna)

The knowledge obtained by the soul through sensory (Mati-jnän) knowledge and articulate (Shruta-jnän) knowledge, is called indirect knowledge for two reasons: 1) There is a need for the senses' and mind's involvement and 2) The knowledge is impure because the knowledge obtained from senses and mind usually is for others and not for the soul. However, when the soul obtains right faith (Samyag Darshan), at that time, the sensory knowledge and articulate knowledge are used for the knowledge of the self. Therefore, this is called direct knowledge in a conventional sense. Here the knowledge is partially true (Ekadesha Spasta).

Transcendental knowledge (Päramärthika Pratyaksha Pramäna)

When the soul obtains direct knowledge without the help of any external means (like senses and mind), then it is called transcendental knowledge.

Partial knowledge (Vikal Päramärthika) – when the soul obtains direct knowledge of a formed substance, it is called partial knowledge.

Clairvoyance (Avadhi-jnän)

Clairvoyance refers to knowledge of things that are out of the range of senses. Here the soul can perceive knowledge of a substance with a form (Rupi Padärtha), which exists at great distance or time. In celestial and infernal souls, this knowledge is present since birth. In human and animal, this knowledge can be obtained as a result of spiritual endeavors.

Telepathy (Manah-paryäya-jnän)

In this type of knowledge, the human soul has a capacity to comprehend others' thoughts. Great saints who have achieved a high level of spiritual progress can possess this knowledge.

Omni perception and Omniscience (Sakal Päramärthika)

Omniscient Bhagawän having Keval-jnän (Sakal Päramärthika) knows about all substances in the universe, and all of their modes of past, present and future at a given time. When a soul in his quest for purity destroys all four destructive (Ghāti) karma at the 13th stage of the spiritual ladder, it obtains this knowledge. This is perfect knowledge and stays with the soul forever.

About 'Keval-jnän', Dr. Rādhākṛishnan writes: "It is omniscience unlimited by space, time or object. To the perfect consciousness, the whole reality is obvious. This knowledge, which is independent of the

senses and which can only be felt and not described, is possible only for purified souls free from bondage.”

Indirect perceptions (Paroksha Pramāna)

The knowledge that is impure, of others, and not of the self is called indirect perception. Here we take the help of external means like the five senses and the mind.

Sensory knowledge (Mati-jñān)

This knowledge is gained through the senses and/or mind. Reflection on what has been perceived, reasoning, questioning, searching, understanding, and judging are the varieties of sensory knowledge. It can also be classified as remembrance, recognition, induction, and deduction.

- Remembrance (Smaran)
- Recognition (Pratyabhijna)
- Induction (Tarka)
- Deduction (Anumāna)

Scripture knowledge (Shruta-jñān) –

This knowledge refers to conceptualization through language. It is obtained by studying the scriptures and listening to the discourses. Scripture knowledge (Āgam Knowledge) consists of comprehension of meaning of words that are heard or derived from the senses and the mind. This knowledge is authoritative.

Pramāna (Valid Knowledge) - Summary

Pramāna is capable of making us accept the agreeable things and discard the disagreeable ones; it is but knowledge. The object of valid knowledge according to Jains is always a unity of a number of aspects or characteristic, such as general and the particular, the existent and the nonexistent, etc.

Valid knowledge or ‘pure knowledge’ is the total or partial destruction of ignorance. The fruit of Pramāna is of two sorts: direct and indirect. Direct fruit of all Pramāna is the annihilation of ignorance. As regards the indirect fruit of pure knowledge is indifference. It is also said that, the immediate effect of Pramāna is the removal of ignorance; the mediate effect of absolute knowledge is bliss and equanimity, while that of ordinary practical knowledge is the facility to select or reject.

The subject of all forms of valid knowledge is the self, as known by direct knowledge. The spirit (soul or Jiva) is the knower, doer and enjoyer, illumines self and others, undergoes changes of condition, is realized only in self-consciousness, and is different from the earth, etc. The soul, as described in Jainism, is permanent but undergoes changes of condition.

With reference to theistic approaches, Jainism believes in soul and its liberation. Moreover, it accepts and agrees to the fact that no liberation is possible without the true knowledge of reality; and logic or Pramāna is the aid to such knowledge. What is theistic behind the logic is its use and purpose. This is neither an intellectual exercise nor a game of arguments to refute, but to know and sharpen understanding for spiritual progress.

On account of its knowledge, the soul is different from inert substances. As the cover over it goes on decreasing, its knowledge goes on increasing and showing itself. Like a mirror that reflects everything, the soul can know anything that can be known. If there is no cover at all, it is natural that it can know all things. It is illogical to say that we can know only up to this extent, not more than this. Therefore, a Keval-jñāni knows everything directly.

Only he who possesses this kind of knowledge can expound sound doctrines and only he is the supreme spiritual well-wisher. After that, even those who act according to his commands are well - wishers. For great Ganadhars, Āgams are the Pramānas, source of true knowledge.

Jainism asserts that knowledge attained is the knowledge of real objects. What is known is not all aspects of the reality of an object, but only one or some. In Jainism, knowledge depends on experience and experience is always partial, in the sense that reality in totality is never revealed. Under the circumstance, whatever is known is known in relation to a standpoint and therefore “absolution is to be surrendered.” This is the root of Naya-vāda and Syādvāda.

Naya-vāda

The term Anekāntavāda consists of three terms: ‘Aneka’, ‘Anta’, and ‘Vāda’. The term ‘Aneka’, means ‘many or more than one’, ‘Anta’ means ‘aspects’ or ‘attributes’ and ‘Vāda’ means ‘ism’ or ‘theory’. In its simple sense, it is a philosophy or a doctrine of manifold aspects. It has been variously described and translated by modern scholars. Prof. S. N. Dasgupta expresses it as ‘relative pluralism’ against ‘extreme absolutism.’ Dr. Chandradhar Sharma translates it as “doctrine of manyness of reality”. Dr. Satkari Mookerjee expresses it as a doctrine of ‘non-absolutism’. This is also expressed as a theory of ‘conditional predication’ or “theory of relativity of propositions.” Since the doctrine of ‘Anekāntavāda’ is opposed to absolutism or monism (Ekānta-vāda), we would prefer a phrase “doctrine of non-absolutism” to convey the meaning of Anekāntavāda. The doctrine of Anekāntavāda can be subdivided in two categories:

- Naya-vāda relates to thoughts and analysis
- Syādvāda relates to speech

What we know by the analytical process of Naya-vāda, we express by the synthesis of Syādvāda and the base of both is knowledge. According to the Jains, in order to have a complete and comprehensive judgment of reality one has to take into account the main substance that has the element of permanence and undergoes changes in various forms. In this process of change, the previous form dies away and a new form comes into existence. The birth of the new form is called Utpād (emergence), the death of the old form is called Vyaya (disappearance) and the substance, which remains constant during this process of birth and death, is called Dhrauvya (Permanence). When one is able to comprehend all these three, one can arrive at a proper judgment about the thing in question. When the self takes the form of a human being, you can know it as a ‘man’ or a ‘woman’. When it takes a form of vegetable, you can describe it as ‘grass’. All these descriptions are true from the standpoint of the forms that the self has assumed. Therefore, when we recognize a thing from the point of view of the modification or change, it is called ‘Paryāyārthika Naya’. Paryāya means modification, change. However, when we recognize that thing from the point of view of substance, it is called Dravyārthika Naya. In the former mode is predominant and substance subordinate, in the latter substance predominant and mode subordinate. The former considers changing aspect of reality while the latter considers its permanent aspect.

The greatest contribution that the Jains have made to the world of thought is by their theories of Naya-vāda and Syādvāda. The word ‘Syād’ in Sanskrit means ‘perhaps’ but in Jainism it is used to show the relativity of a judgment and the word ‘Naya’ means ‘Standpoint’. Truth or reality is always complex and has many aspects. If one is impressed by one of the aspects of a complex reality and begins to identify the reality, only by that aspect, he is bound to make a wrong judgment about reality. Therefore, the Jain seers exhort us to look at the complexities of life and knowledge from every standpoint and from positive as well as negative aspects. They recognize that the comprehension (view) of an ordinary human being is partial and hence valid only from a particular point of view, which cannot give a correct or even a nearly correct comprehension of the whole. The complex reality has not only an infinite number of qualities but also an infinite number of relations. Again, it may be looked at differently by different people and under their different circumstances. It assumes different forms and appearances for which due allowance ought to be made. All this makes it difficult to form a correct judgment about it unless a systematic and logical method is found to identify it. This method is called Naya-vāda. As Dr. S. Rādhākrishnan observes:

"The doctrine of Nayas of Standpoint is a peculiar feature of Jain logic. A Naya is a standpoint from which we make a statement about a thing. What is true from one standpoint may not be true from another. Particular aspects are never adequate to the whole reality. The relative solutions are abstractions under which reality may be regarded, but do not give us a full and sufficient account of it. Jainism has a basic and fundamental principle that truth is relative to our standpoint."

Thus 'Naya' can be defined as a particular viewpoint; a viewpoint which gives only a partial idea about an object or view which cannot overrule the existence of another or even a contrary view about the same object. If an object or theory is judged only from one standpoint, the judgment is one sided and it is termed as 'Ekānta'. 'Eka' means 'one' and 'Anta' means 'end'. Thus, Ekānta means one-sidedness. The Jains therefore ask us to judge from all aspects, which is called 'Anekānta'. This is the basic principle of Jain philosophy. Every fundamental principle of Jain philosophy is based on Anekānta. Throughout its approach, Anekānta has been to accept the different aspects or even contradictory aspects of reality and to evolve a synthesis between the contradictory philosophical theories.

A Jain seer would say, both are correct from the standpoint from which they look at the problem, but both make their statements, which do not conform to the principle of Anekānta and hence do not give a correct judgment of reality. Jains say that changes are as real as the original substance. A jug made of a clay substance cannot be used as anything except as a jug and since the use is real, the form of a jug which clay has assumed cannot be unreal. If the clay substance assumes some other form of an earthen vessel meant for cooking, that vessel could not be used as a jug even though the clay substance remains the same. If this is so, how can we say that the form the substance assumes at a particular time is unreal and only the substance is real? The substance of clay appears to be the only real thing to those who concentrate on substance and ignore the form. It is not correct to say that because there is a change in the form, the changing form is unreal. If it is real even for a moment, its reality must be accepted and recognized. If a comprehensive view of the whole reality is to be a comprehensive perception of a thing, it is possible only when its permanent substance (Dravya) is taken into account along with its existing mode (Paryāya). As Āchārya Siddhasen states "we can understand a thing properly by perceiving its various aspects."

Classification of Nayas

Jain philosophers have given broad classifications of different aspects (Nayas) through which we can perceive a thing. Naya can be classified as the following 2 types.

Absolute point of view (Nishchaya Naya)

Here one takes a substance and picks up one of its attributes (Guna) and analyzes one part of its attribute. This is called absolute point of view, e.g. to call a clay pot as a clay as it is made of clay. Here clay is a substance and one of its attributes is represented in the form of a pot. The standpoint that concentrates on the original pure nature of a thing is called Nishchaya Naya. It implies the real or the ultimate meaning or interpretation of an object.

Practical points of view (Vyavahār Naya)

The substance and its attributes are interdependent and can never be separated. To consider them as separate is called the practical point of view. For example, to know is an attribute of the soul. In addition, to consider knowledge in a separate way from the soul is called practical point of view. In the practical point of view, one takes into account the association of a substance with another substance. Even though it is not right to know a substance this way, day-to-day activities become somewhat easier. E.g. we use clay pot to hold water, so now we call this pot a water pot. Here the pot is not made of water, but clay. However, because of water's association with the pot, we call it a water pot. The right way of telling will be that this is a pot made of clay, and we use it to store water. This absolute way of saying a sentence takes a long time and not practical. That is why we call it a water pot. It conveys the meaning. The day-to-day activities become easier thereafter. Even though the soul and body are separate, we use the word interchangeably. We do indicate the body as living because of the association of the soul and body.

From Nishchaya Naya or absolute stand point, a soul is independent, self-existed and uncontaminated by matter. From Vyavahār stand point it can be called impure as soul is bound with Karma leading to the cycle of birth and death. Such classification of Naya or standpoints enables identification or distinction of objects or theories according to particular class of Naya.

Classification of Naya:

Naigama Naya	Generic and Specific view or teleological view
Sangrah Naya	Collective
Vyavahār Naya	Practical view
Rujusutra Naya	Linear view
Shabda Naya	Literal view
Samabhirudha Naya	Etymological view
Evambhuta Naya	Determinant view.

There are hundreds of sub classifications of these seven Nayas but without going in details, we shall presently discuss the bare outlines of these seven Nayas. Before doing so, it may be noted that first three Nayas are with reference to the identification of the main substance called 'Dravya' and hence are known as 'Dravyārthika Nayas'. The remaining four refer to the standpoints, which identify the modes of the main substance and hence are known as 'Paryāyārthika Nayas'.

Dravyārthika Nayas (Substantial Point of View)

Dravyārthika Naya means the standpoint that concentrates on a substance (the generic and permanent aspect). Dravyārthika Naya (substantial standpoint) considers all things to be permanent or eternal. For example, it states that a pot qua substance clay is permanent or eternal. In this point of view one considers the substance as a whole and gives its modes subsidiary status. E.g. while talking about the soul, one will consider the soul as immortal, was never created, nor will it ever be destroyed. On the other hand, Paryāyārthika Naya regards all things as impermanent, because they undergo changes (transformations). Hence it declares that all things are non-eternal or momentary from the standpoint of modes or changes. The standpoint that grasps the generic aspect is Dravyārthika Naya. And the standpoint that grasps the specific aspect is Paryāyārthika Naya.

This can be subdivided as follows

Naigama	Generic Or Specific Or Teleological
Sangrah	Collective Generic
Vyavahār	Practical

Paryāyārthika Nayas (Modification Point of View)

Modification point of view (Paryāyārthika Naya) Paryāyārthika Naya regards all things as impermanent, because they undergo changes (transformations). Hence it declares that all things are non-eternal or momentary from the standpoint of modes or changes. In this point of view one considers modes of a substance as a primary subject. The substantial consideration becomes secondary. One considers a substance with origination and perishing of its modes, e.g. while talking about soul, one will consider ever-changing modes of soul. One will consider the four realms (Gati) of existence, birth, growth, decay, death of a living being, etc. This can be subdivided as follows

Rujusutra	Linear Point of View
Shabda	Literal Or Verbal
Samabhirudha	Etymological
Evambhuta	Determinant Point

Dravyārthika Nayas:

01. Naigama Naya (Generic)

The etymological meaning of the word Naigama is the end product or result. Tattvārtha-sāra gives an illustration of a person who carries water, rice and fuel and who, when asked what he was doing, says he is cooking. This reply is given in view of the result, which he intends to achieve though at the exact time when the question is put to him he is not actually cooking. His reply is correct from the point of view of Naigama Naya, though technically it is not exactly correct because he is not actually cooking at the time when he replies. The general purpose, for which we work, controls the total series of our activities. If someone passes his judgment on the basis of that general purpose, he asserts Naigama Naya, i.e., the teleological viewpoint. These empirical views probably proceed on the assumption that a thing possesses the most general as well as the most special qualities and hence we may lay stress on any one of these at any time and ignore the other ones. It overlooks the distinction between the remote and the immediate, noting one or the other as if it were the whole, depending upon the intention of the observer.

A man has decided to perform an act of theft. The religious works regard him as defiled by the sin of theft, though he has actually not performed the act of theft. The standpoint adopted by the religious works is that the act, which is sought to be undertaken, is as good as being accomplished. This is also an instance of Sankalpi - Naigama.

02. Sangrah Naya (Collective point of view)

We get this Naya (viewpoint) when we put main emphasis on some general class characteristics of a particular thing ignoring altogether the specific characteristics of that class. Such a view is only partially correct but does not give the idea of the whole and it ignores the specific characteristics of that thing.

In the collective point of view, the knowledge of an object is in its ordinary or common form. The special qualities of the object are not taken into account. E.g. there were 500 people in the hall. Here we are now considering only general qualities like people and not considering like how many were men, women, children, old, young, etc.

One considers the general attributes of a substance like a substance has existence and eternality. Now these attributes are common to all six universal substances. Here we are considering the general attributes of a substance and ignoring the specific attributes of each substance. Concentrating on a common quality, viz., consciousness that is found in all souls, one can say that all souls are equal.

Its scope is more limited than Naigama Naya.

03. Vyavahār Naya (Practical):

If we look at a thing from this standpoint, we try to judge it from its specific properties ignoring the generic qualities, which are mainly responsible for giving birth to the specific qualities. This amounts to the assertion of empirical at the cost of universal and gives importance to practical experience in life.

This point of view sees an object in its special form rather than the common form. The special attributes of an object are taken into consideration. The practical view, concentrates on the function of a thing or being. It is analytic in approach and often uses metaphors to explain the nature of things.

On the basis of the collective point of view, and after describing things in a collective form, it is necessary to find out their special characteristics. For example, when we utter the word “medicine” it includes all branches of medicine but when one says allopathic, osteopathic, naturopathic, homeopathic, etc. then we can understand its specialty. This can be further divided by its name, patent, quality, uses, etc. These divisions are examples of a distributive point of view and have a tendency towards greater exactitude.

With understanding of Naigama Naya we should recognize the potentiality of achieving liberation by all souls. As all souls are capable of liberation, we should appreciate that potentiality in all souls. And we show our respect and humbleness to all living beings. When we act accordingly with all, this becomes

Vyavahār Naya. Many times we act in accordance to Paryāya, however if we realize to Dravya we can reduce our internal and external conflicts.

Paryāyārthika Nayas

04. Rujusutra Naya (Linear point of view.)

It is still narrower than Vyavahār in its outlook, because it does not emphasize all the specific qualities but only those specific qualities, which appear in a thing at a particular moment, ignoring their existent specific qualities of the past and the future. The past and future modes of a thing are not real as they have served or will serve their purpose and do not exist at the moment.

The approach of the Buddhists is of this type. To ignore the specific qualities of the past and future and to emphasize only continuing characteristics of Reality is the fallacy involved here.

In this point of view, one considers ideas like reality, etc. as the direct grasp of here and now, ignoring the past and future. It considers only the present mode of a thing. Ruju means simple, sutra means knowledge. Suppose a man was a king and he is not a king now, thus his past is of no use in a linear point of view. Similarly, a person will be a king in the future, but is meaningless in a linear point of view. Only the present mode is recognized in a linear point of view making the identification easier and scope narrower.

05. Shabda Naya (Literal point of view)

The Verbalistic approach is called as Shabda Naya. This standpoint maintains that synonymous words convey the same meaning or thing, provided they are not different in tense, case ending, gender, number, etc. In other words, it states that two synonymous words can never convey the same thing if they have different tenses, case endings, genders, and numbers. So it is not appropriate to use words in different genders, number etc. to refer to the same object or event.

The literal point of view uses words at their exact face value to signify the real nature of things. Each word has a very particular meaning. In the literal view, even changing the gender, numbers, words ending or tense of a word is thought to change its meaning and therefore to change the object to which it refers. Therefore, it is not appropriate to use words in different genders, numbers, etc. to refer to the same object or event. E.g. the words pot and pitcher signifies same meaning, but in the following sentence, the meaning gets changed, “why did you bring a pot? I only want a pitcher”.

06. Samabhirudha Naya (Etymological point of view)

It is different from Shabda Naya because it concentrates on the etymological distinction between the synonyms. If carried to the fallacious extent this standpoint may destroy the original identity pointed to by synonyms. It discards the conventional use of a word in favor of the meaning derived from its root. The etymological view asserts that, because the roots of synonyms are different, they are not actually “synonyms” in the sense of words that mean the same as each other.

A group of words may basically mean the same things but as individual words, they represent a special condition, e.g. hut and palace are places to live. However, poor people live in a hut and king lives in a palace, in an etymological (word historical or derivation) point of view, it represents a specific quality or grammatical property of a word.

07. Evambhuta Naya (Determinant point of view)

This Naya recognizes only that word which indicates the actual action presently attributed to the individual. In other words, among synonyms only that word should be selected which has a correlation with the action referred to.

In this point of view, the word or sentence, which further determines its characteristic property in its present state, is used. It recognizes only the action implied by the root meaning of a word. To be real, the object must satisfy the activity meant by the word. A word should be used to denote the actual

meaning. e. g. the word thief is to be used only when a person is caught stealing and not because a person is a known thief. It represents a strict application of a word or statement.

Partial truth of Individual Naya:

As already noted, the purpose of pointing out to this detailed classification of Nayas is to show how differently, different individuals can view the same object. However, these different aspects are only partially true and since they are only partially true, they are not capable of being wholly true. They, however, cannot be rejected as wholly untrue also. These different aspects can be illustrated by the reactions of some blind people who were asked to go to an elephant and give its description after touching and feeling it. One who touched its legs described it like a pillar, one who touched the tail described it like a rope and so on. Each one was right from his own standpoint because he could experience only a particular limb of the elephant and not the whole elephant. Each one of them was, however, wrong because his description did not conform to the reality, which the elephant possessed. Only one who could see the whole could comprehend this reality.

Utility of Naya Theory

The analysis of Naya shows that every judgment is relative to that particular aspect from which it is seen or known. This is also called Sāpeksha-vāda that means relativity of our particular knowledge or judgment to a particular standpoint. Since human judgments are always from particular standpoints, they are all relative and hence not absolutely true or absolutely false. Their outright acceptance as a sole truth or rejection as totally false would not be correct. This led the Jain seers to their famous doctrine of 'Syādvāda', which means the doctrine of relativity.

Naya-vāda reveals a technique to arrive at such an understanding. It teaches us that truth is revealed to us only partially if viewed from a particular aspect. Even if one finds that a proposition is quite contrary to the conviction he had for the whole life and hence the cause of great irritation to him, once he applies the principles of Naya-vāda his irritation begins to subside. The simple reason being is that he begins to realize the real cause for that contrary proposition.

Syādvāda or Sapta-bhanga (Seven Predications)

Let us now understand what the theory of non-absolutism is as the Jain theory of reality from its metaphysical point of view. The Jain approach to ultimate reality can be expressed in two words: realistic and relativistic. The universe is full of innumerable material atoms and innumerable individual souls. They are separately and independently real. Again, each thing and each soul possesses innumerable aspects of its own. A thing has got an infinite number of characteristics of its own. Thus, according to the metaphysical presupposition of Jainism, a thing exists with infinite characters.

The theory of Anekāntavāda is the metaphysical theory of reality. Jainism brings out another aspect of reality and that is its relativistic pluralism. While Anekāntavāda explains reality metaphysically, Syādvāda explains it epistemologically (dealing with knowledge). Both are two aspects of the same reality. We have already seen how human knowledge is relative and limited which ultimately makes all our judgments relatively or partially true, and not absolute. Syādvāda is also called Sapta-bhāṅgi Naya (sevenfold judgment). Syādvāda is known as the theory of relativity of propositions or theory of relativity of judgments. Some critics call it the theory of relativity of knowledge. We can say that Syādvāda is the epistemological explanation of reality; Sapta-bhāṅgi Naya is the method or the dialectic of the theory of sevenfold judgment. It is the logical side of the theory.

"The doctrine of Syādvāda holds that since a thing is full of most contrary characteristics of infinite variety, the affirmation made is only from a particular standpoint or point of view and therefore it may be correct or true. However, the same assertion may be wrong or false from some other standpoint or point of view. Thus, the assertion made cannot be regarded as absolute. All affirmations in some sense are true and in some sense are false. Similarly, all assertions are indefinite and true in some sense as well as indefinite and false in some other sense. Assertions could be true, or false or indefinite. Thus, Jainism proposes to grant the non-absolute nature of reality and relativistic pluralism of the object of knowledge by using the word 'Syāt' (or Syād) before the assertion or Judgment.

The word 'Syāt' literally means 'may be.' It is also translated as 'perhaps', 'somehow', 'relatively' or 'in a certain sense'. The word 'Syāt' or its equivalent in English used before the assertion makes the proposition true but only under certain conditions i.e. hypothetically. What is to be noted is that the word 'Syāt' is not used in the sense of probability leading to uncertainty. Probability again hints at skepticism and Jainism is not skepticism. Since reality has infinite aspects, our judgments are bound to be conditional. Thus, Syādvāda is the theory of relativity of knowledge. The Jains quoted quite a good number of parables, which are conventionally used by Jain writers to explain the theory. The most famous one for the grip over the core of the theory is the famous parable of six blind men who happened to come across an elephant. Each one was sure and asserting about his own description alone being correct. However, each one was correct from his point of view though contrary to each other. Thus the Jains hold that no affirmation or judgment is absolute in its nature, each is true in its own limited sense only. The affirmations will tell either about the existence, or non-existence, or about the inexpressible. Combining these three will give four more alternatives. So, we derive the seven alternatives technically known as Sapta-bhanga Naya or the sevenfold Judgments.

Theory of Seven Predications (Sapta-bhanga)

To clarify the above approach of ascertaining the truth by the process of Syādvāda, the Jain philosophers have evolved a formula of seven predications, which are known as Sapta-bhanga. 'Sapta' means 'seven' and 'Bhanga' means 'mode'. These seven modes of ascertaining the truth are able to be exact in exploring all possibilities and aspects. For any proposition, there are three main modes of assessment, namely, (1) A positive assertion (Asti), (2) A negative assertion (Nāsti), (3) Not describable or expressible (Avaktavya). However, for greater clarity four more permutations of these three are added as under: 'Asti-nāsti', 'Asti-avaktavya', 'Nāsti-avaktavya' and 'Asti-nāsti-avaktavya'. The word 'Syāt' is prefixed to each of these seven predications to prevent the proposition from being absolute.

All these seven predications are explained with reference to an ethical proposition that 'It is sin to commit violence'. With regard to this proposition, the seven predications noted above can be made as under:

Asti	It is sin to commit violence with an intention to commit the same
Nāsti	It is not a sin to commit violence on an aggressor who molests an innocent and helpless woman
Asti-nāsti	It is sin to commit violence in breach of moral and social laws, but it is not a sin if violence is required to be committed in performance of moral or social duties
Avaktavya	It is not possible to say whether violence is a sin or virtue without knowing the circumstances under which it is required to be committed
Asti-avaktavya	Indeed violence is sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances.
Nāsti-avaktavya	Violence is not indeed sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances
Asti-nāsti-avaktavya	Violence is sinful, but there are circumstances where it is not so. In fact no statement in affirmation or negation can be made for all times and all circumstances

All these seven modes can be expressed with regard to every proposition. The Jain philosophers have applied them with reference to self, its eternality, non-eternality, identity and character. In fact, this approach of Anekānta permeates almost every doctrine, which is basic to Jain philosophy. S. Gopalan quotes Eliot in this connection as saying:

"The essence of the doctrine (of Syādvāda) so far as one can disentangle it from scholastic terminology, seems just for it amounts to this, that as to matters of experience it is impossible to formulate the whole and the complete truth, and as to matters which transcend experience, language is inadequate."

At no time in the history of mankind, this principle of Syādvāda was more necessary than in the present.

This is the general view of the method of the Jain dialectic. Only this type of dialectical method can represent Syādvāda. The theory of sevenfold predication is treated as synonymous with Syādvāda owing to the fact that the number of possible or alternative truths under the conditional method of Syādvāda are seven only."

Syādvāda: Critical Evaluation

Jains admit that a thing cannot have self-contrary attributes at the same time and at the same place. What Jainism emphasizes is the manyness and manifoldness of a thing or the complex nature of reality. Dr. Rādhākrishnan says, "Since reality is multiform and ever-changing, nothing can be considered to exist everywhere and at all times and in all ways and places and it is impossible to pledge us to an inflexible creed."

A. N. Upadhye writes that Syādvāda and Naya-vāda has supplied the philosopher the catholicity of thought. It also convinces one that Truth is not anybody's monopoly with tariff walls of denominational religion while furnishing the religious aspirant with the virtue of intellectual toleration. This is the part of that Ahimsa which is one of the fundamental tenets of Jainism." Lastly, in the words of Dr. Y. J. Padmarajah, "Anekāntavāda is the heart of Jain metaphysics and Naya-vāda and Syādvāda (or Sapta-bhangi) are its main arteries. To use a happier metaphor: the bird of Anekāntavāda flies on its wings of Naya-vāda and Syādvāda."

Through Anekāntavāda, and thus through Naya-vāda and Syādvāda, Jains bring a solution to the age-old controversy between the absolutism and nihilism or between the one and the many or the real and the unreal.

Theistic Implication of Syādvāda

Thus, the spirit to understand the other and other's standpoint and to learn to tolerate the conflicting or contrary situation helps a lot towards the higher development of right conduct. It broadens the mind and makes a person quite objective and open in his thinking. Such a person, like Jain monks, reads extensively the treatises of other schools. It proves to be good training "to identify extreme views and to apply the proper corrections." Thus, here also, we find Syādvāda a great help towards right knowledge and right conduct. Syādvāda, by molding a person towards better conduct and higher knowledge, proves to be of great theistic significance.

One of the aims of life is to make the earth a better and worthier world. Syādvāda in spite of its dry dialectic and forbidding use of logic is not without a lesson for the practical human beings of the world.

Pundit Dalsukhbhai Malvania, an authority on Jainism, in one of his essays on Anekāntavāda explains that the motto of Anekāntavāda is Ahimsa and that is the prime reason that Jain philosophy is based on Anekāntavāda. The very idea of not to hurt others but to be kind and sympathetic towards others' views and thus to be friendly is the logical outcome of Ahimsa. Ahimsa in its positive concept becomes love and compassion. A perfect theism, not in its narrow rigid sense, but in the sense where broad religiousness, deep spirituality and high knowledge are thought of for the soul's ultimate liberation from bondage, require Syādvāda as its valid approach to have an objective vision of truth, to be tolerant, to be sympathetic and to have an attitude of impartiality. Without all these, no theism in its actual practice is possible. Syādvāda shapes a personality into a theistic one.

Moreover, subjective attitude and past recollections towards the same or similar objects play a decisive role in judgment. At the same time prejudices and predilections, social upbringing, environmental necessities and politico-social taboos also play a very decisive role in a judgment about an idea.

In fact, every object and every idea has infinite characteristics and is required to be judged from a variety of standpoints. What should be our reaction towards a thing if we are convinced that everything in this

universe has infinite characteristics and with limited knowledge, a human being is not capable of determining all these characteristics? Certainly, if our approach were objective and unbiased, we would not rush to take an absolute view of that thing or thought by keeping in mind the limitations of our knowledge. Our judgment based on limited data is likely to be wrong. We would, however, not have actual perception. Therefore, in our prudence, we would say that the judgment formed about actually perceived things is 'likely' to be true. While saying so, we would not rule out the possibility that it may turn out to be untrue if looked at from any other perspective. This is the approach of Syādvāda, which implies that each and all knowledge is relative. What we know by the analytical process of Naya-vāda, we express by the synthesis of Syādvāda. As already noticed, the etymological meaning of the word 'Syād' is 'Perhaps.' However, it is used to suggest a relative truth. The theory of Syādvāda is based on the premise that every proposition is only relatively true. It all depends upon the particular aspect from which we appreciate that proposition. Since all propositions are related to many circumstances, our assertions about them depend entirely upon the particular circumstances through which we are viewing them. Since our view has a limited aperture, we cannot know everything and hence it is appropriate to avoid our absolute assertion.

For instance, when we say that a particular thing weighs 5 lb., our statement about the weight is related to the gravitational force exerted on that thing by our planet, the earth. The same thing may not weigh anything if removed from this gravitational field or may weigh differently on a different planet. The same can be said about our statements relating to time and space and about every human experience. It is the matter of our daily experience that the same object, which gives pleasure to us under certain circumstances, becomes boring under different circumstances. Scientific truths are, therefore, relative in the sense that they do not give complete and exhaustive knowledge of the objects under study and contain elements that may be changed with further advance in knowledge. Nonetheless, relative truth is undoubtedly useful as it is a stepping stone to the ultimate truth.

Is "Self" Permanent or Transitory?

In the field of metaphysics, there has been serious controversy about the real nature of 'Self'. While Vedāntists believe that, everything that is found in this universe is 'Brahma', the super self, permanent, and the material things, which are found to have no reality, as they are transitory in nature. The Buddhists would say that everything in this universe including the super-self is transitory and constantly changing. These are the two extreme views as they concentrate only on particular aspects to the exclusion of other aspects. The Jains say that both are relatively correct from the viewpoint through which they see the thing, but both are incorrect in as much as they fail to take the comprehensive view of all the aspects involved. The Jains would say that, from the point of view of substance (Dravya) self is permanent but from the point of view of modifications (Paryāya), it is transitory. Since substance and its modes should be taken as an integrated whole in order to comprehend it properly, both the attributes of permanence and transitoriness should be taken into account. Both to the Vedāntists as well as to the Buddhists, the Jain seer would say 'Syād Asti', i.e., "From one aspect you are right" and applying his 'Anekānta Naya', i.e., looking at the problem from different angles would come to the above conclusion. Thus the doctrine of relativity, which is the practical application of the theory of multifold aspects (Naya-vāda), is nothing but the doctrine of metaphysical synthesis. This doctrine has a great value in our day-to-day individual and social life.

Importance of Anekāntavāda

The importance of this comprehensive synthesis of 'Syādvāda' and 'Anekānta Naya' in day-to-day life is immense in as much as these doctrines supply a rational unification and synthesis of the manifold and reject the assertions of bare absolutes.

Mahatma Gandhi's views (wrote in 1926) about the Jain theory of Anekānta are as follows:

"It has been my experience, that I am always true (correct) from my point of view and often wrong from the point of view of my critics. I know that we are both (I and my critics) right from our respective points of view."

"I very much like this doctrine of the manyness of reality. It is this doctrine that has taught me to judge a Muslim from his standpoint and a Christian from his. From the platform of the Jains, I prove the noncreative aspect of God, and from that of Rāmānuja the creative aspect. As a matter of fact we are all thinking of the unthinkable describing the indescribable, seeking to know the unknown, and that is why our speech falters, is inadequate and been often contradictory."

The history of all conflicts and confrontations in the world is the history of intolerance born out of ignorance. Difficulty with the human being is his/her egocentric existence. If only the human being becomes conscious of his/her own limitations! Anekānta or Syādvāda tries to make the human being conscious of his/her limitation by pointing to his narrow vision and limited knowledge of the manifold aspects of things, and asks him/her not be hasty in forming absolute judgments before examining various other aspects - both positive and negative. Obviously, much of the bloodshed, and much of tribulations of mankind would have been saved if the human being had shown the wisdom of understanding the contrary viewpoints.

The doctrine of Syādvāda also clarifies the metaphysical doctrine of 'Self' envisaged by the Jains. The proposition 'Syād Asti' is positive in character and points out the positive attributes of the thing in question. These are individual attributes, which belong to and are inherent in the thing in question. Therefore, when the proposition 'Syād Asti' is applied to 'Self', it conveys that 'Self' is justified in its existence only from the point of view of its own individual attributes, modes, space and time. However, when the other proposition of the doctrine namely 'Syāt Nāsti' is applied to it, it means the 'Self' does not possess the attributes and modes which do not belong to it. It is just like a pot that can be identified as a 'pot' only if it carries the attributes of a 'pot' but it cannot be identified as a pot if it carries the attributes, which are foreign to it. So the negative identification of 'Syāt Nāsti' when applied to 'Self' would mean, that if the self tries to adopt the attributes of Pudgal (matter) which are foreign to it, it is not the 'self'. In other words, Syādvāda teaches us that 'Self' can be identified positively as 'Syād Asti' only if it is viewed from its own attributes, and negatively as 'Syāt Nāsti' to show that it is not Pudgal, etc. if it is viewed from the attributes that are foreign to it.

Thus, the doctrine of Syādvāda gives clarity to the real character of the 'Self' and by the same process of reasoning, the real character of 'Pudgal', i.e., non-sentient things.

Anekāntavāda and Ahimsa

However, the important aspect of Anekāntavāda and Syādvāda is the subtlety with which it introduces the practice of Ahimsa (nonviolence) even in the realm of thought. The moment one begins to consider the angle from which a contrary viewpoint is put forward, one begins to develop tolerance, which is the basic requirement of the practice of 'Ahimsa'. The origin of all bloody wars fought on the surface of this earth can be traced to the war of ideas, beliefs and disagreements. Anekāntavāda and Syādvāda puts a healing touch at the root of the human psyche and tries to stop the war of beliefs, which lead to the war of nerves and then to the war of bloodshed. It makes all absolutes in the field of thought quite irrelevant and naive, and it imparts maturity to the thought process and supplies flexibility and originality to the human mind. If mankind will properly understand and adopt this doctrine of Anekāntavāda and Syādvāda, it will realize that real revolution was not the French or Russian; the real revolution was the one, which taught man to develop his/her power of understanding from all possible aspects.

Chapter 26 - Anekāntavāda III - Five Samavāya (Five Causal Factors)

Introduction: Who is responsible for the events that occur in the world? Hegel said it is history. Marx said it is “the system.” Various views have been propounded to explain the occurrence of events. These theories put forward mutually conflicting answers to the question of who or what causes events in this universe to transpire. An event does not take place because of one reason. There are always more than one factors involved. Per Jain philosophy, a situation develops or an event happens because of five reasons operating simultaneously.

Some schools of thought believe that whatever happens is God’s wish. They think that

- God has created the universe
- God manages the universe
- God decides who gets what

This type of belief contrasts with that of the Jains, who believe that the six basic substances of the universe are eternal and they are:

- Soul (Jivāstikāya)
- Material atoms (Pudgalāstikāya)
- Medium of motion (Dharmāstikāya)
- Medium of rest (Adharmāstikāya)
- Space (Ākāśhāstikāya)
- Time (Kāl)

They are indestructible and cannot be created. Nobody manages the universe. Everything in the universe takes place in accordance with the laws of nature. Every individual feels the appropriate repercussions of his/her actions in accordance with his/her own Karma.

Samavāya:

Samavāya is the name of the group of five causes that are associated with every situation or event. It gives the connection between action and causes. Without a cause, no action can take place. These five causes have a deep connection with everything that takes place in the universe. These all are responsible for all events (positive or negative) in the universe. The five Samavāya (group of factors functioning simultaneously) are:

- Kāl (Time)
- Svabhāv (Nature of a Substance)
- Niyati (Fate)
- Nimitta and Prārabdha (External Circumstances, and/or Karma)
- Purushārtha (Self Effort or Free Will)

Some people give focus only to one of these causes and ignore the others. The theory of Anekāntavāda, the Jain philosophy of multiplicity of viewpoints, rejects this way of viewing matters from a single angle. The Jain philosophy views and reveals the importance of each Samavāya from the Anekāntavāda and considers these five Samavāya as the causes for any action or reaction. Without these five, nothing can take place.

Kāl (Time)

Time gives sequence to whatever happens in the universe. The Karma that are bound to the soul due to activities may not immediately manifest their fruits as soon as they are bound. The fruits of Karma appear at a specific time depending on the nature of the Karma itself.

Karma have to depend on time to present their fruits. One cannot have fruits the very moment a tree is planted. The seed cannot neglect the temporal limitation set out by time for its transformation into a tree; even nature depends on time for its manifestation or actualization.

Time is a controlling principle. Without it, temporal order cannot be accounted for. If there were no time, a spout, a stem, a stalk, a flower and a fruit - all would emerge and exist simultaneously. We cannot but acknowledge the fact that time plays an important role in the events of one's life.

If man understands that time is one of the important factors that produces an effect, he will learn to be patient during the period from the inception of the work to its completion or accomplishment. Otherwise, he will wrongly expect success or accomplishment the moment the work has commenced or at least before its due time. He may then lose all hope on account of not attaining success. This will make him slack in his efforts. As a result, he may be deprived of success in the future.

Svabhāv (Nature of a Substance)

Every substance has its own nature and they generate effects according to it. Time is not everything. Even if the right time arrives, certain seeds do not sprout. Why are thorns sharp? Why do most flowers have beautiful colors? Why are some animals cruel? Why are some animals clever and capable of rapid movement? Why does a dog bark? A single answer to all these questions is, it is their nature (Svabhāv). For example, to bark is a dog's nature. You will not be able to grow mangoes on a lemon tree. In matters like these, individual nature is considered as the main cause.

Nothing can generate an effect against its own inherent nature, even if all other causal conditions such as time, human effort, etc., are present there. An insentient or sentient thing produces an effect strictly in accordance with its own inherent nature. Undoubtedly, the place of inherent nature is very important in the production of an effect or in the occurrence of an event.

Niyati (Destiny)

Niyati means destiny or fate. In this world, there are certain things that are predetermined and unalterable. In these situations, whatever has been destined will take place. Whatever has to happen keeps happening. In this process, change cannot be made despite our best laid plans. For example, even if we make all possible efforts, we cannot prevent the aging process or may not be able to save someone's life. If someone were going to hit our car from behind, he/she would do so despite our best efforts. In essence, although we are in control of most events that occur throughout our life, there are certain things that are beyond our control.

Destiny can be regarded as identical to a certain type of karma, an unalterable karma. In Jain terminology, it is called 'Nikāchit karma'. The Nikāchit karma is that which is unalterable and which most certainly causes the experience of pleasure or pain to the concerned soul at the time of its fruition. The fruit or result of such type of karma being Niyat (fixed and unalterable), the karma is known by the name 'Niyati'. However, it must be stressed that the concept of Nikāchit only applies to a select few karma and cannot be used as a justification for apathy or evil.

Nimitta or Prārabdha (External Circumstances and Karma)

Nimitta is an apparent cause of a result or a catalytic agent (helper) of a process, result or activity. There can be one or more Nimitta in any given event. Nimitta can be either external (person, objects) or internal (Karma). Guidance of a Guru and scripture or an event can be an external cause.

Happiness, misery and various conditions related to us depend on diverse karma. Sometime we notice that good deeds yield bitter fruits and evil deeds yield sweet ones. Behind this apparent anomaly, it is the force of karma that is at work. All strange things and all the sad and happy things we experience; are all due results of previously bonded Karma. A mother gives birth to twins. Still one turns out to be different

from the other. This is because of one's own Karma. The rich become poor, poor become rich, rich become richer and poor become poorer. This is also because of one's own Karma. Everyone has to experience both the good and the evil consequences of their Karma.

There occur inexplicable or strange events in the life of an individual or of a group, which are described as 'determined or controlled by Fate'. From such events, we get the idea of the existence of karma.

Purushārtha (Self-effort or Free Will)

Purushārtha or individual effort has a special place. A person cannot progress if he/she depends on Time or Nature or Destiny or Karma and if he/she does not put forth effort. The human race has progressed because of efforts and initiatives. It is not possible to improve anything without effort.

Which one is the most important of these five? Which is the most effectual? The controversy regarding these questions is not of today; but has existed for centuries. Countless arguments and counter arguments have been made for and against one or another proposition. One who supports one view disagrees with other causes. However, Jain philosophy does not consider these five from a single point of view; nor does it consider anyone of them as the only right one. The Jain philosophy considers their collective effect as valid and right. We must understand that in the production of each and every effect, all five causal factors are not equally important. Of course, all of them are necessarily present there simultaneously to produce an effect. However, with respect to a particular effect a particular causal factor acts as the principal one and the rest act as subordinate to it.

However, Jain philosophy does put more emphasis on individual effort (Purushārtha), because individual effort is the only one in our control. Individual effort can change or eradicate one's Karma. Purushārtha of the past is Karma of the present and Purushārtha of the present is Karma of the future. If we continue to put forth self-effort to shed our Karma, our destiny will improve and that can happen sooner depending upon the eradication of Karma. However, we must understand that it takes all five causes for any action to take place.

We cannot help but recognize the importance of human effort. Those who regard karma as supreme should question themselves as to who generates karma. It is the activity and passions of the soul that generates karma. Karma makes the soul wander in the cycle of life and death, whereas human effort wages war against karma, destroys their entire force and leads the soul to the Abode-of-the-Liberated. It is not the force of karma that brings about the manifestation of the state of liberation. In fact, it is the destruction of karma that is the only cause of liberation. It is only human effort that can destroy karma. When one directs one's attention to this uncommon characteristic of human effort, one finds it improper to give sole importance to karma. This is the reason why the knowledgeable and wise saints have taught us that the only means for improving and destroying karma is one's firm determination to keep one's mental, vocal and bodily operations auspicious (virtuous) or pure while performing spiritual good, auspicious, praiseworthy and compassionate acts. Those who depend solely on karma become despondent and indolent. Hence, they are deprived of success.

Though human effort has to depend on time, nature, etc., it is the most efficient way to bring victory to man. In the modern age, many wonderful things have been invented and widely used. These inventions serve as brilliant instances of the efficacy of human effort. Individuals or nations that put forth great efforts make progress and attain prosperity and welfare. On the other hand, idle individuals and nations fall behind and degenerate on account of their lack of vigor and vitality; they consequently become slaves of others and subject themselves to their oppressions. If the achievements attained or inventions made by human effort are misused, it is the people who misuse them that are at fault and not the achievements or inventions.

Summary:

We have now seen the importance of the five causal factors. All five are useful in their own places. All contribute to the production of an effect. We should not give exclusive importance to any one of them, rejecting all others or relegating them to an utterly insignificant place. The believers in the doctrine of time are under the sway of illusion, if they accept time while excluding the other factors without properly evaluating their contribution. This view is the right view, which accords proper placement to all the causal

factors. Contrary to it, the wrong view is that, which regards anyone of them as the sole cause, neglecting the rest.

Jainism puts most emphasis on Purushārtha (to rely a great deal on one's own efforts and initiatives) since it is the only one in our control and can make an impact on other Samavāya in future. No progress can be made if one depends only upon fate or Karma. Individual effort (Purushārtha) can help in shedding Karma and in purifying his/her consciousness. Believing in these five causes is the beginning of the theory of multiplicity of views (multifaceted truth or Anekāntavāda).

Significance of Samavāya:

To form an opinion on any one of the five causes indicates our ignorance about Jain reality.

However during our spiritual growth period, we should reflect on one cause that will reduce or minimize our vices and enhance our spirituality.

During the action or activity period one should reflect on:

One's own effort for the success (Determination, Free will, Self-effort)

At the conclusion of an activity or action one should reflect on:

- If the result is positive
- The success was due to the help from others (external Nimitta or circumstances)
- If the result is negative
- The failure was due to my past karma (internal Nimitta) or
- The failure was Predestined or
- My effort was not adequate

Person needs Freewill, Determination, and Effort to progress from Illusionary/Ignorant state (1st Gunasthāna) to Monkhood state (6th Gunasthāna)

Person cannot spiritually progress further without dissolving his/her ego.

To the egoless person, all events that occur in the universe seems predestined

This does not mean that events are predestined in reality (all five causes are equally present)

We may continuously change two of the five causes:

Purushārtha and Nimitta (Self Effort or Free Will, Karma and External situation)

Hence the probability of all events are predetermined is very low

During an ignorance state a person is controlled by surroundings (Nimitta).

Hence on the path of spiritual progress the person should be surrounded by proper environment

As spiritual progress occurs, the effect of external causes reduce, and the power of soul increases

Karma philosophy applies to ourselves, Compassion applies to all

Chapter 27 - Jain History

Introduction

It is difficult to cover the history of Jain religion within the scope of this book, but we will attempt to briefly outline the salient features.

Indian culture consists of two main trends: Shramanic and Brahmanic. The Vedic traditions come under the Brahmanic trend. The Shramanic trend covers the Jain, Buddhist, and similar other ascetic traditions. The Brahmanic schools accept the authority of the Vedas and Vedic literature. The Jains and Buddhists have their own canons and accept their authors.

Jainism is an ancient independent religion of India. However, it is wrong to say that Bhagawān Mahāvīr founded Jainism. Jainism is an eternal religion; it has always existed, it exists now, and it will always exist in the future. Jainism has been flourishing in India from times immemorial. In comparison with the small population of Jain, the achievements of their in enriching the various aspects of Indian culture are great. Jains are found all over India, and all over world and are known everywhere for the strict observance of their religious practices in their daily lives.

Legendary Antiquity of Jainism

Jainism is an eternal religion. Therefore, there is a prehistoric time of Jainism and there is a historic time of Jainism. Jainism is revealed in every cyclic period of the universe, and this constitutes the prehistoric time of Jainism. In addition, there is a recorded history of Jainism since about 3000-3500 BC.

Prehistoric Period

According to Jain scriptures, there were infinite number of time cycles in the past (no beginning) and there will be more time cycles in future. Each time cycle is divided into two equal half cycles, namely Utsarpini (ascending) Kāl (time) and Avasarpini (descending) Kāl. Each cycle is again divided into six divisions known as Ārās (spokes of a wheel). The Ārās of Avasarpini are reversed relative to those in Utsarpini. There are 24 Tirthankars in each half cycle. Kevalis known as Tirthankars teach religious philosophy through Sermons, which leads human beings across the ocean of sorrow and misery. Tirthankars are the personages who delineate the path of final liberation or emancipation of all living beings from succession of births and deaths.

The tradition of Tirthankars in the present age begins with Shri Rishabhadev, the first Tirthankar, and ends with Shri Mahāvīr swami, the twenty-fourth Tirthankar. Naturally, there is a continuous link among these twenty-four Tirthankars who flourished in different periods of history in India. It, therefore, means that the religion first preached by Shri Rishabhadev in the remote past was preached in succession by the remaining twenty-three Tirthankars for the benefit of living beings and revival of spirituality.

There is evidence that there were people who were worshipping Rishabhadev before Vedic period. It has been recorded that King Kharavela of Kalinga, in his second invasion of Magadha in 161 B.C., brought back treasures from Magadha and in these treasures there was the idol known as Agra-Jina, of the first Jina (Rishabhadev) which had been carried away from Kalinga three centuries earlier by King Nanda I. This means that in the fifth century B.C. Rishabhadev was worshipped and his idol was highly valued by his followers. Other archaeological evidences belonging to the Indus Valley Civilization of the Bronze Age in India also lend support to the antiquity of the Jain tradition and suggest the prevalence of the practice of the worship of Rishabhadev, the first Tirthankar, along with the worship of other deities. Many relics from the Indus Valley excavations suggest the prevalence of the Jain religion in that ancient period (3500 to 3000 B.C.).

- It is observed that in the Indus Valley civilization, there is a great preponderance of pottery figures of female deities over those of male deities and the figures of male deities are shown naked.
- We find that the figures of six male deities in nude form are engraved on one seal and that each figure is shown naked and standing erect in a contemplative mood with both hands kept close to

the body. Since this Käyotsarga (way of practicing penance, as in a standing posture) is peculiar only to the Jains and the figures are of naked ascetics, it can be postulated that these figures represent the Jain Tirthankars.

- Again, the figures of male deities in contemplative mood and in sitting posture engraved on the seals are believed to resemble the figures of Jain Tirthankars, because these male deities are depicted as having one face only. While, the figures of male deities of Hindu tradition are generally depicted as having three faces or three eyes and with a trident or some type of weapon.
- Furthermore, there are some motifs on the seals found in Mohen-Jo-Daro identical with those found in the ancient Jain art of Mathura.

As Mahāvīr was the last Tirthankar, most philosophers consider Mahāvīr-swāmi as the founder of the Jain religion. Obviously, this is a misconception. Now, historians have accepted the fact that Mahāvīr-swāmi did not found the Jain religion but he preached, revived and organized the religion, which was in existence from the past (Anādi Kāl).

At present, we are in the fifth Ārā, Dusham, of the Avasarpini half cycle, of which nearly 2500 years have passed. The fifth Ārā began 3 years and 3 ½ months after the Nirvana of Bhagawān Mahāvīr in 527 B.C. Bhagawān Rishabhadev, the first Tirthankar, lived in the later part of the third Ārā, and the remaining twenty-three Tirthankars lived during the fourth Ārā.

Historical Period - Jain Tradition and Archaeological Evidence

Nemināth as a Historical Figure

Nemināth or Aristanemi, who preceded Bhagawān Pārshvanāth, was a cousin of Krishna. He was a son of Samudravijay and grandson of Andhakavrshi of Sauryapura. Krishna had negotiated the wedding of Nemināth with Rājimati, the daughter of Ugrasen of Dvārakā. Nemināth attained emancipation on the summit of Mount Raivata (Girnar).

There is a mention of Nemināth in several Vedic canonical books. The king named Nebuchadnazzar was living in the 10th century B. C. It indicates that even in the tenth century B.C. there was the worship of the temple of Nemināth. Thus, there seems to be little doubt about Nemināth as a historical figure but there is some difficulty in fixing his date.

Historicity of Pārshvanāth

The historicity of Bhagawān Pārshvanāth has been unanimously accepted. He preceded Bhagawān Mahāvīr by 250 years. He was the son of King Ashvasen and Queen Vāmā of Vārānasi. At the age of thirty, he renounced the world and became an ascetic. He practiced austerities for eighty-three days. On the eighty-fourth day, he obtained omniscience. Bhagawān Pārshvanāth preached his doctrines for seventy years. At the age of one hundred, he attained liberation on the summit of Mount Samet (Pārshvanāth Hills).

The four vows preached by Bhagawān Pārshvanāth are: not to kill, not to lie, not to steal, and not to have any possession. The vow of celibacy was implicitly included in the last vow. However, in the two hundred and fifty years that elapsed between the Nirvana of Pārshvanāth and the preaching of Bhagawān Mahāvīr, in light of the situation of that time, Bhagawān Mahāvīr added the fifth vow of celibacy to the existing four vows. There were followers of Bhagawān Pārshvanāth headed by Keshi Ganadhar at the time of Bhagawān Mahāvīr. It is a historical fact that Keshi Ganadhar and Ganadhar Gautam, chief disciple of Bhagawān Mahāvīr met and discussed the differences. After a satisfactory explanation by Ganadhar Gautam, Keshi Ganadhar, monks, and nuns of the Bhagawān Pārshvanāth tradition accepted the leadership of Bhagawān Mahāvīr and they were reinitiated. It should be noted that the monks and nuns who followed the tradition of Bhagawān Pārshvanāth were wearing clothes. (by shvetāmbar tradition).

Bhagawān Mahāvīr

Bhagawān Mahāvīr was the twenty-fourth and the last Tirthankar. According to the tradition of the Shvetāmbar Jains, the Nirvana of Bhagawān Mahāvīr took place 470 years before the beginning of the

Vikram Era. The tradition of the Digambar Jains maintains that Bhagawān Mahāvīr attained Nirvana 605 years before the beginning of the Saka Era. By either mode of calculation, the date comes to 527 B.C. Since the Bhagawān attained emancipation at the age of 72, his birth must have been around 599 B.C. This makes Bhagawān Mahāvīr a slightly elder contemporary of Buddha who probably lived about 567-487 B.C.

Bhagawān Mahāvīr was the head of an excellent community of 14,000 monks, 36,000 nuns, 159,000 male lay votaries (Shrāvaks) and 318,000 female lay votaries. (Shrāvikās). The four groups designated as monks, nuns, laymen, and laywomen constitute the four-fold order (Tirtha) of Jainism.

Of the eleven principal disciples (Ganadhars) of Bhagawān Mahāvīr, only two, Gautam Swāmi and Sudharmā Swāmi, survived him. After twenty years of Nirvana of Bhagawān Mahāvīr, Sudharmā Swāmi also attained emancipation. He was the last of the eleven Ganadhars to attain Moksha. Jambu Swāmi, the last omniscient, was his disciple. He attained salvation sixty-four years after the Nirvana of Bhagawān Mahāvīr.

There were both types of monks; Sachelaka (with clothes), and Achelak (without clothes), in the order of Bhagawān Mahāvīr. Both types of these groups were present together up to several centuries after Nirvana of Bhagawān Mahāvīr.

Jain Tradition and Buddhism

Bhagawān Mahāvīr was the senior contemporary of Gautam Buddha, the founder of Buddhism. In Buddhist books, Bhagawān Mahāvīr is always described as Niggantha Nātaputta (Nirgrantha Jnāta-putra), i.e., the naked ascetic of the Jnātru clan. Furthermore, in the Buddhist literature, Jainism is referred to as an ancient religion. There are ample references in Buddhist books to the Jain naked ascetics, to the worship of Arhats in Jain Chaityas or temples, and to the Chaturyāma-dharma (i.e. fourfold religion) of the twenty-third Tirthankar Pārshvanāth.

Moreover, the Buddhist literature refers to the Jain tradition of Tirthankars and specifically mentions the names of Jain Tirthankars like Rishabhadev, Padmaprabha, Chandraprabha, Pushpadanta, Vimalnāth, Dharmanāth and Nemināth. The Buddhist book, Manorathapurani mentions the names of many householder men and women as followers of the Pārshvanāth tradition and among them is the name of Vappa, the uncle of Gautam Buddha. In fact, it is mentioned in the Buddhist literature that Gautam Buddha himself practiced penance according to the Jain way before he propounded his new religion.

Jain Tradition and Hinduism

The Jain tradition of 24 Tirthankars seems to have been accepted by the Hindus as well as the Buddhists as it has been described in their ancient scriptures. The Hindus, indeed, never disputed the fact that Jainism was revealed by Rishabhadev and placed his time almost at what they conceived to be the commencement of the world. They gave the same parentage (father Nābhirāyā and mother Marudevi) of Rishabhadev as the Jains do and they also agree that after the name of Rishabhadev's eldest son, Bharat, this country is known as Bhārat-varsha.

In the Rig Veda, there are clear references to Rishabhadev, the first Tirthankar, and to Aristanemi, the twenty-second Tirthankar. The Yajur Veda also mentions the names of three Tirthankars, Rishabhadev, Ajitnāth, and Aristanemi. Further, the Atharva Veda specifically mentions the sect of Vratya means the observer of Vratas or vows as distinguished from the Hindus at those times. Similarly, in the Atharva Veda, the term Mahā Vratya occurs and it is postulated that this term refers to Rishabhadev, who could be considered as the great leader of the Vratyas.

Keval-jnāni, Shruta Kevali and Das-purvi Āchāryas

The Keval-jnānis are those who have eradicated the four destructive karma and attained perfect knowledge. Shruta-Kevalis are those who know all of the 14 Purvas and 12 Anga-pravishtha Āgams. Das-purvi are those who know the first ten Purvas and 11 Anga-pravishtha Āgams. Through the special powers of Shruta Kevalis (memorization by listening), the sermons given by Tirthankars are passed on to the generations, The following provides the list of Keval-jnāni, Shruta-Kevali and Das-purvi Āchāryas after the Nirvana of Bhagawān Mahāvīr:

Keval-jnāni Āchāryas			
Shvetāmbar Tradition		Digambar Tradition	
Name	Years as Āchāryas	Name	Years as Āchāryas
Sudharmā-swāmi	20	Gautam-swāmi	12
Jambu-swāmi	44	Sudharmā-swāmi	12
		Jambu-swāmi	38

Shruta-kevali Āchāryas			
Shvetāmbar Tradition		Digambar Tradition	
Name	Years as Āchāryas	Name	Years as Āchāryas
Prabhav	11	Vishnu	14
Sayyam-bhava	23	Nandimitra	16
Yashobhadra	50	Aparājīt	22
Sambhutivijay	8	Govardhan	19
Bhadrabāhu	14	Bhadrabāhu	29

Das-purvi Āchāryas			
Shvetāmbar Tradition		Digambar Tradition	
Name	Years as Āchāryas	Name	Years as Āchāryas
Ārya Sthulibhadra	45	Visakh Āchārya	10
Ārya Mahāgiri	30	Prosthil	19
Ārya Suhastin	46	Kshatriya	17
Gunasundar-suri	44	Jaysen	21
Ārya Kālak	41	Nāgasen	18
Skandilāchārya (Samdilya)	38	Siddhārtha	17
Revati-mitra-suri	36	Dhritisen	18
Ārya Dharma	24	Buddhilinga	20
Bhadrugupta-suri	39	Deva	14
Shrigupta-suri	15	Dharmasen	16
Vajraswāmi	36		

According to the Shvetāmbar, the series of the Das-purvis (knowledgeable with of eleven Angas and ten Purvas only) completely ended with the death of Āchārya Vajra. His death occurred in 114 Vikram Samvat (584 years after Bhagawān Mahāvīr's Nirvana). However, according to the Digambar, Dharmasen was the last Das-purvis, 345 years after Bhagawān Mahāvīr's Nirvana.

After Ārya Vajra, there flourished Ārya Rakshita, who had knowledge of nine and a half Purva, remained Yug-pradhān for thirteen years. Keeping in view that disciples might have differently developed faculties of intelligences, understanding, and retention, he made four classifications of the Āgams, based on the four viewpoints of exposition (Anuyoga). Until his time, each and every Āgam Sutra work was expounded from all four viewpoints of exposition.

Jain Āgams

Jain scriptures, which was passed on to the generations' by Ganadhars and Shruta-kevalis, is known as Āgam literature. These texts are the Holy Scriptures of the Jain religion. For further detail, refer to the chapter on Jain Āgam literature

Shvetāmbar and Digambar:

Jains were divided into two groups, Shvetāmbar and Digambar, nearly six hundred years after the Nirvana of Tirthankar Bhagawān Mahāvīr. The Digambar monks are naked while the Shvetāmbar monks wear white clothes. The process of the split started in the third century B.C. The famous Jain Āchārya, Shruta-kevali Bhadrabāhu, predicted a long and severe famine in the kingdom of Magadha (in modern Bihar). With a view to avoid the terrible effects of famine, Bhadrabāhu, along with a body of 12,000 monks, migrated from Patliputra, the capital of Magadha, to Shravanbelgola (in modern Karnataka State) in South India. Chandragupta Maurya (322-298 B.C.), who was then the Emperor of Magadha and was very much devoted to Āchārya Bhadrabāhu, abdicated his throne in favor of his son Bindusār, also joined Bhadrabāhu's entourage as a monk, and stayed with Bhadrabāhu at Shravanbelgola. Chandragupta, the devout ascetic disciple of Bhadrabāhu, lived for 12 years after the death of his Guru, Bhadrabāhu, in about 297 B.C. After practicing penance according to the strict Jain rite of Sanlekhanā, Chandragupta died on the same hill at Shravanbelgola. This Bhadrabāhu - Chandragupta tradition is strongly supported by a large number of reliable epigraphic and literary evidences including both Shvetāmbar and Digambar traditions.

When the ascetics of Bhadrabāhu Sangha returned to Patliputra after the end of a twelve-year period of famine, to their utter surprise, they noticed two significant changes that had taken place during their absence. In the first place among the ascetics of Magadha, under the leadership of Āchārya Sthulibhadra, the rule of nudity was relaxed and the ascetics were allowed to wear a piece of white cloth (known as Ardhaphalaka).

Secondly, the version of sacred books (memorized version – no written book existed) that were accepted at the council of Patliputra in their absence, they found some inconsistencies. As a result, the group of returned monks from Bhadrabāhu's group did not accept these two new things introduced by the followers of Āchārya Sthulibhadra, and proclaimed themselves as true Jains. Eventually, about 600 years after the Nirvana of Bhagawān Mahāvīr, Jain religion was split up into two distinct sects: the Digambar (sky-clad or naked) and the Shvetāmbar (white-clad). However, when it comes to the philosophy of Jainism, there is essentially no difference between these two major traditions. Differences are most marked in the rituals only. Both believe in Non-violence and Multiplicity of point of view. Therefore in spite of the differences one can practice Jain way of life with five minor vows of house holder, and control over four passions with mind, speech and body, maintaining a unity in diversity.

Differences between Digambar and Shvetāmbar:

The Digambar believe that no original canonical text exists now. They believe that all the texts were written after last Shruta-Kevali Bhadrabāhu's time, and therefore are incomplete. The Shvetāmbar still preserve a good number of what they believe are original scriptures.

According to the Digambars, the omniscient do not take any food. As they destroy four Ghāti karma, they achieve Anant Virya (infinite energy) and their Audārika Sharira changes into Param (supreme) Audārika Sharira (devoid of bacterial decay or deteriorate), therefore they should not have Ashātā-vedniya karma of hunger. The Shvetāmbar do not accept this concept.

The Digambars strictly maintain that there can be no salvation without nakedness as it represents the ultimate non-possessiveness. Since women cannot go without clothes, they are said to be incapable of salvation. The Shvetāmbar hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation. However, this is a mute point in this fifth Āra of regressive time cycle, as no one, man or woman can attain Moksha during this Āra from this Bharat Kshetra.

The Digambars hold that Bhagawān Mahāvīr did not get married. According to the Shvetāmbar, Bhagawān Mahāvīr was married and had a daughter.

The images of Tirthankars are not decorated by the Digambars, whereas the Shvetāmbar decorate them. In Shvetāmbar tradition, the Tirthankar's idol represents him in the life of a king, who has conquered all his internal enemies. Tirthankar is not an ordinary king but a king of the spirit. He is royal not because of his birth or social status but for his accomplishment of being Vitarāga. While in Digambar tradition, Tirthankar's idol represents Him after Omniscience (Keval-jñān), a Vitarāga, free from all attachments.

The Shvetāmbar monks wear white clothes, however, the Digambar monks of Nirgrantha type are naked, while Brahmachāries at some level (Ellakas & Sullakas) wear white or orange cloths.

Jain doctrine has been remarkably stable over the centuries and there have not been any serious changes or modification and therefore can be said to be time tested. This stability is largely due to Umāsvāti's Tattvārtha-sutra, written in the 1st century. This work was written before the divisions between the Shvetāmbar and Digambar became final, and thus is accepted by both branches of Jainism.

Shvetāmbar Sub Sects

The Shvetāmbar sect has also been split into two main sub sects: Murtipujak and Sthānakavāsi. Later a group separated from the Sthānakavāsi tradition and identified themselves as Terāpanthi.

Murtipujak

Murtipujak Shvetāmbar are the worshippers of idols. They offer flowers, fruits, sandalwood, etc. to their idols and adorn them with rich clothes and jeweled ornaments. Their ascetics cover their mouths with a piece of cloth (Muhapatti) while speaking; otherwise they keep the cloth in their hands. They stay in especially reserved buildings known as Upāshrayas. They collect food in their bowls from the Shrāvaks' houses (called Gochari) and eat wherever they are staying (called Upāshray). Though the Murtipujak Shvetāmbar are concentrated mostly in Maharashtra, Rajasthan, and Gujarat, they are also found scattered all over India.

Sthānakavāsi

The Sthānakavāsi arose as reformers. Lonkāshah, a rich and well-read merchant of Amdavad, founded this sect in about 1453 A.D well after the Murtipujak group. He noticed that Yatis who were caretaker of Jain temples and performed the rituals were misguiding the common people under the name of religion. He studied the scriptures and interpreted idol worship as being against original Jain tenets. This was the preamble to setting up the Sthānakavāsi sect, which came into being as the non-idol worshippers.

Bhanaji-muni was the first known Muni of that sect. The Shvetāmbar sect was thus divided into two sub-sects. This division was however helpful in dealing an end to the evils of Yatis. Sthānakavāsis introduced strict codes of conduct for their monks in contrast to the lax behavior of the Chaityavāsis.

The ascetics of the Sthānakavāsi cover their mouths with a piece of cloth (Muhapatti) all the time. Sthānakavāsi accepted the authenticity of 32 of 45 Āgam scriptures of the Shvetāmbar Murtipujaks. The Sthānakavāsis are also mainly located in Gujarat, Punjab, Hariyana and Rajasthan.

Terāpanthi

The Terāpanthi sub sect is derived from the Sthānakavāsi section. Swāmi Bhikkanaji Mahārāj founded the Terāpanthi sub sect. Swāmi Bhikkanaji was formerly a Sthānakavāsi monk and had been initiated by his Guru, Āchārya Raghunātha. Swāmi Bhikkanaji had differences with his Guru on several aspects of religious practices of Sthānakavāsi ascetics and when these took a serious turn, he founded the Terāpantha sect in 1760 A.D. They consider mercy and charity work is the social duty of laypeople (Laukik Dharma). However the proper way (religious way) to consider mercy and charity work is to give to the people who are practicing vows (Virati). The Terāpanthis are very organized under the complete direction of one Āchārya. The Terāpanthi sect, like the Sthānakavāsi from which it separated in the eighteenth century, does not worship images.

In 1936, this position was passed to twenty-one years old Āchārya Tulsi. It was an inspired choice, for this young man was to transform the Terāpanthi. He traveled to almost every part of India. He had shown particular concern for education, putting emphasis on study, research, and writing by Terāpanthi monks and by nuns as well.

The Jain Vishwa Bhārati that emerged from his work is an institution for higher education in the Jain field and it is recognized by Government of India as a deemed university. In 1949, he initiated the Anu-vrata movement for moral uplift, honest, a nonviolent, non-exploitive society. Some of its members are non-Jains. In 1980, he introduced another innovation with the initiation of the first of a new order of 'Saman and Samani. Whilst dedicated to the life of nuns and monks, they are excluded from the prohibitions on traveling in vehicles and on eating at lay people home (alone in an isolated place if essential) as well as from certain rules incumbent on the full-fledged mendicant. After Āchārya Tulsi, Āchārya Mahāprajñaji holds this position since 2003.

Digambar Sub Sects

The Digambar sect in recent centuries has been divided into the following major sub-sects: Bisapantha, Terāpantha, and Tāranapantha or Samaiyapantha.

Bisapantha

The followers of Bisapantha support the Dharma-gurus, that is, religious authorities known as Bhattārak, who are not Monks, but are the heads of Jain Mathas. Jain Mathas are religious monasteries responsible to collect and preserve Jain Āgams and to look after the financial affairs of group of temples. As Digambar monks lived outside the cities until at least 5th century, there was the need to create the Mathas and to have Bhattāraks. Now there are only two or three Mathas and very few Bhattāraks left. The Bisapanthas worship the idols of Tirthankars and deities; they use fresh fruits and flowers in their temples.

Terāpantha

Terāpantha arose in North India in the year 1627 A.D as a revolt against the domination and conduct of the Bhattārak as they started to act like Monks, rather than the religious authorities controlling the Mathas of the Digambar Jains. As a result, in this sub sect the Bhattārak are not much respected. In their temples, the Terāpanthis install the idols of Tirthankars, and during the worship they do not use fresh fruits or flowers.

Tāranapantha

The sub sect Tāranapantha is known after its founder Tarana-Swāmi or Tarana-Tārana-Swāmi (1448-1515 A.D.). This sub sect worships sacred books and not the idols. They follow Digambar traditional texts and Digambar monks. This group was very small and was limited to a very small section of Madhya Pradesh. This group is slowly disappearing; they have associated at places with Kanji swami tradition.

Great Āchāryas of Digambar and Shvetāmbar Traditions

Great writings by Āchārya Kunda-Kunda, which is about 2000 years old, is revered by all Digambars as well as by many other Jains. Shatakhand Āgam by Āchārya Pushpadanta and Bhutabali is one of the very old (50-80AD) scripture accepted by Digambars. Tattvārtha-Sutra by Umāsvāti or Umāsvāmi is

accepted by both major traditions, Shvetāmbar and Digambar. Āchārya Siddhasen Diwākar lived during the time of Vikramāditya. He has written about many aspects of Jainism. His Sanmati-Tarka is considered a masterly book and is enthusiastically studied by scholars even at present. Sarvārtha Siddhi of Puṣyapād-swāmi, in the 5th or 6th century, Kashāya-Pāhuda of Āchārya Gunadhara, and Shad-darshan Samuchchaya and Yoga Drashti Samuchchaya of Āchārya Haribhadra-Suri, in the 8th century, are the major works after the compilations of the Āgams.

By that time, idol worship was firmly established and many temples were set up. This necessitated the help of well-versed people for consecrating the idols and for performing various rituals. In the Shvetāmbar sect, this led to the rise of renegade monks known as Yatis. They used to stay in the temples and therefore came to be known as Chaityavāsīs. They lived in affluence and availed themselves of all the comforts of life. Haribhadra-suri was the first to criticize their excesses. However the evil continued long after that.

Noteworthy works after this period are the Mahā-Purāṇ of Digambar Āchārya Jinsan (770-850), and the Trishashti (63) Shalākā Purusha of Hemchandra-āchārya (1088-1173). Both these works are voluminous and deal with the lives of Tirthankars and other illustrious personalities. During this time period, serious efforts were made to curtail the excesses of Yatis in the 11th century by Vardhamānsuri. This was continued by his successors Jineshwar-suri and Jindatta-suri. The latter is popularly known as Dada Gurudev. He founded the Kharatar Gachchha (Purer Sect) in about 1150. The excesses of the Yati, however, seemed to have survived even that onslaught.

Hirvijay-suri was the well-known Āchārya of the 16th century. He seems to have impressed even Mogul emperor Akbar who issued a proclamation forbidding animal slaughter on certain days. The next two well-known personalities are Yogi Ānandghanji and Upādhyāy Yashovijayaji. The real name of the former was Lābhānandji. Since he remained more absorbed in the nature of the soul, he is popularly known as Ānandghanji. He has written many thought provoking Padas. The best known is his Ānandghanji Chovisi that contains devotional songs in admiration of all 24 Tirthankars. Upādhyāy Yashovijayaji was a prolific writer. He has written on almost every aspect of Jainism in Sanskrit, Prakrit, and old Gujarati.

Digambars also experienced a significant change during the late sixteenth century through a famous poet and scholar named Banārasidās. He was born in a Shvetāmbar family and was an easygoing youth. He however happened to read Samaysār and was very much impressed. He has written Samaysār-Nātak, which is a dramatic version of Samaysār. He was a devout scholar of the works of Kunda-Kundāchārya. He revolted against the lax behavior of Bhattāraks and felt their ritualistic practices were excessive and involved a high degree of Himsā in offering of flowers, fruits and sweets in temple rituals. He called for abolishment of such offerings from daily rituals in the temples.

Banārasidās influence was further felt through Pundit Todarmal of Jaipur. His doctrinal pursuits emphasized Nishchaya Naya (absolute) aspects of Kunda-Kundāchārya writings. This greatly revitalized the Digambar tradition and allowed them to move forward during a period of difficult changes. Following this period of change, even within the Digambar tradition, sects known as Terāpanthis and Bisapanthas came about. Their beliefs and practices vary from one region to the other.

Shrimad Rājchandra

Shrimad Rājchandra (1867-1901 A.D.) was extraordinary from early life, born to a Hindu father and a Jain mother. At the age of seven he remembered his past life (Jāti-smaran Jnān) and described his experience as a proof of reincarnation. He also believed that his deep understanding and detachment was because of his knowledge of last life. He had been writing poetry since the age of eight, at the age of 16 he wrote “Moksha-Mālā describing Jain way is the true way and is the path of detachment. At the age of 19 he displayed his ability to remember and answer 100 questions in an order called “Shatāvdhān” at Faramji Kavasji Institute in Bombay. At the age of 22 he married Zabakben and had four children.

He wrote some eight hundred letters, which chronicle his spiritual development. A collection of these letters is the one sacred text for the follower of Shrimad Rājchandra. He wrote many small books like Bhāvanā-bodh, Sukh-sambandhi-vichar, and Namirāja etc. For him the spiritual goal was the experience of the self, and once this was achieved, then so was the spiritual deliverance. In 1896, in one night he

wrote a short verse (142 stanzas) treatise on his view of Jainism to his friend Sobhagbhai. This *Ātmasiddhi-shāstra*, 'Attainment of the Soul,' defined six principles central to true religion: the soul exists, the soul is eternal, the soul is the doer of its actions, the soul is the experiencer of its actions, the state of liberation exists, and the means of gaining liberation exists. He emphasized that he did not belong to any Gachchha or sect, but only to his soul. According to him, the nineteenth century decline of Jainism was due to excessive sectarianism and rituals. However, later in his short life, Shrimad Rājchandra accepted that Idol worship is an aid to spiritual growth. Many Jains see Shrimad Rājchandra as a great saint. His spiritual influence on Gandhi, and consequently on India and the world, through the dissemination of Ahimsa (non-violence) and other Jain principles, is incalculable. Unfortunately he lived very short life but his work survives and is changing lives of many, through religious centers established by his followers.

Kānji-swāmi

Shri Kanji Swāmi (1889-1980 A.D.), a Shvetāmbar Sthānakavāsi by birth, was initiated at a very early age as Sthānakavāsi monk. At the age of 30 he studied "Samay-sār". He gave discourses on "Samay-sār" and largely succeeded in popularizing the old sacred texts of the great Digambar Jain saint Āchārya Kunda-Kunda of South India. He remained as a very renowned Sthānakavāsi monk till the age of 45, and then he decided to become a Digambar Shrāvak. His greatest achievement is the revolution, to stimulate every householder for their ability to study most difficult of the Jain canons, specially the educated masses. He is given credit for Pancha Kalyānaks (initiation ceremony) of about 95 temples. Kanji Swāmi, while interpreting Āchārya Kunda-Kunda's writings, explained the practical and absolute point of views to ordinary householders and gave more prominence to Nishchaya Naya (from Soul's point), the absolute point of view, in preference to Vyavahār Naya, the practical point of view. A movement, which he started in 1934, stresses inward thought rather than external ritual, attracted followers who hold him in great reverence.

Survival of Jainism in Difficult Times

After 12th century, there was significant impact of Vedic and Muslim religions on all non-Vedic religions such as Buddhism, Jainism and others. Even as a minority, Jains continued their existence and practice during this difficult time. The main reason for this is the interdependency between Jain monks and Jain householders. Jain monks put significant emphasis on the practice of "Shrāvakāchār" (Code of conduct for Jain householders). Based on the needs of Jain householders they augmented the practical aspect of Jainism by including rites and rituals without compromising the essence of Jainism. There are more than 40 canonical books just on "Shrāvakāchār". Essentially, Jain monks assign a significant importance to Jain householders. In addition, Jains were financially well off. They helped the rulers as well as the non-Jain community. The emphasis on rites and rituals was added in the 5th century, when Jains were attracted to practicing Hinduism by rites and rituals, because they were easier to practice. Many Jains accepted Hinduism. Jain monks added more rites and rituals to stop the outflow of Jains to Hinduism.

In the 12th and 13th centuries, it became difficult to protect Jain temples, Jain Idols, Jain properties, and Jain canonical books. Jains made some adjustments. They made some monks full time administrators of the Jain Sangha, known as Chaityavāsi Yati in the Shvetāmbar tradition, and Bhattārak in the Digambar tradition. This did help to protect the literature and temples. However, as time passed, it was realized that there was too much power with the Chaityavāsi Yati and Bhattārak. The real purpose of Jain monks is to practice and guide others to the Jain path of liberation. Many Jain householders became aware of the situation and they were able to stop the Chaityavāsi tradition in Shvetāmbar group, and Bhattārak tradition, in Digambar tradition though one or two Mathas of Bhattāraks has continued even today.

Jainism in Various Regions of India

Jainism in East India

In the Shishunāg dynasty (642-413 B.C.), Bimbisār or Shrenik and Ajātashatru or Kunika were the two important kings who extended their full support to Jainism. Both Bimbisār and his son Ajātashatru were the relatives of Bhagavān Mahāvīr, and were referred accordingly.

Soon Ajātashatru was followed by the Nanda dynasty (413-322 B.C.). King Nanda I led a conquering expedition into Kalinga and brought an idol of the first Jain Tirthankar Bhagawān Rishabhadev. The Nanda dynasty was followed by the Maurya dynasty. Emperor Chandragupta Maurya (322-298 B.C.), the founder of the Maurya dynasty, abdicated the throne and joined the Jain migration to the South led by Āchārya Bhadrabāhu. Before his conversion to Buddhism, emperor Ashok (273-236 B.C.) grandson of Chandragupta Maurya embraced Jainism. Emperor Ashok was responsible for introducing Jainism into Kashmir. Emperor Samprati, the grandson and successor of Ashok, is regarded as a strong Jain for his eminent patronage and efforts in spreading Jainism in east India.

Like Magadha, the kingdom of Kalinga or Orissa had been a Jain stronghold from the very beginning. Jainism made its way to south India through Kalinga. In the second century B.C. Kalinga was the center of a powerful empire ruled over by Kharavela who was one of the greatest royal patrons of the Jain faith.

Jainism had its influence in Bengal also. Even now, Jain relics, inscriptions, and idols are found in different parts of Bengal. Even the name 'Vardhamān' is given to one district in Bengal. The influence of Jainism on the customs, manners, and religions of Bengal is very much visible even at present.

Jainism in South India

Jainism entered into Karnataka and south India during the days of Emperor Chandragupta Maurya when Bhadrabāhu, the distinguished leader of Jains and the last of the Jain saints known as Shruta Kevalis, led the migration of the Jain Sangha to the South after predicting twelve years of famine in north India. Thus, it is stated that Jain history in the South commences from the 3rd Century B.C. According to all Jain authors, the Nirvana of Āchārya Bhadrabāhu took place in 297 B.C. at Shravan-Belgola. Bhadrabāhu was in fact the rejuvenator of Jainism in south India. Some historians believe that Jainism had reached south India long before Shruta-kevali Bhadrabāhu. In any case, Jainism prevailed in south India in 3rd Century B.C and it continued as a popular faith for more than one thousand years and still has significant following there. It is significant to note that up to the 14th century A.D. Jainism played an important role in the history of south India.

A few monarchs of the Kadamba rulers of Banavāsi (from the 3rd to the 6th Century A.D.) were devout Jains, who were responsible for the gradual progress of the Jain religion in Karnataka. Eventually Jainism became a popular religion in the Kadamba Empire.

The Ganga Rulers (350 to 999 A.D.) of Talakada in Karnataka patronized the Jain religion to a great extent and naturally, practically all Ganga monarchs championed the cause of Jainism. Chālukya Rulers of Badami in Karnataka (500 to 757 A.D.) and Rāstrakutas of Malakhed in Karnataka (757 to 973 A.D.) were pro-Jain. From the 10th to the 12th century A.D. the Western Chālukya rulers of Kalyān in Karnataka preferred to show the same liberal attitude to Jainism, which the Kadambas, the Gangas, and the Rāstrakutas had shown. The Hoyasala rulers, during their reign from 1006 to 1345 A.D. over their kingdom of Halebid in Karnataka, strongly extended their support to Jainism. In addition to these major dynasties and their rulers, it has been emphasized that the Kalachuri rulers (from 1156 to 1183 A.D.) of Kalyān were Jains and naturally in their time, Jainism was the state religion. There were several minor rulers who also professed and promoted Jainism. There are also traces of Jain prevalence in Andhra and Tamilnadu.

The whole of south India consisting of Deccan, Karnataka, Andhra, and Tamilnadu was a great stronghold of Jains, especially Digambar Jains, for more than one thousand years. Apart from the provincial capitals, Shravanbelgola in Karnataka was the center of their activities and it occupies the same position up to the present day. Jainism, however, began to decline in south India from the 12th century due to the growing importance of Srivaishnavism and Virasaivism. Jain monks were opposed, brutalized and even killed in southern India, during clashes with Hindus.

Jainism in West India

Jainism had very close relations in state of Gujarat. That is where we find the largest concentration of Jains at present. Here on Mount Girnar in the Junagadh district, Bhagawān Nemināth, the 22nd Tirthankar, attained salvation. Here, in the council of Jain ascetics held at Vallabhi 980 years after

Bhagawān Mahāvīr's Nirvana, the Jain canon was for the first time written down. Just as south India is the stronghold of Digambar Jains, similarly, west India is the center of activities of Shvetāmbar Jains.

Regarding the migration of Jains to these parts of India, it is thought that the migrations must have taken place by 300 B.C. from eastern India. During this time, Jains were gradually losing their position in the kingdom of Magadha, and they had begun their migration towards the western part of India where they settled and where they have retained their settlements to the present day.

Jainism flourished in Gujarat during the days of the Rāstrakuta monarchs, many of whom were devout Jains, and it received a further spur at the hands of the veteran Jain ruler Vanaraja of the Chavada family. About 1100 A.D., Jainism gained a great ascendancy when the Chālukya king Siddharāj and his successor Kumārpāl openly recognized Jainism and encouraged the literary and temple building activities of the Jains.

During the days of Vaghelas in the 13th century A.D., Jainism received patronage through the hands of Vastupāl and Tejpal, the two famous Jain ministers of the time. They were responsible for constructing the beautiful temple cities at Shatrunjay, Girnar, and Abu.

Thereafter, even though Jainism did not receive royal patronage as before, it continued to hold its position and the numerical and financial strength of Jains gave their religion a place of honor, which is acknowledged even to this day.

As in Gujarat, from ancient times the Jain religion also settled in the region of Maharashtra and flourished. In Maharashtra, ancient Jain cave temples are found in Ellorā (Dist. Aurangabad), Ter (Dist. Osmanabad), Anjaneri (Dist. Nāshik), and many other places in the interior areas. Renowned and influential Jain saints like Āchārya Samantabhadra, Virsen, Jinsen, and Somadeva were intimately connected with Maharashtra and had composed their sacred works and literary masterpieces in this region. From the 3rd century A.D., the powerful ruling dynasties like the Sātavāhanas of Paithan, Chālukyas of Kalyān, Rāstrakutas of Malakhed, Yādavas of Devagiri, and Silaharas of Kolhapur and Konkan extended their royal patronage, in a large measure, to Jainism. As a result, we find that the Jains and the Jain religion had a prestigious position in Maharashtra during the ancient and medieval periods.

Jainism in North India

By 300 B.C., the migration of Jains began from eastern India to different parts of the country. One of their branches was firmly established in North India from the middle of the second century B.C. and was settled in the Mathura region. It is in Mathura the second Vāchanā (Recension) writing of Āgams took place around 265 A.D. under the guidance of Skandilāchārya. It is clear that Mathura was a stronghold of Jains for nearly a thousand years up to 500 A.D.

Another center of Jain activities in the North was Ujjayini, the capital of Maurya Emperor Samprati. There are several references to Ujjayini in Jain literature and the city has played an important role in the history of the Jain religion.

During the Muslim period, Jainism could not get the royal and popular support it used to receive but it succeeded in holding its own without much trouble. During this period, largest number of Jain temples were either destroyed or converted into Mosques. Jains had to hide the hand written scriptures and even temples. One such Jain temple was just discovered from under the mount of dirt in year 2002 in the state of Gujarat. This temple was said to have been built in 800 A.D. Jains did secure some concessions for their holy places and practices from liberal minded Mogul emperors like Akbar the Great and Jahangir. It is recorded that Emperor Akbar was very favorably inclined towards the Jain religion. In the year 1583 A.D. he prohibited animal slaughter during Paryushan making it a capital offense throughout his vast empire. This tolerant policy of the Great Mogul was revoked by his successor Jahangir. A deputation of the Jains that visited Jahangir in 1610 A.D. was able to secure a new imperial ruling under which the slaughter of animals was again prohibited during the days of the Paryushan. During the Mohammedan period, however, the Jains particularly increased in the native States of Rajputana, where they came to occupy many important offices in the state as generals and ministers.

According to 2001 Census Bureau, Government of India:

India Total 2001 Population 1,028,610,328

Jain 0.4% 4,225,053

Of the total Jain population of 4,225,053 in India, the largest numbers of Jains (1,301,843) are in Maharashtra. Next to Maharashtra, the population of Jains in other states is Rajasthan (650,493), Gujarat (525,303), Madhya Pradesh (545,446), Karnatak (412,659), Uttar Pradesh (207,111) and Delhi (155,122). It should be noted that most of the Jains in Maharashtra are in Mumbai and most of them are of Gujarati origin.

Jainism and Modern Age

In the nineteenth and twentieth centuries, Jain scholarship, education, and writings have made popular and available to educated masses in many foreign languages, Jains have become much more conscious of the wider public need of such knowledge. Without seeking to count heads of converts like many religions, Jains have become concerned with spreading knowledge of the Jain religion and encouraging adherence to its principles. In addition, for the first time in Jain history, Jainism has spread to Africa, Europe, and North America, where Jain communities have settled and flourished.

Educational institutions have been endowed, and publishing of religious material have been supported. Particular Jain institutions, such as the refuges for sick animals, are maintained. Generosity to Jain causes, by people of all income groups, is a major Jain characteristic, but generosity is not confined to Jain causes alone.

Let us now pick up a few examples of the prominent people who have been particularly concerned with the promotion of Jain faith and principles over the past century.

In 1893, a 'World Parliament of Religions' was held in the United States and the organizer sought a Jain representative. The invitation went to Āchārya Ātmārāmji. As a monk it was not possible for him to travel, so the task of being the Āchārya's representative and the first Jain to explain his religion to a major overseas gathering fell to Shri Virchand Gandhi, Honorary Secretary of the Jain Association of India. His lectures in the U.S.A. earned him a silver medal from the Parliament of Religions for his scholarly oratory. Going on to England, he continued his lecturing (he gave 535 lectures in all between USA and England). One of his students was Herbert Warren, who became secretary of the Jain Literature Society, founded with Virchand Gandhi's help. Herbert Warren wrote many books on Jainism explaining the subject in a simple way. Virchand Gandhi died at a very young age of thirty-seven.

A landmark was the 1884 publication of the first two volumes of Jain Sutras, translated into English by Hermann Jacobi. An English writer, Mrs. Sinclair Stevenson, published a book 'The Heart of Jainism (1915)', a sympathetic book but colored by a strong Christian missionary outlook. In 1925, Helmuth Von Glasenapp wrote a book 'Jainism An Indian Religion of Salvation' in German and this book have now been translated into English. At a more popular level, knowledge of Jainism and the Jains is very slowly filtering into Western consciousness. Within the Jain community, there is a desire to make the principles of Jainism known to a wider world.

Jain Contribution to Indian Culture:

Jains have made remarkable contributions in the areas of languages and literature, arts and architecture (temples, temple cities, cave temples, Stups, Māna - Sthambhas, towers, sculptures and paintings), philosophy (multiplicity of views – Anekāntavāda), ethical codes, business, political progress, religious, social and educational equality to women, urging of self-reliance. Their greatest contribution is emphasis on non-violence to the smallest level, including mental and verbal abuse to constitute as non-violence. Jains have always been known for their honesty.

There is no doubt that now, in the twenty-first century, Jainism is in a healthy state. Jainism continues to spread beyond the bounds of India and the ideas it carries can change the world by making it an everlasting peaceful place to live.

Chapter 28 - Jain Āgam Literature

Introduction

In most of religions, there is one or more main scripture books. Hinduism has the Gitā and 4 Vedas, Christians have the Bible, Muslims have the Koran, Persians have the Avesta, Sikhs have the Guru Grantha Sahib, and Buddhists have Tripitikas. Likewise, Jains also have their own scriptures called Āgams or Āgam Sutras, also called the Jain Shruta. Jains do not have just one main scripture book, but they have many.

The Āgam Sutras teach the eternal truth about conduct, equanimity, universal affection, friendship, the eternal truths on thinking, namely, the principle of relativity, and the principle of pluralisms (Anekāntavāda). It also teaches many spiritual things including great reverence for all forms of life, soul, Karma, universe, strict codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness.

After attaining Keval-jñān at the age of 42, Bhagawān Mahāvīr delivered sermons to the common people in local language called Ardha-Māgadhī Prakṛit for next 30 years. These sermons were compiled orally into many texts by His immediate disciples called Ganadhars. First they have composed fourteen Purvas and then in twelve Anga-pravishtha Āgams also known as Dvādashāṅgi (main canons). All 14 Purvas are included in one part of the twelfth Anga-pravishtha Āgam, called Drashtivāda.

In addition to the twelve Anga-pravishtha Sutras composed by the Ganadhars, other canonical literature (Anga-bāhya Āgams) composed on the basis of 12 Angas, by Shruta-kevalis (Sthavirs or elder monks) in an easier format for the understanding are also included as part of the Jain Āgams.

The Jain Āgams consist of 14 Purvas, 12 Anga Pravishtha Āgams and Anga-bāhya Āgams (34 for Shvetāmbar Murtipujak, 21 for Shvetāmbar Sthānakavāsi and Terāpanthi, and 14 for Digambar) of different traditions.

Historically Ganadhars passed on the Āgam Sutras orally to their disciples who memorized and passed on to the next generations thereafter. This tradition of passing the knowledge from the memory in its total form lasted for about 160 years until Bhadrabāhu Swami. After Bhadrabāhu Swami the mental ability of Āchāryas gradually declined and they could not remember the entire Āgam-sutras. However

As per Shvetāmbar tradition, around 400 AD (800 years after Bhagawān Mahāvīr Nirvana) the memorized Āgam-sutras were written down. At that time no one remembered 14 Purvas and 12th Anga-Āgams. The remaining 11 Anga Āgams were partially remembered.

As per Digambara tradition, the written Āgam-sutras contain many errors and they did not accept them as original teaching of Bhagawān Mahāvīr. Hence they considered that all original Āgam-sutras are lost with time.

For some time after Bhagawān Mahāvīr's Nirvana, the Jain Shramans did not pen their Āgams in book form, but preserved them by memorization. They considered that possessing books would constitute violation of the vow of nonattachment and non-possession. Then came the time, when they totally changed their attitude towards the possession of books because there was a fear of the destruction of the Jain Āgams. Whatever wealth of the Āgam, which was still extant at that time, remained protected and preserved.

Consistent with Shvetāmbar Murtipujak beliefs, there are three Āgam temples, which have 45 Āgams engraved either on walls or on copper plates. They are in Palitana, Surat and Shankheswar. There are several places (Jñān-mandirs) like Amdavad, Patan, Surat, Khambhat, Jesalmer, Pindvada, Mehsana, Ratalam, Ahor, Tharad, Guda, and Surendranagar where all Āgams are available.

Vāchanā (Recensions)

In order to preserve Jain scriptures and other Jain literature, Jain Āchāryas assembled three times and prepared three recensions of the Jain literature. Whenever the Āchāryas saw that the Shruta was waning

and that there was disorderliness into it, they assembled and established order in it. No documentation occurred during the first recension but during the second and third conferences, most of the scriptures, commentaries, and other works were documented.

	Recension Place	Time
01	Patliputra Recension	@320 BC
02	Mathura and Vallabhi Recensions	@380 AD
03	Vallabhi Recension	@520 AD

First Vāchanā in Patliputra (First Recension)

The Order of the Jain monks assembled in Patliputra about 160 years after Bhagawān Mahāvīr's Nirvana, and also after a terrible famine, which lasted for many years. At that time, the middle region of the country (Madhyadesh) was under the sway of this severe famine causing the dispersion of Jain monks in various directions. Naturally, the Anga Āgam fell into a bad state.

The monks assembled after the famine, and asked one another what they could recollect and thus collected and arranged eleven of the twelve Angas. However, they found that nobody recollected the entire Drashtivāda, the twelfth Anga. At that time, Āchārya Bhadrabāhu alone possessed the knowledge of the Drashtivāda, but he had taken recourse to the yogic path of a special sort and was in Nepal. Therefore, the Jain community requested Āchārya Sthulibhadra with many other monks to go to Bhadrabāhu to learn the text of the Drashtivāda from him. The Drashtivāda, being the twelfth Anga Āgam book, contained fourteen Purva-sutras. Of those monks, Sthulibhadra alone was successful in acquiring the knowledge of it. After acquiring the knowledge of ten Purvas, he misused the miraculous power earned through this. When Bhadrabāhu came to know this, he stopped giving lessons to Sthulibhadra. After beseeching by Sthulibhadra and Sangha, he agreed to teach him only the text of remaining four Purvas, but he forbid Sthulibhadra to teach these four Purvas to others.

As a consequence of this, there existed the knowledge of 14 Purvas up to Sthulibhadra. After his death, the Order possessed the knowledge of eleven Angas and only ten Purvas. Sthulibhadra's death occurred 215 years after Bhagawān Mahāvīr's Nirvana.

In short, of the twelve Angas (Anga-pravishtha) composed by the Ganadhars, eleven Angas bereft of the four Purvas were recovered by the Order assembled at the first council.

Second Vāchanā in Vallabhipur and Mathura (Second Recension)

After this twelve years long famine, the monks assembled in Mathura under the leadership of Ārya Skandil and collected, and arranged the Kālik Shruta on the basis of what they could recall and recite. Since this Vāchanā was done in Mathura, it is called Māthuri Vāchanā. This happened about 830 years after Bhagawān Mahāvīr's Nirvana.

Synchronous with the council at Mathura, Āchārya Nāgārjun convened a council of monks at Vallabhi (Saurashtra) and tried to collect and arrange the Āgams. Then they were written down and the recension was prepared after having corrected lengthy portions according to the context. The Vāchanā is called the Nāgārjun Vāchanā as well.

Third Vāchanā in Vallabhipur (Third Recension)

The Penning Down of Āgams by Devardhi-gani

Then a council of monks presided over by Kshamā-shraman Devardhi-gani was held at Vallabhi (Saurashtra), 150 years after the councils presided over by Skandil and Nāgārjun at Mathura and Vallabhi respectively. It was decided to document all available Prakirna Sutras, and preserve the Anga and other Sutras that were documented in the two former councils. In addition, the council was to bring uniformity

in the Sutras as far as possible by resolving the differences in Sutras. Of course, the most important differences were documented in Churnis and Tikās.

This task was accomplished 980 years after Bhagawān Mahāvīr's Nirvana. After that event, the text of most of the Āgam works available at present was finalized to the present time.

Jain Āgams

Both the Shvetāmbar and the Digambar unanimously agree on the point that the Purva works have become extinct. There are several works, which refer to the Purvas. The Shatakhand-āgam and the Kashāya-prābhṛta have been composed by the Digambar Āchāryas on the basis of the Purva works. Many literatures recognized as Āgams by the Shvetāmbar also have their source in the Purvas.

Purvas

There are fourteen Purvas and they are huge. The First Purva is written with a volume of the ink that is equivalent to the size of one elephant. The Second one is two times larger, and third one is two times larger than second one and so on. Here is the list and its subject matter:

No.	Name of Purva	Subject matter
01	Utpād Purva:	Living (Jiva), non-living (Ajiva), and its modes (Paryāya)
02	Agrāyaniya Purva:	Nine realities (Navatattva), six substances (Shad Dravya), etc.
03	Virya-pravād Purva:	Relating to energy of soul, non-living, etc.
04	Astināsti-pravād Purva	Multiplicity of views (Anekāntavāda), Sapta-bhangi, etc.
05	Jñān-pravād Purva	Five types of Knowledge and three types of ignorance, etc.
06	Satya-pravād Purva	Truth, Restraint, Silence (Maun), Speech, etc.
07	Ātma-pravād Purva	Analysis of soul from different angles (Naya)
08	Karma-pravād Purva	Karma, its bondage, its nature, fruition, balance, etc.
09	Pratyākhyān-pravād Purva	Giving up (Pachchakhān), restraint, detachment, etc.
10	Vidyā-pravād Purva	Expertise (Vidyā), exceptional abilities, practice, etc.
11	Kalyān-pravād Purva	Spiritual alertness (Apramāda) and laziness (Pramāda)
12	Prānavāy Purva	Ten types of life substances (Prāna), life span, etc.
13	Kriyā-vishāl Purva	Art, 64 arts of women, 84 arts of men, etc.
14	Loka-bindusār Purva	Three parts of universe, mathematics, etc.

Anga-pravishtha Āgams

There is no difference of opinion among the Jain sects on the point that the basic source of the entire Jain literature is a group of twelve Anga works composed by the Ganadhars. The Digambar maintain that within a period of time after the Nirvana of Tirthankar Mahāvīr, the Āgam preached by him have not been remembered in its entirety by Jain Shraman. However, the Shvetāmbar tried to preserve the Āgams. Having compiled them, they found many things, which have come down from ancient Āchāryas through oral tradition included in the Jain Āgams.

Jain Sects	Total Anga-pravishtha Āgams	Number of Anga-pravishtha Āgams Lost	Number of Anga-pravishtha Āgams Survived
Dīgambar	12	12	0
Shvetāmbar Murtipujak	12	1	11
Shvetāmbar Sthānakavāsi	12	1	11
Shvetāmbar Terāpanthi	12	1	11

Subject Matters of Anga-pravishtha Āgams:

- **Āchārāṅga Sūtra (Āyārāṅga):** This Āgam describes the conduct and behavior of ascetic life. It also describes the penance of Bhagawān Mahāvīr. This is the oldest Āgam from a linguistic point of view.
- **Sūtra-krutāṅga Sūtra (Suyagadāṅga-sutta):** This Āgam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyā Vāda, Akriyā-vāda, Ajnānvāda, and Vinaya-vāda.
- **Sthānāṅga Sūtra (Thānāṅga-sutta):** This Āgam defines and catalogues the main substances of the Jain metaphysics.
- **Samavāyāṅga Sūtra:** This Āgam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthānāṅga Sūtra.
- **Vyākhyā-prajñapti or Bhagavati Sūtra (Viyāha-pannatti):** This Āgam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousand (36000) questions and answers are presented in discussion form. It is the largest of the eleven Anga-pravishtha Āgams.
- **Jñātā-dharma-kathāṅga Sūtra (Nāyā-dhamma-kahā-sutta):** This Āgam explains Jain principles through examples and stories. This text is very useful in understanding the mode of Bhagawān Mahāvīr's religious preaching.
- **Upāsaka-dashāṅga Sūtra (Uvāsagadasāo):** This Āgam explains the code of conduct of the ten lay followers (Shrāvaks) of Bhagawān Mahāvīr. This Āgam is very useful for understanding the code and conduct of lay followers (Shrāvaka Dharma) in the Jain religion.
- **Antakrit-dashāṅga Sūtra (Antagadadasāo):** This Āgam tells the stories of ten sacred monks attaining liberation (Moksha) by destroying their karma.
- **Anuttaraupa-pātika-dashāṅga Sūtra (Anuttarova-vāiya-dasāo):** This Āgam contains the stories of an additional ten sacred monks who attained the topmost heaven, known as Anuttara heaven.
- **Prashna-vyākaranā Sūtra (Panhā-vāgaranāim):** This Āgam describes the five great vows (Mahā-vratas) and the five worst sins defined in the Jain religion.
- **Vipāk Sūtra (Vivāga-suyam):** This Āgam explains the results of good and bad karma through several stories.
- **Drashtivāda Sūtra:** The twelfth Anga-pravishtha Āgams, Drashtivāda is considered lost by all Jain Sects. The description, which is found in the other Jain Sūtras relating to Drashtivāda, indicates that this Anga-pravishtha Āgam was the largest of all Āgam Sūtras. It was classified in five parts, (1) Parikarma (2) Sūtra (3) Purvagata (4) Pratham Anuyoga and (5) Chulikā. The third part, Purvagata contained 14 Purvas. They contained the Jain religion's endless treasure of knowledge on every subject.

Anga-bāhya Āgams

In addition to the twelve Anga works composed by the Ganadhars, other canonical literature, (Anga-bāhya) which was composed by Sthavirs or elder monks are also included as part of the Jain Āgams. Such Sthavirs are of two types, Shruta-kevalis (one who comprehends the entire Shruta-14 Purvas) and Das-purvis (one who has acquired knowledge of the ten Purvas). Shruta-kevalis are those, who are especially well versed in the meaning and essence of the Āgams.

The Digambar sect believes that all Anga-bāhya Āgams were also gradually lost starting about two hundred years after Bhagawān Mahāvīr's Nirvana. Hence, in their opinion, the complete Jain Āgam literature was lost within a few hundred years of Bhagawān Mahāvīr's Nirvana.

The Digambara have accepted 14 works, the Shvetāmbara 34 works, and the Sthānakavāsī 21 works as Anga-bāhya Āgams.

Jain Sects	Total Anga-bāhya Āgams	Number of Anga-bāhya Āgams Lost	Number of Anga-bāhya Āgams Survived
Digambar	14	14	0
Shvetāmbar Murtipujak	34	0	34
Shvetāmbar Sthānakavāsī	21	0	21
Shvetāmbar Terāpanthi	21	0	21

Per Shvetāmbar tradition, Anga-bāhya Āgams are Upānga-sutras, Chheda-sutras, Mool-sutras, Chulikā-sutras and Prakirna-sutras.

Upānga Sutras:

The scriptures, which were created in relation to Anga-pravishtha Āgams, are called Upānga Āgams. They provide further explanation of the Anga-pravishtha Āgams.

Aupapātika Sutra (Ovavāiyam): This Āgam describes the splendid procession (view) of King Konika when he visited Bhagawān Mahāvīr. It also explains how a person can attain heaven in the next life.

Rāja-prashniya Sutra (Rāyā-pasena-ijja): This Āgam describes the story of Monk Keshi. Monk Keshi was the Ganadhar of Bhagawān Pārshvanāth. He removed the doubts of King Pradeshi regarding the existence and attributes of the soul. Monk Keshi made the king a follower of the Jain religion. After his death, the king was born in heaven as a Deva. He appeared from heaven to shower Bhagawān Mahāvīr with unprecedented pomp and splendor. The thirty-two dramas (plays) described in this Āgam throw light upon the ancient dramatic art of India.

Jivābhigama Sutra: This Āgam describes the universe and the subtle description of all living beings (souls) of the universe. It gives very important information to the scholars of biology and botany.

Prajñāpanā Sutra (Pannavanā): This Āgam describes the form and attributes of souls from a different perspective.

Surya-prajñapti Sutra (Suriya-pannatti): This Āgam describes the Sun, the planets and the associated mathematics regarding their motion.

Chandra-prajñapti Sutra: This Āgam describes the Moon, the planets and the associated, mathematics regarding their motion. Both of these Upāngas, the Chandra Prajñapti and Surya-prajñapti, are very important in understanding the astrology of olden times.

Jambudvipa-prajñapti Sutra: This Āgam provides a description of Jambudvipa. Jambudvipa is a big island located in the center of the middle world as explained in Jain geography. It also provides information on ancient kings.

Nirayārvali Sutra: This Āgam describes the story of ten brother princes. All ten princes fought with King Chetak of Vaishāli in cooperation with king Konika. King Chetak was the half brother of the ten princes. In the end, all ten princes went to hell after dying in war.

Kalpā-vatansikā Sutra (Kappāvadamsiāo): This Āgam describes the story of King Konika's children. They did not fight with King Chetak in the war. They renounced the world and became monks. After their death, they went to heaven.

Pushpikā Sutra (Puspiāo): This Āgam describes the previous lives of certain Devas (angels) who worshiped Bhagawān Mahāvīr.

Pushpa-chulikā Sutra: This Āgam describes stories similar to those in the Pushpikā.

Vrashnidashā Sutra (Vanhidasāo): This Āgam explains how Bhagawān Nemināth convinced ten kings in the Vrashni region to follow the Jain religion.

Chheda-sutras:

The subject matter described in the Chheda-sutras is for ascetics and not for lay people. It provides the rule of conduct, punishment, and repentance for ascetics. It also explains how they can repent for their sins and mistakes.

Nishitha Sutra (Nisiha): This Āgam explains the procedure of repentance (Prāyashchitta) in the form of punishment for the monks and nuns who have violated the rules of ascetics.

Brahat-kalpa Sutra: This Āgam explains which of the ten kinds of repentance (Prāyashchittas) is appropriate for a particular wrongdoing done by monks and nuns. It also defines the acceptable conduct of monks and nuns.

Vyavahār Sutra*: This Āgam describes the system of confession for monks and nuns who fall from proper conduct. It explains the qualifications of the listening monk or nun and with what sort of feeling the confession should be made. It also explains what sort of repentance (Prāyashchitta) the monk should perform. There are several other indications of the limits of ascetic life.

Dashā-shruta-skandha Sutra (Āchāradashā): There are ten chapters in this Sutra. It contains information relating to 20 places of Asamādhi, 21 major faults bringing weakness in conduct, 33 Āshātanās of Guru, 8 Sampadās of Āchāryas and their kinds, 10 places of Chitta Samādhi, 11 Pratimās of layperson, 12 Pratimās of ascetics (monks and nuns), Kalpa-Sutra (recited during the Paryushan), 30 places of bondage of Mohaniya Karma and 9 Nidānas (Niyane)

Pancha-kalpa Sutra *: This sutra explains the daily rituals the monks and nuns have to perform. Only scattered chapters of this Āgam are now available. However, the commentaries (Bhāsyā and Churni) written about this Āgam by some elder monks are available.

Mahā-nishitha Sutra: This Āgam explains the process of confession and repentance (Prāyashchitta) for monks and nuns. It explains the magnitude of pain one has to suffer if he or she breaks the fourth vow (celibacy). It also describes and explains the conduct of good and bad monks.

Mool-sutras

The scriptures, which are essential for monks and nuns to study in the early stages of their ascetic life, are called Mool-sutras.

Āvashyaka Sutra: The daily rituals or essentials, which are necessary to perform during the day and night for the purification of the soul, are called Āvashyaka. A description of the six essentials (Āvashyaka) is explained in this Āgam. The six essentials are, Sāmāyika, Chaturvimshati-stava, Vandanā, Pratikraman, Kāyotsarga, and Pratyākhyāna.

Dasha-vaikālika Sutra: This Āgam briefly describes and explains the conduct of ascetic life.

Uttarādhyayan Sutra: This Āgam has the same place in Jain literature as the Dhammapada in Buddhism and the Gītā in the Hindu religion. It contains preaching regarding religious principles and practices and many stories, dialogues, and examples based on such principles and practices.

Ogha-niryukti or Pinda-niryukti Sutra*: This Āgam explains certain rules and procedures for monks with respect to traveling, staying, and accepting food and other necessities from lay people.

Chulikā-sutras

The scriptures, which enhance or decorate the meaning of Anga-pravishtha Āgams are known as Chulikā-sutras or sometimes known as Chulikā.

Nandisutra: This Āgam contains an elaborate description of Tirthankars, Ganadhars, and five types of Knowledge (Jnān); Mati, Shruta, Avadhi, Manah-paryava, and Keval-jnān.

Anuyoga-dvāra Sutra: This Āgam provides the description of many rights regarding the mode of preaching.

Prakirna-sutras

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna-sutra.

Chatuh-sharana *: This Āgam contains prayers to the four benevolent beings: a) Arihanta - God in the form of a perfect human being, b) Siddha - God in the form of pure consciousness, c) Sādhu - Ascetics and d) Dharma - Religion

Ātur-pratyākhyāna (Āura-pachchakkhāna)*: This Āgam describes the types of vows a wise person should take during various states of illness and how at the time of the death he should beg the pardon of all living beings in the universe.

Bhakta-parijnā (Bhatta-parinnā)*: This Āgam describes the process of fasting and how one should reflect at the time of death.

Sanstāraka (Santhāraka)*: This Āgam describes the process of dying by one's own desire and its glory.

Tandulavaitālika*: This Āgam describes the state of pregnancy and provides knowledge about the human body.

Chandra-vedhyaka*: This Āgam describes the method of concentrated meditation (Dhyāna) that one should observe through the description of Rādhāveda.

Devendra-stava*: This Āgam describes the names, positions, and residences of Devas (angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.

Ganita-vidyā*: This Āgam describes palmistry and how it is used to predict the future (Nimitta).

Mahā-pratyākhyāna*: This Āgam explains how to completely give up the worst sins and how to repent these sins.

Virastava*: This Āgam is considered lost. However, it appears from literature referencing this Āgam that it contained prayers of Bhagawān Mahāvīr.

Note*: the Sthānakavāsi and Terāpanthi Jain sects do not recognize 13 Anga-bāhya Āgams.

Following is the list of number of Anga-bāhya Āgams recognized as authentic scriptures by different Jain Shvetāmbar Sects:

Category of Anga-bāhya Āgams	Shvetāmbar Murtipujak	Sthānakavāsi and Terāpanthi
Upānga Āgams	12	12
Chheda-sutra Āgams	6	4

Mool-sutra Āgams	4	3
Chulikā-sutra Āgams	2	2
Prakirna-sutra Āgams	10	None
Total Anga-bāhya Āgams	34	21

Though the Digambara contend that Sthavirs composed the fourteen Anga-bāhya Āgams different from the twelve Anga Āgams, they also believe that those Anga-bāhya Āgams too have become extinct. The titles of these fourteen Anga-bāhya Āgams are:

1	Sāmāyika	Descriptions about equanimity
2	Chaturvimshati-Stava	Name of 24 Tirthankars, Kalyānaks, special powers (Atishaya), ways of their worship as a group.
3	Vandanā	Ways to worship one Tirthankar in their temple etc.
4	Pratikraman	Description of seven types of Pratikraman.
5	Vainayiks	Description of five appropriateness of Vinaya.
6	Kritikarma	Ways to worship Arihantas, Siddhas, Āchāryas, and Sādhus.
7	Desāvākāsika	Ways to offer Āhār or Gochari to Monks.
8	Uttarādhyayan	Ways to deal with calamities, and to tolerate 24 Parishahas by Monks.
9	Kalpa-Vyavahār	Ways for repentance by Monks on inappropriate conduct.
10	Kalpakalpik	Appropriate and inappropriateness in reference to subject, area, time and thoughts (Bhāva), in the conduct of Monks
11	Mahākālpik	Activity of Monks in relation to time and powers of body (Samvahanan) of a Monk
12	Pundarik	Reasons for achieving four types of celestial realm.
13	Mahā-Pundarik	Reasons for becoming Indra or Prati-Indra with special reference to penance etc.
14	Nisithik	Āgam that contains various types of repentances.

Commentaries on the Āgams

The commentaries on the Āgams have been written in Prākṛit and Sanskrit. Those written in Prākṛit are known as Nirukti, Bhāṣya, and Churni. Niruktis and Bhāṣyas are composed in verses while Churnis are in prose.

Bhadrabāhu II composed all the present Niruktis. He flourished in the fifth or sixth century V.S (Vikram Samvat). In his Niruktis, he conducted philosophical discussions in an attractive style. He laid the firm foundation of the Jain philosophy by writing on the subjects of Pramāna, Naya, and Nishkepa.

One should study the Bhāṣyas if one wants to have a complete picture of the full discussion on any particular subject that had been carried on till the date of their composition. Among the authors of the Bhāṣyas, Samghadās-gani and Jinabhadra are famous. They belong to the seventh century.

The Churnis that are available to us belong to the seventh or the eighth century. Among the authors of the Churnis, Jindās Mahattar is famous.

The oldest Sanskrit commentaries on the Āgams are those written by Āchārya Haribhadra. He has been assigned to the periods between 757 V.S and 857 V.S. Haribhadra had mainly given the Sanskrit version of the Prākṛit Churnis.

After Haribhadra, Shilānk-suri wrote Sanskrit commentaries in the tenth century.

After Shilānk-suri, the famous Sanskrit commendatory by Santya-āchārya flourished. He wrote Brahat-tikā on the Uttarādhyayan.

After him, the well - known commentator Abhaydev, who, lived from 1072 to 1134 V.S., wrote Sanskrit commentaries on nine Angas.

Here we should mention the name of Maladhāri Hemchandra who was also a Sanskrit commentator. He was a scholar of the twelfth century.

However, among the authors of Sanskrit commentaries on the Āgams, Malayagiri holds the supreme position. He was a contemporary of Āchārya Hemchandra.

Other scholars started writing Bālāvabodha commentaries in contemporary Apabhramsha, which is an old Gujarati language.

Dharmasimha Muni of the 18th century rejects the interpretation given in the old commentaries and gives his own interpretation. However, his interpretation fits in well with the tenets of his own sect (Loka Gachchha), which had arisen in opposition to idol worship.

Digambar Literature

The Digambar sect believes that there were 26 Āgam-sutras (12 Anga-pravishtha Āgams + 14 Anga-bāhya Āgams). However, they were gradually partially forgotten starting from one hundred fifty years after Bhagawān Mahāvīr's Nirvana. Hence, they do not recognize the existing Āgam-sutras (which are recognized by the Shvetāmbar sects) as their authentic scriptures.

In the absence of authentic scriptures, Digambers follow two main texts, three commentaries on the main texts, and four Anuyogas consisting of more than 20 texts as the basis for their religious philosophy and practices. These scriptures were written by great Āchāryas (scholars) from 100 to 1000 AD. They have used the original Āgam Sutras as the basis for their work.

Shatakhand Āgam

The Shatakhand Āgam is also known as Mahā-kamma-payadi Pāhuda or Mahā-karma Prakṛiti Prābhṛut. Two Āchāryas, Pushpadanta and Bhutabali around 160 AD wrote it. The second Purva Āgam named Agrāyaniya was used as the basis for this text. The text contains six volumes. Āchārya Virsen wrote two commentary texts, known as Dhavalā-tikā on the first five volumes and Mahā Dhavalā-tikā on the sixth volume of this scripture, around 780 AD.

Kashāya-pāhuda or Kashāya-prābhṛuta:

Āchārya Gunadhara wrote the Kashāya-pāhuda. The fifth Purva Āgam named Jñān-pravād was used as a basis for this scripture. Āchārya Virsen and his disciple, Jinsen, wrote a commentary text known as Jay Dhavalā-tikā around 780 AD.

List of Digambar texts as they are used in absence of Original Scriptures:

Shatakhand-āgam or Mahā-kamma-payadi Pāhuda or Mahā-karma Prakriti Prābhṛuta		Āchārya Pushpadanta and Bhutabali	160 AD
Kashāya-pāhuda or Kashāya-prābhṛuta		Āchārya Gunadhara	
Dhavalā-tikā	Commentary on Shatakhand Āgam Vol. 1 to 5	Virsen	780 AD
Mahā-dhavalā-tikā	Commentary on Shatakhand Āgam Vol. 6	Virsen	780 A.D.
Jayadhavalā-tikā	Commentary on Kashāya-pāhuda	Virsen and Jinsen	780 A.D.

Four Anuyogas:

Pratham Anuyoga / Dharma-kathā Anuyoga (Religious Stories)

This Anuyoga consists of the following texts, which contain religious stories, art, literature, history, poetry, and like literature.

Padma Purān	Ravisen	650 AD
Harivamsa Purān	Jinsen II	783 AD
Ādi Purān	Jinsen II	783 AD
Uttar Purān	Gunabhadra	879 AD

Charan Anuyoga (Conduct)

This Anuyoga consists of the following texts, which contain principles of observances, conduct, behavior, and like literature.

Mulāchār	Vattaura	600 A.D.
Trivarnāchār	Vattaura	600 A.D.
Ratna-karanda Shrāvakāchār	Samantabhadra	600 A.D.

Karan Anuyoga / Ganita Anuyoga (Mathematics)

This Anuyoga expounded the texts, which had mathematical viewpoints. It consists of the following texts, which contain geography, mathematics, astronomy, astrology, and like literature.

Surya-prajnapti	Unknown	
Chandra-prajnapti	Unknown	
Jayadhavalā-tikā	Virsen/Jinsen	780 AD
Gommatsār	Nemichandra Siddhānt	1000 AD

Dravya Anuyoga (Philosophy)

This Anuyoga consists of the following texts, which contain philosophical doctrines, theories, metaphysics, Tattva-jñān, and like literature.

Niyamasār	Kunda-Kunda	100 AD
Panchāstikāya	Kunda-Kunda	100 AD
Pravachansār	Kunda-Kunda	100 AD
Samaysār	Kunda-Kunda	100 AD
Tattvārtha-Sutra	Umāsvāti	200 AD
Commentary on Tattvārtha-Sutra	Samantabhadra	600 AD
Commentary on Tattvārtha-Sutra	Pujyapād	700 AD
Commentary on Tattvārtha-Sutra	Akalank	750 AD
Commentary on Tattvārtha-Sutra	Vidyanand	800 AD
Āpta-mimāṃsā	Samantabhadra	600 AD
Commentary on Āpta-mimāṃsā	Akalank	750 AD
Commentary on Āpta-mimāṃsā	Vidyanand	800 AD

Non-āgam Literature

Jains have tens of thousands of books, which are not considered part of the Jain Āgams. These non-āgam literature works consist of commentary and explanation of Āgam literature and independent works compiled by ascetics and scholars. They are written in many languages such as Prakrit, Sanskrit, Apabhramsha (old Gujarati), Old Marathi, Rajasthani, Gujarati, Hindi, Kannad, Tamil, German, and English.

Examples of a few Digambar non-āgam books are already discussed in the “Digambar Literature section. Examples of few Shvetāmbar non-āgam books are: Shri Tattvārtha Sutra, Shri Sanmati-tarka, Shri Pramāna-naya, Shri Syādvāda-ratnākara, Shri Vishesh-āvashyak-mahābhāṣya, Shri Tattvālokālankār, Shri Kamma-payadi, Shri Dharma-parikshā, Shri Dharma Sangrahanī, Shri Yogadrashti-samuchchaya, Shri Yoga-shāstra, Shri Yogabindu, Shri Anekānta-Jayapatākā, Shri Shāstra-vārtā-samuchchaya, Shri Jñānsār, Shri Ādhyātma-sār, Shri Ādhyātma-ātma-parikshā, Shri Anyayoga-vyavachchhedikā, Shri Shānt-sudhāras, etc.

Some Sacred Books

All Jain sects unanimously consider Shri Tattvārtha-Sutra as the main Jain textbook today. In this section, we will give glimpses of Shri Tattvārtha-Sutra, Shri Uttarādhyayan Sutra (Shvetāmbar scripture), and Shri Samaysār (Digambar sacred book). These are the three main textbooks used today.

Uttarādhyayan-Sutra (Āgam Literature)

Uttarādhyayan-Sutra is one of the most important scriptural texts and is the third Mool Āgam-sutra. Traditionally, it is said to contain the last sermons of Bhagawān Mahāvīr. Many scholars presume that the current text seems to be a composite work of various dates. However, it is one of the earliest texts equivalent to the primary texts.

This text has various ways of narrating the Jain principles. They have been illustrated through the parables, the anecdotes, the episodes and the historical stories. It contains 36 chapters. Nearly a third of them have the historical stories and the episodes. Some early chapters contain the parables and the concepts of Jainism. The variety of methods applied in the text makes the book highly illustrative and interesting. The text is now available with translations into many languages: German, English, Hindi,

Gujarati, etc. Its first English translation was published as early as in 1895. It is now available under the sacred books of the east vol. 45. There are many short and long commentaries on this text written since the ninth century AD. With the help of these translations, any person can read, understand and estimate the value of the book.

Let us now turn to the summary of the content of this important text. The book tells us that human life is rare and difficult to attain. However, it is human life, which leads us to ultimate happiness. Hence, it is necessary to make the best use of the human life. One must try to enrich it with the highest human values and enlightenment. It allures people towards the ascetic life, which is a life of better internal happiness. The text tells us that there are four things, which are rare:

- Human life
- Sermons of the Jinas
- Right or rational vision, and
- Right conduct of restraints.

One must realize that Mahāvīr was the highest among the ascetics of his days. He had many followers with proper faith and understanding. He inspired many people to his path as a means of the outer and the inner happiness of the permanent nature. He also laid stress as an ascetic, the path of detachment, where one would have to face 22 types of difficulties. One will have to bear many hardships of a physical and mental nature to transform oneself as a true ascetic.

Uttarādhyayan Sutra teaches us many points of ascetic life through the stories of Kapila, Nami, Mrugaputra, Sanjay, Rathanemi, Jay-ghosha, Vijay-ghosha, and many more. They suggest that ascetic life accrues from the previous good Karma. One must think and act well all the time. A chapter tells us the story of an ascetic who is not given the due regard by high caste people. Later on, his sermons yield him the credit. Mahāvīr says the asceticism can be cultivated without any restrictions of the caste and creed. This is the basis of universality of the religion.

The text mentions that carelessness and indolence is not good. Too much attachment or indulgence is also bad. The ambitions and desires of the men are limitless. They cause dissatisfaction and lead to an unhappy life. One should practice cultivation of the good qualities, which may moderate the obstructive attitudes. To get away from bad actions and thoughts is the best sacrifice one can have.

A good number of chapters describe the basic tenets of the Jain system. The practice of these tenets is the milestone of the inner and outer purification. The Karma theory is the essence of the Jain system. The practice of equanimity (Sāmāyika) and meditation has been described. The theory of Leshyā (state of mind and karmic stains) is one of the most important psychological principles that reflect one's thought process.

The Jainism is an action oriented religion. However, the action bears the result only when performed with meticulous care without lapses of omission and commission.

The last chapter is very important for us. It gives us the details about the living and the non-living world. It deals with physics, chemistry, botany and zoology. The nonviolence has been described in chapters dealing with the different qualities and vows of the ascetics.

Kalpa-sutra (Āgam Literature)

Traditionally most revered scripture for Shvetāmbar is Kalpa-sutra, read during fourth to eighth day of Paryushan. Kalpa means an activity, which enhances religious knowledge, conduct and self-control. This scripture, which gives rules for monastic life during rainy season, was originally the eighth chapter of the Anga-bāhya Āgam Dashā-shruta Skandha. The chapter has in fact been made into a separate book, to which are appended both a collective biography of the Tirthankars, and a lineage of successors to the Ganadhars. Āchārya Bhadrabāhu composed these three chapters in Ardha-Māgadhi language, collectively called Kalpa-sutra in 3rd century B.C. and it has 1216 verses. In 454 A. D., for the first time it was penned down on palm-leaf during Vallabhipur recension. Traditionally it was recited only among Sādhus during Paryushan. However, the Kalpa-sutra has been recited in public for over 1500 years, ever

since Devardhi-gani chanted it before King Dhruvsen of Vallabhi to relieve the king's grief over the death of his son. In 1879, a German scholar named Herman Jacobi translated and printed the Kalpa-sutra for the first time.

It has a very detailed and lively description of Bhagawān Mahāvīr's life as well as narration of His previous 27 lives. Poetic depiction of the dreams of mother Trishalā, celebration of the birth of Tirthankar Mahāvīr, few incidents of His childhood, procession for Dikshā, the account of the calamities endured by Him during the monastic life, and the elucidation of Keval-jñān and Nirvana creates a live picture in listener's mind and builds an atmosphere of reverence. Lives of Tirthankar Rishabhadev, Nemināth and Pārshvanāth are also narrated in detail. On Samvatsari day, entire scripture is read with great reverence.

Shri Samaysār (Non-āgam Literature)

Āchārya Shri Kunda-Kunda Swāmi wrote Shri Samaysār around 100 AD. About 800 years later, in the 10th century, Shri Amrita Chandra Āchārya wrote a critique on Samaysār. It is called Ātmakhyāti. Shri Jaysen and Amratchandra Āchāryas also wrote critiques in the Sanskrit language. In this century, Shri Kānji-swāmi gave a detailed analysis on Samaysār in a lecture series in Gujarati, which is an easily understandable language for many laypeople. Samaysār has been translated into many languages including Sanskrit, Gujarati, Hindi, Kannad, English, etc. This text mainly explains the Jain philosophical doctrine of soul. It explains all the 9 reals (Tattvas) from an absolute point of view. It insists that the soul's bondages are not due to Karma but to one's own weaknesses in effort making (Purushārtha). Liberation of soul will occur once he makes his own efforts. The scriptures and the enlightened preceptors are only to guide the soul in the right direction. Shri Kunda-Kunda Swāmi said that from time immortal the soul has forgotten himself, his own true nature. Āchārya Shri exposed this fact and showed the real path of salvation by understanding the philosophy of soul. He showed uniqueness of soul from other substances and their modes. Importance of right faith has been stressed in greater detail. The text maintains that right faith is the first step towards salvation. The vows, penance, worship, prayer, etc. of the right conduct follow the right faith. It stresses that one must forgo wrong belief first to start religious progress. From an absolute point of view, the soul is pure, but from the practical point of view, Karma are attached to the soul by principal cause - auxiliary cause relationship. The main attribute of the soul is knowledge, which can be experienced by any living being, and has been given great importance in this book.

This book has 415 aphorisms and it is divided into 9 chapters. They are as follows:

- Living and non-living
- Agent and his action
- Good deeds and bad deeds
- Inflow of Karma
- Stoppage of Karma
- Shedding of Karma
- Bondage
- Liberation
- Total and pure knowledge

If one can understand this text, which is mainly written from an absolute point of view, then his understanding of soul's true nature will widen. He will thereafter believe that ultimately the good deeds and bad deeds both are to be given up to obtain right faith and ultimately salvation. The ultimate goal is the purification of the soul and by remaining in its own innate form. To achieve this goal, one has to use these instruments such as penance, vows, prayers, etc., which are not to be considered as total fulfillment.

Ächärya Kunda-Kunda

Not much is been known about his life. He was born in a small village named Korari in the District of Guntoor in Andhra Pradesh, India. He renounced the world at age of 11 and became monk, and after 33 years of meditation and penance, at the age of 44, he was bestowed the honor of Ächärya. He wrote in Mägadhi and Präkrit languages. He lived to the age of 95. He transferred his Ächärya status to his disciple Umäsvämi (digambar tradition). Ächärya Jaysen wrote in his commentary of Samaysär that he, through his spiritual powers traveled through his Audärika-Sharira to Videha-Kshetra listened to the sermons of Simandhar swami to enlighten his knowledge.

Tattvärtha Sutra (Non-ägam Literature)

Most of the sacred literature of the Jains is written in the Ardha-Mägadhi language. This was the public language in those days. However, times changed. Sanskrit became the royal and elite language. The Jain scholars also started writing their religious and other texts in Sanskrit. Tattvärtha Sutra is the first such Jain text in terse aphoristic form. It has two more names: Tattvärtha Adhigama sutra (manual for knowledge of true nature of things or realities) and Moksha Shästra (tenets of salvation). However, it is popularly known as the Tattvärtha Sutra.

The name Tattvärtha Sutra consists of three Sanskrit words: Tattva (true nature), Artha (things or realities) and sutra (aphorisms of few words). It may, therefore, be called "Aphoristic Text on the true nature of realities" This indicates the content of the text.

There is no definite information about when this text was composed. However, it is agreed that it must have been composed during the age of elegant aphorisms. The early Christian centuries have almost every philosophical or religious system in the east putting their tenets in short and sweet form. Brahm-Sutra, Yoga-Sutra, Vaisheshika-Sutra, Nyäya-Sutra etc., represent aphoristic texts of different systems. Tattvärtha Sutra represents aphoristic text of the Jain system. It must have been composed during 200-400 AD.

Ächärya Shri Umäsväti's or Umasvämi's creation of the Tattvärtha Sutra is the greatest gift to Jains and is accepted by all the sects.

Not much is known about the details of his life. He was born in a Brahmin family in the village Nayogradhika. His father was Swati and his mother was Vatti.

He renounced the world under Ächärya Ghoshnandi Shvetäambar tradition or Ächärya Kund Kunda Digambar tradition. According to the inscriptions found by the archeologists, he is said to be from either the early second century AD. or late first century AD.

He is said to have been very learned in various Hindu, Vedic and Buddhist philosophies along with extensive knowledge of geography, astronomy, philosophy of soul and life etc.

Historians called him the most knowledgeable person in the language of Sanskrit. Jain scholars recognized him to be the first one to write in Sanskrit.

The Tattvärtha sutra as described below is the most complete assembly of Jain scriptures and understandably acceptable to all sectors of Jains.

There is a story about the origin of Tattvärtha sutra:

There was a learned scholar of the scriptures named Siddhaya. He once wrote on a piece of paper "faith, knowledge and conduct is the path to Moksha" and left his house for some reason. By chance that day, Ächärya Shri Umäsväti took Ähär (alms) at his house and happened to see that written statement by the scholar Siddhaya and added the word "right" in the beginning of his statement to read "right faith, knowledge, conduct is the path to Moksha". When Siddhaya returned home he asked his mother who wrote this word before his sentence. After learning about Umäsväti from his mother, he went to the Ächärya and asked about Moksha and ways to attain it. The answers to his questions, is the basis for creation of Tattvärtha Sutra.

This text contains 344 or 357 aphorisms. The text contents are related with all major theoretical and practical aspects of the Jain system. It is a small text but it describes Jainism to its fullest excellently. It represents an epitome of Jainism. This book has ten chapters of uneven length containing the above number of aphorisms. The subject content is not new. However, it has brought together all the earlier scattered material for the first time in a structured system. It consists of all the necessary fundamentals of Jainism. It describes the realities in the world and their true nature. Its contents are as appropriate as its name.

The Jain principles have been described here both spiritually and scientifically. It mentions that the object of a successful life is to attain ultimate, permanent inner happiness or salvation. It cannot be fulfilled until we have a threefold coordinated path of right faith, right knowledge and right conduct. The path cannot be followed until we have the right knowledge about the realities of the world. The right knowledge could be obtained either by self-intuition or it could be obtained through listening, reading and analyzing the scriptures with the help of the enlightened souls and spiritual teachers. It is necessary that the knowledge be very right. The criteria could be satisfied only when one critically evaluates our information through different organs of knowledge and viewpoints. This is the same process we apply even today to get useful knowledge.

The text not only describes the methods of obtaining knowledge about the outer world, but it also describes how to attain knowledge about the inner world. This requires purification of the body, the mind and speech through austerities and meditation. During the elaboration, it points out the details of seven types of verbal and nonverbal viewpoints and the theory of manifold predications. These are the basics for obtaining the right knowledge. With the right knowledge comes the right faith. With right faith and right knowledge to start with, the right conduct follows.

Umāsvāti must be given credit to arrange these elements in proper order with respect to the process involved and the principles of human psychology. The earlier literature shows the numerical and ordinal variations. Umāsvāti, thus, systematized the Jain system with a logical sequence.

There are infinite numbers of living beings in this universe and every living being wants to be happy. However, everyone's approach to attain happiness is not the same. The majority depends on material things to be happy. They try to satisfy their desires by external means. Their happiness is dependent on external means. This type is a temporary happiness which is followed by unhappiness and more desires. This involves self-efforts (Purushārtha) to earn (Artha) to satisfy the desires. Our great Āchāryas have labeled these types of living beings as less developed. Then there are some who depend on spiritual approaches (internal means) to be happy. These approaches are self-dependent and it involves self-efforts to practice dharma to attain everlasting happiness (Moksha). These living beings are called more developed living beings

Therefore, the subject of this canonical book is everlasting happiness (Moksha) and in the first Sutra (aphorism) of the first chapter – three essential components to attain everlasting happiness (Moksha) are introduced.

The first verse of the first chapter is

सम्यग्दर्शनज्ञानचारित्राणिमोक्षमार्गः

तत्त्वार्थसूत्र (1-1)

"Samyag-darshan-jñān-chāritrāṇi Moksha Mārgah".

This is the nutshell of Jainism in some respect. It means that right faith, right knowledge, and right conduct collectively only are the path to liberation (Moksha). The next three verses mention the seven elements. The rest of the first chapter deals with the process of cognition and details about different types of knowledge. The details about right conduct are included in chapters eight and nine.

The Second, third and fourth chapters deal with the Soul (Jiva)

The Second chapter deal with the Soul (Jiva)

The Third chapter deals with description of hell, Hellish beings, Human beings and Animals and Jain geography.

The Fourth chapter deals with heaven and Heavenly beings.

The Fifth chapter deals with the Non-soul (Ajiva).

The Sixth, Seventh and Eighth chapters deal with the various types of karma and their manifestations and the inflow and the bondage of the karma. (Bandha and Āsrava)

The Ninth chapter describes the stoppage and shedding off the karma. (Samvar and Nirjarā)

The Tenth chapter is about the complete liberation of the soul or the Moksha. (Moksha)

Summary

The Jain literature, which was compiled by Ganadhars and Shruta-kevalis, is known as Āgam literature. These texts are the Holy Scriptures of the Jain religion. The Jain Āgams consisted of 1) 14 Purvas, 2) 12 Anga-pravishtha Āgams and 3) Anga-bāhya Āgams (34 for Shvetāmbar Murtipujak, 21 for Shvetāmbar Sthānakavāsi and 14 for Digambar).

All sects agree that 14 Purvas and Drashtivāda, the 12th Anga-pravishtha Āgam are extinct. Digambars believe that all Jain Āgams are extinct, whereas the Shvetāmbar sects accept the existing Jain Āgams as authentic teachings of Bhagawān Mahāvīr. However, Shvetāmbar Murtipujak believe that there are 34 Anga-bāhya Āgams existing while Shvetāmbar Sthānakavāsi believe that there are 21 Anga-bāhya Āgams existing.

The composition of the scriptures has a specific purpose of showing the listener the path of everlasting happiness and liberation. The Āgam Sutras teach eternal truth about conduct, equanimity, universal affection and friendship, and the eternal truths on thinking, namely, the principle of relativity, and the principle of non-one-sidedness. It also teaches many spiritual things including great reverence for all forms of life, soul, Karma, universe, strict codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness.

Names of Jain Āgam Literature

		<i>Names of Jain Āgam Literature</i>		Other Name
		Sanskrit Name	Prākṛit Name	
00 Purva01	1	Utpād-Purva		
00 Purva02	2	Agrāyaniya-Purva		
00 Purva03	3	Vīrya-pravād-Purva		
00 Purva04	4	Astināsti-pravād-Purva		
00 Purva05	5	Jñān-pravād-Purva		
00 Purva06	6	Satya-pravād-Purva		
00 Purva07	7	Ātma-pravād-Purva		
00 Purva08	8	Karma-pravād-Purva		
00 Purva09	9	Pratyākhyān-pravād-Purva		
00 Purva10	10	Vidyā-pravād-Purva	Vidyānuvād-Purva	
00 Purva11	11	Kalyān-pravād-Purva	Kalyānuvād-Purva	
00 Purva12	12	Prānavāy-Purva		
00 Purva13	13	Kriyā-vishāl-Purva		
00 Purva14	14	Loka-bindusār-Purva	Triloka-bindusār-Purva	
01 Anga-āgams:	1	Āchārāṅga-Sutra	Āyārāṅga-sutta	
01 Anga-āgams:	2	Sutra-krutāṅga	Suyagadāṅga-sutta	
01 Anga-āgams:	3	Sthānāṅga-Sutra	Thānāṅga-sutta	
01 Anga-āgams:	4	Samavāyāṅga-Sutra	Samavāo	
01 Anga-āgams:	5	Bhagavati-Sutra	Bhagavai-sutta	
01 Anga-āgams:	5	Vyākhyā-prajñapti	Viyāha-pannatti	Vakkha-pannatti
01 Anga-āgams:	6	Jñātā-dharma-kathāṅga	Nāyā-dhamma-kahā-sutta	Nāyasuya
01 Anga-āgams:	7	Upāsaka-dashāṅga	Uvāsaga-dasāṅga-sutta	Uvāsagadasāo
01 Anga-āgams:	8	Antakṛit-dashāṅga	Antagadadasāo	
01 Anga-āgams:	9	Anuttaraopa-pātika-dashāṅga	Anuttarova-vāiṇya-dasāo	
01 Anga-āgams:	10	Prashna-vyākaraṇa	Panhā-vāgaranam	Panhā-vāgaranāim
01 Anga-āgams:	11	Vipāka-Sutra	Vivāga-suyam	
01 Anga-āgams:	12	Drashtivāda	Ditthivāya	
02 Upāṅga-āgams:	1	Aupapātika	Ovavāiyam	
02 Upāṅga-āgams:	2	Rāja-prashniya	Rāyā-pasena-ijja	Rāyappaseniya
02 Upāṅga-āgams:	3	Jivābhigama	Jivājivābhigama	
02 Upāṅga-āgams:	4	Prajñāpanā	Pannavanā	Panaivayāo
02 Upāṅga-āgams:	5	Surya-prajñapti	Sura-pannatti	Suriya-pannatti
02 Upāṅga-āgams:	6	Chandra-prajñapti	Chanda-pannatti	
02 Upāṅga-āgams:	7	Jambudvīpa-prajñapti	Jambuddiva-pannatti	
02 Upāṅga-āgams:	8	Nirayārvali	Nirayāvaliyānam	

02 Upānga-āgams:	9	Kalpā-vatansikā	Kappāvadamsiāo	Kappavadinsiāna m
02 Upānga-āgams:	10	Pushpikā	Pupphiāo	
02 Upānga-āgams:	11	Pushpa-chulikā	Pupphachuliāo	
02 Upānga-āgams:	12	Vrashnidashā	Vanhidasāo	
03 Chheda-sutras	1	Nishitha	Nisiha	
03 Chheda-sutras	2	Brahat-kalpa	Buhat-kappo	Kappa
03 Chheda-sutras	3	Vyavahāra	Vavahāra	
03 Chheda-sutras	4	Dashā-shruta-skandha	Āchāradashā	Dasāsuyakkhandh a
03 Chheda-sutras	5	Pancha-kalpa	Panchakappa	Jiyakappa
03 Chheda-sutras	6	Mahā-nishitha	Mahānisiha	
04 Mool-sutras:	1	Āvashyaka-Sutra	Āvassaya	
04 Mool-sutras:	2	Dasha-vaikālika-Sutra	Dasaveyāliya	
04 Mool-sutras:	3	Uttarādhyayan-Sutra	Uttarajjhayana	
04 Mool-sutras:	4	Ogha-niryukti	Ohanijjutti	
04 Mool-sutras:	4	Pinda-niryukti	Pindanijjutti	
05 Chulikā-sutras:	1	Nandisutra	Nandisuyam	
05 Chulikā-sutras:	2	Anuyoga-dvāra	Anuogaddāra	
06 Prakirna-āgams:	1	Chatuh-sharana	Chausarana	
06 Prakirna-āgams:	2	Ātur-pratyākhyāna	Āura-pachchakkhāna	
06 Prakirna-āgams:	3	Bhakta-parijnā	Bhatta-parinnā	
06 Prakirna-āgams:	4	Sanstāraka	Santhāraga	
006 Prakirna-āgams:	5	Tandulavaitālika	Tandulaveyāliya	
06 Prakirna-āgams:	6	Chandra-vedhyaka	Chandāvijjhaya	
06 Prakirna-āgams:	7	Devendra-stava	Devindatthaya	
06 Prakirna-āgams:	8	Ganita-vidyā	Ganivijjā	
06 Prakirna-āgams:	9	Mahā-pratyākhyāna	Mahā-pachchakkhāna	
06 Prakirna-āgams:	10	Virastava	Viratthava	

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