

germs are believed to be taking birth in it. Butter together with honey, wine and meat, is known as *mahāvīkṛti*, as all of these have excessive fermentations.¹

Āśādhara has included the following *abhakṣya* under eight *mūlaguṇas* (1) Abstinence from wine includes abstinence from rice-gruel that has fermented pickles and curds kept for more than two days. (2) Abstinence from meat includes abstinence from water or other liquids contained in leather, as afoetida in contact with leather and tainted food. (3) Abstinence from honey includes abstinence from honey as collyrium and flowers like *mahuā*. (4) Abstinence from *udumbara* includes abstinence from pods as *rājamāṣa*, aubergines and unknown fruits. (5) Abstinence from taking food at night includes avoidance of food in the first and last *muhūrtas* of the day and avoidance of taking of ghee or mango even as a medicine at night.²

Transgressions of the vow of non-violence :

When the householder takes a vow of non-violence, he has to know the acts which defile his vow, so that he can avoid them. The scope of non-violence is so wide that the traditional five *aticāras* (transgressions) of the vow can be hardly said to be comprehensive. Any intentional violation of the rule of non-violence is a defilement of the vow. A householder in initial stages may not be able to avoid violence of the immobile life but he should avoid violence of mobile life.³

The traditional *aticāras* of non-violence are :

(1) tying up living beings tightly (2) beating them (3) mutilating them (4) overloading them (5) withholding their food and drink.⁴

All these five *aticāras* are condemnable if done under the pressure of passions. But a householder may adopt them for correcting a child or a servant.⁵ Similarly, food may be

1. *Puruṣārthasiddhyupāya*, 71.

2. *Sāgaradharmāmṛta*, 3.11-15.

3. *Puruṣārthasiddhyupāya*, 75.

4. *Upāsakadaśāṅga*, 1.45.

5. *Gaṇiū Siddhasena* or *Tattvārthasūtra*, Surat, 1930, 7.20.

denied to a patient suffering from fever for his physical good.¹

Some misconceptions about non-violence:

There are certain misconceptions about non-violence. Some hold that there is no violence in taking the flesh of those animals who have met natural death. It is not true, because in the flesh of a dead body, *nigoda* creatures of same genus are constantly being generated which are killed even by touching of that flesh.² Similar argument is advanced against taking of honey which has itself dropped down from the honeycomb.³ It is due to this existence of *nigodas* in the carcass of an animal that the plea for saving many lives of small creatures by taking away the life of one animal of huge size, is refuted.⁴

Even violent animals should not be killed either with an intention of saving the possible destruction of other animals by them or to save them from the possibility of incurring the great sin of violence.⁵ The only way of removing one away from sin is to teach him to control his passions and not to destroy him. Even mercy-killing is a form of violence.⁶ The animal, which is suffering, is a victim of his own past *karmans*, and his suffering cannot be cut short by killing him.

Violence in the name of religion:

Violence is not to be justified for the sake of so-called religious rituals. Non-violence, compassion and love is the core of every religion and yet in many of the great religions of the world we find that violence is prescribed in the name of religion itself. Jainism has vehemently opposed all such violence.

It is argued that *dharma* is difficult to comprehend; and, therefore, even though violence is otherwise bad, when sanc-

1. Gaṇin Siddhasena on *Tattvārthasūtra*, 7.20.

2. *Puruṣārthasiddhyupāya*, 66-68.

3. *Ibid.*, 70.

4. *Ibid.*, 82.

5. *Ibid.*, 83-84.

6. *Ibid.*, 85.

tioned by religion, violence is no sin.¹ Everything can be offered to gods including flesh of animals, as religion flourishes through gods.² But this argument should not be used for violence.

Puruṣārthasiddhyupāya refers to some other strange beliefs. One of these beliefs is that if a person is killed when he is in a state of happiness, that state will continue in future life also.³ Another belief is that if a person engrossed in deep meditation is killed he gets liberation.⁴ The third group called *kharapaṭikās* believed that liberation automatically comes at the dissolution of body.⁵ All violence under such misconceptions is condemned.

Under no pretext, therefore, can violence be justified. The implication of the precept of non-violence in Jainism is manifold. It is against all cruelty towards animals. It is against wars even though it gives us the right of self-defence. It guarantees freedom of thought, speech and action to all alike and it asks us to shun violence in the name of religion. This force of non-violence became a powerful weapon, recognised by all, under the dynamic personality of *Gandhiji*. Non-violence means victory over one's baser instincts, the unbridled expression of which is sometimes wrongly eulogised as bravery.

The vow of truthfulness

The word 'satyam' conveys much wider meaning than the English word 'truth'. In Brāhmaṇism it indicates not only the ethical principle of truthfulness but also the metaphysical reality.⁶ The following points may be noted as regards the conception of *satyam* in Jainism; (1) *Satyam* refers to an ethical principle rather than to abstract metaphysical entity as *Brahman*; (2) Mere statement of fact is not truth unless it is

1. *Puruṣārthasiddhyupāya*, 79.

2. *Ibid.*, 80.

3. *Ibid.*, 86.

4. *Ibid.*, 87.

5. *Ibid.*, 88.

6. सत्यं ज्ञानमनन्तं ब्रह्म ।

—*Taittiriyaopaniṣad*, 2.1.1.

Here the word '*satyam*' is used in its abstract metaphysical sense.

motivated by beneficial intentions;¹ (3) Truth is subservient to non-violence.

Classification of truth

Truth and untruth are classified, sometimes according to their causes, sometimes according to their nature, and sometimes according to their intensity.

Amṛtacandra has given four types of falsehood :²

(1) Denial of the existence of a thing with reference to its position, time and nature.

(2) Asserting the existence of a non-existent thing with reference to its position, time and nature.

(3) Representing a thing as something else.

(4) The fourth type of falsehood includes (a) Reprehensible speech (*garhita*) (b) Sinful speech (*sāvadya*) (c) Hurtful speech (*apriya*).

(a) A reprehensible speech includes back-biting, joke, harsh, unbecoming, non-sensical and anti-canonical speech. (b) Sinful speech includes speech which prompts piercing, cutting, beating, ploughing, trading and stealing.³ (c) Hurtful speech causes unpleasantness, fear, pain, enmity, grief, quarrel or anguish in the mind of another person.⁴ The sinful speech includes what may be called the professional lie which is allowed for a householder.⁵ Speech causing ploughing or trading may not be considered as a lie at all ; but it has been called so because these professions involve violence.

Another classification, based on the mixture of truth and falsehood, is given by *Somadeva*⁶ : (1) *satyasatya*—wholly true, (2) *asatyasatya* —intermixture of truth and falsehood, the latter being predominant, (3) *satyāsatya*—intermixture of truth with falsehood, the former being predominant,

1. Cf. यद्भूतहितमत्यन्तमेतत्सत्यं मतं मम ।

—*Mahābhārata*, 12.329.13.

2. *Puruṣārthasiddhyupāya*, 91-96.

3. *Ibid.*, 97.

4. *Ibid.*, 97.

5. *Ibid.* 101.

6. *Handiqui, K. K., Tāstīlaka and Indian Culture*, p. 265.

(4) *asatyāsatya*—wholly false. Amongst *Digambaras*, *Āśādhara* also follows *Somadeva's* classification.¹

Conception of truth :

In speech one should aim at moderation rather than exaggeration, esteem rather than denigration, at distinction rather than vulgarity of expression.² Even truth if it is harmful to others should be avoided.³ Language should be balanced and expressive of the sacred truths.⁴

All untruth necessarily involves violence for it is caused by negligence, which is the back-bone of violence.⁵ It is, therefore, unthoughtful speech, anger, greed, fear and cutting of jokes which should be avoided to protect the vow of truthfulness.

Transgressions of the vow of truthfulness

The five *aticāras* of the vow of truthfulness according to *Upāsakadaśāṅga* are as follows :

- (1) Sudden calumniating (*sahasābhyākhyāna*)
- (2) Disclosing others' secrets (*raho'bhyākhyāna*)
- (3) Divulging the confidence of one's wife (*svadāramantrabheda*).

- (4) False advice (*Mṛṣopadeśa*)
 - (5) Writing false statements (*kūṭalekhakaraṇa*).⁶
- The *Digambara* tradition has the following *aticāras* :

- (1) False preaching (*mithyopadeśadāna*)
- (2) Divulging one's secret (*raho'bhyākhyāna*)
- (3) Forgery (*Kūṭalekhakriyā*)
- (4) Breach of trust (*nyāsāpahāra*)
- (5) Disclosing one's secret purpose (*sākāramantrabheda*).⁷

1. *Sāgāradharmāṃṛta*, 4.40-43.

2. *Handiqui, K. K., Yaśastilaka and Indian Culture*, p. 266.

3. सत्यं विमोक्तव्यं परपीडारम्भतापभयजनकम् ।

—*Amitagatiśrāvākācāra*, 6.47.

4. *Kārtikeyānuprekṣā*, 234-4.

5. *Puruṣārthasiddhyupāya*, 99.

6. *Upāsakadaśāṅga*, 1.46.

7. *Puruṣārthasiddhyupāya*, 184. Also *Sāgāradharmāṃṛta*, 4.45. *Amitagatiśrāvākācāra*, 7.4.

Besides, mention may be made of *Samantabhadra*,¹ who considers *paśūnya* (calumny) and *parivāda* (reproach), and of *Somadeva*² who considers *mudhāsākṣipadokti* (false evidence), as the transgressions of the vow of truthfulness.

Now we deal with these *aticāras* in some details.

(1) *Mithyopadeśadāna* : According to *Cāmuṇḍarāya*, it means such advice as is detrimental to the attainment of liberation or heaven.³ *Āśādhara* explains it as speaking such words as may cause suffering to others or show the methods of winning in a dispute by dishonesty.⁴

(2) *Rahobhyākhyāna* : In *Digambara* tradition it means divulging secret actions of men and women.⁵ *Siddhasena Gaṇin* seems to interpret this *aticāra* in the sense of *svadāramantrabheda* of *Upāsakadaśāṅga*.⁶

(3) *Kūṭalekhakriyā* : It means alleging in writing what was not in fact said or done by someone.⁷ *Siddhasena Gaṇin* connects it with false writing of symbols on birch bark.⁸

(4) *Nyāsāpahāra* : It means dishonesty with regard to the deposits of a person. If a person deposited Rs. 500 with another man but forgot the exact amount, the second may then deceive him by saying that he had deposited only Rs. 400 with him⁹. Then this would be *aticāra* called *nyāsāpahāra*.

(5) *Sākāramantrabheda* : It means divulging the intention of a person as inferred from his facial expressions.¹⁰

Praise of truthfulness :

The *Jaina* scriptures praise truthfulness as a great virtue. A liar suffers in this life and the next. A truthful man, on the other hand, enjoys great security.¹¹ A truthful man should neither exaggerate, nor find fault with others, nor use indecent speech, and should use noble, beneficial and balanced speech.

1. *Ratnakaraṇḍaśrāvaka-cāra*, 56.

2. *Upāsakādhyāyana*, 381.

3. *Cāritrasāra*, Śhri Mahaviraji, VNS 2488, p. 9.

4. *Sāgaradharmāmṛta*, 4.45.

5. *Pūjyapāda* on *Tattvārthasūtra*, 7.26.

6. *Gaṇin*, *Siddhasena* on *Tattvārthasūtra*, 7.21 (p. 105).

7. *Cāritrasāra*, p. 19.

8. *Gaṇin*, *Siddhasena* on *Tattvārthasūtra*, 7.21.

9. *Ibid.*, 7.21.

10. *Ibid.*, 7.21.

11. *Yogaśāstra*, 2.53-64.

He should have equanimity of mind, be noble and kind and should not extol himself.¹

The position of truth in Brāhmaṇism

Truth held a prominent place in Brāhmaṇism from the *Ṛgvedic* times. In the *Ṛgveda*, *ṛta* which is another name for truth, is considered to be the chief divine quality.² In *Śatapatha*, truthfulness is identified with *dharma*.³ The *Upaniṣads* declare in unequivocal terms that truth alone conquers and not falsehood.⁴

The vow of non-stealing

The vow of non-stealing, which means abstention from taking a thing which is not given, is very comprehensive and includes avoidance of dishonesty in all walks of life. Like other vices, even stealing is connected with violence by *Amitagati*. Wealth is, as if it were, external vital force of a man, and whosoever takes that away commits violence.⁵ Moreover, *pramattayoga* which is the backbone of violence, is also present in the act of stealing.⁶

Dvādaśānuprekṣā summarises the scope of this vow in these words : one should not buy a valuable article at low price, nor sell it at low price, nor appropriate something that has been forgotten, nor take the property of others through anger or greed.⁷ Similarly, *Āsādhara* forbids taking a thing whose ownership is doubtful.⁸ He also says that valuables like a buried hoard should be considered as the property of the state.⁹ *Samantabhadra* holds that what is unoffered, placed, dropped or forgotten by others, should neither be taken nor

1. Handiqui, K. K., *Yasastilaka and Indian Culture*, p. 266.

2. *Ṛgveda*, 10.190.1.

3. यो वै स धर्मः सत्यं वै तत् ।

—*Śatapathabrāhmaṇa*, Kashi, VS 1994, 14.4.2.26.

4. *Muṇḍakopaniṣad*, 3.1.6.

5. *Purṣārthasiddhyupāya*, 103.

6. *Ibid.*, 104.

7. *Kārtikeyānuprekṣā*, 335.

8. *Sāgāradharmāmṛta*, 4.49.

9. *Ibid.*, 4.48.

be given to somebody.¹ One may take possession of property of one's kinsman after his death ; but during his life his permission should be sought.²

The transgressions of the vow of non-stealing

All authors, except *Somadeva*, agree with regard to the following five transgressions of the vow of non-stealing :

(1) Abetment of theft (*stenaprayoga*) (2) Receiving stolen property (*tadāhṛtādāna*) (3) Violating state rules (*viruddharājyātikrama*) (4) Use of false weights and measures (*hinādhikamānonmāna*) (5) Adulteration (*pratirūpaka vyavahāra*).³

(1) *Stenaprayoga* : According to *Pūjyapāda*, it means direct or indirect instigation of theft.⁴ *Siddhasena Gaṇin* has a different interpretation. According to him this transgression means helping thieves with money.⁵

(2) *Tadāhṛtādāna* : According to *Pūjyapāda*, it means obtaining something stolen by a thief, without having employed or prompted him.⁶ According to *Siddhasena Gaṇin*, it means obtaining goods which are proceeds of a robbery for nothing or at low price.⁷

(3) *Viruddharājyātikrama* : According to *Pūjyapāda* it means all illicit business.⁸ According to *Siddhasena Gaṇin*, it means unlawful acquisition of property in another country which is engaged in hostilities with one's own country since even grass or wood acquired under such circumstances must be regarded as stolen.⁹

(4) *Hinādhikamānonmāna* : According to *Cāmuṇḍarāya*, it means trading in which more is taken from oneself and less

1. *Ratnakaraṇḍaśrāvaka-cāra*, 57.

Also *Vasumandīśrāvaka-cāra*, 211; *Sāgāradharmāmṛta*, 4.48.

2. *Handiqui, K. K., Yaśastilaka and Indian Culture*, p. 265.

3. *Upāsakadaśāṅga*, 1.47. Also *Tattvārthasūtra* 7.22; *Ratnakaraṇḍaśrāvaka-cāra*, 58; *Amitagatiśrāvaka-cāra*, 7.5; *Puruṣārthasiddhyupāya*, 185; and *Sāgāradharmāmṛta*, 1.47.

4. *Pūjyapāda* on *Tattvārthasūtra*, 7.27.

5. *Gaṇin, Siddhasena* on *Tattvārthasūtra*, 7.22.

6. *Pūjyapāda* on *Tattvārthasūtra*, 7.27.

7. *Gaṇin, Siddhasena*, on *Tattvārthasūtra*, 7.27.

8. *Pūjyapāda* on *Tattvārthasūtra*, 7.27.

9. *Gaṇin, Siddhasena* on *Tattvārthasūtra*, 7.22.

given to others when weighing or measuring.¹ *Siddhasena Gaṇin* includes charging abnormal interest on the lent money under this transgression.²

(5) *Pratirūpaka Vyavahāra* : According to *Cāmuṇḍarāya*, it means fraudulent trading in fictitious or alloyed gold and similar commodities.³ According to *Siddhasena*, it means alloying of gold, silver, brass, copper, oil, ghee, milk or curds with materials that resemble them in colour, weight and other properties.⁴

It is clear from the foregoing account of the *aticāras* of the vow of non-stealing that the vow is very comprehensive and forbids almost all such acts of direct or indirect theft as are punishable under modern law.

Vow of brahmacharya (celibacy) :

The vow of *brahmacharya*, which literally means 'treading into the soul', stands for abstinence from sexual intercourse. In wider sense, any action which leads to extroversion goes against this vow. The importance of *brahmacharya* has been emphasised since Vedic times.⁵

In Jainism, which lays more emphasis on ascetic qualities than Brāhmaṇism, *brahmacharya* occupies a much more important place. In Brāhmaṇism, the position is quite different because marriage is considered to be a social obligation. This is not so in Jainism where total avoidance of sex is highly extolled. All these traditions, however, agree in prohibiting the sexual intercourse beyond one's duly married wife (*svadāra*).

Samantabhadra has, therefore, included in this vow renunciation of contact with another man's wife and remaining contented with one's own wife.⁶ *Somadeva* has advised to consider all women except one's wife, as mother, sister, or daughter. According to him the ten concomitants of sexual desire are : wine, meat, gambling, music including songs and dance, bodily decoration, intoxication, libertines and aimless wanderings.⁷

1. *Cāritrasāra*, pp. 10-11.

2. *Gaṇin, Siddhasena on Tattvārthasūtra*, 7.22.

3. *Cāritrasāra*, p. 11.

4. *Gaṇin, Siddhasena on Tattvārthasūtra*, 7.22.

5. *Atharvaveda*, 11.5.

6. *Ratnakaraṇḍaśrāvākācāra*, 59.

7. Handiqui, K. K., *Ṭasastilaka and Indian Culture*, pp. 266-267.

Yashas

The five transgressions of this vow are as follows¹ :

(1) *Itvarāparigr̥hitāgamana* : The word 'itvarā' has been explained as harlot or a kept woman,² *Āśādhara* calls this transgression by the name of *itvarikāgamana*, explaining 'itvarā' not merely as harlot but as any woman leading a disorderly life³

(2) *Aparigr̥hitāgamana* : The word 'aparigr̥hita' has been explained as 'harlot', 'widow' or 'ownerless'. Both in the first and the second cases transgression of original vow of *svadāra-santoṣa* is involved.⁴

(3) *Anaṅgakriḍā* : It includes use of artificial phalli, caressing the sexual organs to influence desire.⁵ Obviously, this goes against the common standards of chastity and should be avoided.

(4) *Kāmabhogativrābhilāṣa* : Literally, it means an excessive desire for sexual intercourse. It means that sexual passions even in relation to one's own wife should not cross a limit. *Siddhasena Gaṇin* includes the use of artificial means for excessive sexual enjoyments under this transgression.⁶

(5) *Paravivāhakarāṇa* : Here the word 'para' excludes one's own children which a householder has to get married not only as social obligation but also as a duty of saving them from going astray.⁷ A householder, however, should not indulge in unnecessarily arranging marriages of others which may only indicate his excessive interest in sexual indulgence.

The vow of non-possession

Aparigraha has been explained as 'mūrchhā' or the hallucination of possessions.⁸ *Amitagati* says that every violence is committed for *parigraha*;⁹ therefore, a householder should constantly try to limit his activities for possessions.

1. *Upāsakadaśāṅga*, 1.48.

2. *Gaṇin*, *Siddhasena* on *Tattvārthasūtra*, 7.23.

3. *Sāgaradharmāmṛta*, 4.58.

4. *Gaṇin*, *Siddhasena* on *Tattvārthasūtra*, 7.23.

5. *Ibid.*, 7.23.

6. *Ibid.*, 7.23.

7. *Ibid.*, 7.23.

8. *Daśavaikālika*, 6.20, Also *Tattvārthasūtra*, 7.16.

9. *Amitagatiśrāvaka-cāra*, 6.75.

Parigraha is the result of *mohakarma*, which is the main obstacle to self-realisation. *Moha* has two sides : (i) attachment and (ii) aversion. The former of these manifests itself as *parigraha* whereas the latter as *himsā*. Therefore, on its subjective side *parigraha* represents one side of *moha*, whereas *himsā* represents another side. *Aparigraha*, therefore, is as important as non-violence.

Aparigraha is neither only non-attachment nor only non-possession; it is both.¹ It stands, in its inner meaning, for non-attachment. To be particular, inner *parigraha* includes *mithyādarśana*, four *kaṣāyas* and nine *nokaṣāyas*.² These are, as it were, symbols of attachment and should be avoided for the perfection of this vow.

The external *parigraha* is classified under ten heads :

(1) *kṣetra* (land) (2) *vāstu* (house) (3) *hiranya* (coins etc. of gold) (4) *suvarṇa* (gold) (5) *dhana* (livestock etc.) (6) *dāśī* (maid servants) (7) *dāsa* (men servants) (8) *kupya* (jewels etc.) (9) *śayyāsana* (bed), (10) other luxury items.³

Transgressions of the vow of non-possession

The five transgressions of the vow of non-possession are :⁴

(1) *Kṣetra-vāstu-pramāṇātikramaṇa* : This means adding a field or a house to the existing one in order to save himself from breaking the vow under which he must have fixed the number.⁵ Though the number of the fields or houses does not exceed the fixed limit yet the spirit of the vow is violated.

(2) *Hiraṇyasuvārṇapramāṇātikramaṇa* : This means giving some newly acquired precious articles to one's acquaintance with the understanding that he will return the same to him after the expiry of the time for which he may have taken the vow.

(3) *Dhanadhānyapramāṇātikramaṇa* : This means keeping

1. *Puruṣārthasiddhyupāya*, 113.

2. *Ibid.*, 116.

3. *Cāritrasāra*, p. 12.

4. *Upāsakadaśāṅga*, 1.49. Also *Tattvārthasūtra*, 7.24. for explanations of these *aticāras*.

5. Cf. *Hemacandra on Yogasāstra*, Bhavanagar, 1926, 3.96 (p. 195).

extra grains etc. at some place to bring it to one's house when the commodity that already exists is exhausted.

(4) *Dvipadacatuṣpadapramāṇātikramaṇa* : This means so arranging that even though the animals do not actually give birth to the younger ones during the period of vow, they become pregnant and give birth to the younger ones after the expiry of the period of the vow.

(5) *Kuṇḍadhātupramāṇātikramaṇa* : This means welding ornaments to keep their number within the limit of the vow. Similarly, other objects may be acquired and joined with the already existing ones so as to keep the number unchanged and yet actually exceed the limit.

These *aticāras* of *aparigraha* point to the weakness of human nature, which is often self-deceptive. A man may declare to the world that he is greedless and yet may satisfy his desire for acquiring new objects under one or the other pretext. *Samantabhadra* has given a different list of the *aticāras* of this vow¹ :

(1) *Ativāhana* : Compelling the beasts of burden to cover more distance than they can easily do, out of greed.

(2) *Atisaṃgraha* : Hoarding of grains out of greed to sell them at higher price at a later date.

(3) *Ativismaya* : To be extremely sad at a loss incurred in some transaction.

(4) *Atilobha* : To desire for a higher price when a reasonable price has already been offered for an article.

(5) *Atibhāra-Vāhana* : Overloading the animal out of greed.

This means that a householder is expected to be a contented type of man. He should not sacrifice either his own spiritual well-being or the social well-being of others at the altar of uncontrolled greed. Hoarding and profiteering which are impediments to spiritual progress are also obstacles in establishing economic justice in the society, and retard social progress.

The supplementary vows of a householder

The following seven supplementary vows protect the

1. *Ratnakaraṇḍaśrāvaka-cāra*, 62.

above five *aṇuvratas*. These supplementary vows, collectively known as *śīlavratas*, include three *guṇavratas* and four *śikṣāvratas*. The *guṇavratas* according to *Tattvārthasūtra* are :

1. *Digvrata*, 2. *Deśāvakāśika*, 3. *Ānarthadaṇḍavrata*.¹

The *Śvetāmbara* tradition replaces *deśāvakāśikavrata* by *bhogopabhoga*,² a practice which is followed by *Kundakunda*, *Kārtikeya*, *Samantabhadra* and *Āśādhara* also.

The four *śikṣāvratas* according to *Tattvārthasūtra* are :

1. *Sāmāyika*, 2. *Proṣadhōpavāsa*, 3. *Bhogopabhoga* and 4. *Ātithi-saṁvibhāga*.³

As *Śvetāmbara* tradition includes *bhogopabhoga* in *guṇavratas*, it replaces this *vrata* by *deśāvakāśika*⁴ which, as shown above, is a *guṇavrata* according to *Tattvārthasūtra*. *Samantabhadra*, *Āśādhara* and *Kārtikeya* follow the *Śvetāmbara* tradition here also.

Kundakunda replaces *bhogopabhoga* by *sallekhana*. *Vasunandī* divides this *vrata* into two : *bhogavirati* and *paribhogavirati*, the other two being *dāna* and *sallekhana*.

It would be observed here that there is much difference of opinion regarding the list of *guṇavratas* and *śikṣāvratas* and there is also some controversy as to the nature of these two categories which is clear from the fact that *bhogopabhoga* is a *guṇavrata* according to one tradition and *śikṣāvrata* according to another. It may, however, be pointed out that there is no fundamental difference amongst *ācāryas*, and they perhaps classify these *vratas* differently only due to their personal likings and not on a matter of principle.

According to *Samantabhadra*, the *guṇavratas* increase the capacity of observing the five vows with greater determination and purity.⁵ In fact, by the observance of *guṇavratas*, the *aṇuvratas* attain the status of *mahāvratas* for a limited period with reference to the place falling outside the limits set by the aspirant.⁶

The *śikṣāvratas*, as the name shows, are helpful in

1. *Tattvārthasūtra*, 7.16.

2. *Upāsakadaśāṅga*, 1.11. (pp. 216-226).

3. *Tattvārthasūtra*, 7.16.

4. *Upāsakadaśāṅga*, 1.11 (p. 227).

5. *Ratnakaraṇḍaśrāvākācāra*, 67.

6. *Ibid.*, 70.

educating the aspirant for the higher life of complete renunciation.¹

Guṇavratas

Digvrata and deśāvakāśikavrata

There seems to be no material difference between these two *vratas*. The idea of both of these *vratas* is to restrict the movements of a householder in order to avoid violence to the maximum extent and also to minimise his greed. For this purpose *Deśāvakāśikavrata* sets narrower limits but for a shorter time than *digvrata*.

Transgressions of digvrata

The five *aticāras* of the *digvrata* are² :

1. *Urdhvakramāṇāṭikramaṇa* : It includes climbing on trees or ascending a mountain outside the limit one has set for himself.
2. *Adhodikpramāṇāṭikramaṇa* : It includes descending into a well or the underground store-house outside the limit.
3. *Tiryagdikpramāṇāṭikramaṇa* : It may mean travelling in any direction outside the limit. Entering a cave outside the limit is also given as an example of this *aticāra*.
4. *Kṣetra-vṛddhi* : This means extending the limits for freedom of movement.
5. *Smṛtyantardhāna* : It means transgressing the limits through forgetfulness.

Deśāvakāśikavrata :

In the opinion of *Svāmikārtikeya*,³ *deśāvakāśikavrata* limits the extent of territory of movement as well as the objects of senses, whereas according to *Samantabhadra*,⁴ *Deśāvakāśikavrata* is connected with the limitation of the territory of movement only. *Vasunandī* has offered a different explanation. He says

1. *Sāgaradharmāmṛta*, 5.1.

2. *Upāsakadaśāṅga*, 1.50. Also *Tattvārthasūtra*, 7.25.

3. *Kārtikeyānuprekṣā*, 367.

4. *Ratnakaraṇḍaśrāvākācāra*, 92-93.

that under this vow one should renounce going to such places where the *anuvratas* are impossible or difficult to observe.¹

*Transgression of deśāvakāśikavrata :*²

As already pointed out, the *deśāvakāśikavrata* sets limits narrower than set under the *diḡvratas*, but for a shorter time. It has, therefore, different types of transgressions. Obviously, as the duration of *vrata* is short, there is little possibility of forgetting the exact limit. The idea behind the transgression of *deśāvakāśikavrata* is that the *vratī* should have no direct or indirect connection with the territory falling outside the limits.

1. *Ānayana-prayoga* : This means asking somebody to bring something from outside the limits. The idea is that one should not ask others to move in that area where he himself does not move under the vow.³

2. *Preṣya-prayoga* : This means ordering one's servant to do some work outside the limits. Under first transgression the work is got done by request whereas under the second transgression it is got done by orders to a servant.⁴

3. *Śabdānupāta* : This means making some sound and giving hints to those who are outside the limits to do certain jobs.⁵

4. *Rūpānupāta* : Here some signs and gestures are used instead of sounds for the same purpose as in the previous case.⁶

5. *Pudgalaprakṣepa* : Here some article may be thrown for the same purpose.⁷

Anarthadaṇḍavīramāṇavrata:

This is included in *guṇavratas* by all *Jaina ācāryas*. As the name of the vow shows, it means abstaining from such

1. *Vasunandīśrāvākācāra*, 215.

2. *Upāsakadaśāṅga*, 1.54.

3. *Pūjyapāda* on *Tattvārthasūtra*, 7.31.

4. *Ibid.*, 7.31.

5. *Ibid.*, 7.31.

6. *Ibid.*, 7.31.

7. *Ibid.*, 7.31.

harmful activities as will do no good to the agent.¹ *Samantabhadra* has pointed out that such activities are to be avoided even within the limits set under *digvrata* and *deśāvakāśikavrata*.²

Five forms of anarthadaṇḍavrata :

Pūjyapāda has mentioned the following five forms of *Anarthadaṇḍa* : 1. Evil thinking (*apadhyāna*), 2. Advice to commit sin (*pāpopadeśa*), 3. Non-vigilant action (*pramādācarita*), 4. Giving of weapons of violence (*himsādāna*), 5. Wrong-reading (*aśubhaśruti*).³

1. *Apadhyāna* : This involves (1) finding faults with others (2) wishing loss to others, (3) seeing wives of others with a lusty eye, (4) taking interest in other's dispute.⁴ *Amṛtacandra* adds thoughts about hunting, victory, defeat, war, adultery and theft to these.⁵ In short, all *ārthadhyāna* and *raudradhyāna* is a form of *apadhyāna*.

2. *Pāpopadeśa* : It means giving instructions to a fellow man in sinful professions. *Samantabhadra* includes in it : (1) advising to buy cheap slaves to sell them dearer elsewhere (*kleśavāñijya*), (2) to advise the same thing for beasts (*tiryagvāñijya*), (3) to tell about the animals to hunters, or trappers (*badhikopadeśa*), (4) to advise about such activities as involve violence (*ārambhakopadeśa*).⁶

Here it may be noted that though, *Upāsakadaśāṅga* did not prohibit agriculture, yet in *Ratnakaraṇḍaśrāvakācāra* it is held to be a profession which involves violence; and, therefore, advising a man to cultivate the land is also prohibited under this vow.⁷

3. *Pramādācarita* or *Pramādacaryā* : *Kārtikeyānuprekṣā* gives the following under *Pramādācarita* : (i) digging of land (ii) crushing stones, (iii) sprinkling water on lawns, (iv) burning fire, (v) plucking leaves, fruits or flowers and (vi) blowing wind.⁸ *Āśādhara* adds to these, obstructing the wind, irrigat-

1. *Kārtikeyānuprekṣā*, 343.

2. *Ratnakaraṇḍaśrāvakācāra*, 74.

3. *Pūjyapāda* on *Tattvārthasūtra*, 7.21.

4. *Kārtikeyānuprekṣā*, 344 Also *Ratnakaraṇḍaśrāvakācāra*, 78.

5. *Puruṣārthasiddhyupāya*, 141.

6. *Ratnakaraṇḍaśrāvakācāra*, 76.

7. *Ibid.*, 77.

8. *Śubhacandra* on *Kārtikeyānuprekṣā*, 346.

ing a field, and unnecessary travelling under *pramādācarita*.¹ Hemacandra has also included recreations like going to see a dance or drama, or playing with dice, or watching cock-fights or sleeping for the whole night even when one is neither ill nor tired on account of journey.²

4. *Himsādāna* : *pūjyapāda* has explained it as supplying of poison, thorns, weapons, fire, rope, whips, staffs, and other such objects as may lead to violence.³ *Svāmikārtikeya* thinks that keeping of such violent animals as cats, and doing business in such materials as irons and lac come under this head.⁴ Hemacandra has pointed out that objects like carts, ploughs, etc. could be given only to one's son or other relatives as a sort of help.⁵

5. *Duḥśruti* : It means listening to or reciting such stories which excite passion.⁶ *Kārtikeya* has given the example of reading *Kāmasāstra* under this heading.⁷ *Āśādhara* has given examples of each type of literature which may be included under this heading. *Kāmasūtra* is given as an example of sex literature, *laṭaka* of violence, *vārtānīti* of *parigraha*, *virakathā* of *sāhasa*, *Brahmādoaita* of *mithyātva*, *vaśīkaraṇatantra* of *rāga*, and text exalting the position of *Brāhmaṇa* as example of literature which incites pride (*mada*).⁸

The transgressions of anarthadaṇḍavrata

The five transgressions which defile the vow of *anarthadaṇḍavrata* according to *Tattvārthasūtra* are as follows⁹ :

(i) *kandarpa*—licentious speech, (ii) *kautukya*—obscene speech, (iii) *maukharya*—prattling senselessly, (iv) *asamīkṣyādhikaraṇa*—acting without thought, (v) *Upabhogādhikya*—excess in enjoyments.

Somadeva also includes giving instructions for the follow-

1. *Sāgāradharmāmṛta*, 5.10-11.

2. *Yogaśāstra*, 3.78-80.

3. *Pūjyapāda* on *Tattvārthasūtra*, 7.21.

4. *Kārtikeyānuprekṣā*, 347.

5. Hemacandra on *Yogaśāstra*, 3.77 (p. 173).

6. *Puruṣārthasiddhyupāya*, 145.

7. *Kārtikeyānuprekṣā*, 348.

8. *Sāgāradharmāmṛta*, 5.9. (p. 171)

9. *Tattvārthasūtra*, 7.27; Also *Upāsakadaśāṅga*, 1.52.

ing five as transgression of this vow¹ :

1. Deceit (*vañcanāpravartana*), 2. Harmful activity (*ārambhāpravartana*), 3. Violence (*himsāpravartana*), 4. Overloading of animals (*bhārādhikya*), 5. Inflicting the animals excessively (*atikleśa*).

Now we proceed to discuss the transgressions of *anartha-daṇḍaviramaṇa* as shown by *Tattvārthasūtra* :

1. *Kandarpa* : It is associated with concupiscence.² According to *Cāmuṇḍarāya* *kandarpa* is the result of *cāritramoha*.³

2. *Kaukucya* : It means vulgar speech.⁴ The idea is that a *śrāvaka* should be modest and should not be outspoken.

3. *Maukharya* : It means non-sensical and purposeless talking.⁵

The above three transgressions exhort a *śrāvaka* to use speech sparingly and carefully.

4. *Upabhogādhikya* : This refers to unnecessary accumulation of articles and avoidance of excessive use of ornaments etc.⁶

5. *Asamīkṣyādhikaraṇa* : This includes destroying life without any self-interest.⁷

Bhogopabhogaparimāṇavrata

All *Śvetāmbara*, and even amongst *Digambaras* *Kundakunda*, *Samantabhadra*, and *Āśādhara*, include *bhogopabhogaparimāṇavrata* in *guṇavratas*. The tradition of *Tattvārthasūtra*, however, places it in *śikṣāvratas*.

The word *upabhoga* indicates those objects which can be used only once, for example, food, drink, garland, etc. The word *paribhoga* means objects which can be used repeatedly as cover, ornaments, bed, seat, house, etc.⁸ Thus this vow

1. Handique, K.K. : *Yaśastilaka and Indian Culture*, p. 269.

2. Gaṇin, Siddhasena on *Tattvārthasūtra*, 7.27.

3. *Cāritrasāra*, pp. 17-18.

4. Ibid., p. 18.

5. Ibid., p. 18.

6. Gaṇin, Siddhasena on *Tattvārthasūtra*, 7.27.

7. Ibid., 7.27.

8. *Pūjyapāda* on *Tattvārthasūtra*, 7.21.

Amitagatiśrāvakācāra 6.93. *Sāgarādharmāmṛta* 5.14.

means putting limit to the use of objects of *upabhoga* and *paribhoga* in order to minimise attachment to them.

According to *Ratnakaraṇḍa-śrāvakācāra*, a thing may be renounced for the whole life, in which case it is called *yama* or for a limited period, in which case it is called *niyama*.¹ It seems that as *yama*, or a vow taken for the whole life, it is taken to be *guṇavrata*; and as *niyama*, it is taken to be a *śikṣāvrata*. That is, perhaps, the reason why there are two traditions about this vow as shown above. Things which should be renounced for the whole life include² meat and honey which cause misery to those living beings who are possessed of more than one sense, (2) intoxicants like wine, opium etc., (3) such objects which cause injury to *ananta-kāyajīva* or infinite living being, possessed of one sense, like ginger, raddish, carrot, butter, etc. (4) unsuitable means of conveyance or unsuitable ornaments, (5) the use of bizarre dresses.

The main idea is that such objects as are unnecessary and cause hurdle in the spiritual development should be renounced for the whole life as this causes no difficulty for the aspirant even from worldly point of view. Objects, the renunciation of which, even though desirable, may create difficulty for a householder, may be renounced for a limited period only. Amongst such things are included food, conveyance, couch, betel-leaf, clothes, ornaments, music, singing, etc.³

Svāmikārtikeya has pointed out that the householder should renounce those things which he possesses or is likely to possess.⁴ Where is the use of renouncing a thing which one is not likely to possess? *Amṛtacandra* says that even such things as are not generally prohibited should be renounced for a limited period under this vow.⁵ The idea of all these *ācāryas* is that giving up objects of *bhoga* and *upabhoga* should not

1. *Ratnakaraṇḍaśrāvakācāra*, 87. Also *Sāgāradharmāmṛta*, 5.14.

2. *Sāgāradharmāmṛta*, 5.15-17.

3. *Ratnakaraṇḍaśrāvakācāra*, 88-89.

4. *Kārtikeyānuprekṣā*, 351.

5. *Puruṣārthasiddhyupāya*, 164.

be a mere formality but should cut at the very root of attachment.

Transgressions of bhogopahogaparimāṇavrata

The transgressions of this vow according to *Tattvārthasūtra* are limited to restriction on food. They are eating of (1) articles having life, (2) articles mixed with other articles having life, (3) articles in contact with those having life, (4) articles not fully cooked, (5) articles conserved by fermentation.¹

The *Svetāmbara* tradition replaces the third and fifth *aticāras* of this list by mentioning the consuming of uncooked food and hollow-vegetable products, respectively, as *aticāra* of this *vrata*. According to *Somadeva*, taking of prohibited food (*niṣiddhāhāra*) and such food, the preparation of which has not been supervised personally (*avikṣitāhāra*), are the first and fifth *aticāras* of this vow; the fourth is the same as that mentioned in the *Tattvārthasūtra*; and the second and third, though different in name, are substantially the same.

Samantabhadra has made a substantial contribution in enhancing the scope of the *aticāra* of this vow. In keeping with the wider spirit of the vow, he enumerates the following *aticāras*² :

(i) Lack of indifference to the poison of sensual pleasures (*viṣayaviṣato'nupekṣā*).

(ii) Remembering past pleasures (*anusmṛti*).

(iii) Indulging in pleasures after enjoying them (*atilaulya*).

(iv) Acute craving for pleasures in future (*atitṛṣṇā*).

(v) Excessive indulgence (*atyanubhāva*).

Now we take each *aticāra* individually :

1. *Sacittāhāra* : The word *Sacitta* means body of those who have one sense, as *prthvikāya* or *apkāya* or vegetables.³ *Siddhasenagaṇin* says that *anantakāyas* are to be avoided.⁴ Vegetables etc. should be taken only when they have been rendered as *acitta* by cooking, etc.

1. *Tattvārthasūtra*, 7.30; Also *Upāsakadaśāṅga*, 1.51; *Sāgardharmāmṛta*, 520.

2. *Ratnakaraṇḍaśrāvakaicāra*, 90.

3. *Yogaśāstra*, 3.98 (p. 196).

4. *Gaṇin*, *Siddhasena* on *Tattvārthasūtra*, 7.30.

2. *Sacittasambandhāhāra* : Any thing *acitta* associated with something *sacitta*, should also be avoided.¹

3. *Sacittasamiśrāhāra* : As the name itself shows it means taking of food a part of which is *Sacitta*.²

4. *Abhiṣava* : *Cāmuṇḍarāya* cites the sour gruels as an example of this kind of food.³ *Āsādhara* prohibits taking of such liquids as milk or rice-gruel in large quantities.⁴

5. *Duṣpakvoṣadhi* : Every grain should be fully cooked so as to ensure that it is not *sacitta*.⁵

The essence of these *alicāras* is that least harm is done to the living beings for the sake of food and our sense of taste is kept under control. *Amṛtacandra* has said that renunciation of *bhogopabhoga* leads to the avoidance of *himsā*.⁶ It is but natural that in Jainism, where householder's life is nothing but a stepping-stone to monk's life, self-denial to the utmost possible should have been recommended from the very beginning.

Sikṣāvratas

Sāmāyikavrata

Except *Vasunandin*, all other *ācāryas* accept *sāmāyika* to be a *śikṣāvrata*. Literally, *sāmāyika* means the practice of becoming one (*ekatvagamana*) with the *ātman*.⁷ In other words, it means practising equanimous state of mind. *Samantabhadra* has said that a householder, while performing *sāmāyika*, is like a monk on whom clothes have been put by others.⁸

Svāmikārtikeya mentions place, time and posture for *sāmāyika*.⁹ The place for *sāmāyika* should be free from disturbances such as noise, crowd, mosquitoes and insects.¹⁰ The

1. *Pūjyapāda* on *Tattvārthasūtra*, 7.35.

2. *Tattvārthasūtra*, 7.35.

3. *Cāritrasāra* p. 25.

4. *Sāgāradharmāmṛta*, 5.20.

5. *Cāritrasāra*, p. 25.

6. *Pūruṣārthasiddhyupāya*, 166.

7. *Pūjyapāda* on *Tattvārthasūtra*, 7.21.

8. *Ratnakaraṇḍaśrāvaka-cāra*, 102, Also *Kārtikeyānuprekṣā*, 357.

9. *Kārtikeyānuprekṣā*, 352.

10. *Ibid.*, 353.

sāmāyika could be performed thrice a day¹ or at least twice a day.² In fact, it may be performed as many times as possible.³ The day of fasting is specially suited for *sāmāyika*.⁴ The duration should be gradually increased as one gets practised to it. As for postures, any sitting or standing posture which is convenient is good for *sāmāyika*.⁵ Adopting humble and surrendering gestures, the aspirant should either repeat some devotional hymn or should get absorbed in self-meditation.⁶ He should show forbearance under adverse circumstances and should keep his body, mind and speech steadfast.⁷

Transgressions of sāmāyikavratas

The five transgressions of *sāmāyikavrata* are ;

1. Misconduct of speech (*vāgduṣpraṇidhāna*)
2. Misconduct of body (*kāyaduṣpraṇidhāna*)
3. Misconduct of mind (*manoduṣpraṇidhāna*)
4. Lack of interest in *sāmāyika* (*anādara*)
5. Forgetfulness in due observance of *sāmāyika* (*smṛtyanupasthāna*).⁸

1. *Vāgduṣpraṇidhāna* : It means hasty recitation of text without understanding its meaning.⁹

2. *Kāyaduṣpraṇidhāna* : This means that parts of body should be kept steady.¹⁰

3. *Mānoduṣpraṇidhāna* : Anger, avarice, deceit, pride, envy and other such feelings, if entertained at the time of *sāmāyika*, constitute this *aticāra*.¹¹ *Cāmuṇḍarāya* says that absent-mindedness at the time of *sāmāyika* constitutes this *aticāra*.¹²

1. *Kārtikeyānuprekṣa*, 354.

2. *Puruṣārthasiddhyupāya*, 149.

3. *Ibid.*, 149, Also *Sāgaradharmāmṛta*, 5.29.

4. *Ratnakaraṇḍaśrāvākācāra*, 100-101.

5. *Kārtikeyānuprekṣā*, 355.

6. *Ibid.*, 355-356.

7. *Ratnakaraṇḍaśrāvākācāra*, 103.

8. *Tattvārthasūtra*, 7.28. Also *Upāsakadaśāṅga*, 1.53.

9. Gaṇin, Siddhasena on *Tattvārthasūtra*, 7.28. Also *Cāritrasāra*, p. 20.

10. *Ibid.*, 7.28. Also *Ibid.*, p. 20.

11. Gaṇin, Siddhasena on *Tattvārthasūtra*, 7.28.

12. *Cāritrasāra*, p. 20.

4. *Anādara* : It is explained as lack of zeal in the performance of *sāmāyika*.¹

5. *Smṛtyanupasthāna*: This means forgetfulness in *sāmāyika*; one may forget whether he has performed it or not. This type of forgetfulness is condemned for a man who wants to attain liberation.²

Proṣadhōpavāsavrata :

Almost every religion prescribes some type of control over food. Fast is considered to be a means of self-purification. *Gāndhījī* used fast as a self-purificatory measure in modern times, even to remove social evils as untouchability.

With the Jainas, whether a householder or a monk, fast is a common practice. Under *proṣadhōpavāsavrata*, a Jaina householder is expected to fast on *aṣṭamī*, *caturdaśī* and *pūrṇimā*.³

Fasting includes not only abstinence from food, but also avoidance of bath, perfumes, physical adornment, use of ornaments and sinful activities and observance of *brahmacarya*.⁴ *Pūjyapāda* has laid emphasis on abstinence from the pleasures of senses, so much so that even sounds which give pleasure to ear are to be avoided.⁵

Āśādhara,⁶ *Vasunandin*,⁷ *Amṛtacandra*⁸ and others have prescribed the procedure for fasting. Though having some differences in details, it is almost the same in its moral contents. Meditation, study of the scriptures, worship of Jina, saluting and feeding the *sādhus*, vigilance in conduct, and thinking of *anuprekṣās* are some of the duties of the aspirant while fasting.⁹ He should sleep on a mat on ground and should avoid sinful activities.¹⁰

1. *Cāritrasūtra*, p. 20.

2. *Gaṇin*, *Siddhasena* on *Tattvārthasūtra*, 7.28.

3. *Ibid.*, 7.16.

4. *Umāsvāti* on *Tattvārthasūtra*, 7.16.

Also *Kartīkeyānuprekṣā* 358; *Ratnakaraṇḍaśrāvākācāra*, 107-108; *Amitagatiśrāvākācāra*, 6. 89.

5. *Pūjyapāda* on *Tattvārthasūtra*, 7.21.

6. *Sāgāradharmāmṛta*, 5. 36-38.

7. *Vasunandiśrāvākācāra*. 280-289.

8. *Puruṣārthasiddhyupāya*, 152-157.

9. *Sāgāradharmāmṛta*, 5.36-38.

10. *Puruṣārthasiddhyupāya*, 153-154.

Transgression of *proṣadhopavāsavrata*

Tattvārthasūtra gives the following five *aticāras* of *proṣadhopavāsavrata* :

1. *Apratyavekṣitāpramāṛjitotsarga* : This means that bodily discharge should not be thrown on a spot which is not well-examined and swept.¹

2. *Apratyavekṣitāpramāṛjitādānanikṣepa* : Similar care should be taken while picking up or laying down any object like sticks, etc.² *Pūjyapāda* includes careful handling of objects used for *Jinapūjā* or in obeisance to the *guru*.³

3. *Apratyavekṣitāpramāṛjita-saṁstara* : The same care should be taken in handling one's bed, which should be made of *kuśā* or blanket.⁴

4. *Anāḍara* : It means lack of zeal in performing the necessary duties.⁵ What is desirable is withdrawing oneself from food and worldly enjoyments, not only outwardly but inwardly also.

5. *Smṛtyanupasthāna* : This *aticāra* corresponds to the last *aticāra* of *sāmāyika*. It means forgetfulness about the observance of *proṣadhopavāsa*.⁶ It also means lack of concentration of mind in observing the fast.⁷

Atithisaṁvibhāgavrata

Samantabhadra extends the scope of this *vrata*, by calling it *Vaiyyāvṛtya*, which means any physical service including removal of ailments or massaging of feet of the monk.⁸

Kārtikeya defines *atithisaṁvibhāgavrata* as offering of four kinds of gifts to the three kinds of recipients in conformity with the nine-fold process.⁹ *Tattvārthasūtra* mentions the

1. *Pūjyapāda* on *Tattvārthasūtra*, 7.34.

2. *Gaṇin, Siddhasena* on *Ibid.*, 7.29.

3. *Pūjyapāda* on *Ibid.*, 7.34.

4. *Gaṇin, Siddhasena* on *Ibid.*, 7.34.

5. *Ibid.*, 7.28-29.

6. *Ibid.*, 7.28-29.

7. *Sāgaradharmamṛta*, 5.40.

8. *Ratnakaraṇḍaśrāvakācāra*, 112.

9. *Kārtikeyānuprekṣā*, 360-361.

following four factors to be considered in *dāna*¹:

- (i) The manner of giving (*dānavidhi*).
- (ii) The object which is given (*dātavya*).
- (iii) The giver (*dātṛ*).
- (iv) The recipient (*pātra*).

Vasunandin adds the result of giving *dāna* as the fifth factor to this list.²

The three kinds of recipients are³ :

- (a) The best recipient, which means a Jaina ascetic.
- (b) The second best recipient, which means an aspirant, who is ascending the ladder of the *Pratimā*.
- (c) The least satisfactory recipient, which means a man with right faith but not observing the vows.

The recipients of gift are classified into three other categories of *kupātra*, *apātra*, *karuṇāpātra*. A man who observes the moral laws but is devoid of *samyagdarśana* is called *kupātra*.⁴ In this connection, we have already discussed the importance of *samyagdarśana*. Worse is *apātra*, who has neither *samyagdarśana* nor moral virtues.⁵ Children, old and destitute persons are considered to be *karuṇāpātras*.⁶

As for the giver, he must be possessed of the following seven virtues⁷ :

- (1) Faith (*śraddhā*) regarding the result of almsgiving.
- (2) Devotion (*bhakti*) towards the virtues of the recipient.
- (3) Pleasure (*tuṣṭi*) in giving.
- (4) Knowledge (*viññāna*) of the propriety of gifts for different types of recipients.
- (5) Unattachment (*alaukya*) towards worldly rewards.
- (6) Forbearance (*kṣamā*) even in the face of instigation.
- (7) Enthusiasm (*śakti*) for almsgiving even if one is not so rich.

1. *Pūjyapāda* on *Tattvārthasūtra*, 7.39.

2. *Vasunandīśrāvakācāra*, 220.

3. *Ibid.*, 221-222. Also *Puruṣārthasiddhyupāya*, 171; *Amitagatīśrāvakācāra*, 10.4; *Sāgāradharmāmṛta*, 5.44.

4. *Amitagatīśrāvakācāra*, 10.34-35, Also *Vasunandīśrāvakācāra*, 223.

5. *Ibid.*, 10.36-38.

6. *Vasunandīśrāvakācāra*, 235.

7. *Amitagatīśrāvakācāra*, 9.3-10. Also *Vasunandīśrāvakācāra* 224; *Sāgāradharmāmṛta*, 5.47.

The *Tattvārthabhāṣya* gives a slightly different list ¹

- (1) Absence of ill-will (*Anasūyā*) towards the recipients.
- (2) Absence of defection (*aviśāda*) in giving.
- (3) Absence of condescension (*aparibhāvitā*) towards the recipient.
- (4) Joy (*prītiyoga*) in giving.
- (5) Purity of mind (*kuśalābhisandhitā*)
- (6) No desire for worldly result (*dr̥ṣṭa-phalānapekṣitā*).
- (7) Straightforwardness (*nirupādhitva*).
- (8) Freedom from desire of rebirth in heaven, etc. (*anidānatva*).

As for things worthy of gifts, the following four kinds of gifts have been recognised : food, medicine, books and fearlessness.² *Cāmuṇḍarāya* adds to these the place of shelter.³ All these things should be conducive to observance of austerities and study and should be such as do not bring about attachment or aversion.⁴

The method of giving is as important as the giver, gifts and the recipient. The following nine modes have been recommended⁵ :

1. Reception (*pratigraha*) to the monk with the words 'namo'stu'.
2. Offering a high seat (*uccāsana*) to the monk.
3. Washing of feet (*pādodaka*).
4. Adoration (*arcanā*) of the monk.
5. Salutation (*praṇāma*) to the monk.
- 6-8. The giver should be possessed of purity of mind (*manaśuddhi*), speech (*vacanaśuddhi*) and body (*kāyaśuddhi*).
9. The food to be offered should also be pure (*āhāraśuddhi*).

Transgressions of Atithisaṃvibhāgavrata

Regarding the five *aticāras* of *atithisaṃvibhāgavrata*, the *Śvetāmbara* and *Digambara* traditions agree, except that the third of these *aticāras* is called *anādara* by *Samantabhadra*.

1. Gaṇin, *Siddhasena on Tattvārthasūtra*, 7-34.
2. *Vasunandīśrāvakācāra* 233-238 Also *Kārtikeyānuprekṣā*, 362.
3. *Cāritrasāra*, p. 27.
4. *Puruṣārthasiddhyupāya*, 170.
5. *Śubhacandra on Kārtikeyānuprekṣā*, 360-361.

1. *Sacittanikṣepa* : As a monk cannot accept the food which is associated with something sentient, the giver commits a transgression if he places food on a green leaf.¹ *Siddhasena* says that one may purposely do so because then the food would not be accepted by the *Sādhu* and the householder will be benefitted.²

2. *Sacittāpidhāna* : Covering of food with a sentient thing, like leaf, constitutes this *aticāra*.³

3. *Kālātikrama* : This means offering of food at inappropriate time. The *Śvetāmbara* tradition ascribes intention of avoiding almsgiving by asking a *Sādhu* to accept food at such time when he is not allowed to take food.⁴

4. *Paravyapadeśa* : *Pūjyapāda* explains this as offering alms of others as if they were one's own.⁵ *Siddhasena* says that it means telling the monk that the objects of alms do not belong to him and that the monk should ask somebody else for the same.⁶

5. *Mātsarya* : It means lack of respect for the monk.⁷ *Siddhasena* thinks that anger shown to soliciting monk, or envy at some rich neighbour who offers rich alms, constitutes this *aticāra*.⁸

Sallekhanāvrata

Samantabhadra,⁹ *Vasunandin*,¹⁰ and *Āśādhara*¹¹ give a detailed description of this ritual of voluntary death.

The nature of *Sallekhanā* is such that one is likely to confuse it with suicide. The *Jaina ācāryas* have, therefore, tried to distinguish it from suicide. *Pūjyapāda* says that *rāga*,

1. *Pūjyapāda* on *Tattvārthasūtra*, 7.36.

2. *Gaṇin, Siddhasena* on *Tattvārthasūtra*, 7.31.

3. *Pūjyapāda* on *Tattvārthasūtra*, 7.36.

4. *Gaṇin, Siddhasena* on *Tattvārthasūtra*, 7.31.

5. *Pūjyapāda* on *Tattvārthasūtra*, 7.36.

6. *Gaṇin, Siddhasena* on *Tattvārthasūtra*, 7.31.

7. *Pūjyapāda* on *Tattvārthasūtra*, 7.36.

8. *Gaṇin, Siddhasena* on *Tattvārthasūtra*, 7.31.

9. *Ratnakaraṇḍaśrāvaka-cāra*, 122-129.

10. *Vasunandīśrāvaka-cāra*, 271-272.

11. *Sāgarādharmāmṛta*, 8.1-110.

which underlies suicide, is absent in *sallekhanā*.¹ *Sallekhanā*, therefore, is justified if the body becomes incapable of observance of *vratas*. Similarly, *Āśādhara* defends *sallekhanā* for the protection of *dharmā*.² He says that what a man does at the last moment is very important.³ *Hemacandra* says that *sallekhanā* is a sort of *udyāpana*, as it were, for the *śrāvaka-dharma*.⁴

In view of what has been said above, *sallekhanā* has been recommended when someone is confronted with calamity, famine, senility, disease, and when the sustenance of spiritual practices is endangered.⁵ *Sallekhanā* can also be practised at a time when the natural death is known to be at hand.⁶ It is better to die a voluntary death with self-control than try to save the body in vain, when it ceases to respond to medical treatment.⁷

The idea underlying *sallekhanā* is not mere flagellation of the body but denial of passions also.⁸ Voluntary death is not so difficult as upholding self-control, when the vital forces leave the body.⁹ If the mind is not pure at the last moment, the life-long self-control, study, austerity, worship and charity become futile, just as a king, well-versed in weapons, is no good if he faints in the battle-field.¹⁰

It is repeated by every *ācārya* that renunciation of attachment and aversion is a necessary corollary of *sallekhanā*. Thus *Samantabhadra* says that one performing *sallekhanā* should put aside all affection and enmity, should ask for forgiveness to all and should himself forgive all. He should make an honest confession of his misdeeds, *kṛta*, *kārita* or *anumata*.

1. न सल्लेखनां प्रतिपन्नस्य रागादयः सन्ति ततो नात्मवधदोषः ।

—*Pūjyapāda* on *Tattvārthasūtra*, 7.22 Also *Sāgārādharmāmṛta*, 8.8

2. *Sāgārādharmāmṛta*, 8.7.

3. *Ibid.*, 8.28.

4. श्रावकः किल सकलस्य श्रावकधर्मस्योद्यापनार्थमिवान्ते संयमं प्रतिपद्यते ।

—*Hemacandra* on *Yogaśāstra*, 3.149 (p. 272b).

5. *Ratnakaraṇḍasāravakācāra*, 122.

6. *Sāgārādharmāmṛta* 8.20. Also *Amitagatiśrāvakācāra*, 6.98.

7. *Sāgārādharmāmṛta*, 8.7.

8. *Ibid.*, 8.22.

9. *Ibid.*, 8.24.

10. *Handiqui, K.K., Yaśastilaka and Indian Culture*, p. 287.

He should abandon all dissatisfaction, sorrow, fear and turpitude. Then he should renounce, in the first stage, intake of solid food and then of fatty liquids and acid in liquids, respectively.¹

Vasunandin does not think it necessary to assume *mahāvratas*² while performing *sallekhanā*, whereas *Āśadhara* and *Samantabhadra* think it obligatory and recommend nudity not only for men but even for women at this last moment of life.³

Transgressions of *Sallekhnāvrata*

Tattvārthasūtra gives the following five transgressions of *sallekhanāvratas* :⁴

1. Desire to live (*jīvitāśāmsā*)
2. Desire to die (*maraṇāśāmsā*)
3. Remembrance of friends (*mitrānurāga*)
4. Revival of past pleasure (*sukhānubandha*)
5. Expectation of future prosperity (*nidāna*)

Samantabhadra replaces the fourth *aticāra* by 'fear'.⁵ *Upāsakadaśāṅga* gives the following five *aticāras* :

1. Longing for this world (*ihalokāśāmsā*)
2. Longing for the next world (*paralokāśāmsā*)
3. Longing for life (*jīvitāśāmsā*)
4. Longing for death (*maraṇāśāmsā*)
5. Longing for sensual pleasures (*kāmabhogāśāmsā*).

We explain below the *aticāras* of *sallekhanāvrata* :

1. *Jīvitāśāmsā* : *Pūjyapāda* explains it as reluctance to leave this body.⁷ *Āśadhara*⁸ thinks that the desire to listen to one's own praise from those who surround the dying man constitutes this *aticāra*.

1. *Ratnakaraṇḍaśrāvākācāra*, 127-128.

2. Cf. *Vasunandīśrāvākācāra*, 271-272.

3. *Sāgāradharmāmṛta*, 8.35-38.

4. *Tattvārthasūtra*, 7.32; Also *Puruṣārthasiddhyupāya*, 195; *Amitagatisrāvākācāra*, 7.15 and *Sāgāradharmāmṛta*, 8.45.

5. *Ratnakaraṇḍaśrāvākācāra*, 129.

6. *Upāsakadaśāṅga*, 1.57.

7. *Pūjyapāda* on *Tattvārthasūtra*, 7.37.

8. *Sāgāradharmāmṛta*, 8.45.

2. *Maranāsāmsā* : *Pūjyapāda* explains it as desire for quick death.¹

3. *Mitrānūrāga* : This includes remembering one's friends, games of childhood, merry festivities etc.² The *Śvetāmbaras* do not recognize this *aticāra*.

4. *Sukhānubandha* : This means recollection of past comforts and pleasures.³

5. *Nidāna* : One should not desire sensual satisfaction in the next life as a reward for performance of *sallekhanā*.⁴

The Pratimās

Kundakunda,⁵ *Kārtikeya*,⁶ *Samantabhadra*⁷ and *Vasunandin*⁸ refer to *Pratimās* whereas *Umāsvāti* and *Aṃṛtacandra* do not. All *Digambara ācāryas*, except *Svāmī Kārtikeya*, speak of twelve *pratimās*,⁹ and *Upāsakadaśāṅga*¹⁰ speaks of eleven *pratimās*. *Svāmī Kārtikeya*, in fact, thinks *samyagadarśana* and avoidance of gross faults as two separate *pratimās* whereas other *ācāryas* combine these two into one, viz. *darśanapratimā*. *Somadeva*, here as elsewhere, has a way of his own. In the first place, he changes the order of the *pratimās* and then replaces *rātribhuktivirati* by *divāmaithunavirati* (*divābrahma*).¹¹

1. *Darśanapratimā*

In the first stage of spiritual development, the *Śrāvaka* is required to give up the use of meat, wine, etc. According to *Vasunandin*, in this *pratimā* the *śrāvaka* should abandon the use of five *udumbara* fruits, and should also refrain from gambling, meat, wine, honey, hunting, prostitution, adultery, and stealing.¹² He also thinks it proper that the *śrāvaka*, even in this first stage, should renounce eating at night.

1. *Pūjyapāda* on, *Tattvārthasūtra*, 7.37.

2. *Cāritrasāra*, p. 50.

3. *Ibid.*, p. 50.

4. *Ibid.*, p. 50.

5. *Caritraṇḍī*, 22.

6. *Kārtikeyānuprekṣā*, 305-306.

7. *Ratnakaraṇḍaśrāvakācāra*, 137-147.

8. *Vasunandīśrāvakācāra*, 4.

9. *Kārtikeyānuprekṣā*, 305-306.

10. *Upāsakadaśāṅga*, 1.71.

11. *Vasunandīśrāvakācāra*, *prastāvanā*, p. 50.

12. *Vasunandīśrāvakācāra*, 59.

The *Mūlaguṇas* are also attached to *darśanapratimā*; and *Somadeva* calls this *pratimā* as *mūlavrata*. *Samantabhadra* and *jīnasena* include five small vows in *mūlaguṇas* whereas *Somadeva* does not. *Vasunandin* follows the middle path by saying that a *Śrāvaka* should renounce seven *vyasanas* in this *pratimā*,¹ as these seven *vyasanas* indirectly include four out of five sins, viz. violence, falsehood, stealing and unchastity.

2. *Vratapratimā* :

*Samantabhadra*² and other *Digambarācāryas* think that in this stage, a *śrāvaka* should observe the twelve *vratas* mentioned in this chapter.

3-4. *Sāmāyika* and *Proṣadhapatimā* :

It may be noted that *sāmāyika* and *proṣadhopavāsa* are en-joined as separate *pratimās*, whereas they are included in the second *pratimā* also. *Āśādhara* tries to explain this position by saying that *sāmāyika* and *proṣadhopavāsa* as *śikṣāvratas* are meant for safeguarding the five *aṇuvratas* and, therefore, occupy only a subservient position, whereas in *pratimās* they assume the position of an independent *vratā*.³ *Vasunandin* had perhaps this duplication in his mind when he excluded *sāmāyika* and *proṣadhopavāsa* from the list of *śikṣāvratas* and represented them as *pratimās* only. *Kundakunda* and *Kārtikeya*, on the other hand, have preferred to enumerate them, both as *pratimās* and *śikṣāvratas*, perhaps to show their importance for spiritual progress. We have already dealt with *Sāmāyika* and *proṣadhopavāsa* while dealing with *śikṣāvratas*.

5. *Sacittatyāga pratimā*

This *pratimā* consists in abandoning the use of animate articles like roots, fruits, seeds, etc. without getting them sterilized by boiling etc.⁴ The *Śrāvaka* in this *pratimā* is required not to feed others by such objects as he himself has renounced.⁵

1. *Vasunandi-śrāvakācāra*, 57.
2. *Ratnakaraṇḍaśrāvakācāra*, 138.
3. *Sāgāradharmāmṛta*, 7.6.
4. *Kārtikeyānuprekṣā*, 379.
5. *Ibid.*, 380.

6. *Rātribhuktivirati pratimā*

Kundakunda,¹ *Kārtikeya*,² and *Samantabhadra*³ take this *pratimā* to mean abstinence from taking of food at night. *Amitagati*,⁴ *Vasunandin*⁵ and *Somadeva*⁶ represent the other school and call this *pratimā* by the name of *divāmaithunavirati* i.e. abstinence from sexual intercourse during day. *Āśādhara* is here influenced by Hindu conception of *brahmacharya* and says that a *śrāvaka* in this *pratimā* renounces all intercourse except during *ṛtu* for the sake of progeny.⁷ The first school distinguishes abstinence from taking food in the night in the first *pratimā* from this *pratimā*, in as much as here the *śrāvaka* is required not to offer food to others also at night.⁸

7. *Brahmacarya pratimā*

It implies absolute continence. It covers not only intercourse but all types of contacts with women. It also includes avoidance of decorating one's body.⁹

8. *Ārambhatyāga pratimā*

It signifies the renunciation of all worldly occupations as service, cultivation and business. The aspirant under this *pratimā* should neither ask others to do such jobs nor give his consent for doing such jobs.¹⁰

9. *Parigrahatyāga pratimā*

It means abandonment of all kinds of *parigraha*, except limited clothes.¹¹ *Parigraha* here includes external possession as well as inner faults, perverted attitude, sex, humour, passion, attachment and aversion.¹¹

1. *Cārītrapāhuḍa*, 22.2. *Kārtikeyānuprekṣā*, 382.3. *Ratnakaraṇḍaśrāvakācāra*, 142,4. *Amitagatiśrāvakācāra*, 7.72.5. *Vasunandīśrāvakācāra*, 296.6. *Vasunandīśrāvakācāra*, *prastāvana*, p. 50.7. *Sāgaradharmāmṛta*, 7.14.8. *Kārtikeyānuprekṣā*, 382.9. *Sāgaradharmāmṛta*, 7.27; Also *Kārtikeyānuprekṣā*, 385.10. *Vasunandīśrāvakācāra*, 299.11. *Subhacandra* on *Kārtikeyānuprekṣā* 386.

10. *Anumatityāga*pratimā

Under *anumatityāga*, a *śrāvaka* should also withdraw himself from all worldly affairs and should leave everything worldly to fate.¹ *Śvetāmbaras* call it '*preṣyatyāga*' *pratimā* and its description includes both *parigrahyāga* and *anumatityāga*.

11. *Uddiṣṭatyāga*

Under this *pratimā*, the *Śrāvaka* does not take any food specially prepared for him.² *Vasunandī* mentions two divisions of this *pratimā*,³ which are called '*kṣullaka*' and '*ailaka*'.⁴

This difference between '*kṣullaka*' and '*ailaka*' is mainly in their dress. The *kṣullaka* has an upper garment also whereas the *ailaka* has only a loin cloth. The former applies instruments for cutting his hair, keeps a broom in place of *picchī*, takes his meals once a day either in the palm of his hands or in some pot in a sitting posture, and observes fast on every *parvan* day. The latter pulls out his hair (this act is called *luñcana*) and takes his meals in the palm of his hands.⁵

Conclusion

Thus we see that in Jainism the conduct of a householder occupies a subservient position to that of a monk. In fact, the life of a householder is just a stepping-stone to the life of a monk.

We find that *Jaina ācāryas* have covered almost every quality of good and honest citizens while giving the details of transgressions of different vows. The minuteness with which they describe these *aticāras* show their close familiarity with the working of human mind, which generally inclines towards evil under some excuse or the other.

1. भवियव्वं भावतो अणुमण विरओ हवे सो दु ।

—Ibid., 388.

2. Ibid., 390.

3. *Vasunandīśrāvakācāra*, 301.

4. For the history of this division, see introduction to *Vasunandīśrāvakācāra*, pp. 60-64.

5. *Vasunandīśrāvakācāra*, 302, 303, 311.

It may also be pointed out that the descriptions of the conduct of a householder by different *ācāryas* differ in detail, but the fundamental spirit behind these rules has remained unchanged through ages.

CHAPTER VI

THE CONDUCT OF A JAINA MONK

Position of an ascetic in Jainism

Jainism is an ascetic religion from the very beginning whereas the institution of *saṃnyāsa* is most probably of later origin in Brāhmaṇism. The *grhastha* stage occupies the place of pride in Brāhmaṇism,¹ whereas in Jainism *grhastha* stage is only a means to the higher goal of monkhood. Later on, in Hinduism also, the division of life (*āśrama*) into four stages accorded a proper place to asceticism.

It may also be pointed out that Jainism has retained its ascetic character till modern times. Brāhmaṇism, on the other hand, has been influenced by such ascetic religions as Jainism and Buddhism. The Hinduism of the *Purāṇas* shows greater inclination for *saṃnyāsa* than that of the *Vedas*. In *Śāntiparva* of the *Mahābhārata*, we find this conflict of the older Vedic religion of activity with the newer Hindu religion of renunciation.²

It is due to this, that in *Jaina* tradition even a *śrāvaka* is taught *yatidharma* prior to *śrāvaka dharma*, so that he is attracted by the life of a monk rather than remain attached to householder's life.³ It is in contradiction to Hinduism where the study of *Vedas*, which are books of action (*karmakāṇḍa*), precedes the study of *Vedānta*, or *Jñānakāṇḍa*. There is every reason to believe that the ascetic tendency of later systems of Hindu philosophy is due to the influence of Buddhism and Jainism.

The conduct of a Jaina Monk

The whole moral code for a *Jaina* monk should be viewed from a particular angle. Here the aspirant has decided to

1. *Manusmṛti*, 3.77-78.

2. Cf. *Saṃkṣipta Mahābhārata*, (ed.) C.V. Vaidya, Bombay, 1921, pp. 408-412.

3. *Bṛhatkalpabhāṣya*, Bhāṇanagar, 1933, Vol. II, *Gāthā* 1139.

devote himself absolutely to spiritualism. Even though depending on society for such bare necessities of life as food, he is above all social obligations. His goal is transcendental morality which is beyond good or bad in the ordinary sense of the words. His life is predominated by *nīścayanaya* or real point of view rather than by *vyavahāranaya* or practical point of view. In order to attain perfection, he has to avoid even smallest defects in his conduct even though this may make his living odd and inconvenient from a worldly point of view.

? The institution of *Jaina* monkhood has been traced to pre-Vedic periods.¹ The description of *Rṣabhadeva* in the *Bhāgavata* very much resembles the description of *Jaina* monk. Even though there has been some modification in the moral code of a *Jaina* monk, which will be noted at places in this chapter, it may be pointed out that the mode of living of a *Jaina* monk has essentially remained unchanged for all these ages. The study of the conduct of a *Jaina* monk, therefore, forms a unique chapter of Indian civilisation because here we can see the continuity of a great tradition for a considerably long period i.e. from pre-vedic age down to modern times.

Qualifications for initiation into monkhood

Originally, Jainism revolted against casteism. *Harikesin*, who was a Pariah, was taken into the order and thus the privilege given to particular castes for entering monkhood was extended to others also.³

Sthānāṅgasūtra mentions that a eunuch, a sick person and a timid person should not be initiated and the commentary adds that the following categories of persons do not qualify for initiation : (1) A child under eight years, (2) a person who is old and infirm, (3) devoid of limbs, (4) dull, (5) robber, (6) offending the king, (7) mad, (8) blind, (9) slave, (10) wicked, (11) stupid, (12) in debt (13) attendant, (14) kidnapped, (15) a pregnant woman (16) and a woman with a child.⁴

1. *Anekānta, Varṣa* 10. *Kiraṇa* 11-12, pp. 433-456.

2. *Śrīmadbhāgavatapurāṇa*, 5.3, 4, 5 and 6.

3. *Uttarādhyayana*, 12.1.

4. Cf. Deo, S.B., *History of Jaina Monachism*, Poona, 1956, p. 140, footnote 3.

So far, we do not come across any restrictions of caste or birth and the conditions laid down are of a universal nature. But a glance at the following conditions, laid down by *Dharmasaṃgraha*, will prove that distinction of caste prescribed by Brāhmaṇism entered Jainism too. According to *Dharmasaṃgraha*, a person who wants to take to monkhood, must (1) be born in an Aryan country, (2) belong to a higher caste, (3) be free from gross sins, (4) have a pure intellect, (5) know the transitory nature of worldly pleasures, (6) be detached from the world, (7) be mild in passions, (8) have semi-passions only, (9) be grateful, (10) be humble, (11) not be a political rebel or criminal, (12) be friendly to all, (13) have his body intact, (14) be faithful, (15) be steadfast, (16) and be anxious for initiation.¹

Besides, *Pravacanasāroddhāra* also prohibits initiation of an old man, of an effeminate person, of a person who is dumb or fattish or diseased and of those who practise condemnable professions or those who are not allowed by their relatives to renounce the world.²

Thus some of the conditions laid down for initiation refer to the physical fitness of the aspirant, while others refer to his moral fitness. But some of the conditions—that of birth in an Aryan country or a higher caste—are due to Brāhmaṇical influence.

It should also be interesting to note that *Nārada-parivrajakopaniṣad*, a text for the Hindu *Saṃnyāsi*, mentions almost the same conditions for initiation into *Saṃnyāsa*.³ Of course, it contains some sectarian references which are irrelevant for a Jaina monk.

Types of monks

Śvetāmbara tradition mentions two types of *Sādhus* :

(1) *Jinakalpa*; and (2) *Sthavirakalpa*.⁴ *Jinakalpa Sādhu* is supposed to be above the rules of monastery. He remains

1. *Dharmasaṃgraha*, 3.73-78 (p.1) quoted from *Śrī Jaina Siddhānta Bola Saṃgraha*, Vol. V, Bikaner, Vik. Saṃ. 2005, p. 158-161.

2. *Pravacanasāroddhāra*, Bombay, 1922, *Gāthās* 790 791 (p. 228a).

3. *Minor Upaniṣads*, Madras, 1912, Vol. I, pp. 136-137.

4. *Viśeṣaśākyakabhāṣya*, Ratalam, 1936, 7.

naked and eats in the hollow of his hands.¹ *Byhatkalpabhāṣya* says that a *Jinakalpa* eats food within one 'porisi' of obtaining it,² and does not go beyond the chief garden for begging his food.³

Sthavirakalpa monk resides in *Samgha* and is bound by its rules. He wears clothes and has a greater number of requisites with him than *Jinakalpa*.

The distinction of *Jinakalpa* and *Sthavirakalpa* cannot apply to *Digambara* monks, all of whom remain naked. In Hinduism, of course, we can compare *Jinakalpa* with 'paramahansa', 'turīyātīta' or 'avadhūta' types of *Sādhus* whereas the *sthavirakalpa* can be compared to 'kuṭīcaka', 'bahūdaka' and 'hansa' types of ascetics.⁴

Among other classes of Jaina monks, *sthānāṅga* makes a mention of the following types :

1. *Pulāka*—who lacks a higher degree of mental purity.
2. *Bakuṣa*—who is slightly attached to his possessions.
3. *Kuṣīla*—who, though observing the primary rules of conduct, transgresses the secondary rules.⁵

All these types refer to such *Sādhus* as are a little inferior to real *Sādhus* and fall short of that high standard.

There is another classification which mentions pseudo *Sādhus* of various types.

1. *Pārśvastha*—who try to earn their livelihood by religious observances.
2. *Samaśakta*—who practise magic.
3. *Avasanna*—who, though outwardly observing all the rules of conduct, are devoid of right attitude and knowledge.
4. *Mygacāritra*—who dissociate themselves with the *Samgha* and show looseness in character.⁶

Essential qualities of a monk :

Mūlācāra, the basic text for the conduct of a *Digambara*

1. Max Müller, *Sacred Books of the East*, Vol. 22, p. 57, f. n. 2.
2. *Byhatkalpabhāṣya*, Vol. V. 5264-5267.
3. *Ibid.*, Vol. V, 5290.
4. Cf. Sharma, Har Dutt, *Contribution to the History of Brāhmaṇical Asceticism*, Poona, 1939, pp. 30-31.
5. *Sthānāṅga*, Ahmedabad, 1937, 5.3.445.
6. Jaina, C.R., *Samnyāsa Dharma*, London, 1926, p. 23.

monk, gives the following twenty-eight qualities of a monk. These qualities are known as *Mūlaguṇas*.

- 1-5. Five great vows (*pañcamahāvratas*).
- 6-10. Five-fold path of vigilance (*Pañcasamitis*).
- 11-15. Control of five senses (*Indriyajaya*).
- 16-21. Six essential duties (*Ṣaḍāvaśyakas*).
22. Pulling out of the hair (*Keśaluñcana*).
23. Nudity.
24. Non-bathing.
25. Sleeping on the ground.
26. Not cleaning the teeth.
27. Taking food in standing posture.
28. Eating only once in twentyfour hours (*Ekabhakta*).¹

The *Śvetāmbara* tradition, as already shown, does not take nudity to be an essential quality of a monk. Besides this, the last two qualities also do not find a place amongst essentials of a monk in the *Śvetāmbara* tradition. Both the sects claim antiquity for their respective traditions. The *Śvetāmbara* tradition enumerates the following essentials for a monk² :

- 1-5. Five great vows.
6. Not taking food in the night.
- 7-11. Controlling the five senses.
12. Inner purity.
13. Purity of possessions of a monk.
14. Forgiveness.
15. Detachment.
16. Mental goodness.
17. Vocal goodness.
18. Physical goodness.
- 19-24. Protection of the six types of living beings.
25. Threefold discipline.
26. Forbearance.
27. *Sallekhanāvratā*.

Now, before coming to the outfit of a monk, which constitutes his secondary attributes, we shall deal with these primary qualities.

1. *Mūlācāra*, 1.2-3. Also *Pravacanasāra* 3.8, 9; *Anāgāradharmāmṛta*, 9.84, 85.

2. *Śrī Jaina Siddhāntabodhasaṃgraha*, Vol. VI, pp. 228-230.

The five great vows :

The five great vows of a *Jaina* monk correspond to the five small vows of a *Jaina* householder. The five small vows have been framed keeping in view the social obligations of a householder. The great vows, however, are unconditional and absolute.

It may be noticed that the earlier Aṅga literature lays more emphasis on these moral virtues than on the details about monastic life which comes under the jurisdiction of post-canonical literature. Even though the *niryuktis* and *cūrṇis* take a liberal view of these vows, especially in case of emergency, the basic idea of these five great vows has remained intact through ages.

Great vow of non-violence :

The *Jainas* believe in the equality of all life. Therefore, the vow of non-violence includes abstinence from taking the life of any superior or inferior being in any form. Not only the 'trasa', or mobile forms of life, are not to be destroyed; but any violence to 'sthāvara' or immobile, such as vegetables, fire, air, water and earth, is also to be avoided.

Friendship for all, and subjugation of passions are necessary for *ahimsā mahāvratā*.¹ We shall see how *Jaina ācāryas* have taken care in prescribing rules for movement, speech, thinking, handling of things and food, while we discuss five *samitis*.²

In reality, deviation from the path of self-realisation is violence.³ Attachment is suicidal for the aspirant.⁴ It is against this background of detachment that the vow of non-violence is to be interpreted.

The epigraphical records show that *Jaina* monks have shown remarkable vigilance in observing non-violence. *Āryadeva* is said to be so careful that he removed a straw from his ear very gently even while he was sleeping. The straw was placed

1. *Jñānārṇava*, 8.11.

2. *Mūlācāra*, 5.140; Also *Anāgāradharmāmṛta*, 4.34; *Tattvārthasūtra* 9.5; *Bhagavatī Ārādhanā*, 1206.

3. *Amytacandra* on *Pravacanasāra* 3.16, and *Jayasena* on *Pravacanasāra*, 3.17.

4. *Pañcādhyāyī*, 2.756.

in his ear by others to test him and was taken to be a worm by him.¹

Nevertheless, there are references in the post-canonical literature to show that some concessions were made for the Jaina monk in this matter, as in others, in later periods.

Great vow of truthfulness:

The monk leaves all worldly activities and, therefore, for him truth carries a deeper meaning than mere statement of facts. Truth means a considerate mode of expression, a thoughtful speech which is beneficial for all. Truth and all other vows being subservient to cardinal virtue of non-violence, a speech that may cause pain should be avoided even though it may be objectively true. Truth, therefore, in its wider sense is not only a negation of lie but a negation of all which is injurious. This is clear from the following classification of non-truth.²

1. Lie (*Alīkavacana*).
2. Insulting speech (*Hīlitavacana*).
3. Teasing speech (*Khimsitavacana*).
4. Harsh speech (*paraṣavacana*).
5. Speech used by householders, calling relatives by their relations as father, mother etc. (*gr̥hasthavacana*).
6. Exciting speech (*vyavaśamitavacana*).

Mūlācāra asks a monk to avoid all words under influence of attachment, aversion, jest, fear, anger and greed.³

Niśīthasūtra lays down that a monk should be modest, true and gentle in his speech and should not talk about worldly affairs or past quarrels.⁴

The study of *Bṛhatkalpabhāṣya* reveals some interesting facts regarding the observance of this vow by the monks. A *Gītārtha*, meaning an old monk, pretended to have used pure water⁵ (meaning water which has been rendered *acitta*) for

1. *Epigraphia Carnatica*, Bangalore, 1923, Vol. II, 67(54), 1129 A.D. (pp. 23-30).
2. *Sthānāṅgasūtra*, 6.3.527. Also *Pravacanasāroddhāra*, 235.1133.
3. *Mūlācāra*, 5.141. Also *Ānāgārādharāmāṃṣa*, 4.45; *Acārasāra* 5.41 and *Bhagavatī Ārādhana*, 1207.
4. *Niśītha*, Agra, 1957, Vol. II, 2.18-19.
5. *Bṛhatkalpabhāṣya*, Bhavanagar, 1936, Vol. III, 2882.

washing clothes before a novice, even though the water was actually not *acitta*. For this purpose the *Gītārtha* monk used *gulikā* (explained as *tubaravṛkṣaguṭikā*) or *khola*, meaning a cloth dripped in milk. Both these were used to conceal the fact that *sacitta* water had been used to wash the cloth. Obviously, the intention of the *Gītārtha* was to avoid indulgence of the novice in improper behaviour. Nevertheless, it must be conceded that the *Gītārtha* lacked the moral courage to tell the truth to the novice. Similarly, we find the mention of a *Jaina* monk wearing the apparel of a heretic in order to seek food and drink.¹

The vow of non-stealing

The great vow of non-stealing is much more exhaustive than the smaller vow of non-stealing. Whatever little possession a monk has, is acquired by him by begging of the householders. No object, howsoever small, should be acquired or used by the monk without an express permission of the owner.

The monk should refrain from taking any thing without being offered, not only in a village or a town, but also in a forest.² Books etc. are also to be taken with permission.³ One should have an attitude of detachment towards one's possessions.⁴ Rules for obtaining food, which we shall mention separately, should be observed.⁵ *Tattvārthasūtra* speaks of certain rules for choosing one's residence also. It says that⁶ :

1. The monk should stay in a solitary place.
2. Or he should stay in a deserted place.
3. He should not deny other persons the right to stay where he is staying.

The idea is that he should not claim his residence as his personal property even for a limited period during his stay. This vow also implies that the monk should not quarrel with his fellow monks over any of his possessions.⁷

1. *Bṛhatkalpabhāṣya*, Bhavanagar, 1936, Vol. III, 2882.

2. *Mūlācāra*, 5.290.

3. *Vasunandī* on *Mūlācāra*, 5.142.

4. *Ibid.*, 5.142.

5. *Infra*. pp. 171-174.

6. *Pūjyapāda* on *Tattvārthasūtra*, 7.6.

7. *Ibid.*, 7.6.

A study of *prāyaścittas* for transgression of this vow reveals some facts about the actual observance of this vow. There is *prāyaścitta* for an *ācārya* for stealing some requisites of his co-religionist, and also for a monk who secretly gathers extra requisites, or who has a duplicate set of requisites, or who refuses to give the requisites to his fellow monk on being asked to do so.¹ It is also mentioned that it is a more serious sin to take away the requisites of a monk of a rival sect than that of one's own sect.²

Vow of celibacy and sexual control

The monk, being a celibate, should be absolutely free from any type of sexual desire. He is to abstain not only from intercourse but also from bodily decoration, sense indulgence, exciting food, excessive food, songs and dance, association with women, exciting surroundings, passionate thinking, recalling past sexual enjoyment, and planning for future sexual enjoyment.³

Monks should have no connection with women.⁴ Even in emergencies like famine, political upsurge, or in uncongenial society, he should keep his senses under control.⁵ *Tattvārtha-sūtra* states the monk should avoid the following⁶ :

1. Stories relating to attachment to women.
2. Looking at beauty of women.
3. Recalling past sexual enjoyments.
4. Rich delicious foods.
5. Decoration of the body.

The list of *prāyaścittas* for transgression of this vow suggests that even monks sometimes yielded to the desire of the flesh.⁷ The guiding principle before *Jaina ācāryas*, while fixing the rules of behaviour of a monk in relation to a nun, has been this vow of celibacy.

1. *Bṛhatkalpabhāṣya*. Vol. V, Bhavanagar, 1938, 5064-5087.

2. *Ibid.*, Vol. V, 5088.

3. *Mūlācāra*, 10.105-106. Also *Uttarādhyayana*, 16.1-10; *Bhagavati Ārā-dhanā*, 879-880; *Anāgāradharmāmṛta*, 4.61 and *Jñānāṃava*, 11.7-9.

4. *Sūtrakṛtāṅga*, p. 272 (1.4.1.5).
Also *Uttarādhyayana*, 16.1-10; *Daśavaikālika*, 2.9.

5. *Bṛhatkalpabhāṣya*, Vol. V, 4955-58.

6. *Pūjyapāda* on *Tattvārthasūtra*. 7.7.

7. *Bṛhatkalpabhāṣya*, Vol. III, 2258-2262.

Vow of non-possession :

Parigraha has been defined as *mūrcchā* or attachment.¹ Attachment to anything is the cause of bondage and, therefore, should be avoided. In the state of meditation, a monk is self-absorbed and requires no paraphernalia. At other times, he requires certain objects for reasons of piety and decency, but he should not have any desire or attachment for such objects.² *Mūlācāra*, therefore, defines *aparigraha* as renunciation of sentient and insentient paraphernalia and non-attachment towards such objects as are allowed by the scriptures.³

As far as the definition of *parigraha* is concerned, both the *Digambaras* and the *Śvetāmbaras* agree.⁴ But it would be observed that, as regards the objects which are allowed for a monk, there is much difference of opinion between the two sects. Even amongst *Śvetāmbaras*, the number of articles allowed for a monk seem to have increased by the passage of time. The main difference between the two sects is regarding the question of possession of clothes by a monk. We need not go into the details of this sectarian question, but it may be pointed out that this difference regarding the mode of living of a *Jaina* monk is a very old one and is referred to by *Uttarādhyayana* also.⁵ *Kundakunda* seems to have noted this difference, and according to tradition, he is also said to have had some debates with *Śvetāmbaras* on this point.

According to the *Digambara* tradition, a monk's possessions are classified under three heads⁶ :

1. *Jñānopādhi*—or means of attaining knowledge. This includes *Śāstras*.

2. *Samyamopādhi*—or means of observance of vows. This includes a broom of peacock feather. This broom helps in observing non-violence, because the monk can gently remove

1. मुच्छा परिग्रहो बुद्धो ।

—*Daśavaikālika*, 6.20.

2. *Daśvaikālika*, 6.21.

3. *Mūlācāra*, 1.9.

4. Cf. *Tattvārthasūtra*, 7.16. and *Daśavaikālika*, 6.20.

5. *Uttarādhyayana*, Lecture XXIII.

6. *Mūlācāra*, 1.14.

small insects with its help while handling something or while himself making movements. The peacock-feather broom does not get soiled either with dust or with sweat, it is soft and non-injurious, tender and light.¹

3. *Śaucopādhi*—or means of purity. It includes a *kam-aṇḍala* in which acitta water can be carried for the purpose of of bodily cleanliness.

The *Ācārāṅgasūtra* in the *Śvetāmbara* tradition makes mention of four possessions of a monk : (1) Clothes (2) Alms-bowl (3) Blanket (4) Broom.² The *Mūlasūtras* are silent about the measurements etc. of these possessions. *Chedasūtra* and *Niryukti* furnish us with these details. In post-canonical literature some new requisites for a monk were also allowed. To alms-bowl, for example, the following requisites were also added :

1. *Pātrakabandha*—a string to bind the pot.
2. *Pātrakasthāpana*—a base for the pot.
3. *Gocchaka*—a small broom to clean the pot.
4. *Pātrakasarikā*—a small piece of cloth for cleaning the pot.
5. *Paṭala*—a small piece of cloth to cover the pot.
6. *Rajastrāṇa*—a piece of cloth to wipe the pot.³

Besides, the monk can have : (1) a *mukhavastrika* to be tied over the mouth to prevent small insects from going in, (2) a staff (*daṇḍa*), (3) a bed-sheet, (4) an umbrella and (5) a piece of cloth to wipe the mud off one's feet in the rainy season.⁴

These paraphernalia are called *ogha* or essentials. Besides, a list of what a monk may occasionally require is also given. These are called *Uvaggihiya* (*aupagrāhika*). Amongst others, they include (1) needle (2) razor (3) nail-cutter (4) ear-cleaner.⁵

The following list, taken from *Bṛhatkalpasūtra*, shows

1. *Bhagavati Ārādhana*, 98 and *Mūlācāra*, 10.19.
2. *Ācārāṅgasūtra*, 1.2.5.3.
3. D.20, S.B., *History of Jaina Monachism*, pp. 269-271.
4. *Ibid.*, pp. 273-277.
5. *Niśītha*, 1.15-38.

that in cases of emergency a tendency to keep many things, even against the precepts of the *Mūlasūtras*, did develop :¹

1. *Tālika*—shoes to protect oneself from thorns.
2. *Puṭaka*—shoes to protect oneself from cold.
3. *Vardhna*—stitching instruments to bind the torn soles of the shoes.
4. *Kośaka*—protector of nails.
5. *Kṛtti*— a piece of skin to be worn if clothes were stolen.
6. *Sikkaka*—pingoes for hanging the alms-bowl.
7. *Kāpotikā*—carrier of ill monks.
8. *Pippalaka*—razor.
9. *Sūcī*—needle.
10. *Ārika*—to stitch the soles of shoes.
11. *Nakharadana*—nail-cutter.
12. *Śastrakośa*—an instrument to mark the nerves etc.
13. *Nandibhājana*—pot for begging.
14. *Dharmakaraka*—a pot with straining arrangement for water.
15. *Paratīrthakaraṇa*—apparel of heretics to be used in emergency.
16. *Gulikā*—already explained under *satya*.²
17. *Khola*—already explained under *satya*.

The inscriptions bear testimony to the fact that *Jaina* monks were even granted gifts of land by their royal patrons.³ But this should not prevent us from appreciating the high standards of the *Jaina* code of morality under the vow of non-possession for a monk.

The monk is to abandon not only possession of external objects but also of such ideas as, being alien to the nature of the self, may be termed as inner possessions. Such possessions are fourteen in number :

- (i) False belief
- (ii-iv) Three sex passions
- (v) Laughter

1. *Bṛhatkalpabhāṣya*, Vol. III, 2883-2892.

2. *Supra*, p. 153-154.

3. *Epigraphia Indica*, pp. 232-240. (1088 A.C.)

- (vi) Liking
- (vii) Disliking
- (viii) Sorrow
- (ix) Fear
- (x) Disgust
- (xi-xiv) Four *kaṣāyas*.¹

Eight essentials (pravacanamāṭṛkās) of the conduct of a monk :

Self-control and vigilance in conduct are the two chief moral virtues. Self-control is three-fold : physical, mental and vocal. Vigilance in conduct is classified under five heads : vigilance in moving, speaking, taking food, keeping and receiving food and evacuating bowels. Three-fold self-control is mainly negative in its implication while the five-fold vigilance is positive.² These eight together protect the *Ratnatraya* of a monk just as a mother protects her child; and are, therefore, called *pravacanāṭṛkā*.³ The five vows, discussed above, are the guiding principles of morality, whereas these *pravacanamāṭṛkās* are the means to put those principles into practice.

The three 'guptis'

The 'guptis' (the word is derived from the root 'gup') protect the monk from sin. The *ātman* receives a shelter in these *guptis* against the mundane circle of birth and death.⁴

Mano-gupti means freedom from thought of passions, delusions, attachment, aversion and such other impure thoughts.⁵ *Vāggupti* means avoidance of talks about women, politics, theft, food, etc. and refraining from telling a lie.⁶ *Kāyagupti* means renunciation of such violent actions as piercing, beating, contracting, expanding, etc.⁷

1. *Puruṣārthasiddhyupāya*, 116.

2. *Uttarādhyayana*, 24.26. Also *Pūjyapāda* on *Tattvārthasūtra*. 9.4-5.

3. *Mūlācāra*, 5.39.

4. यतः संसारकारणादात्मनो गोपनं भवति ।

—*Pūjyapāda* on *Tattvārthasūtra*. 9.2.

5. *Niyamasāra*, 66.

6. *Ibid.*, 67.

7. *Ibid.*, 68.

Five Samitis

The word *Samiti*, coming from the root \sqrt{i} (to go) with 'sam' prefix, means vigilance in behaviour.¹ Negligence (*pramāda*) lies at the root of all sins and, therefore, constant vigilance is necessary to avoid them. Here again, it is emphasised that the best and perfect form of vigilance, from *niścaya* point of view, is the state of trance where the self becomes identical with its own nature; but from *vyavahāra* point of view, vigilance is five-fold :

1. *Īryāsamiti*

While moving, the monk should be careful about the following five points² :

(1) He should traverse only that path which is free from ants, seed, green vegetables, mud, etc.³ The path which is repeatedly trodden by vehicles and by other people or which is scorched by the sun or which is ploughed should be regarded fit for movement.⁴

(2) He should move about only in day-light.⁵ Moonlight or artificial lights of lamps etc. are not capable of properly showing small insects which may be lying in the path.⁶

(3) The monk should abstain from the objects of five senses and should devote his full attention towards his steps, while moving, so that no living being is injured through carelessness.⁷

(4) The monk should not move about for purposes other than religious. He should move for a pilgrimage, for a visit to the teacher, for religious discussion and for preaching of dharma only.⁸

(5) The monk should move always looking forward on

1. *Jayasena* on *Pravacanasāra*, 3.40.

2. *Mūlācāra*, 5.106. Also *Bhagavati Ārādhana*, 1191; *Uttarādhyayana*, 24.4; *Tattvārthasāra*, 6.7.

3. *Aparājita* and *Āśādhara* on *Bhagavati Ārādhana*, 1191.

4. *Mūlācāra*, 5.108-109.

5. *Mūlācāra*, 11. Also *Niyamasāra*, 61 and *Uttarādhyayana*, 24.5.

6. *Aparājita* on *Bhagavati Ārādhana*, 1191.

7. *Aparājita* and *Āśādhara* on *Bhagavati Ārādhana*, 1191; Also *Uttarādhyayana*, 24.5.

8. *Aparājita* on *Bhagavati Ārādhana*, 1191.

the ground to the extent of four cubits.¹ He should not run, jump or look in other directions.²

Thus the idea of *īryāsamiti* is to avoid all purposeless movements and to regulate all necessary movements in such a way that no living being is injured through carelessness.

2. *Bhāṣāsamiti*

This is supplementary to the vow of truthfulness on one side and to the *vacanagupti* on the other. Superfluous and harsh speech is to be avoided. Concise and salutary speech, is to be adopted, avoiding anger, pride, deceit, greed, laughter, fear, loquacity and gossip.³ Backbiting, ridiculing others, and self-condemnation are to be abandoned.⁴

3. *Eṣaṇāsamiti*

The monk does not cook for himself; and, therefore, he has to beg his food to keep his body and soul together. His purpose in taking food is just to sustain life. There is therefore, no question of overeating or eating for the sake of taste. Moreover, he should keep the convenience of the householder in view.

He should take only that food which is neither prepared, nor suggested, nor approved by him. The food should be, moreover, pure and wholesome and should be such as offered with devotion. Right handling of sinless paraphernalia, and proper sweeping of sitting and sleeping places are also included in *eṣaṇāsamiti*.

For a monk, the aim of taking food should not be fostering strength, increasing longevity, gratifying relish, or attaining healthy and bright look but sustenance of life for constant study of scriptures, for exercise of self-control and for performance of meditation.⁵ He takes food for satisfying hunger, for doing service to other monks, for preserving his *prāṇas* and

1. *Niyamasāra*, 61.

2. *Līṅgāpāhuḍa*, 15-16.

3. *Uttarādhyayana*, 24.9-10.

4. *Mūlācāra*, 1.12.

5. *Ibid.*, 6.62.

self-control and for observing six essentials and ten *dharma*s.¹ He should be completely detached towards this world and the next.²

As regards the quantity of food, only two portions of stomach out of four, should be filled with food and the remaining two should be left for water and air.³

The monk should not take food if he finds any one of the following fourteen impurities : nails, hair, insects, bones, chaff, grain particles, pus, skin, blood, flesh, seeds, fruits, bulb and roots.⁴

A monk should not go out for food when he suffers from disease, or when some misery befalls him, or when he wants to defend his celibacy or when he wants to refrain from causing injury to living beings or when he is desirous of renouncing the body.⁵

We shall deal with the rules of begging separately while discussing the food of a monk.

4. *Ādānanikṣepaṇāsamiti*

It means that the monk should carefully lift and put his articles.⁶ He should use his *picchī* or *rajoḥaraṇa* to remove insects before placing it at any place.⁷ He should avoid injury to any living being in this way.

5. *Pratiṣṭhāpana-samiti or utsarga-samiti*

While answering the call of nature, throwing away excrements,⁸ urine, saliva, mucus, or any other uncleanness of the body, pieces of food, waste things, torn clothes, dead bodies or other useless things, the monk should properly scrutinise the place and should throw away such wastes only in a place which is burnt, ploughed, used for cremation,

1. *Mūlācārā*, 6.60.

2. *Pravacanasāra*, 3.26.

3. *Mūlācārā*, 6.72.

4. *Ibid.*, 6.65.

5. *Ibid.*, 6.61. Also *Uttarādhyayana*, 26.35.

6. *Niyamasāra*, 64. Also *Mūlācārā*, 1.14.

7. *Mūlācārā*, 5.123. Also *Uttarādhyayana*, 24.14.

8. *Niyamasāra*, 65.

unobjected, spacious, devoid of insects and seeds, not covered with grass or leaves, not perforated by holes, situated at a distance, neither frequented nor seen by other people, and having an *acitta* (inanimate) surface layer.¹

These *samitis*, giving detailed rules of behaviour, show with what exactness and solemnity a monk is required to be vigilant in the observance of moral virtues. It may also be noted that these *samitis*, which have been framed to guide the conduct of a monk, should be taken as *upalakṣaṇa* only that these imply that all aspirants to liberation should keep constant vigilance in all walks of life.

The Excellent qualities

A monk should cultivate ten cardinal virtues in himself : (1) Forgiveness, (2) Humility, (3) Straightforwardness, (4) Contentment, (5) Truth, (6) Restraint, (7) Penance, (8) Renunciation, (9) Detachment, (10) Celibacy.²

As all these qualities are prefixed with the epithet “*uttama*” these are to be cultivated with the purpose of spiritual development and not with some worldly purpose. The fact is that a true monk will automatically be possessed of the above-mentioned qualities. He should employ his will-power against the tendency of transgressing these qualities.

The list of these qualities repeats many moral virtues which are already covered by the five great vows, *guptis* and *samitis*; but since they are specially helpful in stopping the inflow of *kārmic* matter, the *sūtra* on *saṃvara* has enumerated these qualities separately. The *Rājavārtika* commentary on *Tattvārthasūtra* tries to explain the difference of *daśalakṣaṇadharmas* and *vratas*, *guptis* and *samitis*.³ In any case, it must be admitted that there is much of repetition. It seems that the tradition in Hinduism of having ten cardinal virtues prompted *Jaina* thinkers also to have ten virtues as the basis of their religion.⁴

1. *Mūlācāra*, 5.125-126 Also *Uttarādhyaṇa*, 24.15, 17-18.

2. *Tattvārthasūtra*, 9.6.

See Schubring, W., *The Doctrine of the Jains*, pp. 305-306 for different lists given by different *Svetāmbara* sects.

3. *Bhaṭṭa Akalaṅka* on *Tattvārthasūtra*, 9.6. (p. 958).

4. *Manusmṛti*, 6.92.

Repetition apart, the qualities of humility (*mārdava*), straightforwardness (*ārjava*) and contentment (*śauca*) are essential for a monk. In fact, the ten cardinal virtues leave out hardly any virtue which may be required of a monk.

The attitude of a monk towards hardships

The path of asceticism is full of hardships which a monk is expected to overcome with detachment¹ and forbearance.² The monk should get rid of the false impression of identity of body with soul and should understand the transitory nature of physical pains and pleasures.³ While the worldly man tries to avoid these hardships and counteracts them by various means, the monk welcomes these hardships and faces them with fortitude. *Paṛiśahajaya* or victory over these hardships is a part of *tapāścaryā* or penance; the difference between the two lies in the fact that the former refers to remaining calm amidst such hardships as befall a monk by chance, whereas the latter refers to remaining steadfast amidst self-inflicted hardships.⁴ By facing these hardships boldly, the monk acquires a resolute will that no difficulty could bend.

The path of salvation is not an easy one. It necessarily involves denial of comforts to the body, which being only a means and not the end, should not be unduly pampered and coddled. The hardships that a monk may have to face are roughly twenty-two in number:⁵

(1) Hunger, (2) Thirst, (3) Cold, (4) Heat, (5) Insect-bites, (6) Nakedness, (7) Discontentment, (8) Woman, (9) Fatigue from walking, etc. (10) Disturbance by animals, (11) Sleeping or sitting on hard earth, (12) Abuse, (13) Beating, (14) Begging, (15) Failure to get alms, etc. (16) Disease, (17) Contact of thorny shrubs, etc. (18) Discomfort from dirt, (19) Respectful or disrespectful treatment, (20) Pride of knowledge, (21) Lack of knowledge, (22) Failures in religious practices.

1. *Aparājitasūri* on *Bhagavatī Ārāḍhanā*. 1171.

2. Cf. *Pūjyapāda* on *Tattvārthasūtra*, 9.9.

3. Cf. *Ibid.*, 9.9.

4. यदृच्छयोपनिपतितः परिषहः । स्वयंकृतः कायक्लेशः ।

Ibid., 9.19. Also *Bhaṭṭa Akalaṅka* on *Tattvārthasūtra*, 9.19. (p. 1082).

5. *Uttarādhyaṇa*, 2.1. Also *Tattvārthasūtra*, 9.9.

The list shows that the monk may have to face not only physical pains but mental hardships also. In any case, he should be impervious to pain.

Though these hardships are likely to be faced by a monk, a householder is also expected to become not too soft, hyper-civilised and a slave to luxuries. Any aspirant to liberation should never look for worldly comforts and should not be afraid of discomforts and privation.

Pañca cāritra or five types of conduct

The monk should have equanimity and should avoid all sinful activities. This is called *sāmāyika cāritra*.¹ If he infringes the moral law through negligence, he should again engage himself in the pursuit of righteousness. This is called *chedopasthāpana*.² A *gāthā* of *Jivakāṇḍa* of *Gommaṭasāra* says that a person who, from the age of 30 to the age of 38, serves the *Tīrthankara*, develops *parihāraṇiśuddhi*, i.e. his physical activities become perfectly free from injury.³ The monk having only very minute passions is called to have *sūkṣmasāmparāya cāritra*.⁴ When all passions are shed away, the ideal position of a *kevali* is called *yathākhyātacāritra*.⁵ We shall deal with these various stages of conduct in detail while dealing with the *guṇasthānas* in a separate chapter.

In this manner, we have dealt with the primary moral qualities required of a monk. These qualities help him in checking the inflow of *kārmic* matter. The monk should also perform penances which are the means of shedding of the *kārmic* matter. On account of the importance of penances in the moral system of Jainism we shall deal with this subject in a separate chapter, where we shall have the occasion to dwell upon the important subject of meditation also, which is one of the most important internal penances. Now we turn to some other important aspects of a *Jaina* monk's life.

1. *Gommaṭasāra*, *Jivakāṇḍa*, 470.

2. *Ibid.*, 471.

3. *Ibid.*, 472-473.

4. *Ibid.*, 474.

5. *Ibid.*, 475.

Ṣaḍāvaśyakas

The word *āvaśyaka* comes from *avaśa*, which means independence from *kaṣāyas*.¹ A monk who depends on others cannot, therefore, be said to have performed *āvaśyaka* karma.²

The traditional six *āvaśyakas* as enumerated in *Mūlācāra* and *Uttarādhyaṇa* are as follows :

1. *Sāmāyika*
2. *Caturvīmśatistava*
3. *Vandanā*
4. *Pratikramaṇa*
5. *Pratyākhyāna*
6. *Kāyotsarga*.³

Kundakunda gives a slightly different list :

1. *Pratikramaṇa*
2. *Pratyākhyāna*
3. *Ālocanā*
4. *Prāyaścitta*
5. *Paramasamādhi*
6. *Paramabhakti*.⁴

It seems that no later author followed the tradition of *Kundakunda*

Sāmāyika : *Sāmāyika* means equanimity of mind. *Mūlācāra* defines it thus : *Sāmāyika* is equanimity in life and death, profit and loss, union and separation, relative and enemy, and happiness and misery.⁵

It further adds that *śramaṇa* is one who is equally disposed towards one's own and others, who regards every woman as his mother and is equanimous in favourable and unfavourable circumstances. It is thus that he is said to perform *sāmāyika*.⁶

Niyamasāra says, "What is the good of residing in forest, mortification of body, observance of various fasts, study of

1. *Niyamasāra*, 142.

Also *Mūlācāra*, 7.14; *Anāgāradharmāmṛta*, 8.16.

2. *Niyamasāra*, 143.

3. *Mūlācāra*, 7.15. Also *Uttarādhyaṇa* 26, 2-4.

4. Introduction to *Pravacanasāra*, p. XLII.

5. *Mūlācāra*, 1.23.

6. *Ibid.*, 7.20.

scriptures, and keeping silence, etc., to a saint, who is devoid of equanimity ?”¹

Mūlācāra lays down the following conditions for *sāmāyika*: detachment, faith in scriptures, abstention from vices, three *guptis*, control over senses, austerity, victory over *kaṣāyas* and objects of enjoyment, abstention from *ārta* and *raudra dhyāna*, and devotion to *dharma* and *śukla dhyāna*.² *Anāgāradharmāmṛta* has classified *sāmāyika* as well as other *āvaśyakas* into six categories :³

1. *Nāma*—detachment from good or bad names.
2. *Sthāpana*—detachment from things placed proportionately or otherwise.
3. *Dravya*—detachment from good or bad material.
4. *Kṣetra*—detachment from good or bad place.
5. *Kāla*—detachment from good or bad time.
6. *Bhāva*—detachment from good or bad ideas.⁴

Caturviṃśatistava

This includes offering prayers to twenty four *Tirthaṅkaras*. These *Tirthaṅkaras* are possessed of the following six qualities:

1. They spiritually illuminate the lokas.⁵
2. They pacify afflictions, destroy desire, and remove mental pollution and are, therefore, *dravyatīrthas*.⁶ They are possessed of faith, knowledge and conduct and are therefore, *bhavatīrthas*.⁷
3. They have conquered the *kaṣāyas*.⁸
4. They have destroyed *karmans*.⁹
5. They are to be worshipped by all.¹⁰
6. They are possessed of *kevalajñāna*.¹¹

1. *Niyamasāra*, 124. (Translation from *The Sacred Books of the Jains*, Vol. IX., p. 57).

2. *Mūlācāra*, 7.22-32. Also *Anāgāradharmāmṛta* 8.18.

3. *Ibid.*, 7.17.

4. *Ibid.*, 8.19-26.

5. *Ibid.*, 7.59.

6. *Ibid.*, 7.62.

7. *Ibid.*, 7.63.

8. *Ibid.*, 7.64.

9. *Ibid.*, 7.64.

10. *Ibid.*, 7.65.

11. *Ibid.*, 7.67.

These *Tīrthaṅkaras* are to be requested to bestow liberation, knowledge and *samādhimaraṇa*.¹ But this is an *asatyamṛṣa* and merely a devotional language, because, in reality, the *Jinas* being free from attachment and aversion, cannot impart any knowledge or *samādhimaraṇa*.² They have already imparted us the knowledge of the path of liberation and this is all that they could do for us.³ Their devotion, of course, annuls previously accumulated *karmans*.⁴ Attachment to *Athantās*, *dharma*, scripture, *ācārya* and sages is but an auspicious type of attachment,⁵ because it is free from mundane desire.⁶

According to *Anāgāradharmāmṛta*, one should think of the meaning of 1008 names of *Arhantas*.⁷ It also lays emphasis on thinking of the physical beauty of *Tīrthaṅkaras*,⁸ going on pilgrimage,⁹ and contemplation of the knowledge of *Tīrthaṅkaras*.¹⁰

Vandanā

Vandanā means paying respect to the preceptor, to superiors, images of *Arhantas* and *Siddhas*, and to those who are seniors in austerity, the study of scriptures and knowledge. Those who are seniors in other qualities or have been initiated for long, should also be paid respect.¹¹ A monk is not to pay respect to those who do not observe vows. This includes parents, loosely disciplined *guru*, king, non-Jainas, *śrāvakas*, gods and pseudo-saints.¹² *Vandanā* should be free from thirty-two faults, which include, amongst others, disrespect,

1. Ibid., 7.69

2. *Mūlācāra*, 7.70.

3. Ibid., 7.71

4. Ibid., 7.72

5. Ibid., 7.74-75. (Verse No. 75 is wrongly numbered as 74 in the printed text).

6. Ibid., 7.76. (This verse is not numbered in the printed text.).

7. *Anāgāradharmāmṛta*, 8.39.

8. Ibid. 8.41

9. Ibid., 8.42

10. Ibid., 8.44

11. *Mūlācāra*, 25.

12. Ibid., 7.95 Also *Anāgāradharmāmṛta*, 8.52. For pseudo-saints see supra, p. 150.

pride, fear, ambition and deceit.¹ Besides this, one should observe the common etiquette by not paying respect to one who is lecturing, invigilant, taking food or excreting bowels.²

Pratikramaṇa

Pratikramaṇa consists in self-criticism (*nindā*) censuring before guru (*garhā*) and confession (*ālocanā*) of the moral transgressions.³ It is to be performed in day, at night, for negligence of movements, fortnightly, four-monthly, yearly and for the whole life.⁴ *Pratikramaṇa* is to be performed for wrong attitude, absence of self-control, passions, and inauspicious activities.⁵ There should be no sense of pride, while performing *pratikramaṇa*.⁶ There should be no delay in reporting one's faults to the guru.⁷

Besides the above-mentioned self-criticism, censuring, and confession, which are called *bhāva-pratikramaṇa*, the reciting of *Pratikramaṇa Sūtra* is called *dravya-pratikramaṇa*.⁸ Both of these should go together.⁹

Kundakunda has also made a distinction between *vyavahāra pratikramaṇa* and *niścaya pratikramaṇa*. From niścaya point of view, meditation is the *pratikramaṇa* for all transgressions.¹⁰ *Kundakunda* has included self-contemplation, conduct, righteousness, freedom from crookedness, thorns (*śalya*) of mind, self-discipline, avoidance of *ārta* and *raudra dhyāna*, and triple jewels of right attitude, knowledge and conduct, in *pratikramaṇa* so as to make it all-comprehensive.¹¹

This may also be pointed out that *pratikramaṇa* was required to be performed for those transgressions alone which were actually committed in the time of all *Tīrthaṅkaras*, except

1. *Mūlācāra*, 7.106-111.

2. *Ibid.*, 7.100. Also *Anāgāradharmāmṛta*, 8.53.

3. *Ibid.*, 1.26.

4. *Ibid.*, 7.116.

5. *Ibid.*, 7.120.

6. *Ibid.*, 7.121.

7. *Ibid.*, 1.125.

8. *Ibid.*, 7.126.

9. *Ibid.*, 7.128.

10. *Niyamasāra*, 92, 93.

11. *Ibid.*, 83-91.

without having any attachment to it.¹ Only a person who aspires for liberation, has conquered sleep, is expert in the meaning of the *sūtras*, pure in thoughts, strong in body and spirit, and pure in spirit, is capable of performing *kāyotsarga*.²

The *kāyotsarga* is practised for different lengths of time on different occasions.³ *Mūlācāra* gives twenty three faults of *kāyotsarga*, which we need not enumerate here. We may simply summarise by saying that one should stand properly without spoiling the posture by such acts as bending one leg, shaking the body, taking the support of something like a wall, looking on all sides, or by any such unbefitting action.⁴ The *kāyotsarga* is of four kinds, according to postures and the types of meditation :

1. *Dharma* and *śukla dhyāna* in a standing posture is *utthitotthita*.

2. *Ārta* and *raudra dhyāna* in a standing posture is *utthitaniviṣṭa*.

3. *Dharma* and *śukla Dhyāna* in a sitting posture is *upviṣ-
totthita*.

4. *Ārta* and *raudra dhyāna* in a sitting posture is *upaviṣ-
topaviṣṭa*.⁵

Food of the monk

Out of many fundamental necessities of human life, food is the most elementary. Even a monk cannot get rid of this necessity. The *Digambara* sect holds that a *Kevali* requires no food; but, according to *Śvetāmbara* sect, he does. In any case, the monk must reduce this basic necessity also to the minimum. We have already pointed out while discussing *eṣṇā samiti* that he should take only to allay the afflictions of hunger and should not develop any attachment to it. He should beg his food in such a way that the householders are put to the least possible difficulties. *Hindu* scriptures also ordain the monk to take food like a medicine and not to relish it.⁶

1. *Mūlācāra*, 1.28 and 7.153.

2. *Ibid.*, 7.154

3. For details cf *Ibid.*, 7.159-164.

4. *Ibid.*, 7.171-173.

5. *Ibid.*, 7.176.180.

6. Sharma, Hardutta, *Contribution to Brāhmaṇical Asceticism*, p. 41.

As the monk has very limited sphere of worldly enjoyments, there is every likelihood of his concentrating upon the taste of his food. The *Jaina* scriptures have laid down very elaborate rules for the monk in this respect. He should not accept food if it involves any transgression either on the side of the giver or on the side of the receiver or in the manner in which it is offered.

Below we give the list of these faults¹ :

The first category of faults

The *udgama* mistakes or mistakes on the part of the giver are sixteen in number. The monk should not accept food—

1. if it is specially prepared for him;
2. if some additional food or new item has been cooked on seeing him;
3. if the sterilized or *prāsuka* food has been mixed with unsterilized food or water;
4. if he is asked to take the food together with layman;
5. if the food is offered to him after being removed from the place of its preparation;
6. if the food is remnant of offerings;
7. if the food is offered at wrong time;
8. if pots containing food are removed from one place to another at the sight of himself, or pots are washed before him, or a lamp is lit;
9. if the food has been purchased;
10. if the food has been borrowed;
11. if the food has been obtained in exchange for some other article;
12. if the food has been brought from another's house;
13. if the food has been kept uncovered;
14. if the food is offered at a place where he can reach only by mounting a ladder;
15. if the food is offered out of fear;
16. if someone has objected to the offering of food.

1. *Ācārasāra*, 8.14-57. Also *SBE*, Vol. XLV, pp. 131 f.n. 7; *Anāgāradharmāmṛta*, 5.2-38.

The second category of faults

The following sixteen faults pertain to the receiver (*utpādanadoṣa*) and should be avoided by the monk. The food becomes condemnable :

1. if it is achieved by teaching the giver the way of looking after the children;
2. if it is obtained by delivering some message;
3. if it is obtained by telling someone about his future, etc;
4. if it is obtained by describing one's high lineage or occupation;
5. if it is obtained by flattering the giver;
6. if it is obtained by giving medical advice or medicine;
7. by showing anger;
8. by showing pride;
9. by deceit;
10. by showing greed;
11. by praising the giver in anticipation;
12. by praising the giver afterwards;
13. by imparting occult powers;
14. by imparting *mantras* for snake-bite, etc.;
15. by imparting some powers for beautification, etc;
16. by imparting secrets for winning over one's love.

The third category of faults

It consists of the following ten faults concerning the manner of giving. The food becomes condemnable :

1. if there is any doubt about its purity;
2. if it is offered by hands or in utensils which are besmeared with oil or ghee,
3. if it has been placed on unsterilised water or green leaves;
4. if it is covered with unsterilised water or green leaves;
5. if the pots are not handled carefully by the giver;
6. if it is unclean;
7. if it is mixed with earth, insects or unsterilized things;
8. if it is not sterilized so as to make it incapable of

- breeding any living creature;
9. if it is offered from pots or hands besmeared with flour, chalk, and the like ;
 10. if it has been thrown away.

The fourth category of faults

While taking the food, the monk should be free from the following four faults :

1. Mixing up hot things with cold which have ceased to be sterilized.
2. Over-eating.
3. Having attachment to food.
4. Condemning food while eating it.

Besides, the monk should not help in preparing the food at any stage like grinding, crushing, igniting fire, sweeping or drawing of water. This is called *ādhākarmadoṣa*.

The underlying moral ideas in these rules for food and begging was non-violence and detachment. The monk should neither accept food specially prepared for him nor the food which causes violence to the living beings. The *Bṛhatkalpabhāṣya* gives various *prāyaścittas* for violation of the fortysix rules.¹ The *Daśavaikālika* says that a monk should beg his food just as a bee collects honey from flowers without hurting them or without getting attached to them.²

Samgha organisation

The monks have a community of their own. It is possible only for a monk of a high order to remain aloof and endeavour for spiritual development. We have referred to such monks as *Jinakalpa*. An ordinary monk has, however, to remain under organisation of the *saṃgha*.

This *saṃgha* organisation is headed by *ācārya*. The *ācārya* is responsible for the entire organisation of the *saṃgha*, from administrative to the spiritual. He should observe the following duties :

1. *Sūtrārthasthīrikaraṇa*—Decide the meaning of the scriptures.

1. *Bṛhatkalpabhāṣya*, Vol. I, Bhavanagar, 1933, 532-540.

2. *Daśavaikālika*, I. 2-3.

2. *Vinaya*—Should be humble to all.
3. *Gurupūjā*—Should be reverential to those who are senior to him in spiritual development.
4. *Saikṣabāhumāna*—Should show respect for the aspirants of spirituality.
5. *Dānapatiśraddhāvṛddhi*—Encourage the giver to give alms.
6. *Buddhibalavardhana*—Enhance the intellect and capacity of his students.¹

Besides, the *ācārya* should also keep in mind the following things :—

1. He should be careful in giving any order.
2. He should see that the junior monks behave properly towards senior monks.
3. He should see that the order of reading the scriptures is not violated by the monks.
4. He should provide proper facilities for those monks who are either diseased or are engaged in penance for studies.
5. He should do every thing in consultation with other monks.
6. He should see that every monk gets the equipment that he requires.
7. He should also take care of the equipments of monks.²

The commentary of *Pravacanasāroddhāra* gives thirty-six qualities of a monk.³ We need not mention all these qualities here. The essential qualities of an *ācārya* are that he should have an excellent personality, should be free from self-praise and crookedness. He should be well-versed in the scriptures and should have good expression.

Monks and nuns

Monks and nuns in the *saṃgha* should observe strict reticence. It is only in case of emergency that they are

1. *Abhayadeva* on *Sthānāṅgasūtra*, 7.3.570.

2. *Sthānāṅgasūtra*, 5.1.399 and 7.3.544.

3. *Pravacanasāroddhāra*, 64th *dvāra* (pp. 128-131).

allowed to share a common quarter.¹ They may talk to each other only for asking the way and showing it. The monk can touch a nun only to protect her against some harm. Thus full care should be taken against any chance of transgressing the right path of chastity.

Behaviour of a monk towards his fellow monks

The society of monks is guided by what is called *Saṃbhoga*. The rules of *Saṃbhoga* are twelve in number :

1. *Upādhisambhoga*—The possessions of a monk are called *Upādhi*. The monks should exchange these *Upādhis* with other monks with care.
2. *Śrutasaṃbhoga*—The monk should instruct other monks with regard to the scriptures.
3. *Bhaktapāna*—The food given to other monks should be pure.
4. *Añjalipragraha*—The monk should pay due respect to other monks.
5. *Dānasaṃbhoga*—Pupils can be exchanged with the other monks of the same group.
6. *Nimantraṇa*—A monk can invite another monk of the same group for exchange of food, possessions and pupils.
7. *Abhyutthāna*—The monk should pay due respect to other monks of the same group by giving them seat etc., and by standing from his seat on their arrival.
8. *Kṛtikarma*—Should give proper salutation, etc.
9. *Vaiyyāvṛtya*—The old, diseased, and disabled monks should be served with due respect and care.
10. *Samavasaraṇa*—They should join the assembly at the time of religious discourse.
11. *Sanniṣadyā*—The monk can share his seat with the monk of his own group but not with the nun.
12. *Kathā-prabandha*—He should discuss various religious matters with fellow-monks.²

1. Schubring, W., *The Doctrine of the Jains*, p. 251.

2. *Śrī Jaina-siddhānta-bola-saṃgraha*, Vol. IV, pp. 292-296.

Secondary duties of the monk (Uttaragūṇa)

We have dealt with the cardinal moral virtues of a monk. He must also possess some minor virtues which are corollaries of the main virtues. The monk is expected to be friendly to all. He should be punctual, indifferent to pains and pleasures, and should not give way to anger at being condemned. He should not be proud and should love loneliness.¹

Daśavaikālika lays down that a monk should not reside at one place. He should not take food daily from the same houses. He should not move about in the four months of rainy season; but should not stay for those four months at the same place. Thus he avoids attachment to a particular place.²

Sallekhanā

We have already referred to this practice of voluntary death in the foregoing chapter. Deaths have been classified under five heads :³ (1) The wisest or '*Paṇḍita-paṇḍita*' death is the death of a *kevali* who leaves his body after exhausting his *karmans* and, therefore, need not take any birth after death. He has attained the summum bonum of life. (2) The wiser or '*Paṇḍita*' death is the death of a monk who dies in tranquillity. He has performed his spiritual duties to the best of his capabilities in this life but unfortunately could not attain his ultimate end and is, therefore, leaving this body voluntarily to continue his aspirations in another body where he will have better chances to fulfil his aim. (3) The wise or '*Bāla-paṇḍita*' death is the death of a householder who could not take to monk's life but practised partial self-control while staying at home. (4) The foolish or '*Bāla*' death is the death of an uncontrolled right believer. Though he had the seed of salvation in him, his life could not be a success since he practically lost this life in enjoyment of worldly pleasures and did not practise any self-control. (5) The worst or '*Bālabāla*' death is the death of a wrong believer, who has

1. Cf. *Uttarādhyayana*, Lecture. XXI.

2. *Daśavaikālika*, *cūlikā*, 2.

Also *Uttarādhyayana*, Lecture XI.

3. Jaina, C.R., *Samnyāsadharmā*, pp. 121-122.

no chance of salvation. The true life, from the spiritual point of view, begins only at the dawn of right faith.

It is only when a monk is certain of his death that he is allowed to adopt *Sallekhanā*. The following passage from *Bhagavatiārādhanā* clarifies it :

Bhaktapratyākhyāna (*samādhimaraṇa*) is not proper for him who has many years of saintly life before him, who has no fear of starvation from a great famine, who is not afflicted by an incurable disease, and who is not faced by any sudden cause of death. Whoever desires to put an end to his life, while still able, with his body, to observe the rules of the *dharma* and of the order properly, falls from the true path.¹

When a monk takes *sallekhanāvra*, the fellow monks and the *ācārya* should carefully see that the concerned monk is not led to consider the *sallekhanā* as a burden on him. He is to be carefully looked after and should be kept firm on the right path by means of constant inspiration from religious discourses.

The *ācārāṅga* gives the following four types of death :

1. *Bhaktapratyākhyāna*—This means total abstinence from food and drink. The monk lies on a bed of straw and waits for death even without moving his limbs.²
2. *Ṇḡitamaraṇa*—The monk lies on a bare piece of ground and abstains from food and drinks although he can move according to the rules of *guṇti* and *samiti*.³
3. *Pāḡopagamana*—The monk stands motionless like a tree till death comes.⁴
4. *Sallekhanā*—This means a planned scheme of fasting and mortification; the maximum period of mortification being twelve years and the minimum six months.

1. Quoted from *Saṁnyāsa Dharma*, p. 128.

2. *Ācārāṅgaśūtra*, 1.7.8.7-10.

3. *Ibid.*, 1.7.8.11-18 (pp. 76-77).

4. *Ibid.*, 1.7.8.19-23 (p. 77).

Conclusion

A study of the rules laid down for a *Jaina* monk would show that social conditions were also given due consideration in framing them. Secondly, every attempt has been made to preserve the puritanic form of monastic life. Thirdly, if a monk transgressed some law, the punishment given to him was of a reformatory nature. Fourthly, the rules, though rigidly followed in normal circumstances, were flexible enough to make allowance for exceptional circumstances.

CHAPTER VII

PENANCES

The path of self-realisation is not an easy one. The demands of flesh and extrovert lower tendencies are so deeply rooted in our nature that any attempt to get rid of them is not likely to succeed without a tough struggle. These natural impulses, which when satisfied are the source of worldly pleasure, should be completely controlled by an aspirant to spiritualism. In fact, every progress involves some struggle. An aspirant is required not only to endure the hardships patiently but also to invite such hardships voluntarily. This process compels the soul to put forth its whole strength. It is, as it were, challenging the flesh.

So far we have spoken of these moral virtues which a householder or a monk imbibes mainly to avoid sins. This is a form of *saṁvara*. But this alone is not sufficient. Previously accumulated *karmans* are also to be annihilated by penance.¹ No doubt, those *karmans*, if left alone, exhaust themselves automatically after yielding their fruits (*śaṁpāka nirjarā*); but an ardent aspirant cannot wait for such a long period. To strengthen the vitality of soul, therefore, he willingly challenges such natural instincts and fights against them. This appears to involve a lot of hardship and pain to casual observer, but to a true aspirant it is a source of great inspiration. It is here that he has a chance of strengthening his will-power against the allurements of worldly pleasures.

The quality of *tapas* has been held very high in all the systems of Indian philosophy. The word *āśrama*, which indicates the four stages of life in Brāhmaṇism, comes from the root *Śrama*, which means 'to toil'. The word *Śramaṇa*, which indicates *Jaina* and Buddhist monks alike, also comes from the

1. तपसा निर्जरा च ।

—*Tattvārthasūtra*, 9.3.

same root. This shows the basic attitude of Indian philosophy towards the relation between austerities and spiritual progress.

The *Atharvaveda* says that wise men conquer death by means of *tapas*.¹ The *Chāndogyopaniṣad* draws a distinction between *devayāna* and *pitryāna*.² Those who follow *Devayāna* attain liberation. The *devayāna* is characterised by performance of penances.³ Both, *Muṇḍaka*⁴ and *Praśnopaniṣad*,⁵ mention *tapas* as a means of self-realisation. The *Mahābhārata* makes a mention of *ṛṣis* standing on one leg or devoured by vermin, adding at the same time that without inner purity, external austerities alone do not lead to salvation.⁶ The *Manusmṛti* lavishly praises *tapas*.⁷ The *Gītā* gives in detail the austerities of body, mind and speech.⁸ These penances are classified by the *Gītā* into *rājasika* and *tāmasika*.⁹

Place of tapas in Jainism

Umāsvāti describes *tapas* not only as a means of stopping the inflow of *kārmic* matter but also as a means of annihilation of the previous *Karmans*.¹⁰ In *Śaṭkhaṇḍāgama* it is said that *tapas* means extirpation of desire in order to strengthen the three jewels of right attitude, right knowledge and right conduct.¹¹

The *Uttarādhyayana* praises *tapas* in these words : "As a large tank, when its supply of water has been stopped gradually, dries up by the consumption of water and by evaporation, so the *karmans* of a monk, which he has acquired in crores of births, is annihilated by austerities, if there is no

1. *Atharvaveda*, 11.5.19.

2. *Chāndogyopaniṣad*, 5.3.2.

3. *Ibid.*, 5.10.1.

4. *Muṇḍakopaniṣad*, 1.2.11.

5. *Praśnopaniṣad*, 1.2.

6. *Mahābhārata*, *Śāntiparva*, 174.48, 177.49. Also eight-fold path in *Viduranīti*.

7. *Manusmṛti*, 11.34-44.

8. *Gītā*, 17. 14, 15, 16.

9. *Ibid.*, 17. 17-19.

10. *Tattvārthasūtra*, 9.3.

11. *Virasena* on *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 55).

(*Vivikta Śayyāsana*), 6. Mortification of the body (*Kāya kleśa*).¹

1. *Anaśana* : The food may be abandoned either for a limited period or till death.² *Pūjyapāda* says that penance is performed for the sake of self-control, exterminating attachment, annihilating *Karmans*, performing meditation and acquiring scriptural knowledge; and not for any worldly purpose.³ Mere maceration of body should be distinguished from fasting, where detachment from food is essential.⁴

2. *Avamaudarya* : Normally the full quantity of food for an ascetic is thirty-two morsels in the case of a monk and twenty-eight in the case of a nun. Any reduction in this quantity constitutes this *tapas*.⁵ *Mūlācāra* says that it helps control of senses and sleep, in practising *Dharma*, and in the performance of six essentials.⁶

3. *Vṛttiparisaṁkhyāna* : Like the first two types of penances, this type also involves control of food. The ascetic decides regarding the number of houses to be visited, the manner of taking food, the type of food and the qualification of the giver of food, before going out to beg food.⁷ If he finds that his conditions are fulfilled he would accept the food, otherwise he would go without it. Sometimes the conditions are too difficult to be normally fulfilled and the monk has to go without food for a very long period. This helps him in uprooting the desire for food.⁸

4. *Rasaparityāga* : This again is connected with food. The monk should eat to live and not live to eat. This means a control of palate. He should, therefore, renounce one or more of the six objects of taste viz. milk, curd, *ghee*, oil, sugar and salt and also one or more of the following types of

1. *Tattvārthasūtra*, 9.19.

2. *Mūlācāra*, 5.151-152. Also *Uttarādhyayana* 30.9 and *Bhagavatīārādhana*, 209.

3. *Pūjyapāda* on *Tattvārthasūtra*, 9.19.

4. *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 55).

5. *Mūlācāra*, 5.153. Also *Bhagavatī ārādhana* 211, 212; *Uttarādhyayana* 30.15 and *Virasena* on *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 56).

6. *Mūlācāra*, 5.153. Also *Anāgāradharmāmṛta*, 7.22.

7. *Mūlācāra*, 5.158. Also *Bhagavatī Ārādhana*, 218-221; and *Virasena* on *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 57).

8. *Anāgāradharmāmṛta*, 7.26.

tastes : acrid, bitter, astringent, sour and sweet.¹ The purpose of this *tapas* is emasculation of the senses, subduing sleep, and unobstructed pursuance of study.²

5. *Vivikta śayyāsana* : The monk should choose a secluded place for his residence. It should not be frequented by women, eunuch, she-animals, and depraved house-holders.³ It helps in celibacy, self-study and meditation.⁴

6. *Kāya kleśa* : It means inflicting some pain on the body by adopting certain postures or by exposing it to the vagaries of weather just like remaining in the hot sun in summer season.⁵ The purpose of this *tapas* is to endure physical hardships and to alleviate attachment to pleasure.⁶

Mūlācāra makes it clear that external penances should not engender mental disquietude, or abate the zeal for the performance of disciplinary practices of ethical and spiritual nature but should rather enhance spiritual conviction.⁷ *Saman-tabhadra* also emphasises the inner aspect of penance and says that external austerities are means for spiritual austerity.⁸

Internal austerities

The internal austerities are also classified under six heads. They are as follows :

1. Expiation (*Prāyaścitta*)
2. Reverence (*Vinaya*)
3. Service (*Vaiṣṇavya*)
4. Study (*Svādhyāya*)
5. Detachment (*Vyutsarga*)
6. Meditation (*dhyaṇa*).

1. *Mūlācāra*, 5.155. Also *Uttarādhyayana*, 30.26; *Bhagavatīārādhanā*, 215; and *Virasena* on *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII. p. 57).

2. *Pūjyapāda* on *Tattvārthasūtra*, 9.19.

3. *Mūlācāra*, 5.160. Also *Virasena* on *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 57).

4. *Pūjyapāda* on *Tattvārthasūtra*, 9.19.

5. *Uttarādhyayana*, 30.27; *Bhagavatī-Ārādhanā* 222-227; and *Virasena* on *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 58).

6. *Pūjyapāda* on *Tattvārthasūtra*, 9.19.

7. *Mūlācāra*, 5.161. Also *Bhagavatī-Ārādhanā*, 236.

8. बाह्यं तपः परमदुश्चरमाचरंस्त्वमाध्यात्मिकस्य तपसः परिवृंहणार्थम् ।

—*Svayambhūstotra*, 83.

1. *Expiation (the sense of guilt)*

The *Prāyaścitta* samuccaya says that without *prāyaścitta* there cannot be any conduct, without conduct no piety, without piety no detachment, and without detachment all vows are futile.¹ It is said that one should not try to conceal his defects from a benevolent king, doctor and teacher.²

While prescribing a *prāyaścitta*, time, place, availability of food, and individual capacity are to be kept in view.³ In fact, there are as many *prāyaścittas* as there are shades of faults and, therefore, no body can draw up an exhaustive list of all the *prāyaścittas*.⁴ It should also be kept in mind while prescribing a *prāyaścitta* whether the sinner has transgressed the law under some pressure or wilfully, once or repeatedly, follow the teaching of (truth) or otherwise, and whether resisting the temptation for sin or not.⁵

Prāyaścitta includes the following ten :—⁶

1. Self-criticism (*ālocanā*)
2. Self-repentance (*pratikrmaṇa*)
3. Both, confession and self-repentance (*tadubhaya*).
4. Renunciation of a bad thing (*viveka*).
5. To engage oneself in Vyutsarga (*kāyotsarga*).
6. Fasting or external penances (*tapas*)
7. Cutting short the life of monkhood (*cheda*)
8. Reordainment in monkhood (*mūla*)
9. Expulsion from monkhood (*parihāra*)
10. Re-establishing belief in the true order (*śraddhāna*)

The *Tattvārthasūtra* enumerates only nine of these eliminating *śraddhā* the last and mentioning the eighth as *upasthāpana*.⁷

Ālocanā (Self-criticism)

Ālocanā is meant for lapses in the movements of body,

1. *Prāyaścittasamuccaya*, 5.
2. *Cūlikā (Prāyaścitta)*, 163.
3. *Prāyaścittasamuccaya*, 130-180.
4. *Cūlikā*, 163.
5. *Prāyaścittasamuccaya*, 18-22.
6. *Mūlācāra*, 5.165; *Virasena* on *Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 60).
7. Cf. *Tattvārthasūtra*, 9.22.

mind and speech,¹ and in *iryāsamiti*² as also for lapses while away from the community³ and while visiting other party of saints.⁴

The transgression should be expressed and confessed before the *guru* avoiding the following ten defects (*doṣas*)⁵ :

(i) *Akampita doṣa* : The monk should avoid serving the *Guru*, or offering him things, with the object he may prescribe a milder type of *prāyścitta*. This is known as *akampitadoṣa*.⁶

(ii) *Anukampita or anumānita doṣa* : To plead one's ill health so that the *guru* may prescribe a milder *prāyścitta* out of compassion is *anukampita doṣa*. Or inferring *guru* attitude towards lesser punishment is *anumānita doṣa*.⁷

(iii) *Yaddṛṣṭa* : It means expressing only those faults which are perceived by others.⁸

(iv) *Bādara doṣa* : It means concealing minor faults, disclosing only major faults.⁹

(v) *Sūkṣma doṣa* : It is just opposite of the previous fault. It means disclosing only minor faults and concealing major ones.¹⁰

(vi) *Channa doṣa* : If the monk asks *prāyścitta* for a hypothetical case and then expresses his own fault, it is called *channadoṣa*.¹¹

(vii) *Śabdākulita doṣa* : If the monk expresses his faults indistinctly amidst great noise, it is called *śabdākulita doṣa*.¹²

(viii) *Bhūrisūri doṣa* : It results from asking many people regarding the propriety and authenticity of the *prāyścitta* prescribed by the *guru*.¹³

1. *Prāyāścittasamuccaya*, 184.

2. *Ibid.*, 185.

3. *Ibid.*, 187.

4. *Ibid.*, 188.

5. *Pūjyapāda* and *Bhaṭṭa Akalanika* on *Tattvārthasūtra*, 9.22.

6. *Bhagavati-Ārādhanā*, 563.

7. *Ibid.*, 569-573.

8. *Ibid.*, 574.

9. *Ibid.*, 577.

10. *Ibid.*, 581.

11. *Bhagavati-Ārādhanā*, 586.

12. *Ibid.*, 590.

13. *Ibid.*, 596.

(ix) *Avyakta doṣa* : To express one's fault before a person who is devoid of the three jewels is called *avyakta*.¹

(x) *Tatsevitā doṣa* : It means asking for *prāyaścitta* from a person who himself is involved in the same type of lapses for which *prāyaścitta* is to be prescribed.²

Pratikramaṇa :

This means self-condemnation for a transgression. The transgression may be in connection with speaking lie under the influence of sex,³ throwing bodily excrements in prohibited areas,⁴ forgetting about *vaiṣṇāvṛtya* or service of the saints⁵ and being excited sexually.⁶

Tadubhaya

It means performing both *ālocanā* and *pratikramaṇa* for such faults as are committed unintentionally, i.e. bad dreams etc.⁷

Viveka

It means renunciation of an objectionable thing. *Prāyaścittasamuccaya* gives the following conditions for giving up an object :—

1. When it is objectionable.
2. When there is doubt about its purity.
3. When a part of it is objectionable.
4. When impure thoughts have become associated with it, even though it is pure.
5. When one intends to take food at night for fear of illness or famine.
6. When objectionable food has been served or a part of it has been put in the mouth.⁸

1. *Bhagavatī-Ārāḍhanā* 599.

2. *Ibid.*, 602.

3. *Prāyaścittasamuccaya*, 48.

4. *Ibid.*, 48.

5. *Ibid.*, 191.

6. *Prāyaścittasamuccaya*, 192.

7. *Vīrasena* on *Saṅkhaṇḍāgama*, 5.4.26., Vol. XIII, p. 60.

Also *Pūjyapāda* on *Tattvārthasūtra*, 9.22.

8. *Prāyaścittasamuccaya*, 196-202.

Kāyotsarga

It means to engage oneself in *vyutsarga*.¹ It is practised for —

1. Such common unavoidable slight faults as walking, eating etc.
2. Touching some living bodies, itching and contracting the body, and discharging bodily excrements in an improper place.
3. Pulling threads or straws to pieces, causing slight agitation, employing hands in some action, thinking of completing an accessory (*upakaraṇa*) like a book or a feather within a certain number of days.
4. Rubbing one limb against another, or against clay, hard seeds, green grass or insect life.²

Tapā

It means fasting or engaging oneself in external austerity. Many elaborate details are given concerning this type of penance. Control over the sense of taste is considered to be the main concern of the aspirant and hence there is much emphasis on fasting.

There are many methods of controlling the sense of taste e.g. one may resort to *ācāmla*, which means taking food prepared by one kind of grain with water; or *ekasthāna*, which means either eating only what is offered at one time or eating only as long as one does not change his position; or *nirvikṛti*, which means taking food devoid of six tastes of milk, curd, ghee, oil, sugar and salt (called *rasas*); or *upavāsa*, which means totally abstaining from food for 24 hours, or *purumaṇḍala* which means abstaining from food till after the mid-day *sāmāyika* (i.e. upto 1.15 P.M.) or *kalyāṇaka*, which means one each of the quintet of the above five. Four such *kalāyāṇakas* are termed as *bhinnaṃāsa*, five as *gurumāsa* and five *kalyāṇakas* without *ācāmla*, *nirvikṛti*, and *upavāsa* as *laghumāsa*. There are various combinations of these *tapas* which are prescribed for various types of transgressions.

1. *Pūjyapāda* on *Tattvārthasūtra*, 9.22. cf. infra, p. 193.

2. *Prāyaścittasamuccaya*, 28-31.

Cheda :

It means cut in the period of monkhood.¹ It is prescribed for :

- (i) leaving the *saṃgha* and roaming about alone.
- (ii) being loose in one's saintly character.
- (iii) failing to apologise for a fault.
- (iv) leaving the *saṃgha* without apologising for one's faults.

It may be noted that the period of *cheda* for an *ācārya* is thrice and for a learned monk twice the period for an ordinary monk.

Mūla :

It is meant for such faults as are too grave to be cured by *cheda* but not so strong as to merit *parihāra* (*expulsion*). The monk is re-ordained in the *saṃgha* as a novice and loses his seniority completely.² It is meant for—

- (a) (i) losing the faith, conduct and principal vows, non-observance of six essentials of a monk and ordaining a pregnant woman or an important person into sainthood.
- (ii) propounding teachings contrary to the *Jaina* scriptures.
- (iii) leading the life of a false monk.
- (iv) adopting non-Jaina mode of living.
- (v) committing sins against *mūlaguṇas*.³

Parihāra :

It means expulsion from the *saṃgha*.⁴ It is of two types—(1) *anupasthāna* or *anupasthāpana* and (2) *pāraṇīka*. Under first type of expulsion, a monk is allowed to remain in his own *gaṇa* and has to respect even the junior-most monk. He is to observe a fast in which he is allowed meals only

1. *Pūjyapāda* on *Tattvārthasūtra*, 9.22.

2. *Śaṅkhaṇḍāgama*, 5.4.26. Vol. XIII. p. 62.

Also *Anāgāradharmāmṛta*, 7.55.

3. *Prāyaścittasamuccaya*, 239-240.

4. *Pūjyapāda* on *Tattvārthasūtra*, 9.22.

after five days in cases of mild punishment and even after six months in cases of hard punishment, though such hard punishments are rarely allowed in modern age when human capacity is limited.¹ Even so, some persons undertaking long fasts are mentioned.² The penance may continue for twelve years.

Under second type of expulsion (*pārañcika parihāra*) the monk has to live outside the *saṃgha* and observe such hard fasts as mentioned above. But such punishment is awarded only in cases of the worst sins like abduction of a monk of another faith, of a layman, a woman, a child, or the pupil of a saint and for assaulting a saint with a stick.³

Śraddhāna :

It means that a monk, who had been misled again joins the *saṃgha*.⁴

2. *Vinaya* (reverence) :

Vinaya means control over passions and senses and proper humility towards reverential personalities.⁵ All knowledge is futile without *vinaya*.⁶ Humbleness is shown for five reasons : (1) Imitation (2) Wealth (3) Sex (4) Fear and (5) Liberation.⁷

We are not concerned here with the first four types of *vinaya*. The last-mentioned type of *Vinaya* is again classified under five heads : (1) *Darśana* (2) *Jñāna* (3) *Cāritra* (4) *Tapa* and (5) *Upacāra*.⁸

(1) *Darśana vinaya* : One who has faith in the nature of things as taught by *Jinas* is said to have shown *darśana vinaya*.⁹ It means having right faith with all its constituents and avoidance of its five faults.¹⁰

(2) *Jñāna vinaya* : A person who attains or knows

1. *Prāyaścittasamuccaya*, 157.

2. *Bṛhatkalpabhāṣya*, Vol. II, 1283-1284, Vol. V, 4492.

3. *Prāyaścittasamuccaya*, 244.

4. *Vīrasena on Śaṭkhaṇḍāgama*, 5.4.26 (Vol. XIII, p. 63).
Also *Anāgāradharmāmṛta*, 7.57.

5. *Anāgāradharmāmṛta*, 7.60.

6. *Bhagavatī-Ārādhana*, 128.

7. *Mūlācāra*, 7.83.

8. *Ibid.*, 7.87.

9. *Ibid.*, 7.88.

10. *Bhagavatī-Ārādhana*, 114.

liberation, avoids sins, does not acquire new *karmans*, and acts with knowledge is said to have performed *jñāna vinaya*.¹ *Ācārya Śivakoṭi* says *jñāna vinaya* has eight varieties² : (i) *Kālavinaya*—it means reading the scriptures at proper time, (ii) *Vinaya*—it means devotion towards scriptures and those who are well-versed in them, (iii) *Upādhāna vinaya*—it means taking a vow of fast unless a particular scripture is finished, (iv) *Bahumāna vinaya*—it means reading with purity and with folded hands with concentration, (v) *Anihnava vinaya*—it means not proclaiming the name of the *ācārya* other than the one from whom one has actually studied, (vi) *Vyañjana vinaya*—it means proper recitation of the scriptures, (vii) *Artha vinaya*—it means proper understanding of the meaning of the scriptures, (viii) *Tadubhaya vinaya*—it means proper recitation and proper understanding of the scriptures.³

(3) *Cāritra vinaya* : it means annihilating previously accumulated *karmans* and stopping the accumulation of new *karmans*.⁴ This includes three *guptis*, five *samitis* and control over senses and passions.⁵

(4) *Tapa vinaya* : It means dispelling darkness by penance.⁶ It also means devotion to penance and to those who are devoted to penance. One should not insult those who perform less penance but are possessed of knowledge.⁷

(5) *upacāra Vinaya* : It means paying proper respect physically, vocally and mentally. To stand up to salute, to bow down with hands folded on one's forehead, and to follow the sage while bidding him farewell—all these are included in physical *Upacāra vinaya*.⁸ One should keep his seat lower than that of a senior and should also offer place and seat to him.⁹

1. *Vasunandī* on *Mūlācāra*, 7.89.

2. *Bhagavatī-Ārādhana*, 113.

3. *Aparāñjitasūri* on *Bhagavatī-Ārādhana*, 113.

4. *Mūlācāra*, 7.90.

5. *Bhagavatī-Ārādhana*, 113.

6. *Mūlācāra*, 7.90.

7. *Bhagavatī-Ārādhana*, 117.

8. *Ibid.*, 119.

9. *Ibid.*, 120.

Vocal *upacāra vinaya* includes respectful, beneficial, limited, sweet and non-harsh speech.¹ The speech should be calm, unconnected with worldly affairs and non-insulting.² Mental *upacāra vinaya* means controlling the mind against vices and diverting it to virtues.³ All these *vinayas* should be observed whether the teacher sees it or not.⁴

3. *Vaiyyāvṛtya* :

It means rendering service to monk with one's own body or some other object when he is in misery such as disease, *Pariṣaha* or perversity or attitude.⁵ This service may be rendered to the following ten : (i) *ācārya*, (ii) *upādhyāya*, (iii) one who performs some great penance, (iv) teacher, (v) diseased, (vi) old monks (vii) students of one's *ācārya*, (viii) the monks of one's *saṃgha*, (ix) a monk with long standing and (x) a popular monk.⁶ This type of service expresses non-abhorrence for dirt and love for the religious path.⁷

4. *Svādhyāya* :

The scriptures should be studied for excellence of intelligence, good engagement, detachment, ^{at}argumentation of penance, and purification of transgressions of vows.⁸

Svādhyāya has five varieties : 1. *Vācanā*, which means teaching the scripture and its meaning. 2. *Pracchanā*, which means asking others for removing the doubt or for ascertaining the meaning. 3. *Anuprekṣā*, which means contemplating on the scripture which has been read. 4. *Āmnāya*, which means correctly revising a scripture. 5. *Dharmopadeśa*, which means giving religious sermons.⁹

1. *Bhagavatī-Ārādhana*, 123.

2. *Ibid.*, 124.

3. *Ibid.*, 125.

4. *Ibid.*, 127.

5. *Pūjyapāda* on *Tattvārthasūtra*, 9.24.

6. *Tattvārthasūtra*, 9.24.

7. *Pūjyapāda* on *Tattvārthasūtra*, 9.24.

8. *Ibid.*, 9.25.

9. *Ibid.*, 9.25.

5. *Vyutsarga* :

It means renunciation of external and internal possessions. Property etc. are external possessions whereas anger etc. are internal possessions. This penance enhances detachment, fearlessness and indifference towards one's life.¹

6. *Dhyāna* :

After dealing with the above five kinds of internal penances, we come to the sixth kind, *dhyāna*, which occupies the most important place in the scheme of *Jaina* ethics and is, therefore, dealt with in some detail herebelow.

The position of dhyāna in Indian Philosophy

As a means to self-realisation, meditation holds the supreme position. In fact, all ethical discipline aims at perfect state of meditation. The conception of the state of meditation differs from one system to another, but they all agree regarding the importance of meditation.

The *Kaṭhōpaniṣad* declares : "He who has not turned away from frivolity, who is restless and uncollected, who does not have a peaceful mind cannot through searching realise the self."² The *Śvetāśvatarōpaniṣad* says : "By practising churning in the form of meditation, one should realise God as one would find out something hidden."³

Lord Buddha declared in *Dhammapada*⁴ that 'those in whom wisdom and meditation meet are not far from salvation'. *Patañjali* says in his *Yogasūtra* that the action of meditation is free from vehicles.⁵ *Nyāyasūtra* recommends meditation as a means of knowledge.⁶

Dhyāna in Jainism

Tattvārthasūtra defines *Dhyāna* as concentration of mind on a particular object. This concentration is possible only

1. *Pūjyapāda* on *Tattvārthasūtra*, 9.26.

2. *Kaṭhōpaniṣad*, 1.2.24.

3. *Śvetāśvatarōpaniṣad*, 1.14.

4. *Dhammapada*, 25.13.

5. *Yogasūtra*, 4.6.

6. *Nyāyasūtra*, 4.2.38.

for a period below forty-eight minutes (*antarmuhūrta*) and can be practised by a person possessed of the best type of body.¹

Types of Dhyāna :

Tattvārthasūtra has classified *Dhyāna* into four categories : 1. *ārta*, 2. *raudra*, 3. *dharmya* and *śukla*.² The first two are inauspicious and the other two auspicious.³ The last two types of *dhyāna* are said to lead to liberation.⁴

The ārta dhyāna :

The *ārta dhyāna* has been further classified under four heads : (i) *aniṣṭa saṃyogaja*, (ii) *iṣṭa viyogaja*, (iii) *vedanā janita*, (iv) *nidāna janita*. As is clear from the names of these types of *ārta dhyāna*, all of them are connected with worries emanating from worldly objects. *Aniṣṭa saṃyogaja* relates to anxiety to remove the undesirable objects like poison, thorn, enemy, weapon, etc.⁵ The opposite of it is *iṣṭa viyogaja* where one thinks of means of attaining such desirable objects as son, wife or wealth in their absence.⁶ *Vedanā janita ārta dhyāna* is connected with anxiety for finding devices to remove the physical diseases.⁷ *Nidāna janita* means concentrating on the means of obtaining the worldly pleasures by a person who yearns for them.⁸ *Jñānārṇava* includes in this type of *ārta dhyāna*, the desire to attain the status of *Tīrthaṅkara* or god by performing meritorious actions.⁹

The *ārta dhyāna*, though agreeable in the beginning, yields bad results in the end.¹⁰ It continues upto the sixth stage of spiritual development. The last type of this *dhyāna*, however, continues only upto the fifth stage.¹¹ From the point

1. *Tattvārthasūtra*, 9.27, 28. Also *Jñānārṇava*, 25.15.

2. *Tattvārthasūtra*, 9.28.

3. *Pūjyapāda* on *Ibid.*, 9.28. Also *Jñānārṇava*, 25.20.

4. *Tattvārthasūtra*, 9.29.

5. *Pūjyapāda* on *Tattvārthasūtra*, 9.30. Also *Jñānārṇava*, 25.25.

6. *Ibid.*, 9.31. Also *Ibid.*, 25.29.

7. *Ibid.*, 9.32. Also *Ibid.*, 25.32.

8. *Ibid.*, 9.33. Also *Ibid.*, 25.34.

9. *Jñānārṇava*, 25.35.

10. *Ibid.*, 25.38.

11. *Ibid.*, 25.39.

of view of *leśyas*, *ārta dhyāna* is the result of the three inauspicious *leśyas*.¹ The *ārta dhyāna* requires no efforts but proceeds spontaneously from the previous impressions of *karmans*.² Its signs are : doubt, sorrow, fear, negligence, dispute, confusion, intoxication, eagerness for mundane pleasure, sleep, fatigue, and unconsciousness.³

The raudra dhyāna :

The *raudra dhyāna* is even worse than *ārta dhyāna*. It arises from relishing ideas about sinful violence, falsehood, theft, and preservation of objects of enjoyments; it is found only upto the fifth stage of spiritual development.⁴

The first type, *raudra*, called *himsānandī* means taking delight in killing, crushing, or destroying the living beings either by self or through others⁵. It includes skill in violent actions, advising sins, and association with cruel people.⁶ Desire of killing in the battle;⁷ taking delight in hearing, seeing or remembering the miseries of sentient beings;⁸ being envious of other's prosperity⁹ are all included in this type of *Raudra dhyāna*.

Mṛṣānandī raudra dhyāna includes falsehood,¹⁰ composing deceptive literature for one's own pleasure,¹¹ collecting wealth by deceit¹² and deceiving the simple-minded.¹³

Cauryānandī raudra dhyāna includes not only the act of theft but also preaching dexterity in theft.¹⁴

Viṣayānandī raudra dhyāna includes desire to take posses-

1. *Jñānārṇava*, 25.40.

2. *Ibid.*, 25.41.

3. *Ibid.*, 25.43.

4. *Tattoārthasūtra*, 9.35. Also *Jñānārṇava*, 26.3.

5. *Jñānārṇava*, 26.4.

6. *Ibid.*, 26.6.

7. *Ibid.*, 26.9.

8. *Ibid.*, 26.10.

9. *Ibid.*, 26.13.

10. *Jñānārṇava*, 26.16.

11. *Ibid.*, 26.17.

12. *Ibid.*, 26.18.

13. *Ibid.*, 26.19.

14. *Ibid.*, 26.24.

sion of all good things of the world¹ and thinking of fighting ferociously for attainment of the objects of enjoyment.²

It is obvious that only a man who is fully disciplined can avoid *raudra dhyāna* which persists upto the fifth stage of spiritual development.³ *Pūjyapāda* has, however, pointed out that the *raudra dhyāna* of a person with right attitude is of less intensity and cannot lead to hellish existence.⁴

Sometimes this *dhyāna* occurs in the monk also on account of the force of previously accumulated *karman*.⁵ The *raudra dhyāna* is characterised by cruelty, harshness, deceitfulness, hard-heartedness and mercilessness.⁶ The external signs of *raudra dhyāna* are red eyes, curved eyes-brows, fearful appearance, shivering of body and sweating.⁷

The auspicious types of dhyāna

The above-mentioned inauspicious types of *Dhyāna* require no effort and are spontaneous.⁸ They do not lead to liberation. It is only the auspicious types of *dhyāna* viz. *dharma dhyāna* and *śukla dhyāna* which lead to liberation.

Requirements for dharma dhyāna :

The aspirant should be possessed of knowledge and detachment, self-control, firm desire for liberation, should be active, calm and steadfast.⁹

Place for dharma dhyāna :

Whether crowded or lonely, any place is fit for meditation, if the mind is firm.¹⁰ But the surroundings also influence the mind.¹¹ Therefore, that place should be avoided which is inhabited by low people, ruled by a wicked king, and surrounded by hypocrites, highly perverted persons, *Kaulas* and *Kāpālikas*, gamblers and drunkards.¹² In short, all such

1. Ibid., 26.29.

2. Ibid., 26.30-35.

3. Ibid., 26.36.

4. *Pūjyapāda* on *Tattvārthasūtra*, 9.35.

5. *Jñānārṇava*, 26.42.

6. Ibid., 26.37.

7. Ibid., 26.38.

8. Ibid., 26.43.

9. Ibid., 27.3.

10. Ibid., 28.21.

11. Ibid., 28.22.

12. Ibid., 27.22.

places, where disturbances may be caused by people of reprehensible profession, bad character, women, or animals, should be avoided.¹

On the other hand, a place which is sanctified by the association of great persons,² and is lonely like sea-shore, forest, mountain, island, etc., should be chosen.³ The place for meditation should not have disturbance by noise, rain or wind.⁴

Postures for dharma dhyāna :

Every place and every posture is suitable for meditation for him, who is detached, steadfast, firm and pure.⁵ Yet postures have importance of their own. Śubhacandra mentions seven postures : 1. *paryāṅkāśana*, 2. *ardhaparyāṅkāśana*, 3. *vajrāsana*, 4. *vīrāsana*, 5. *sukhāsana*, 6. *kamālāsana*, 7. *kāyotsarga*.⁶ The first and the last of these seven, are specially suitable for the modern age, when people lack energy.⁷ The aspirant should face east or north,⁸ though there is no such fixed rule.⁹ One who has controlled his posture becomes immune from the clemencies of nature.¹⁰ Sitting cross-legged, one should place his left hand on the lap,¹¹ concentrating his sight on the tip of the nose,¹² and making his face as motionless as the lake with fish asleep.¹³

Other auxiliaries of dhyāna :

In *Pātañjala yoga*, much importance has been attached to *prāṇāyāma*. In Jainism also, Śubhacandra considers control

1. *Jñānārṇava*, 27.28-33.
2. *Ibid.*, 28.1.
3. *Ibid.*, 28.2-4.
4. *Ibid.*, 28.5-7.
5. *Ibid.*, 28.21.
6. *Ibid.*, 28.10.
7. *Ibid.*, 28.12.
8. *Ibid.*, 28.23.
9. *Ibid.*, 28.24.
10. *Ibid.*, 28.32.
11. *Ibid.*, 28.34.
12. *Ibid.*, 28.35.
13. *Ibid.*, 28.36.

over breath of much importance for control over mind.¹ At the same time he also says that controlling the breath may lead to *ārta dhyāna*.² Still *Śubhacandra* has devoted a full chapter to describing *prāṇāyāma* of three types, *pūraka*, *kumbhaka* and *recaka*.³ The main purpose of these *prāṇāyāmas* is to control the mind, and they give power to know the whole world also.⁴

Better than *prāṇāyāma* is *pratyāhāra*, which means concentrating on forehead by withdrawing the senses.⁵ Besides, one can concentrate on the eyes, the ears, the tip of the nose, the mouth, the naval, the head, the heart and the place between the two eyebrows.⁶

The object of dharma dhyāna :

Leaving attachment and infatuation, one should cut, as it were, the enemy of *karmans* by the sword of *dhyāna*.⁷ The chief object of *dhyāna* is *ātman*.⁸ *Ātman* should strive for the attainment of *paramātmahood*.⁹ All these *yonis* are the result of *karmans*, the real self is *siddha*.¹⁰ Self is possessed of the four infinitive qualities of energy, knowledge, perception and bliss.¹¹

Amongst the objects of *dhyāna* are the sentients and the insentients, their triple nature of continuance, birth and destruction, *arhants* and *siddhas*.¹² What is necessary is to distinguish the self from the body.¹³ The self should think that he is simply a light which has no foe or friend.¹⁴ He should know that he himself is the object of worship.¹⁵ There-

1. *Jñānārṇava*, 29.2.

2. *Ibid.*, 30.9.

3. *Ibid.*, 29.28.77.

4. *Ibid.* 29.80-98.

5. *Ibid.*, 30.3-4.

6. *Ibid.*, 30.13.

7. *Ibid.*, 31.3.

8. *Ibid.*, 31.4; 32.1-4.

9. *Ibid.*, 31.9. For the nature of *paramātmān* see *Jñānārṇava*, 31.22.41.

10. *Ibid.*, 31.12.

11. *Ibid.*, 31.13.

12. *Ibid.*, 31.17.

13. *Ibid.*, 32.21-24.

14. *Ibid.*, 32.32.

15. *Ibid.*, 32.45.

by he should leave all desire for beauty, age, strength, wealth etc.¹

Types of dharma dhyāna :

Tattvārthasūtra mentions four types of *dharma dhyāna*. (i) *ajñānavicaya dharma dhyāna*; (ii) *apāya vicaya dharma dhyāna*; (iii) *vipāka vicaya dharma dhyāna*; and (iv) *saṁsthāna vicaya dharma dhyāna*.²

(i) *Ajñāna vicaya dharma dhyāna* :—*Ajñāna vicaya dharma dhyāna* means having firm faith in the nature of things as taught in the scriptures composed by the omniscients. It becomes necessary when there is no teacher, one's own intellect is not so subtle, when there is rise of *karmans* and the objects are subtle and when one does not find proper causes and illustrations.³ Or, the person, who has himself grasped the nature of things, uses *naya* and *pramāṇa* for supporting the truth, is also said to have performed *ajñāna vicaya dharma dhyāna*.⁴ All studies of scriptures constitute this type of *dharma dhyāna*.⁵

(ii) *Apāyavicaya dharma dhyāna* :—To think that the perverted souls are opposed to the path of the omniscient, or to ponder over the ways and means of releasing preachers from wrong belief, knowledge and conduct, constitutes *apāya vicaya dharma dhyāna*.⁶ To contemplate on seven *tattvas* is also *apāya vicaya dharma dhyāna*.⁷

(iii) *Vipāka vicaya dharma dhyāna* :—It means thinking of the various effects of the *karmans* on the creatures.⁸ All pleasures and pains are the result of one's own actions which should be regulated and controlled. All reflections on this aspect are included in this type of *dharma dhyāna*.

(iv) *Samsthāna vicaya dharma dhyāna* :—It means reflect-

1. *Jñānārṇava*, 32-55.

2. *Tattvārthasūtra*, 9.36. Also *Jñānārṇava*, 33.5.

3. *Pūjyapāda* on *Tattvārthasūtra*, 9.36.

4. *Ibid.*, 9.36.

5. *Jñānārṇava*, 33.9.

6. *Pūjyapāda* on *Tattvārthasūtra*, 9.36.

7. *Jñānārṇava*, 34.11.

8. *Pūjyapāda* on *Tattvārthasūtra*. 9.36. Also *Jñānārṇava*, 35.1.

ing over the nature and form of the universe with a view of attaining detachment.¹ It includes reflection over the shape of the universe,² the seven hells and their miseries,³ the middle region,⁴ the sixteen heavens and their pleasures,⁵ and the *Siddha śilā* or the place where liberated souls reside.⁶

Samsthāna vicaya dharma dhyāna is again of four types : (A) *piṇḍastha*; (B) *padastha*; (C) *rūpastha*; and (D) *rūpātita*.⁷

(A) *Piṇḍastha dhyāna* :

Piṇḍastha dhyāna means concentration based on the body. It is possible in the following five ways :⁸

(i) *Pārthivī dhāraṇā* : In this state one has to imagine a peaceful, noiseless and all-white ocean. In the ocean, he imagines a hundred petalled lotus, as wide as *Jambūdvīpa*, and of golden colour. The lotus has the pollen of attachment and attracts the bee of mind. It has the pericarp of yellow colour, on which is made a royal seat. One should imagine himself seated on that seat and should believe that he is capable of destroying all *karmans*.⁹

(ii) *Āgneyī dhāraṇā* : After *pārthivī dhāraṇā*, the aspirant should think of a beautiful sixteen petalled lotus in his navel, each petal having one of the sixteen vowels from 'a' to 'aḥ' (अ to ः). He should imagine the pericarp of the lotus with an illuminating 'rham' (र्हम्) inscribed on it. He should think of a line of smoke arising from the stroke of 'r' (र्) above the 'ha' (ह्). The fire, then, should be imagined as burning an eight-petalled lotus in the region of heart. This lotus, representing the eight *karmans*, is reduced to ashes. This fire reduces everything, including the body, to ashes and then extinguishes itself.¹⁰

1. *Pūjyapāda* on *Tattvārthasūtra* 9.36.
2. *Jñānārṇava*, 36.1-9.
3. *Ibid.*, 36.10-81.
4. *Ibid.*, 36.82-87.
5. *Ibid.*, 36.88-181.
6. *Ibid.*, 36.182-185.
7. *Ibid.*, 37.1.
8. *Ibid.*, 37.2.
9. *Ibid.*, 37.4-9.
10. *Ibid.*, 37.10-19.

(iii) *Māruṭi dhāraṇā* : The ashes of the body should be imagined to be carried away by a powerful wind, which moves everything, the army of the gods, *Meru* mountain, clouds, and oceans. Afterwards the wind should be imagined to be peaceful and calm.¹

(iv) *Vāruṇi dhāraṇā* : Afterwards, the aspirant should think of a sky overcast with clouds having rainbow, lightning and thundering. Then follows, in imagination, a downpour of raindrops as big as pearls. These raindrops wash away the remnants of the ashes of the body.²

(v) *Tattvarūpāvatī dhāraṇā* : This includes imagining one's soul to be omniscient, bereft of seven elements of the body. One should think himself to be possessed of all the glories of a *Siddha*. He should think that all his *karman*s have exhausted.³

2. *Padastha dhyāna* :

It means concentrating on the syllables of certain *mantras*. Many of the letters are to be imagined inscribed on the various petals of the lotus⁴. The *bīja* letter 'Rha' (ॠ) carries a special significance and *Śubhacandra* gives a detailed process of meditating on it.⁵ Similarly, *japa* of *praṇava*,⁶ *namokāra* *mantra*,⁷ *śoḍaśākṣara mantra*,⁸ and many other *mantras* of different syllables have been prescribed.

The *japa* of these *mantras* may lead to the attainment of supernatural powers⁹ as well as omniscience.¹⁰

3. *Rūpastha dhyāna* :

It means concentrating on the spiritual qualities of *arhants*. This type of *dhyāna* leads to the realisation of the

1. *Jñānārṇava*, 37.23.

2. *Ibid.*, 37.24-27.

3. *Ibid.*, 37.28-30.

4. *Ibid.*, 38.2-6.

5. *Ibid.*, 38.7-30.

6. *Ibid.*, 38.31-37.

7. *Ibid.*, 38.38-47.

8. *Ibid.*, 38.48-50.

9. *Ibid.*, 38.92.

10. *Ibid.*, 38.93.

ideal on which one concentrates.¹ Here *Śubhacandra* has given a detailed description of the qualities of *arhants*.²

4. *Rūpātīta dhyāna*

Rūpastha dhyāna implies concentration on embodied liberated souls, *Arhants*; whereas *rūpātīta dhyāna* implies concentration on disembodied liberated souls, *Siddhas*. Here *Śubhacandra* gives a detailed description of *Siddhas*.³

The fruits of dharma dhyāna :

The first signs of *yoga* are non-sensuality, health, soft-heartedness, agreeable smell, scantiness of excretion, glory, blissfulness, and clarity of voice.⁴ *Dharma dhyāna* leads directly to heavenly pleasures and indirectly to liberation.⁵

Śukla dhyāna :

In *dharmadhyāna*, the consciousness of the distinction between subject and object of knowledge persists; whereas in *śukladhyāna* all conceptual thinking ceases gradually.⁶ *Śukla-dhyāna* is so-called, because it emerges when the filth of passions has been destroyed or has subsided.⁷

Śukla dhyāna is possible only for a person with a body of the best order (*vajravṛṣabha nārācasamhanana*) and for one who has the knowledge of the eleven *aṅgas* and fourteen *pūrvas*.⁸

Stage of Śukladhyāna :

With gradual disappearance of conceptual thinking, the *śukladhyāna* has following four stages, the first two of which occur upto the twelfth *guṇasthāna* and the last two only to an omniscient :

1. *Prthagatva vitarkasavicāra*

1. *Jñānārṇava*. 39.32.

2. *Ibid.*, 39.1-31.

3. *Ibid.*, 40.22-31.

4. *Ibid.*, 41.15 (1). Also cf. *Śvetāśvataraopaniṣad*. 2.13.

5. *Ibid.*, 41.16-27.

6. *Ibid.*, 42.4.

7. *Ibid.*, 42.6.

8. *Ibid.*, 42.5.

2. *Ekatva vitarkavicāra*
3. *Sūkṣmakriyā pratipatti*
4. *Vyuparatakriyānivṛtti*.¹

1. *Prthakatva vitarkavicāra* :

In this stage, all the three types of activities of body, speech and mind (*yogas*) continue and the aspirant shifts from one kind of activity to another,² from one substance to another, and from one modification to another.³ All these stages of thinking depend on the scriptural knowledge.⁴ In spite of the fact that the object of thinking changes here, it is called *dhyāna*, because many *dhyānas* together also form *dhyāna*.⁵

2. *Ekatva vitarkavicāra* :

Here only one of the three *yogas* persists⁶ and there is no shifting from one object of thinking to another. In this stage also, thinking depends on scriptural knowledge.⁷ After this stage, the aspirant becomes omniscient, and all the obscuring *karmans* are destroyed.⁸

3. *Sūkṣmakriyāpratipatti* :

Now only the subtle activities of body persist, and all types of vocal and mental and gross type of physical activities cease. Only the four non-obscuring *karmans*, viz. age-determining, feeling-determining, name-determining and family-determining *karmans*, remain. Now, if the age-determining *karman* has the same length as other three *karmans*, the aspirant attains liberation, but if other *karmans* exceed age-determining *karman*, they are brought in line with the last-mentioned *karman* by means of *samudghāta*.⁹ Śubhacandra says

1. *Pūjyapāda* on *Tattvārthasūtra*, 9.39.
2. *Ibid.*, 9.40. Also *Jñānārṇava*, 42.12.
3. *Ibid.*, 9.44. Also *Ibid.*, 42.16-17.
4. *Ibid.*, 9.43.
5. *Ibid.*, 9.44.
6. *Ibid.*, 9.40.
7. *Ibid.*, 9.41.
8. *Jñānārṇava*, 42.29.
9. Cf. *Pūjyapāda* on *Tattvārthasūtra*, 9.44.

that all *Kevalins*, who have an age-determining *karman* of a length of less than a period of six months, have to perform *samudghāta*, whereas other *Kevalins* may or may not perform it.¹ He also gives the process of eliminating the *yogas*. While resorting to gross physical activities, he makes the gross vocal and mental activities subtle; and then resorting to the later, he makes the former also subtle. Resorting to the subtle physical activities, he stops other two activities completely.²

4. *Samucchinnakriyā*:

Here all activities stop completely. The soul shines forth in its intrinsic lustre, all *karmans* exhaust, and he leaves his body in the time taken for pronouncing five small letters.³

Conclusion :

We have given the description of different varieties of external as well as internal penances in this chapter. In conclusion, we may note the following points:

1. Jainism lays emphasis on penance; but it must be characterised by spiritual awakening, or else it becomes a mere torture of the body (*bālatapa*).

2. Jainism prescribes voluntary infliction of physical pains to a greater extent than other religions. In this respect, it remarkably differs from Buddhism which holds such penances as futile.

3. The transcendental morality culminates in meditation which should never be used as a means for attaining supernatural powers.

4. *Prāṇāyāma*, *āsana* etc. do not form an essential part of *Jaina Yoga* and are even condemned sometimes from spiritual point of view.

1. *Jñānārṇava*, 42.42.

2. *Ibid.*, 42.48-50.

3. *Pūjyapāda* on *Tattvārthasūtra*, 9.44. Also *Jñānārṇava*, 42.53-59.

CHAPTER VIII

STAGES OF SPIRITUAL DEVELOPMENT

Introduction :

From the first stage of impulsive life, which is comparable to animal existence, to the ultimate end of liberation, where one attains perfection, the aspirant passes through many stages. Fighting against *karmans*, which have held the soul in check from beginningless time, the aspirant continues his moral struggle till he achieves the state of supra-moral existence of complete harmony. Strictly speaking, the stages through which an aspirant passes differ from moment to moment and are therefore innumerable; yet for the sake of convenience and for a better understanding of the process of spiritual development, the *Jaina ācāryas* have described fourteen stages of the spiritual journey, called *guṇasthānas*, which we propose to deal with in the present chapter.¹

It may be pointed out these fourteen stages of developments do not imply any mechanical process. They merely afford a complete picture of spiritual development from the beginning to the end. Some of these *guṇasthānas*, for example 7th, 8th, 9th, 10th and 11th, last for a short duration, not more than a fraction of 48 minutes.² This classification is, therefore, more important for reading the psychology of an aspirant in different places of his spiritual *sādhana*. Many details regarding these *guṇasthānas* belong to the sphere of *karaṇānuyoga* rather than to *caraṇānuyoga*. As we are here concerned only with the ethical implications of these *guṇasthānas*, we will not go into details of such particular as are not connected with our subject.

1. Cf. यावन्तः परिणामास्तावन्त एव गुणा किन् भवन्तीति चेन्न,
तथा व्यवहारानुपपत्तितो द्रव्यार्थिकनयसमाश्रयणात् ।

—*Virasena* on *Śaṭkhaṇḍāgama*, 1.1.17 (Vol. I, p. 184).

2. Cf. *Pūjyapāda* on *Tattvārthasūtra*, 1.8. (pp. 32-33).

Also *Virasena* on *Śaṭkhaṇḍāgama*, 1.5.19-22 (Vol. IV, pp. 350-355).

It may also be pointed out here that there are examples of aspirant, like *Bharata*, who attained liberation within no time of attaining the *samyaktva*.¹ This proves that liberation is not necessarily a slow process. The speed depends on the intensity of the previously accumulated *karmans* on the one hand, and the intensity of earnestness of the aspirant on the other.

The great obstacle 'delusion' (moha):

Before we proceed to describe the stages of development, let us state it clearly that the main enemy of the spiritual progress is delusion (*moha*). It has two aspects : (1) that which perverts-attitude of soul (*darśanamohanīya*) and (2) that which obstructs right conduct in the form of mental pollution (*cāritra mohanīya*). Once the first type of delusion is removed, the aspirant is bound to get rid of the second type of delusion also. We have already referred to the various sub-varieties of *darśanamohanīya* and *cāritramohanīya*.

It is after subsidence or annihilation of all the three types of *darśanamohanīya* and attainment of the first degree of intensity, *anantānubandhī*, of four *kaṣāyas* that the aspirant comes to the fourth stage of development from where his real struggle begins.

The threefold division of ātman :

Broadly speaking, the *ātman* can be divided into the following three categories according to the position occupied in the ladder of spiritual development :

1. Extrovert soul (*bahirātman*)
2. Introvert soul (*antrātman*).
3. Super-soul (*paramātman*).²

Extroversion is to get rid of. Introversion is the means to the goal of the supra-ethical stage, which is the *paramātman*.³

Bahirātman :

This is a state of impulsive life of lust and worldly en-

1. *Ādiṣurāṇa*, 47-395.

2. *Paramātamaparakāśa*, 1.12. Also *Jñānārṇava*, 32.10.

3. *Mokṣapāhuḍa*, 5-8.

joyments. The soul is absolutely ignorant as to its true destiny. It is at animal plane of existence, where indiscrimina- tion and wanton activities predominate. This state can be compared to *saṁsāraprāgbhāra* of *Yoga* and *prthagjana* of *Buddhism*.

A person, identifying himself with the body,¹ relatives and possessions,² is afraid of self-destruction at their separa- tion.³ Even if he performs penances, it is with a view to attain worldly pleasures.⁴

The first three *guṇasthānas* consist of extrovert souls. *Śubhacandra*, while commenting upon *Kārtikeyānuprekṣā*, says that the *jīvas* in the first, second and third *guṇasthānas* are called *utkrṣṭa*, *madhyama* and *jaghanya*, *bahirātmans* respectively.⁵

2. *Antarātman* :

With this stage begins the dawn of moral conscious- ness. Licentious activities are checked by voluntary regula- tions. This state corresponds to *kaivalyapṛāgbhāra* of *Yoga* and *srotāpanna* of *Buddhism*.

Here the aspirant distinguishes between the self and the non-self.⁶ He relinquishes all the eight types of pride.⁷ This stage is also classified under three categories. The best type of *antarātman* includes those who observe the five great vows, are steadfast in *dharma* and *śukladhyāna* and overcome all types of *pramādas*. This includes stages from the 7th *guṇasthāna* (*āpramattasaṁyata*) to the 12th *guṇasthāna* (*kṣīṇakaṣāya*).⁸ The next best type of *antarātman* includes those who observe the vows of a householder and a stage in the 6th *guṇasthāna*.⁹ The lowest type of *antarātman* is of those who, though possessed of right attitude, are devoid of observance of any moral vow.¹⁰

1. *Kārtikeyānuprekṣā*, 193.

2. *Jñānārṇava*, 32.17, 21.

3. *Ibid.*, 32.18.

4. *Samādhiśataka*, 42.

5. *Śubhacandra* on *Kārtikeyānuprekṣā*, 193.

6. *Mokṣapāhuḍa*, 17.

7. *Kārtikeyānuprekṣā*, 194.

8. *Ibid.*, 195. Also *Śubhacandra* on it.

9. *Ibid.*, 196.

10. *Ibid.*, 197.

Paramātman :

This stage is the goal of all spiritual exertion. Here all conflicts disappear and the soul shines forth in its natural qualities. This is a state of complete harmony. This state is comparable to *jīvanmukta* and *mukta* of Hinduism and *anāgāmin* and Arhat-ship of Buddhism.

The *jīvanmukta* state can be compared to Arhat, who is an embodied *Paramātman*; whereas the *Siddha* state is the state of disembodied liberation.¹ We have already dealt with the nature of liberated soul in the second chapter. This stage is free from birth, old age and death, where the four infinitive qualities of soul shine forth on account of freedom from all the four *ghāti karmans* in the case of an *arhant* and of all the eight *karmans* in the case of a *Siddha*.²

Five labdhis

A soul before attaining right attitude in the fourth *guṇasthāna* passes through stages which are five in number. The first four of them are possible even without right attitude.³ Therefore, they do not indicate any real spiritual progress. They are ethically important only if they lead to right attitude through the fifth *labdhi*.

1. The first *labdhi* is called *kṣāyopasaṃsa*, which means destruction-cum-subsidence of the karmic matter.⁴ This *labdhi* is not the result of any conscious effort on the part of the aspirant but occurs automatically in the normal course of time.

2. As a result of first *labdhi*, the self inclines towards auspicious types of actions which lead to happiness. This is called *viśuddhi labdhi*.⁵

3. The third *labdhi*, *deśanā labdhi*, means obtaining a teacher who initiates and leads into the nature of six *dravyas* and nine *padārthas*.⁶ If no such teacher is available in hell,

1. *Kārtikeyānuprekṣā* 198.

2. *Niyamasāra*, 176.

3. *Labdhisāra*, Bombay, 1946, 3.

4. *Ibid.*, 4.

5. *Ibid.*, 5.

6. *Ibid.*, 6.

then this *labdhi* means inclination towards the true nature of things on account of the impressions of previous births.¹

4. The fourth *labdhi*, *prāyogya labdhi*, means the capacity to so reduce the duration of all *karmans*, except *āyuh karman*, that they are squeezed in the time of crore into crore (*koṭākoṭi*) years and this *labdhi* is possible for *bhavyas* and *abhavyas* alike.²

5. The first four *labdhis* are important only if they lead to the fifth, *karaṇa labdhi*. The *karaṇa labdhi* is attained by a *bhavya jīva* only.³ The *karaṇa labdhi* consists of the following three *karaṇas*.

Three karaṇas :

The soul, through its wanderings, feels sometimes inclined towards self-realisation, but because of the eternal force of passions it is wavering between the right path and the wrong path. This is called *yathāpravṛttikaraṇa*.⁴ During this process, whenever the intensity of the bondage of *karman* is lessened the soul faces what is called *granthī*.⁵ Once the *granthī* is broken asunder, the soul is sure to get liberation.⁶ This process is called *granthibheda* or cutting of the Gordian knot. Some souls come out victorious from this struggle; some accept defeat; and some others remain engaged in the struggle for a considerable period. This struggle is the cause of development. The soul, if successful in this struggle, realises the emptiness of worldly enjoyments and a sense of dissatisfaction with them. The struggle continues in the

1. *Keśavavarṇi* on *Labdhisāra*, Calcutta, 1916, 6.

2. *Labdhisāra*, 7.

3. *Gommaṭasāra*, *Jīvakāṇḍa*, 651.

4. *Koṭyācārya* on *Viśeṣāvaśyakabhāṣya*, Ratalam, 1936, 1207.

5. गंठितं सुदुबोओ कक्खडघणरूढगंठिव्व ।

जीवस्स कम्म जणिओ घण रागदोसपरिणामो ॥

—*Viśeṣāvaśyakabhāṣya*, 1200.

Also तीइ वि य थोव मित्ते खविए इत्थंतरम्मि जीवस्स ।

हवइ हु अभिन्नपुव्वो गंठी एवं जिणा बन्ति ॥

—*Śrāvakaṣrajñāpti*, Bombay, Vik. Saṁ. 1961, 32.

6. भिन्नमि तंमि लाभो जायइ परमपयहेउणो नियमा ।

—*Ibid.*, 33.

apūrvakaraṇa, but this time consciously. As this has never happened before, it is known as *apūrvakaraṇa*.¹ If *yathāpravṛttikaraṇa*, is not followed by *apūrvakaraṇa* and *anivṛttikaraṇa*, it is futile. Even *abhavyas* experience *yathāpravṛttikaraṇa*, but without any use. The *apūrvakaraṇa* further reduces the duration and intensity of *karmans*. This is made possible by the following five processes : (1) *sthitighāta*—destruction in the duration; (2) *rasaghāta*—destruction of the intensity; (3) *guṇasṛeṇī*—conversion of *karmans* of longer duration into those having a duration of not more than a *muhūrta*; and (4) *guṇasaṃkramaṇa*—conversion of the *karmans* of intensive degree into those of milder degrees.²

The third step is *anivṛttikaraṇa*.³ Here the struggle ends in favour of the aspirant. The most intense type (*anantānubandhī*) of passions and vision-deluding *karmans* are annihilated and the aspirant reaches the fourth stage of spiritual development.

Two śreṇīs :

Before coming to the description of *guṇasthānas*, it will be in the fitness of things to mention that the aspirant ascends the stages of spiritual development either by subsidence (*upāśama*) or by annihilation (*kṣaya*) of *karmans*.⁴ These are called two ladders (*śreṇīs*) of spiritual development.

The aspirants belonging to the first *śreṇī* are those who subside their delusion. The dirt in the bottom comes up in the water, similarly the delusion gives a defeat to the aspiring spirits and they fall down from the arduously attained height. These aspirants cannot go beyond the eleventh stage of development.⁵ The other aspirants are those who rise through destruction of delusion.⁶ One can climb the ladder of subsidence only twice in one life.

According to the *Karmagrantha*, a person who has climbed

1. *Virasena* on *Śaṭkhaṇḍāgama*, 1.1.16 (Vol. I, p. 180).

2. *Ibid.*, 1.9-8.5. (Vol. VI, p. 222).

3. *Ibid.*, 1.9-8.5. (Vol. VI, p. 221).

4. *Ibid.*, 1.9-8.14 (Vol. VI, p. 317).

5. Cf. *Pravacanasāroddhāra*, 700-708.

6. Cf. *Ibid.*, 694-699.

only once the ladder of subsidence can attain liberation in that very life through the ladder of annihilation. But a person, who has climbed the ladder of subsidence twice, has no chance of liberation in that life. According to Canons, however, a soul can climb only one of the two ladders in one life.¹

*Mithyādr̥ṣṭi guṇasthāna:*²

This is a state of absolutely perverted attitude. A person in this *guṇasthāna* may even attain heaven, but is far away from liberation. The soul has been rotting in it from time immemorial without knowing the real path.

Though any man with a perverted attitude is equally away from the goal, whatever his external conduct, yet a distinction has to be made between one soul and the other, even in the first *guṇasthāna*. Muni Śrīyaśovijaya, in his *Yogāvatāradvātrīṃśikā* classifies souls into eight : *mitrā*, *tārā*, *balā*, *dīprā*, *sthirā*, *kāntā*, *prabhā* and *parā*.³ The first four of them belong to first *guṇasthāna*.⁴

In the very first stage called *mitrā*, the soul gets the first indistinct enlightenment. He serves the ascetics, worships the founders of religion, performs good deeds and shows a sympathy towards the suffering but without making any real distinction between self and non-self. As his desire to know the truth becomes more earnest, the soul enters the second stage of *tārā*. Here the soul is more steady and conscious of its shortcomings.

In the third stage, called *balā*, the evil desires cease and the enlightenment becomes clearer. The fourth stage, called *dīprā*, where the soul, though having a verbal knowledge of the truths of religion, does not understand its reality. He has not as yet come face to face with the reality. The next four stages belong to a soul who has realised the self.

Thus we see that even the unveiling of vision-deluding

1. Śrī Jaina Siddhāntabola saṃgraha, Vol. V, pp. 83-84.

2. Virasena on Saṅkhaṇḍāgama, 1.1.9.

Also Gommatasāra, Jīvakāṇḍa, 8-18.

3. Yogāvatāradvātrīṃśikā, 25. Quoted by Pt. Sukhalāla, Jaina dharma aura darśana, Ahmedabad, 1957, p. 268.

4. Ibid., 28. ff.

karmans is not a sudden phenomenon. It may be noted here that the conduct of a person in these four stages can not be termed as right as it does not necessarily lead to liberation.¹ It is only after cutting the Gordian knot (*granthibheda*) through *anivṛttikaraṇa* that one attains the real spiritual insight.² Till then, we can compare his condition with that of a wanderer who is sometimes nearer the real path sometimes away from it. But in no case does he find it. His coming nearer the real path is useful only if he finds it; otherwise he is again lost in the thickness of the jungle. We have spoken of the types of *mithyātva* in the second chapter.

It may be interesting to note here that amongst those who get liberation even *anyalingasiddhas* or those wearing the dresses of other religions are included.³ Commentaries on *karmagranthas*, however, make it clear that every word of the *Jaina* scriptures must be believed by a *samyagdṛṣṭi*.⁴

For those souls who are *abhavya* or *jātibhavya* and will never get liberation,⁵ the first *guṇasthāna* has neither beginning nor end; for those who get liberation it has no beginning but end and for those who having broken the knot, again descend to first stage, it has a beginning as well as an end. As every soul has some element of purity in it, this stage, though of complete darkness, is also considered to be *guṇasthāna* in as much as it has also a ray of purity, just as even though the rays of the sun and the moon are completely obscured by clouds yet we cannot say that the light has been completely destroyed.⁶ If there had been a complete destruc-

1. *Uttarādhyayana*, 28.30. Also *Gommaṣasāra*, *Jīvakāṇḍa*, 12.

2. *Supra*, p. 209.

3. *Śrī Jaina Siddhāntabala saṃgraha*, Vol. V, p. 119.

4. यतो भगवदहृत्प्रणीतं सकलमपि द्वादशाङ्गार्थमभिरोच्यमानोऽपि यदि तद् गदितमेकमप्यक्षरं न रोचयति तदानीमप्येष मिथ्यादृष्टिरेवोच्यते ।

—*Karmagranthaṭikā*, Vol. II, Quoted by Muni Nathamala, 'Jaina darśana ke maulika tattva', Vol. II, p. 449.

5. Cf. *Virasena on Śaṭkhaṇḍāgama*, 1.1.141. (Vol. I, p. 394). Also *Śrāvaka-prajñāpti*, 66-67.

6. तथाहि समुन्तातिबहलजीमूतपटलेन दिनकररजनीकरकरनिकरतिरस्कारेऽपि नैकान्तेन तत्प्रभानाशः संपद्यते....

—*Karmagrantha*, Vol. II, Quoted by Muni Nathamala, 'Jaina darśana ke maulika jñāptitattva'. Vol. II, p. 449.

tion of knowledge *Jīva* would have become *ajīva*.¹

2. *Sāsvādāna-samyagdr̥ṣṭi-guṇasthāna*² :

The soul while falling from fourth *guṇasthāna* to the first makes a sojourn through this *guṇasthāna*. This is a stage not of development but that of degradation. A soul which has attained *Aupaśamikasamyaktva* (i.e. subsided vision—deluding *karman* temporarily), at the rise of life-long, intense types of four passions, falls to the first stage. In this process of degradation, he passes through this stage. He has an indistinct idea of *samyaktva* for a very short period (one *samaya* to six *āvalis*) before he reverts to *mithyātva*. The soul in second stage invariably falls down to the first stage. But this stage has an indistinct element of *samyaktva* and, therefore, is considered to be higher than the first *guṇasthāna*. Just as a person who has tasted something sweet (like *khīra* etc.) and then vomitted it out feels a strange taste of sweetness, similarly the soul in this stage has a strange feeling of *samyaktva*. Because of the existence of this taste it is called *sāsvādāna*.³ The *Bṛhatkalpabhāṣya* gives another two examples. Just as a person falling from a ladder stays for sometimes in the vacuum, before coming to the earth, a person falling from *samyaktva* to *mithyātva* also experiences an admixture of the two for some time.⁴ Another example is that of a person who has tasted sugar. He goes to sleep but has not completely slept. In that state, he still feels the sweetness of sugar indistinctly. Similar is the case with the soul in the second *guṇasthāna*.⁵

3. *Samyag mithyādr̥ṣṭi guṇasthāna*:⁶

This is a stage of uncertainty and tension. Due to the

1. *Karmagrantha*, Vol. II, Quoted by Muni Nathamala *Jaina darśana ke Maulika tattva* Vol. II. p. 449.

2. *Virasena on Saṅkhaṇḍāgama*, 1.1.10 (Vol. I, p. 163).

Also *Gommaṣasāra, Jivakāṇḍa*, 19-20.

3. *Bṛhatkalpabhāṣya*, Vol. I, 128.

4. *Ibid.*, 126. Also *Gommaṣasāra, Jivakāṇḍa*, 20.

5. *Ibid.*, 128.

6. *Virasena on Saṅkhaṇḍāgama*, 1.1.11 (Vol. I, p. 166).

Also *Gommaṣasāra, Jivakāṇḍa*, 21-24.

rise of *miśramohanīyakarmans*, the soul remains indifferent to truth. It neither believes nor disbelieves it.

After this stage, a soul may ascend to true belief or may descend to false belief. Either a person may ascend to this third stage or a person may descend from some higher stage to this stage. It is, therefore, a stage of development as well as of degradation, according to circumstances. This stage has been compared to curd mixed with sugar which has sour as well as sweet taste.¹

4. *Aviratasamyagdr̥ṣṭi guṇasthāna*² :

An aspirant having firm belief in truth attains this stage. The *anantānubandhi* category of passions is subdued and only the weak form, called *apratyākhyānavarṇi kaṣāya*, remains which does not last more than a year. We have already dealt with the character of an *aviratasamyagdr̥ṣṭi*. In this *guṇasthāna* on account of *apratyākhyānakaṣāya*, the existence of the aspirant is not able to observe any moral vows. Therefore, he is called *avirata*.

Here the aspirant realises for the first time that the sensual pleasures, for which he strives so much, are only temporary, finite and painful in the end. Still he cannot leave them.³

The moral condition of an aspirant in the fourth stage can be compared to the state of *Duryodhana*, who said, "I know the truth but I cannot follow it; I know the falsehood but I cannot shun it."⁴

Morally, a man in the fourth stage is still not mature, yet this stage is very important in as much as it indicates the beginning of real spiritual exertion.

5. *Deśasamyata guṇasthāna*⁵ :

Here the stoppage of karmans begins. With the removal

1. *Gommaṣasāra, Jivakāṇḍa*, 22.

2. *Virasena on Śaṭakhaṇḍāgama*, 1.1.12 (Vol. I, p. 170),
Also *Gommaṣasāra, Jivakāṇḍa*, 27-29.

3. *Gommaṣasāra, Jivakāṇḍa*, 29.

4. Cf. Muni *Nathamala, Jaina darśana ke maulika tattva*, p. 301.

5. *Virasena on Śaṭkhaṇḍāgama*, 1.1.13. (Vol. I, p. 173),
Also *Gommaṣasāra, Jivakāṇḍa*, 30-31.

of *apratyākhyāna kaṣāya* the aspirant takes partial vows. This *guṇasthāna* includes not only those persons who inhabit the houses but also the person who leaves the house but cannot take to monkhood. Thus the highest type of a *śrāvaka* is he who neither does, nor makes others do, any prohibited action. We have already dealt with the eleven stages of this *guṇasthāna* at the end of the fifth chapter.

6. *Pramatta saṃyata guṇasthāna*¹ :

After subduing the third degree of passion viz. *pratyākhyānavaraṇa*,¹ when only *saṃjvalana* type remains, the aspirant joins the order of mendicants. He observes complete restraint but is still open to such negligences as pride, enjoyments of senses, passions and sleep. The partial peace that one gets in the fifth stage of spiritual development inspires him to adopt complete self-control and to proceed towards self-realisation. Now he relinquishes all social obligations and joins the order of mendicants to devote his entire time and energies to the supreme goal. He abstains not only from killing harmless animals but even harmful animals. He does not take even a trivial thing without the permission of the owner. He does not hold any property at all. Thus, even though self-controlled, he is not free from negligence. There is no appearance of *Pratyākhyānavaraṇa kaṣāya* and only *saṃjvalana* form of *kaṣāya* remains. Due to *saṃjvalana* form of *kaṣāya* and existence of negligence, the energy of the soul is not fully expressed. We have already dealt with the conduct of a monk, who begins his life from this *guṇasthāna*, in the sixth chapter.

7. *Apramattasaṃyata guṇasthāna*² :

When negligence, which is the cause of small defects in the sixth stage, is removed, the soul ascends to the seventh *guṇasthāna*. In this stage, the aspirant wins the three stronger types of sleep, viz. *nidrānidra*, *pracatāpracata* and *styānagrddhi*. He

1. *Virasena on Śaṭkhaṇḍāgama*, 1.1.14 (Vol. I, p. 175), Also *Ibid.*, 32-33.

2. *Ibid.*, 1.1.15 (Vol. I, p. 178).
Also *Gommaṣasāra*, *Jivakāṇḍa*, 45-48.

tries to overcome the milder types of passions also and is always struggling against them. His condition is comparable to that of a log of wood moving up and down with the rise and fall of the waves.

8. *Nivṛttibādara guṇasthāna*¹ :

Here the soul comes out successful in the struggle going on in the seventh *guṇasthāna*. The soul ascends positively either of the two *śreṇies* described in the beginning. Uptil the seventh stage the soul follows the path of *kṣayopāśama*. This means that *anantānubandhikaṣāya* etc. are neither completely repressed nor destroyed uptil the seventh stage. These *kaṣāyas* do rise in the previous *guṇasthānas* but without the fruit-giving potency. Thus the soul is able to reduce the effect of *karmans* in the four ways mentioned earlier in the beginning of this chapter. In the eighth *guṇasthāna*, the soul adopts *apūrvakaraṇa*. Those who are in the *upāśama śreṇī*, remain in the eighth *guṇasthāna* minimum for a *saṁaya* and maximum for *antarmuhūrtta*; and those who are in the *kṣapakāśreṇī* for *antarmahūrtta*. Here anger and pride disappear.

9. *Anivṛtti-sāṁparāya guṇasthāna*² :

Through the four ways mentioned above, the progress becomes automatic and uniform in cases of all aspirants. Anger and pride have already disappeared; now deceit disappears and three types of sexual desires also subside. In this stage, the struggle for spiritual progress comes to an end in the sense that the aspirant has not to make any conscious efforts for progress. His progress becomes automatic. Here the soul performs the process of *anivṛttikaraṇa*. In this stage, there is still a fear of attack of gross passions. Therefore, this is called *bādarasāṁparāya* in contradistinction to the next stage, *sūkṣma sāṁparāya*, where only subtle types of greed can occasionally disturb the peace of soul.

1. *Virasena* on *Śaṭkhaṇḍāgama*, 1.1.15 (Vol. I, p. 183).

Also *Gommaṭasāra*, *Jivakāṇḍa*, 50-54.

2. *Ibid.*, 1.1.17 (Vol. I, p. 183).

Also *Ibid.*, 56-57.

10. *Sūkṣmasāmparāya guṇasthāna*¹ :

As indicated already, only subtle form of greed remains in this *guṇasthāna*. This greed means the subtle attachment of the soul with the body. Here the soul, following the *upaśama śreṇī*, ascends to the eleventh *guṇasthāna* and those following the *kṣapakaśreṇī* directly ascend to the twelfth *guṇasthāna*.

11. *Upaśāntamohaniya guṇasthāna*² :

This is the highest stage which can be reached on the *upaśamaśreṇī*. Only the *upaśamakas* ascend this *guṇasthāna*. It lasts minimum for one *samaya* and maximum for *antarmuhūrtta*. The soul in this *guṇasthāna* does not go further. As aspirant from this *guṇasthāna*, descends either to the sixth or fifth or fourth or first *guṇasthāna*. But, ultimately within a period of *ardhapudgalaparāvarta* he again becomes a *kṣapaka* and attains liberation.

12. *Kṣipakāśāyachadmastha vītarāga guṇasthāna*³ :

Here the *mohaniya*, which is the main obstruction, is completely destroyed. The *kṣapaka* comes directly to this stage without going to the eleventh stage. After remaining *antarmuhūrtta* in this stage, he becomes omniscient without fail and ascends to the thirteenth stage. In the penultimate *samaya*, the first two kinds of sleep (*nidrā* and *pralā*) are eliminated. In the last *samaya* of this stage, five types of *Jñānāvaraṇī*, *darśanāvaraṇī* and *antarāya karmans* are completely annihilated.

13. *Sayogakevali guṇasthāna*⁴ :

As soon as the *ghātikarmans* are destroyed at the end of the twelfth *guṇasthāna*, the four infinities (*anantajñāna*, *ananta*

1, *Vīrasena on Śaṭkhaṇḍāgama*, 1.1.18 (Vol. I, p. 187),
Also *Gommaṭasāra*, *Jīvakāṇḍa*, 58-60.

2. Ibid., 1.1.19 (Vol. I, p. 188).
Also Ibid., 61.

3. Ibid., 1.1.20. (Vol. I, p. 189).
Also Ibid., 62.

4. *Vīrasena on Śaṭkhaṇḍāgama*, 1.1.21 (Vol. I, p. 190).
Also *Gommaṭasāra*, *Jīvakāṇḍa*, 63, 64.

vīrya, *ananta darśana* and *ananta sukha*) are obtained. It may be mentioned that it is only in this *guṇasthāna* that the *jñānāvaraṇikarmans* are removed. The actual struggle consists of conquering the passions. Hence the importance of conduct rather than that of knowledge in Jainism. Here only the *Yoga*, out of the four causes of bondage, remains. But the bondage lasts only for two *samayas*; and that bondage relates only to four *aghāti karmans* viz. *vedanīya*, *āyus*, *nāman* and *gotra*. Due to the existence of these *karmans*, the soul has bodily existence and can be compared to *jīvanmukta* of *Vedānta*.

14. *Ayogakevali guṇasthāna*:¹

At the end of the thirteenth stage, the aspirant prepares himself for salvation. In case the duration of *Vedanīya*, *nāman* and *gotra* is longer than that of *āyus*, he equalises these *karmans* by a process called *samudghāta*. Then the soul proceeds to check the three *yogas* also. This is done in the following order.

The gross mental and vocal activities are checked by gross physical activities, which are checked by subtle physical activities in turn. Subtle physical activities also check subtle mental and vocal activities. The subtle physical activities are checked by *sukṣmakriyānivṛtti* type of *śukladhyāna*. Here the subtle activity of body is checked by itself. This *dhyāna* also makes the soul contract and fill up the cavities of body. The soul is thus reduced to two-third of its previous volume. Then the soul enters the last type of *śukladhyāna* which is called *samucchinna kriyātipātī*, which stops all activities and leads to what is called *śaileśikaraṇa* i.e. a state of complete motionlessness. This state lasts for only as much time as is required to pronounce five short vowels. At the end of this period the soul leaves the embodied state for ever and goes straight above, to the end of the universe, to enjoy its inherent blissfulness for ever.

1. *Virasena on Saṅkhaṇḍāgama*, 1.1.22. (Vol. I, p. 192).
Also *Ibid.*, 65.

Conclusion :

In *Jainism* the spiritual progress begins from right faith. Right faith leads to avoidance of sins. Avoidance of sins makes a man vigilant. Vigilance leads to passionlessness and passionlessness leads to cessation of *karmans*. This, in short, is the path to liberation.

CONCLUSION

We have studied in the foregoing chapters the ethical principles of Jainism and compared them with those of Hinduism and Buddhism, with which it came into close contact. We find that the 'unity in diversity' found in Indian culture, is as much true in the sphere of ethics also. There has been much give-and-take between these religions; and the virtue of non-violence may be mentioned as the greatest contribution of Jainism to the current of Indian thought.

The history of Jaina ethics is a fine example of what the *Jainas* hold to be the nature of reality, viz., continuity in change. We have noticed during our study that the fundamentals of Jaina ethics have remained unchanged through all these years, though the rules of code of conduct have shown some modification, which we have noted here and there, specially while dealing with the conduct of a house-holder and a monk.

It may also be noted here that though the rules of conduct as prescribed by Jainism and recorded by us appear to be too elaborate and sometimes even superfluous, yet the basic idea behind these rules is that of self-realisation. When there is a feeling-realisation of the true nature of the self and when one is completely lost in the bliss of self-meditation, the observance of all the moral rules becomes spontaneous, coming from within and not being an imposition from without.

Though we have already recorded our conclusions at the end of every chapter, and sometimes even at the end of our discussion of a particular topic, yet no ethical study could be useful unless it provided an answer to the problems with which our lives are beset. We are, therefore, tempted to conclude our discussion with a few observations on how the principles of Jaina ethics could be helpful in solving the problems of humanity at large.

The problems of human life arise out of various factors, which can be classified under the following broad heads :

1. Scarcity.
2. Injustice.
3. Ignorance.
4. Selfishness.

Scarcity

In spite of the great strides of science and technology, we know that humanity suffers from scarcity. Science tries to solve this problem in its own way by inventing tools for increasing production, by improving means of comforts and luxuries, and by developing new means of fighting against the furies of nature. But we know that apart from the scarcity caused by natural circumstances, there is also an artificial scarcity created by indulgence into such selfish tendencies as hoarding and profiteering not only by individuals but by nations also, trying to expand and wanting to occupy others' territories by force.

'The greater the possessions, the greater the happiness' is the motto of many. Jainism teaches us quite the opposite : 'the lesser the possessions the greater the happiness'. Happiness comes from what we are and not from what we possess. We should realise the blissful nature of the self, become free and be not the slaves of worldly objects. This puts an end to the struggle for wealth and other possessions. For those who can reach the highest stage of monkhood, scarcity becomes a self-imposed virtue followed voluntarily in pursuance of complete freedom from bondage; for those who cannot attain that height, limitations of possession, coupled with a sense of detachment towards what one has, is recommended. The idea behind the vow of non-possession is not a morbid feeling of self-mortification but a sense of, and belief in, the inherent bliss of the self.

The answer of Jainism to the problem of scarcity is : Be not attached to the worldly objects; be not their slaves; turn to the self within wherefrom comes the true happiness. This does not imply a life of inertia, but that of contemplation and contentment.

What is true of the individual is true of the nations. The glorification of a king who desires to conquer others' territory (*vijigīṣu*), though very common in other ancient

Thus the answer of Jainism to the problem of injustice is four-fold : doctrine of *karman*, equality of life, non-violence and equanimity.

Ignorance

In spite of the spread of education in modern times, the problems of life seem to multiply rather than decrease. Of what use is knowledge which binds us rather than liberate ?

Jainism teaches us that all knowledge is relative and correlated. Let us be receptive to every thought. Let us not assume the attitude of finality about our knowledge. One-sided attitude only complicates problems rather than solve them. It does not give us any solution to such ethical questions as 'determinism' and 'freedom of will'. Non-absolutism shows us the path of synthesis among fate and human effort; faith, knowledge and action; and supra-moral plane of life and practical code of morality.

The answer of Jainism to the problem of knowledge is represented in its doctrine of non-absolutism.

Much of misunderstanding between one nation and the other could be solved if we could adopt the attitude of non-absolutism on political problems.

Selfishness

Selfishness lies at the root of all problems. All immoral practices arise out of selfish nature of man.

Selfishness can be overcome by realising the true nature of self. According to *Vedānta*, the individual self (*ātman*) is identical with the universal self (*brahman*); and the summum bonum of life is to realise this identity. This broadens our outlook and lifts us above selfishness. Buddhism, on the other hand, asks us not only to destroy our ego but also to believe that the self, for which we struggle so much, is a non-entity. Both of these views represent idealism, whereas Jainism is a realistic system. It propounds that the self is a real, permanent entity and that each soul has a distinct existence. What Jainism lays down is neither a belief in the unity of life nor in the non-entity of the self, but a distinction between the self (*jīva*) and the non-self (*ajīva*) and a victory over passions

which are based on a false conception of the identity of the two.

An ordinary *Jaina* (*samyagdr̥ṣṭi*) is not allowed to indulge in feelings of anger, pride, hypocrisy and greed continuously for more than a year, a householder at an advanced stage (*śrāvaka*) for more than four months, and a monk for more than fifteen days. Perfection or liberation is attained when these feelings are completely overcome; and not, as the *Vedānta* will have us believe, when the self merges into the universal self; or, as the Buddhism believes, when it is annihilated. We need not discard commonly experienced, separate, existence of the self.

The above ethical idea, which Jainism gave with reference to individual *sādhana*, could be interpreted afresh in the context of modern day problems to suggest that all nations could also maintain their individuality, and yet live in peace and harmony if negative ideas of anger, pride, hypocrisy and greed could be renounced. It could, thus, teach the possibility and utility of co-existence in modern times and bring the hope of a brighter future for war-ridden humanity of to-day. If *Jaina* ethics could bring home to us that alone, its purpose will be more than achieved.