

JAINA ETHICAL DISCIPLINE AND
ENVIRONMENT

Minor Research Project

Submitted to

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By

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Karad

Dr. P.B. Chaugule

DECLARATION

I hereby declare that the minor research project entitled **JAINA ETHICAL DISCIPLINE AND ENVIRONMENT** completed and written by me has not previously formed the basis for the award of any Degree or Diploma or other similar title of this or any other University or examining body.

Place : Karad

Dr. P. B. Chaugule

CONTENTS

INTRODUCTION

I to X

1. Introduction
2. Review of the Previous work Done
3. Objectives
4. Methodology
5. Causes of selecting the Title
6. Hypotheses
7. Limitations
8. Scheme of the Proposed chapters

1. Jaina Ethical Discipline

1 to 49

Preface

1.1 Metaphysical Foundation of Jaina ethics

- A. The Concept of Reality
- B. The Nature of Reality
- C. The Nature of Substance
- D. Classification of Substances
- E. The Nature of Six Substances
 1. *Jiva* Substance
 2. *Ajiva* Substance

1.2 Seven *Tattvas* as the Background of Ethical and Spiritual Life

1.3 Attainment of *Samyagdarshana* or *Samyaktva* as the basic Foundation of Twelve-fold vows

1.4 The concept of *Sravaka*

A. The concept and classification of *Pratima*

B. Categories of *Sravaka*

1.5 The concept of Ethical Discipline

1.5.A. Ethical Discipline for Householders

1. Five *Anuvratas*

2. *Gunavratas* and *Shikshavratas*

A. *Gunavratas*

B. *Shikshavratas*

1.5.B. Supplementary Discipline

1. Six Essential Duties

1.5.C. Avoidance of Seven Addictions

1.6 Ethical Discipline for Monks

A. Five *Mahavratas*

B. Three *Guptis*

C. Five *Samitis*

D. *Sallekhana*

2. The Concept of Environment and Pollution

50 to 111

Preface:

2.1 The concept of Environment

A. Definition of Environment

B. The concept and definition of environment in Jaina Perceptive

C. Types of Environment

1. Natural Environment

2. Man-made Environment

D. Components of the Environment

E. The scope of Environmental Studies

2.2 The concept of Ecology

- A. Subdivisions of Ecology
- B. The scope of Ecology

2.3 The concept of Pollution

- A. Definition of Pollution
- B. Classification of Pollution
- C. The Concept of Natural Resources
- D. Type of Pollution from Scientific Perspective

2.4.A). Jaina Ethical Discipline and Control of Environment Pollution

- A. Observance of Anuvratas and Control of Environment Pollution
- B. Gunavratas and Control of Environmental Pollution
- C. Shikshavratas and Control of Environmental Pollution
- D. Six Essential Duties and Control of Environmental Pollution
- E. Seven Addictions and Control of Environmental Pollution

2.4.B). Jaina Ethical Discipline and Control of Environmental Pollution

- A. *Mahavratas* and Control of Environmental Pollution
- B. Five *Samities* and Control of Environmental Pollution
- C. Three *Gupties* and Control of Environmental Pollution
- D. *Sallekhana* and Control of Environment Pollution

3. Conclusion 112 to 115

Bibliography 116 to 119

INTRODUCTION

INTRODUCTION

1. Introduction:

The proposed research work, for minor research project, undertaken by a researcher is **Jaina Ethical Discipline and Environment**. Environment is a composite term referring to condition in which organisms consisting of air, water, food, sunlight etc, thrive and become living sources of life for all the living and non-living beings. Environment is a subject matter not only of science but also of social studies and humanities. Environment has created an aesthetic value for our life. Our life philosophy is based on the natural environment. Moreover, environmental studies deal with every issue that affects an organism and, the complex of social and cultural conditions affecting the nature of an individual or a community. Now a days the adjective 'Environment' has become a synonym for the awareness among the global societies towards 'save Earth' and the need for sustainable development to the future of mankind.' The planet earth is facing the problems of pollution, loss of forest, degradation of environment and global warming. The scientists across the world are finding out sources of environment pollution, kinds of pollution, nature of pollution and also remedies of pollution. The scientists have ignored that a subject 'Philosophy' which is called 'Mother of All Sciences' implies the study of the concept of pollution, kinds of pollution and remedies of pollution.

The problem of environment is now not limited to the branches of natural and social sciences. It is related to ethics also. So the studies done in this respect are called environmental ethics. In this respect A.P Deshpande says, "The issues, principles and guidelines relating to human interactions with their environment is referred to as Environmental Ethics. The environmental crisis is an outward manifestation of the crisis of mind and spirit. If we think "Man is all powerful and the supreme creature on this earth and man is the master of

nature and can harness it at his will”, it reflects the **human-centric thinking**. If we think “Nature has provided us with all resources for leading a beautiful life and she nourishes us like mother, we should respect her and nurture her” is the **earth centric thinking**. The first view urges us to march ahead gloriously to conquer the nature and establish our supremacy over nature through technological innovations, economic growth and development without caring for damage done to the earth. The second view urges us to live on this earth as a part of it, like any other creation of the nature and live sustainably. Thus, our acts will follow what we think. Transformation of our thinking and attitude is required if we want to check environmental crisis.’’¹ This view is very important.

In western philosophy also we see the thought related to the ethical issues and non-violence which is ultimately concerned with practical ethics or applied ethics. In this respect the work of Peter Singer is very famous. According to him all animals are equal. In his famous work entitled **Practical Ethics** he says, “Birth is the most visible possible dividing line and the one that would suit liberals best. It coincides to some extent with our sympathies we are less disturbed by the destruction of a fetus we have never seen than at the death of a being we can see, hear and cuddle. Is this enough to make birth the line that decides whether a being may or may not be killed? The conservative can plausibly replay that the fetus / baby is the same entity, whether inside or outside the womb, with the same human features (whether we can see them or not) and the same degree of awareness and capacity for feeling pain. A prematurely born infant may well be less developed in these respects than a fetus nearing the end of its normal term. It seems peculiar to hold that we may not kill the premature infant but may kill more developed fetus. The location of a being-inside or outside the womb-should not make that much difference to the wrongness of killing it’’² killing such a way means to disturb, destroy or alter the situations which is inside the womb. And to

destroy or disturb or alter original nature is Environment pollution. So from this it could be inferred that killing a fetus is also environmental pollution existing inside the womb.

As I have stated there is close-relation between environment and pollution and also environment and ethics. According to ethics every living being has a right to live. And if somebody takes the life of any living being he deprives the right to live of that living being. This act consists not only violence but also environmental pollution, Peter Singer in his famous book, entitled **Applied Ethics** says, “Suppose a woman has become pregnant, and now learns that she has a cardiac condition such that she will die if she carries the baby to term. What may be done to her?. The foetus, being a person, has a right to life, but as the mother is a person too, so she has a right to life. Presumably they have an equal right to life,”³ The healthy environment is created when we think that all animals are equal and act accordingly. If do not act or think in this way then social pollution takes place. Hence Peter Singer says, “A liberation movement demands an expansion of our moral horizons and extension or reinterpretation of the basic moral principle of equality.”⁴ Jeremy Bentham also incorporated the essential basis of moral equality into his utilitarian system of ethics in the formula: ‘Each to count for one and none for more than one.’⁵ The Indian Philosophy have also contributed a lot on environment and its pollution. In Vadas water, air and land have been given too much importance as they are very useful for all living beings.⁶

The scope of the environmental science is not limited upto the natural sciences but extends its scope to the social science also like law, philosophy, political science, management, commerce, trade, etc. Mass communication is also related to environment and its pollution. All sciences, social and natural, study the concept of pollution and environment, causes of pollution and the means of controlling it from practical or scientific point of view, Philosophy is such a subject which considers the concept of pollution and environment and

causes and control of environmental pollution from ethical, spiritual and metaphysical point of view. This type of study is urgently needed to disseminate across the world, because it stresses on the transformation of human mind from violence to non-violence, immorality to morality, one-sided thinking to anekantvada. The doctrines of Jainism viz, non-violence, परस्परोग्रहो जीवानाम् |, anekantvada and equality of all living beings from one-sensed to five sensed living beings constitute the environmental ethics of Jainism. Now it is required to give the scientific explorations of these doctrines so that all human beings can understand the holistic ethics of Jainism and can contribute to save the earth from all types of man-made environmental pollutions.

There are many methods of creating awareness about pollution. Mass-media, news papers, television, advertisement play very important role in this respect. They have high influence over the public. Now a days state and central governments are taking a leading part in creating awareness in this respect. The movements like Sardar Sarovar, Silent Valley Project, Chipko Andolana are working in this respect. The non-governmental organizations are also taking part in saving the earth from environment pollution.

India is a land where philosophy, religion and ethics reached their zenith. A word philosophy is known as 'Darshan', in the context of Indian philosophy, means total view towards life. Jaina philosophy, Buddhism Yoga, Samkhy etc. are the Indian philosophical systems which aim at attaining liberation. According to Jainism, Buddhism, Vedant etc. ethical discipline is one of the best ways of attaining liberation. According to Jainism the cosmos is constituted of two basic substance viz. animate (Jiva) and inanimate (ajiva).

According to Jainism the whole cosmos is environment and the human mind coloured by the acute passions i.e. anger greed, deceit, aversion etc. is a fundamental source of pollution which disturbs the environment as a whole. It could be said that, according to Jainism, there are only two basic kinds of pollution as shown under.

1. External Pollution (related to water, air, sound, fire etc.) and , 2 Internal or Mental Pollution related to passions, greed etc. Aptly speaking our polluted mind is the basic source of all types of pollutions. Such pollutions are man-made. Philosophically speaking such polluted mind binds karma to the soul due to which a soul has to rotate the cycle of birth and death in the ocean of samara. To get rid of the rotation of birth and death discipline is observed. Jaina ethics teaches to create friendship compassion, tolerance by curbing the passions due to which mind never allows to cause any disturbance to nature, plant life, human and animals life. Hence the earth or cosmos consisting of animate and inanimate entities could be saved.

Anuvratas, Mahavratas, Gunavratas, Shikshavratas, Guptis, Samitis and Sallekhana are the vows which constitute Jaina ethical discipline. Jaina ethical literature viz. **Acharang sutra, Samana-Suttam, Bhagvati Aradhana, Adipurana, Tattvarathasutra, Ratnakaranda Sravakachara, Purusartha, Siddhyupaya Sagar Dharmamrit Mulachara, Niyamsaya Dravya Sangara** throw light on the science of ethical discipline, environment, environmental pollution, kinds of pollution and the remedies of pollution in detail.

2. Review of the Previous Work Done:

It is necessary to mention here the recent work done on Jaina Ethical Discipline and Environment and evaluate it before undertaking further research. Here I would like to examine the following works in brief.

1. Pravartak Amar Muri; Illustrated **Acharang sutra** (2010)
2. Godika Nirmala: **Paryavarana Chetna Evam Samraksna Jain Dharma evam sankriti ke vishesa Sandarbha mein** (2005)
3. Jain P.C.: **Jaina Dharma mein Paryavarana Evam Samraksna** (2005)
4. Shivaprased: **Jain Dharma Aur Praryavarana Samraksana** (2003)

1. Pravartak Amar Muri in his work entitled, “ Illustrated **Acharnagsutra**” (2010) has examined the concept of pollution and

environment on the basis of **Acharang sutra**, He has referred to **Uttradhyanasutra**, **Sutrakritanga**, **Pravacanasara**, **Sthang sutra Niryukti** (commentary), **Churin** etc. to elaborate the concept of violence of one sensed living beings. This work consists of original gathas which are elaborated in both the Hindi and English languages. This work consists of nine lessons. First lesson belongs Shastra Parijna In addition to that it deals with the violence and pollution of one-sensed living beings.

As the title suggests, Pravartak Amar Muri has considered the concept of pollution in respect of one to five sensed types of living beings. But Jaina ethical discipline and, its importance etc. are not discussed systematically in this work. It consists total 504 pages.

2. Jain P.C. in his work, entitled “**Jaina Dharam mein Paryavarana chetna evam Samraksana** (2005) compiles sixty articles written by various writers. Hence this is edited work. Out of sixty articles two articles are written in English language and remaining articles are in Hindi language. Those all articles discuss the concept of environment and pollution and control of pollution and various kinds of vow on the basis of various canonical literature like **Tattvarthasutra**, **Adipurana**, **Ratnakaranda Sravakachara**, **Satkhandagama**, **Uttradhyanasutra**, **Kalpsutra**, **Sagardharmamrita**, **Chhahadhala**, **Bhagvati Aradhana** etc. This work takes into consideration the importance of vegetation for the protection of environment. Moreover, this work elaborately discussed the lanchans (symbols) of twenty four tirthankars, the analysis and importance of those lanchans. And their relation to environment is also discussed. This work consists of total 383 pages.

Notwithstanding that, this work has not systematically considered the ethical discipline. The system of ethical discipline is scattered. In addition to that there are repetitions of information.

3. Godika Nirmala in her work entitled **Paryavarana chetna Evam Samraksna Jaina Dharm Evam Sankriti ke Vishesa Sandarbha Mein**(2005), critically, analytically and systematically discussed the Jaina concept of environment, pollution, kinds of pollution along with the scientific concepts of environment, constituents of environment, pollution and its kinds in detail.

However, this work has not considered Jaina ethical discipline and its relation to the environment.

4. Shivaprasad in his work entitled **Jaina Dharma Aur Paryavarana Samraksna** (2003) has stressed on the awareness of environment according to Jainism. This work consists of total thirteen articles. This is edited work. Those articles have thrown light on the importance of non-violence, samitis, aparigraha, anuvratas etc. which can protect the environment. These articles have cited the references of Jaina canonical literature like Acharang sutra, Samayasara, Tattvarthasutra, Dashavaikalika sutra etc. Notwithstanding that, the systematic study of vows like *anuvratas*, *mahavratas*, *guptis*, *sallekhana* and their role in controlling the environmental pollution is not considered satisfactorily.

3. Objectives:

1. To throw light on Jaina ethical discipline to be observed by householders and monks.
2. To find out nature and causes of the environmental pollution and also the remedies of pollution depicted in Jaina ethical literature.
3. To establish Jaina ethics as an independent science of environment and control of environmental pollution.
4. To show how Jaina ethics save the earth in general and animate substances in particular

4. **Methodology:**

To study the minor research project the researcher will use philosophical and analytical method. The data will be collected from the original Jaina canonical literature and other books, journals, magazines.

5. **Causes of Selecting the Title:**

The following factors motivated the researcher to undertake research on the above mentioned title.

1. The contribution of Jaina ethics in respect of the concepts of environment and pollution are ignored by the scientists.
2. It is generally misunderstood that the science of ethics has nothing to do with environment. But it is wrong. Ethics is an applied science. It can save the earth. The researcher aims at explaining this view in deep.
3. If we want to run social and cultural events smoothly and that too without pollution one has to observe the guidelines given by Jain ethics.
4. So far no one has done Ph.D or M.phil on this title.
5. To focus light on only two types of pollutions Viz. external and internal.

6. **Hypotheses :**

The researcher will run his research in the light of following hypotheses.

1. Environmental pollution is caused by just excessive use of natural resources.
2. Environmental pollution is caused by only calamities.
3. The state of mind coloured by passions like anger, greed, deceit etc. is polluted internally. This too is the basic or fundamental cause of pollution due to which external environment gets polluted.

4. By observing ethical discipline a polluted mind could be purgated and such purgated mind will control the external environmental pollution.

7. Limitations:

The abovementioned minor research project is restricted to only Jaina ethical discipline. The researcher has taken into consideration the concepts like metaphysics, substance, scope of environment, pollution, kinds of pollution, *sravaka* etc. Moreover, the researcher has considered five *anuvrats*, five *mahavratas*, seven *shilvratas*, six essential duties and *sallekhana*.

8. Scheme of the Proposed Chapters:

1. Jaina Ethical Discipline
2. Concept and kinds of environmental pollution
3. Conclusion

References

1. Deshpande A.P., Chudiwale A.D. et, all **Environmental Studies** –p.12
2. Singer Peter, **Practical Ethics** p.126
3. Singer Peter **Applied Ethics** p.40
4. Singer op.cit. **Applied Ethics** p.215
5. Ibid., p.221
6. Metha Om Prakasha, **Bhartiya Paryavarniya Acharshastra** pp.52-59

Chapter 1

**JAINA ETHICAL
DISCIPLINE**

1. Jaina Ethical Discipline

Preface:

An introductory part of the project discussed the problem under investigation in detail. It threw light on the definition, scope and limitations of the problem selected. Moreover, it cleared the concepts of ethical discipline, *moksha*, and environment. The researcher, in the same topic, has clearly stated the objectives, reasons for the selection of the problem, its hypotheses, research methodology, critical evaluation of the work already done and importance of the vows which are to be observed by laymen and monks. Now the first chapter stresses on the importance and concept of Jaina metaphysics, reality, six types of substances out of which the concept of *jiva* is very important as it aims to attain liberation by observing various kinds of vows like *anuvratas*, *mahavratas*, *gupti*, *samiti*, *digvratas*, *shikshavratas*, six essential duties and *sallekhana*. The researcher, in the same chapter, emphasis on the concept of *samyagdarshan* as the foundation of Jaina ethical discipline and the metaphysics as the background of Jaina Philosophy. Reality is the subject matter of philosophy. Jaina philosophy begins with metaphysics and ends in spiritualism. Ethics is the subject matter of both the metaphysics and spiritualism. The researcher systematically develops this chapter by throwing light on the following points.

1.1 Metaphysical Foundation of Jaina Ethics:

There is certain relation between metaphysics and ethics. While establishing the relation between them K. C. Sogani says, “According to Jainism ontological discussions necessarily determine ethical considerations. The ethical enquiry derives its meaning from the metaphysical speculation. Our conduct and behavior are conditioned by our metaphysical pre-suppositions.”¹ K. C. Sagani, while explaining and deriving the metaphysical relevancy of ethics cites the reference of a canonical literature written by

acharya Samantabhadra entitled **Apt-mimamsa**, he says, “Samantabhadra argues that the conceptions of the bondage and liberation, *punya and papa*, heaven and hell, pleasure and pain and the like lose all their relevancy and significance, if we exclusively recognize either performance or momentariness as constituting the nature of substance.”² From the above mentioned statement it becomes crystal clear that ethics depend on metaphysics.

The subject matter of metaphysics is the study of reality. Jaina reality is based upon realism. Hence, ultimately it can be said that Jaina philosophy is based on realism, then may it be epistemology, ethics or metaphysics. Moreover, it is also true that epistemology or logic including experience is the way of studying and understanding the reality. The problem under investigation is, **Jaina Ethical Discipline and Environment**. And from above mentioned logical discussions it becomes clear that Jaina ethics depends upon reality. Hence, it is required to throw light on the concept of reality, in brief, before to begin with ethical discipline according to Jainism.

A. The concept of Reality:

While explaining the nature of reality K.C.Sogani cites the reference, in brief, from **Yukyuanushasn** and **Aptamimamsa** of Samantabhadra as follows, “According to Jainism, metaphysical reality, objectively considered, embraces within its fold contradictions but only in an apparent fashion; they point just to the incompleteness and inadequateness of human expression in language. It has been considered as existent and non-existent, one and many, permanent and changing, etc.”³ Moreover, explaining the importance of experience as the basic foundation of Jainism in terms of reality. Sogani says, “Jainism waves the fabric and structure of reality on the authority of indubitable experience and is not swayed in the least by fascinations of a priori logic. Owing to this deep-rooted abhorrence of the abstract way of philosophizing, the Jaina evaluates what is given in

experience, and consequently advocates change to be as much ontologically real as permanence. Both are separate but only in logical thought. Being implies becoming and vice-versa.”⁴

From the above mentioned explanation of reality, reality may be defined as a that which constitutes the very life of the universe. Greek Philosopher, for example, Parmenides says ‘Being’⁵ as the sole reality whereas for Heraclitus ‘Becoming’⁶ or perpetual change is the sole reality. Buddhist philosophy regards ‘universe flux’⁷ as the sole reality whereas for Vedant philosophy ‘Brahma’⁸ is regarded as the unchanging, static and permanent reality. However, according to Jainism the soul, the non-soul, influx, bondage, stoppage, gradual dissociation and libration constitute reality.⁹ These seven categories constitute reality. These are called as seven *tattvas* or reals or principles. To be apt, these are called as substances. In **Dravyasangraha** acharya Nemichandra Sindhantideva says that *astrava*, *bandha*, *samvara*, *nirjava* and *moksha* including *punya* (merit) and *papa* (demerit) are seven principles or reals which are the particular modifications of *jiva* and *ajiva* are totally nine padarthas.¹⁰ Out of these only two principles viz. *jiva* and *ajiva* are basic, whereas remaining *astrava*, *bandha*, *samvara*, *nirjara*, *moksha*, *punya* and *papa tattvas* are associated with *jiva* and *ajiva* principles. These principles are also called as existents or Being. Padmnabha S. Jaini in his work entitled, **The Jaina Path of Purification** gives the categories of being as follows. “The Jainas divide all existents into three main categories: (1) those which are sentient; (2) those which are material; (3) those which are neither sentiments nor material, “Sentient” here refers to the *jiva* or soul, which is characterized by consciousness. “Material” designates atoms (*pudgala*) possessing form/colour, taste, smell and palpability. The third category, called *arupi-ajiva*, is understood to include four insentient, formless, yet existent substances (*dravyas*): space (*akasha*), the principle of motion (*dharma dravya*), the principle of rest (*adharma-*

dyavya) and time (*kala*).”¹¹ The soul substance, of these, is unquestionably the most important and unique for the jainas for it strives to attain liberation following the path of purification viz. vows, austerities etc. which is the highest end or *summum bonum*.

B. The Nature of Reality:

The researcher discussed the concept of reality so far. However, it is required still to discuss more to make the concept more clear. To fulfill this requirement the researcher examines the nature of reality in terms of idealism and realism. Idealism is the doctrine that all reality is mental. “It asserts that there is no reality outside consciousness and all experiences are only the modifications of our own consciousness. Nothing exists but the state of consciousness”¹² Plato, Leibnitz, Bradley, Hume, Kant, Hegel and other. supported this view. On the contrary realism is the doctrine that the fundamental character of the real is its independence of any relation to the experience of a subject. It asserts that whatever exists it does so equally whether it is experienced or not.”¹³ Rene Descartes, Bertrand Ruseel, Democritus these philosophers and some scientists like Newton, Bohr, Albert Einstein supported this view.

The Jainas adopted realistic view. Whole Jaina philosophy is based upon realism. Jaina metaphysical thinking is based upon the epistemology. In this respect Kachhara N.L says, “The Jainas have developed, perhaps, a unique system of metaphysical thinking based upon their unique epistemology which recognizes both empirical and transcendental experience to be within the scope of human knowledge. According to them, reality self-exists, self-consistent, and self-contained. It does not depend upon something outside it for its existence, secondly the jaina system is free from all absolutism. It does not deprecate common sense interpretation of experience in favor of abstract a priori logic”¹⁴ This realistic view, which is very close to modern science, is accepted by Jainas.

C. The Nature of Substance:

The nature of reality (*Being or Sat*) and substance are interrelated. Reality is also called as existence. Existence is characterized by origination disappearance (destruction) and permanence,¹⁵ Existence (reality/*being/sat*) is differentia of a substance (*dravya*).¹⁶ It means to be in existence is the common criteria or differentia of all six types of substances. One more definition of substance is given as follows. That which has qualities and modes is a substance.¹⁷ It means that in which qualities and modes exist is a substance. The concepts of qualities and modes are explained as follows. Those characteristics which are always associated with a substance are called as qualities (*guna*). And those, which are not always associated with a substance, are called as modes. However, a substance possesses both the qualities and modes. While showing the difference between quality and mode Jain S.A. says, “That which makes distinction between one substance and another is called a quality, and the modification of a substance is called a mode. A substance is associated with these two. Further it is on inseparable connection and permanent.”¹⁸ From this explanation, it is obvious that which distinguishes one substance from all others is its distinctive quality. Only the presence of this quality makes it a substance. If such distinguishing characteristics were not present, it would lead to confusion of a substance. For ex, Souls are distinguished from matter by the presence of qualities such as knowledge and matter is distinguished from souls by the presence of form (colour, taste, smell) etc. without which such distinguishing characteristics there is no distinction between souls and matter. Hence, it could be concluded that, from general point of view, knowledge etc. are the qualities always associated with the soul whereas form, smell etc. are always associated with matter. Their modifications, which are separable from practical point of view, are modes.

While showing the relation between reality (*sat*) and substance Kanchhan says, “First of all, it should be made clear that in Jain philosophy, the terms reality (*sat*) substance (*dravya*) are used more or less in the same sense. The reality is defined as possessor of infinite number of attributes. It is also defined as that which is capable of continuous existence undergoing various changes of origination and cessation (*vyaya*). The former is a constitutional definition whereas the latter is a functional one. Combining these two definitions we come to a broader definition of the term substance which is the substratum of attributes and modes is substance. In other words, a substance or a reality is possessed of two properties, quality which is persisting possession and mode, which is transitory and flowing.”¹⁹

From above mentioned definition of reality (constitutional and functional) it may be concluded that the Jaina neither propound absolute nihilism nor absolute externalism but adheres to non-absolutistic doctrine (*anekantvada*) of persistence through modes which accepts both Being and Becoming as real. It means all realities are possessed of dual properties, one transitory and other eternal. It means, due to the first property viz; transitory, all things are in a state of flux, and they undergo transformation constantly. Due to second property viz; eternal, they do not lose their existence through the transformation, the substance persists through modes. Hence, according to Jaina metaphysics all substances (realities) are characterized by the trio of permanence (i.e. continuous existence, creation and cessation).²⁰

The property which always subsists in a substratum is called quality. More particularly qualities are also defined as those properties which have substance as their substratum and which are not themselves the substratum of other attributes. From this it logically follows that qualities are never absolutely distinct from the substance and are neither absolutely identical with it. It means, the qualities are ever changing but the change of quality does not mean destruction of nature. The qualities presume their

identity through their ever-changing modes. Hence, the relation between the substance and its qualities is of identity-cum-difference.

From abovementioned discussion of substance it may be concluded that, a substance has three characteristics viz; (1) it is real (2) it observes origination, cessation and permanence rule and, (3) it possesses attributes and power of modification. In other words, the substance, the attributes and modes co-exist simultaneously. Neither of them separate from one-another. In this respect Kachhara says, “There can be no modification without a substance and no substance can exist without modification. Similarly, there can be no substance without an attribute and no attribute can exist without a substance.”²¹

Acharya Umasvati says that non-soul substances (bodies) are the medium of motion (*dharma draya*), the medium of rest (*adharma-dravya*), space (*akasha*) and matter (*pudgala*).²² He says these are four substances.²³ Again he says that the souls also are substances.²⁴ Moreover, Umasvati says that Time (*kala*) is also substances.²⁵

-D. Classification of Substance:

According Jainism the whole universe is fuel of two main everlasting, uncreated, co-existing but independent categories of *jiva* and *ajiva*. The *ajiva* (non-soul) is further classified into *pudgala* (matter), *dharma* (principle of motion), *adharma* (principle of rest), *akasha* (space) and *kala* (time). From this classification it can be logically said that Jaina concept of reality is dualistic as well as pluralistic. Jaina philosophy, plurality, considered from synthetic and objective point of view of existence, entails unity also. To sum up, unity, duality and plurality all are inseparably and inevitably involved in the structure of reality. All the six substances co-exist and accommodate one another.

1) Classification of Substances Based on *Astikaya* and *Anastikaya* :

Jiva, *pudgala*, *dharma*, *adharma* and *akasha* substances are classified under the category of *astikaya*.²⁶ These substances are homogenous continuum composed of multiple parts or *pradesas*. A *pradesa* is the space occupied by one *pudgala paramanu*, the smallest unit of energy and matter.²⁷ The term ‘*astikaya*’ is a compound word made up of ‘*asti*’ and ‘*kaya*’ which respectively means (real) existence and extensive body. *Kala* is not *astikaya*. Because it has neither extension in space nor plurality of parts.

2) Classification of substance as a *Jiva*:

Jiva is only substance which is characterized as consciousness.

3) Classification of substance as *Ajiva*:

The *ajiva* i.e. non-living or non-soul substances are of five kinds- namely- 1. *pudgala* 2. *dharma* 3. *adharma* 4. *akasha* and 5. *kala*

4) Classification of substances as Neither sentient (*jiva*) Nor-material

Drama, *adharma*, *akasha* and *kala* substances are grouped under this classification. These substances are also called as *arupin*.

E. The nature of Six Substances:

The universe is totally filled up with six substances. The nature of them is as follows.

1. *Jiva* substance:

Jiva means *ataman* or soul or spirit. *Jiva* is also *dravya* ²⁸ (substance). *Jiva* is essentially undivided base of consciousness and there is infinity of them. The whole universe is totally filled up with *jivas*. From transcendental point of view the souls are substances and eternal also. Their differential quality is consciousness.²⁹ In other words, consciousness is the distinctive characteristics of the soul. This definition makes it clear that soul is distinguished from body though it is one with the body from the point of view of bondage. Basically the soul is perfect and all powerful. Notwithstanding that by ignorance the soul identifies itself with matter.

From practical point of view, the function of soul is to help one another. That is, the help rendered by the living to one another. For example, It is mutual help between teacher and student. From this point it indicates that living beings also cause the pleasure and pain, and life and death of one another. Out of six *drayas* soul or *jiva* is the most important as it is characterized and strives to attain liberation which is the *summum bonum* of a *jiva*.

A) Kinds of *Jiva* or Soul:

There are basically two kinds of *jiva* viz. 1. *samasri* and 2. *mukta*³¹. *Samsari jivas* are also called as transmigratory, mundane or *baddha*. Whereas *mukta jiva* is also called as *siddha* or liberated.

Mundane souls are embodied souls living in the world and they are subject to the cycles of birth and death. Owing to the misbelieve, *mithyatva* and *karmic* bondage these souls are rotating in the deep sea of *samsara*. S.A. Jain says, “There is no point in the entire space of the universe, which has not been the seat of birth of the soul. In this way the soul has been many times roaming, occupying several points in the cycle of space.”³²

B) Classification of Mundane Souls:

There are two kinds of mundane souls 1. With mind and 2. Without mind. In other words, worldly souls are those possessed of *manas* or internal organ and those devoid of it.³³ The *jivas* possessed of mind are also called as *samanask*. The *samanask* souls are worthy because they are endowed with the power of discriminating between good and bad, right and wrong etc.

From another point of the mundane souls are classified into *sthavara* and *trasa*.³⁴ This classification is based on the movability and immovability of the souls. *Sthavara* means the immoveable or one-sensed souls, that having only the sense of touch. And *trasa* souls means those can mover from one place to another place with their bodies. They possess more than are sense-organ viz; from two sensed beings onwards.³⁵

C) One Sensed Souls:

The immobile souls are one-sensed souls. They are of five types viz; 1. earth-bodied (*prthavi kaya*) 2. water-bodied (*jal-kaya*) 3. fire-bodied (*tejah-kaya*) 4. Air bodied (*vayu-kaya*) and 5.vegetable – or plant bodied (*vanaspati-kaya*).³⁶ Jaina philosophy believes that nearly everything possess soul. The total universe is full of souls. Jainas also believe that the universe contains non-soul entities too. Therefore, it is said that the universe is constituted of both the soul and non-soul entities. According to Jainism the sense are five.³⁷ They are, 1. sense of touch 2. sense of taste 3. sense of smell 4. sense of sight and 5. sense of hearing.³⁸

D) Two Sensed to Five Sensed Souls:

There are four classes of *tras* souls assuming two sensed to five sensed as following.

1. **Two sensed souls:** (*dvi-indriya jivas*)

Those souls which assume first two senses viz. touch and taste are called as two sensed souls. ex. worms etc.

2. **Three sensed souls:** (*tri-indriya jivas*)

Those souls which have first three senses viz. touch, taste and smell are called as three sensed souls. ex. ants.

3. **Four sensed souls:** (*chatur-indriya jivas*)

Those souls which have first four senses viz. touch, taste, smell and sight are called as four-sensed *jivas*. ex. bumble bee

4. **Five sensed souls:** (*panch-indriya jivas*)

Those souls which have all five sense of touch, taste, smell, sight and hearing are called as five-sensed souls. ex. human being.

In **Tattvarthsutra** the order of souls having the sense from two to five sensed is given as follows. It says that the worm, the ant, the bee and man etc. have each one more sense than the preceding one.³⁹

The five-sensed beings with mind are called as *sanjini jiva*,⁴⁰ Those who are endowed with minds are called rational beings also. From this it may be concluded that other transmigratory beings are not endowed with minds. The function of the mind is the investigation of the means attaining good and avoiding evil.⁴¹ The rational beings are endowed with morality and ethical discipline observing of which the beings can strive to attain liberation. Hence, the description of beings with discriminating mind is important. Such being is endowed with right knowledge.

E) Grades of mundane souls:

From another point of view mundane souls are divided into four grades (*gati*) according to the place where they are born. This is also called as forms of existence or *gatis*. They are four viz; 1. *naraka-gati* (means hellish form) 2. *tiryag-gati* (means subhuman form) 3. *manusya-gati* (means human form) and 4. *dev-gati* (means celestial form).

It is assumed that the abovementioned beings are in those specific *gatis* according to their merit (*punya*) and demerit (*papa*). The more demerit the *naraka-gati* and the more merit the *dev-agati*. Jainism further believes in liberation or *moksha* which could be attain when a human being with mind is totally free from merit and demerit karmas. Salvation is possible only to the human beings because a human being with discriminative power can observe ethical discipline, shade the saturate karmic particles, stop the influx of new karmas, attain the state of indifference and finally attain liberation. Consequently, from the problem under investigation the human-being with discriminative mind is very very important.

F) Characteristics of Mundane Souls:

The *jivas* migrating within the abovementioned four *gatis* are called as mundane souls. These souls are always impure. The characteristics of these beings are described in **Dravyasangraha**⁴² as follows.

1. *Jiva* : It is lived in the past, is living now and shall live forever.

2. *Upayogamya*: It has perception and knowledge.
3. *Amurtik* : it is formless. From transcendent point of view it has no touch, taste, smell or colour.
4. *Karta*: It is only responsible agent of all the actions.
5. *Svadeha-parimana*: It fills the body which it occupies, for example, that of an ant or an elephant.
6. *Bhokta*: It enjoys the fruits of its karma.
7. *Samasarastha*: It wanders in the ocean of samsara.
8. *Siddha*: It can attain, by observing the vows, its perfect condition viz; *Siddha*.
9. *Urdhavagati* : It has the tendency to go upward.

G) Liberated Jivas:

The liberated souls, without any embodiment, dwell in the state of perfection at the top of universe called *siddha-silla*. Here, they have nothing to do with the worldly affairs. They are in perfect state of equilibrium or indifferent attitude. They have reached at the state of *Nirvana* or *Mukti*. The souls, in such liberated state, assume four attributes known as *anant-chatustya* i.e. infinite qualities. They are 1. *anant darshan* i.e. infinite perception 2. *anant jnana* i.e. infinite knowledge 3. *anant virya* i.e. infinite power 4. *anant sukha* i.e. infinite bliss.

The most significant difference between the mundane and liberated souls is that the former souls attract the subtle particles of matter known as *karma* whereas the latter souls are absolutely free from the *karmas*.

2. Ajiva substances:

Jaina philosophy begins with the perfect division of the universe into living and non-living substance viz; *Jiva* and *ajiva*. The *ajiva* substances are of five kinds namely- 1. *pudgala* i.e. (matter), 2. *dharma* (medium of

motion), 3. *adharma* (medium of rest), 4. *akasha* (space) and 5. *kala* (time).⁴³

1. ***Pudgala***: Jainism propounds matter (*pudgala*) in a realistic sense, and so its cognizance is based on its characteristics sense-qualities of touch, taste, smell and colour.⁴⁴ The abovementioned four qualities of atom (*pudgala*) admit of numerable, innumerable and infinite classifications; but the principal kinds are regarded as twenty; namely eight kinds of touch (soft, hard, heavy, light, hot, cold, vicious and rough). Taste is of five kinds viz; bitter, sour, acetic, sweet and trigant. Smell is of two types viz; pleasant smell and unpleasant smell. Colour is of five kinds viz; black, blue, red, white and yellow.

I. The particular forms of matter:

Sound, union, fineness, grossness, shape, division, darkness, image, worm light (sunshine) and cool-light (moon-light) are the forms of matter.

II. Division of matter:

Atoms and molecules are the two main divisions of matter.⁴⁶ That which occupies one-space point and possesses the capacity to produce the touch, taste etc. is called atom. Owing to the minuteness of its size, the atom itself is the beginning, the middle and the end. It could not be perceived by the senses. That which cannot be divided further is atom. Molecules are collections of atoms. Hence the word ‘molecule’ is applicable also to the molecules consisting of two or more atoms. The atoms are characterized by touch, taste, smell and colour. Molecules, on the other hand, are characterized by sound, union, fineness, grossness, shape, division, darkness, images, sunshine, moonlight as well as touch, taste, smell and colour. The molecules are formed by divisions (fission), union (fusion) and division-cum-union.⁴⁷ The atom is produced by division (fission).⁴⁸ The molecules produced by the combined actions of division (fission) and union (fusion) can be perceived by the eyes.⁴⁹ The aggregates of atoms (molecules) exist in

six different forms. Viz, 1. Gross-gross 2. Gross 3. Gross fine 4. Fine-gross 5. Fine 6. Fine-fine.⁵⁰

The karmas are also formed from *pudgala*. The bodies and minds of the *jivas* are also formed from *pudgala* and other material objects. All of these are known as *pudgal* or matter. There are five kinds of bodies, the gross (*audarika*), the transformable (*vaikriyika*), the projectable or assimilative (*aharka*), the luminous (*tejas*) and karmic.⁵¹ Our mind is also made up of karmas. Whatever we do or act is karma. It may be either *shubha* or *ashubha*. That all bind the *jiva* in the cycle of births and deaths. When all karmas are totally destroyed, the soul becomes liberated and its potential qualities fully developed. Thus the liberated soul is embodiment of infinite perception, infinite knowledge, infinite bliss and infinite power.

2. Dharma Dravya:

Dharma. Here, does not mean religion or auspicious action. It is unique, in this context, in *Jaina* philosophy. *Dharma* is the principle of motion just as the water itself being indifferent or neutral is condition of movement of fishes, so *dharma dravya*, being itself non-motive, is the *sine qua non* of motion of *jivas* and *pudgals*.⁵² Hence, *dharma dravya* is co-terminus with the universe and is one substance unlike *jiva* and *pudgala* which are infinite in number.

3. Adharma dravya:

Adharma is the principle of rest. *Adharma* or the principle of rest has all the characteristics associated with *dharma*. But it is the earth the *sine qua non* of rest for things in motion. The principle of rest (*adharma dravya*) is compared to the shade of a tree, which provides an appropriate situation or environment (efficient cause) for someone to stop and relax.⁵³

4. Akasha Dravya:

Akasha means space. It is of two types viz; *lokaksha* and *alokakasha*. The principle which affords space to *jivas* and *ajivas* viz;

pudgala, *dharma*, *adharma* and time is labeled as *lokakash*. *Alokaksha* means empty space where none of the five substances abides.⁵⁴ *Alokakasha* begins where *lokakasha* ends. It should be noted that in Jaina philosophy *akasha* is meant as the only space not ether as it is often interpreted in other systems in Indian philosophy.

5. *Kala Dravya*:

That which is the cause of modifications of the soul and other *dravyas* is *kala*. It is immaterial and has the peculiar attribute of helping the modification of other substances.⁵⁵

Here it should be understood that *dharma*, *adharma* and *akasha* are each a single *dravya* whereas *jiva*, *pudgala* and *kala* are held to be manifold *dravyas*. Further it must also be noted that these six *dravyas* have no beginning. Though they are external and unchanging their modification are passing through flux. This process itself is called creation. There is no creator of this universe.

We have discussed the Jaina view of metaphysics, reality, substances so far. We have widely discussed the notion of soul substance and its relation to *pudgala*. The researcher has already discussed that *summum bonum* is to be attained by the soul. But mere knowledge of metaphysics, reality, substances, *moksha* is not enough, to attain liberation. The knowledge of ethics and the pathways of purifying self are also do not work in attaining liberation, if we do not believe in seven *tattvas* (principles). So the knowledge of seven *tattvas* and deep belief in them is required. So if a soul desires to attain liberation by strictly following ethical discipline it must have strong belief in **Samyagdarshan** and seven *tattvas* along with abovementioned concepts like reality, substance etc.

1.2 Seven *tattvas* as the Background of Jaina Ethical and Spiritual Life:

While discussing ethical discipline the Jaina thinkers gave stress on two purposes- 1. Metaphysical interpretation of the universe and salvation of the soul. This discussion is the expression of the metaphysical curiosity of the human mind, and 2. Seven *tattvas* which are the manifestation of its ethical and religious inquisitiveness. The second purpose deals with the spiritual disease, its cause, and also the means to cure it. They deal with *samsara* and its cause and also with the liberation and its cause. Hence the aspirant must understand the concept of *baddha* and its causes as well as *moksha* and its causes. In short, there are seven *tattvas* viz. 1. *jiva*, 2. *ajiva*, 3. *asrava*, 4. *baddha*, 5. *samvara*, 6. *nirjara* and, 7. *moksha*. Instead of the Seven *tattvas* *kundakunda* speaks of nine *padarthas* i.e. he appeals *punya* and *papa* to the Seven *tattvas*; but they can be easily included in *astrva* and *bandha*.⁵⁶

Now let us dwell upon the seven *tattvas* since they are substratum to the aspirant's spiritual career.

1. *Jiva Tattva*:

Jiva tattva is enumerated as first *tattva* among remaining six *tattvas* viz; *ajiva*, *asrava*, *bandha*, *samvara*, *nirjara* and *moksha*. If the *jiva tattva* is not enumerated first, all remaining *tattvas* will lose their significance. If we want to comprehend other *tattvas* it is necessary to know the nature of the soul which is bound, and, which seeks to be free from the bondage. The exposition of remaining six *tattvas* is useful for understanding the history of the soul which is quite essential to spiritual progress. In previous enquiry, while studying the six *dravyas*, the researcher has extensively dealt with the concept of *jiva*. Now he begins with the *ajiva tattva*.

2. *Ajiva Tattva*:-

Ajiva tattva can be distinguished from *ajiva dravya*. *Ajiva dravya* consists of five substances viz; *pudgala*, *dharma*, *adharma*, *akasha* and *kala* excluding *jiva*. These the four *dravyas* viz. *dharma*, *adharma*, *akash* and *kala* have no malignant influence on the nature of *jiva*. However, *pudgala*, has its crippling influence on the empirical conscious principle from all eternity, and thereby it obstructs the manifestation of soul's inherent excellences. Thus the *ajiva tattva* in contrast to the *ajiva dravya*, should mean simply *pudgala*.

3. *Asrava Tattva*:

The third principle called *asrava* signifies the influx of karmic matter into the constitution of the soul. Combination of karmic matter with soul is due to the activity of mind, speech or body.⁵⁷ *Yoga* is the channel of *asrava*. *Asrava* is due to *yoga*. The Endeavour to set the speech, body and mind in operation which results in operation of the *pradesas* of the soul is called as *yoga*.⁵⁸ The *pudgal* or matter which is actually drawn to the soul cannot be perceived by the senses as it is very fine. *Asrava* is of two kinds viz; 1. good or *shubha asrva* and, 2. *ashubha* / bad *asrava* or bad influx.⁵⁹ *Shubha asrava* is the inlet of virtue or meritorious *karmas* and *asubha asrava* is the inlet or vice or demeritorious *karmas*.

4. *Bandha Tattva*:

While distinguishing between *asrava* and *bandha* Sogani says, "In short, *Asrava* is due to *Yoga*, while *Bandha* is due to *Yoga* on the one hand and passions on the other. In a different way *Yoga* alone and *Yoga* with passions are the causes of *Asrava* and *Bandha*."⁶⁰ *Bandha* is the assimilation of matter which is fit to form *karmas* by the soul as it is associated with passions. In this respect Sangave says, "This union of spirit and matter does not imply a complete annihilation of their natural properties, but only a

suspension of their functions, in varying degrees, according to the quality and quantity of the matter absorbed.”⁶¹

There are five cause of bondage viz; 1. *mithyadarshana*, i.e, wrong belief or faith, 2. *avirati* i.e. vowlessness or non-renuciation, 3. *parmada*, i.e. carelessness, 4. *kasya* i.e. passions, 5. *yoga*, i.e. vibration in the soul through mind, speech and body. Further bondage is of four kinds according to 1. *prakriti* i.e. nature of karmic matter which has invested the soul; 2. *sthiti*, i.e. duration of the attachment of karmic matter to the soul, 3. *anubhga*, i.e. the intensity of the actual fruition of the karmic matter, and 4. *pradesa*, i.e. the number of karmic molecules which attach to the soul.

5. Sanvara Tattva:

The stoppage of the karmic influx into the soul is *samvara*. Stoppage of karmic influx follows necessarily if the passions are undermined in their fullness and equinious state of mind is translated into the life of spirit. There are several ways through which this stoppage could be effected and further inflow of karmic matter into the soul could be checked.⁶²

6. Nirjava Tattva:

Nirjava means the falling away the karmic matter from the soul.⁶³ It is obvious that the soul will be rendered free by the automic shedding of the karmas when they become ripe. But his following away of karmas is itself a lengthy process. Hence with a view to shorten this process, it is asserted that the falling away of karmic matter from the soul can be deliberately brought through the practice of austerities.⁶⁴ *Nirgara* is of two types viz; *savipaka nirjara* and *avipaka nirjara*.

7. Moksha Tattva:

Complete annihilation of karmas is *moksha*. An account of an absence of the causes of bondage and an account of *nirjara* takes place an utter annihilation of karmas. And such annihilation of karmas is called

moksha.⁶⁵ While stating the steps of *moksha* Sogani says, “As a matter of fact, *samvara* is the inauguration of the process of *moksha*. The first step of the whole process commences with the dawn of spiritual conversion (*samyagdarshana*); the second points to *samvara* and *nirjara*; and the third namely *moksha*, arrives when the second is operative to the highest pitch.”⁶⁶

1.3 Attainment of *Samyagdarshana* or *Samyaktva* as the Basic Foundation of Twelve Fold Vows:-

There are various opinions about *Samyagdarshana*. Kundakundacharya,⁶⁷ for example, in **Darshan Pahud** says that the nature of *Samyagdarshan* is characterized as the possession of firm belief in the six kinds of *dravyas*, nine *padarthas*, five *astikayas* and seven principles. In *niyamsara*⁶⁴ acharya kundakunda says that belief in the great souls, the scripture and six *dravyas* determines the nature of *Samyagdarshana*. According to *mulachar*⁶⁹ firm belief in nine *padarthas* expresses the nature of **Samyagdarshana**. Vasunandi⁷⁰ in *sravakaara* says that right belief as the true and unshakable conviction in the perfect souls, the scripture and seven *tattvas* is **Samyagdarshana**. Acharya Umasvati⁷¹ also depicts **Samyagdarshana** as the belief in the seven *tattvas*. Svamikartikeya⁷² also stress on the nine *padarthas* acquired through epistemological medium of *pramana* and *naya*, and a person desirous of possessing **Samyagdarshana** must give credence to the principles of *Anekantvada* and *Syadavada*.

Without **Samyagdarshana** conduct is incapable of surpassing the province of morality. An ascetic who bases his ascetism on the mere moral concepts cannot be said to be superior to a householder.⁷³ Thus we may say that the whole Jaina ethical discipline, whether of the householder or that of the monk, is out and out sterile without having **Samyagdarshana** as forming its background.

1.4 The Concept of *Sravaka*:

In Jaina canonical literature the term '*sravaka*' is used for householder. '*Grahastha dharma*' and '*Sravaka dharma*' have also the same meaning. A man or a woman who observes the *grah sthaddharma* is called '*Sravaka*' and '*Sravika*' respectively. The term '*Sravaka*' is derived from the verbal root '*sru*' which means to hear, to listen to. Those who listen to with interest the discourses on the path of spiritual welfare are '*Srarvaka*' and '*Srarvika*'. The term '*Upasaka*' is also employed in the sense of '*Sravaka*'.

It is important to note that the scheme of Jaina ethics viz. the ethical discipline have been so designed that all persons would be in a position to follow them. Accordingly, the ethical discipline prescribed by Jainism have been divided into two categories, viz;

1. Those prescribed for *sravaka*
2. Those prescribed for monks.

The ethical discipline of first category are termed as '*sravakadharma*' or '*sagar dharma*' and those of the second category are known as '*munidharma*' or '*angardharma*'

It is obvious that the rules laid down for the householders are less-rigid than that of prescribed for ascetics or monks for the householders cannot renounce the worldly activities for taking care of livelihood. He has to look over after his family and adjust himself to the social and political conditions in which he lives.

In **Sagardhamamruta** pt. Ashadhara describes the characteristics of *sravaka* as follows. The *sravaka* cannot discriminate between the soul, substance and other substances. They feel that the pleasure and pain etc. are of soul. This is just ignorance or *avidya* due to which four types of *sanjnas* viz; *ahar*, *bhaya*, *maithun* and *parigraha* incurred in the mundane soul. In

short, *sravak* or *sravika* are affected by the four types of *sanjna* (indulgence/greed).⁷⁴ They cannot renounce *parigrahas*.⁷⁵

A. Concept and Classification of *Pratima*:

A person who attained *samyagdarshana* is qualified to entry upon the path of Jaina ethical discipline. To attain such insight is the prerequisite condition or the stepping stone to observe twelve fold vows. This ‘mark’ is the first *partima* which is called as *Darshanapratima*. There are such eleven *pratimas*. First *pratima* is *Darshanapratima* and last *pratima* is *Uddistatyaga pratima*. There are eleven stages of spiritual progress prescribed for only laymen. In this respects Jaini says, “In constructing a framework for the conduct of the laity, the authors of the **sravakacara** texts were very systematic and specific. They defined numerous kinds of evil conduct, then instituted separate vows of renunciation for each... The books of discipline are employ narrative tales that show the great virtue of keeping the vows. Even if temporarily. Finally they set up a ‘ladder analogous to that of the *gunasthanas*, representing the process whereby a layman can make ready for the mendicant vows. The eleven steps of this ladder is called as *Sravak-pratima*, they lead one through progressively greater restrictions upon his worldly activities, until at last the complete renunciation of the ascetic is within its grasp.”⁷⁶ Pt. Ashadhar calls *Darshana pratima* as *Samyagdarshana*.⁷⁷ or *Samayktava*.⁷⁸

Explaining the nature of *Darshana pratima* Jaini says, “*Darshana-pratima* consists of two modes of religious observance, one devotional and other renuncicatory ... this taking refuge in the Jain and his path is formalized by initiation into the holy litany (*mantra*) called *pancha-namaskar*”.⁷⁹

While describing the renunciatory as per of *darshana pratima* Jaini says, The renunciatory aspect of *darshana-pratima* is eight-fold, comprising the socalled basic restraints (*muluguna*) which are observed almost

automatically by member of Jaina community.”⁸⁰ Jaini against says that “...all these restraints are diatary in nature.”⁸¹

Samantbhadra in his work entitled **Ratnakaranda Sravakachar** says that, renunciation of wine, meat, honey and observance of five types of *anuvratas* are the eight types of *mulgunas*.⁸² According to pt. Ashadhar a person initiating into *sravaka-dharma* has to renounce wine, meat, honey and five types of figs.⁸³ (viz. *umbara*, *vdumbar*, *pippala*, *plaka* and *kakumbar*). According to Somadeva⁸⁴ also renunciation of wine, mean, honey and five types of figs are the eight *mulgunas* of *sravaka*. According to Jinasena renunciation of gross *himsa*, *astya*, *churya* (theft) *abrahma*, *parigrah* and *jugar*, meat and wine are *mulgunas* of *sravaka*.⁸⁵

Here a question arises that why the abovementioned various categories, stated by various acharyas be accepted? The researcher, in this respect, thinks that Jaina philosophy gives stress on *ahimsa*, consequently *ahimsa* is observed by observing the abovementioned categories. Hence, *astmulgunas* are basic vitures. Remaining *pratimas* are as follows.

2. Vrata Ptatima: (stage of restraints)

Once a layman has taken refuse in five kinds the wholly being and has become fixed in the eight *mulguras* he is considered able to assume five *anuvratas*, *gunavratas*, *shiksavratas*, *sallekhana* etc. vows. These vows will be considered later in this chapter.

- 3. Samayika pratima** (the stage of practicing the *samayika*-equilibrium.)
- 4. Pausadha-pratima:** (The stage of fasting on certain holy days)
- 5. Sacittatyaga-pratima:** (The stage of purity of nourishment).
- 6. Ratribhakta-pratima:** (The stage of continence by day).
- 7. Brahmacary pratima :** (The stage of complete continence)
- 8. Arambhatyaga-pratima:** (The stage of abandonment of household activity)

9. ***Parigrahyaga-pratima***” (The stage abandonment of acquisitiveness by formally disposing of one’s property)

10. ***Anumatigyaga-pratima***: (A stage of abandonment of approval for activities connected with household life)

11. ***Uddistatyaga-pratima***: The stage of renunciation of specially prepared food or lodging. (the stage of renouncing all connections with one’s family). In *Digambara* tradition this stage is divided in to two steps: 1. *ksullakha* (the junior with three pieces of cloth). 2. *ailaka* (one with only the loin cloth).⁸⁶

B. Categories of *Sravaka*:

On the basis of common experience that men and women differ their capacity for intellectual grasp and firmness of will the Jaina thinkers have told the classification of *sravakas* in three groups as follows.⁸⁷

1. *Paksika Sravaka*:-

Paksa means inclination towards *ahimsa*, which is the basic principle of non-injury or *ahimsa*. Such *Sravaka* possesses *samyaktva*, i.e. firm belief in Jaina principles, practices *mulgunas* and observes *anuvratas* i.e. small vows. Such *sravaka* performs worship.

2. *Naisthika Sravaka*:

Naisthika Sravaka is such a layman who pursues the path upwards through the *pratimas* till he reaches the last, that is eleventh *partima*. At the culminating point (i.e. *nistha*) he quits household life and practices ten kinds of *dharma*.

3. *Sadhaka Sravaka*:

Sadhaka is such a householder who concludes his human incarnation in a final purification of the soul by practicing *sallekhana* i.e. embracing death in peace by observing rituals like tasting etc.

1.5 The concept of Ethical Discipline-

Acharya Umasvati in his famous work entitled, ‘**Tattvarathasutra**’ says that *samyagdarshana*, *samyak-jnana* and *samyak-charitra* all these three taken together constitute the means of *moksha*.⁸⁸ The annihilation of all karmas is called *moksha*.⁸⁹ On account of an absence of the cause of bondage and on account of *nirjara* there takes place an utter annihilation of karmas.⁹⁰ In other words, the perfect spiritual development resulting from an absence of bondage and its causes is called *moksha*. The means of *moksha* begins with the realization of truth of the nature of substances as they are. That development which about an inclination towards valid discrimination what is worthy of rejection and what is worthy of acceptance is called **samyagdarshana** or right inclination. The concept of **samyagdarshana** is already discussed and widely cleared, in terms of principles. Such **samyagdarshana** works as an inclination for acquisition of right knowledge of the fundamental principles, substances and *padarthas* etc. through the instrumentality of *naya* and *pramana*. Mere right faith and right knowledge cannot lead a soul to the salvation. Right faith (*samyagdarshana*), right knowledge and right conduct (*samyak-charitra*) lead a soul to the liberation which is a *summum bonum* of the human life. Therefore, the *Jainacharyas* prescribed the definite rules of conduct to be observed by their followers. These ethical rules or discipline are directed towards the main aim of achieving freedom of the soul from karmic matter. Hence, Soul can enjoy its own nature that results from a cessation of all defiled mental states, that is, attachment and aversion, and yoga (mental vocal and bodily activities).

In Jaina ethics there is no conflict between man’s duty to himself and to society. Hence the highest good to society is the highest good of individual. The rules of conduct have been so designed that all persons

would be in a position to follow them. These rules have been prescribed into two categories, viz., 1. those prescribed for *śrāvaka* and 2. those prescribed for monks. Before to deal with the ethical discipline, the researcher aims at clearing the concept of *vrata* or vows.

The concept of *Vrata* (Vows):

To refrain-through mans, speech and body from violence, untruth, theft, sexual intercourse and attachment for possession-that is called *vrata*.⁹¹ *Vrata* is a solemn resolute made after deliberation to observe particular conduct⁹² like *ahimsa* or non-violence or to remain absent from inauspicious activities. There are two aspects of *vrata* viz; refrainment from evil activities and positive activity and to engage in virtuous activity. When both these aspects are present then and only then alone *vrata* is complete. There are two types of *vratas*, 1. *anuvrata* or minor of scale vow and 2. total renunciation or *maha-vrata*.⁹³

Acharya Amruitchandra says that who does not explicitly commits *himsa* may also reap the fruits of *himsa* because of his continual mental inclination towards indulging in *himsa*, and he who apparently employs himself in the acts of *himsa* may not be liable to fruit of *himsa*.⁹⁴

There are two kinds of *himsa*, viz; 1. intentional and 2. non-intentional.⁹⁵ The latter has been again subdivided into *udyami*, *arambhi* and *virodhi*.⁹⁶ The intentional per-petrator of *himsa* engages himself in the commitment of the acts of *himsa* by his own mind, speech and action, provokes others to commit them; and endorses such act others.

After having considered the concept of *vrata*, *himsa*, its nature and kinds now let us turn to the twelve-fold vows (*vratas*)

A. Ethical disciple of the Householder:

Ethical disciple of householder consists of five *anuvratas*, three *gunavratas*, four *shiksavratas* etc. The nature of them is as follows.

1. Five Anuvratas:

There are main five *anuvratas* namely 1. *ahimsa* (abstention from violence or injury to living beings) 2. *satya* (abstention from false speech), 3. *asteya* (abstention from theft), 4. *brahmacharya* (abstention from sexuality), 5. *aparigraha* (abstention from greed or possession). The details of them go as follows.

I. Ahimsanuvrata:

The first *anuvrata* is called *ahimsa*. *Ahimsa* means non-violence. The householders being trapped in the meshes of infirmities, are incapable to observe complete *ahimsa*. So they should keep themselves away from deliberate commission of *himsa* of the two sensed to five sensed beings.⁹⁷ As the householder is engaged in the protection of family, children and nation. Performing domestic activities and farming, social and political activities etc. he commits *himsa* partially, of living beings from one-sensed viz. vegetable-bodied, the air-bodied, the fire-bodied etc. In short, he cannot avoid *arambi* (domestic), *udyogi* (professional) and *virodhi* (defense) *himsa*. Therefore, he can observe only gross form of *ahimsa*. This is known as *Ahimsanuvrata*. During the performance of any task, one who has taken the vow of non-injury must examine a high degree of care in order to minimize even *arambhi himsa*. Jaina scriptures advocated six types of livelihood viz; 1. *asi* (government) 2. *masi* (writing) 3. *krusi* (farming) 4. *vidya* (arts) *vanijya* (commerce) and 6. *shilpa* (various crafts).⁹⁸ In short, a person who does not intentionally kill *tras jivas* (viz; from two sensed to five sensed) by mind, speech and body is called the observer of *ahimsanuvrata*.⁹⁹ Additionally, it implies neither injuring nor killing them either by oneself, by agent or by consenting such an act done by somebody else. The severance of life through an act involving negligence is *himsa* (violence).¹⁰⁰ Therefore, *sravakas* have to refrain from the acts of negligence which can either cause suffering to or severance of life of any living being. Naturally, a householder

cannot observe this vow in its complete form for he has to earn his living by engaging in the occupations as stated above.

Binding, injuring, piercing, loading excessive burden, and denying food and water to any living being are five transgressions of the *ahimsanuvrata*.¹⁰¹ A householder should refrain from abovementioned transgressions.

II. Sattyanuvrata:

The word ‘*Sat*’ is laudatory term, what is not laudable is *asat*. Hence speaking what is not laudable is flashed. That which causes pain or suffering to the living being is not commendable, whether it refers to actual facts or not. This vow intends to safeguard the vow of non-injury. There is close connection between *astya* and *himsa*. In its broader sense the *sattyanuvrata* requires great care with regards to all acts of speech. Even a truthful statement cannot be uttered if it will lead to the destruction of a living being.

In other words, a person who neither tells a lie himself, nor makes others to tell a lie, nor speaks such words that can procure difficulties to others observes this vow.¹⁰² Moreover, the observer of truth does not take recourse to falsehood.

A householder has to refrain from the following five transgressions of this vow viz; 1. false instruction 2. false occupation 3. forgery 4. misappropriating a pledged property and; 5. divulging someone’s secret.¹⁰³

III. Asteyanuvrata:

The third *anuvrata* is *asteya*. *Asteya* means not stealing. This has been more broadly defined in **Tattvarthsutra** as receiving what has not been given is theft.¹⁰⁴ The term given is generally understood what is acquired in a legitimate, transaction or received through inheritance. Therefore, a person who observes this *vrata* is not allowed even to pick up the things which have been lost or forgotten. A thing which is under the ownership of someone

else-be it even a blade of hay, to take it away without the permission of its owner is stealing. *Sravaka* initiated this vow must renounce tendency of greediness towards any and everything. In short, not receiving anything either fallen on the ground, buried, forgotten or trusted to somebody, without the permission of its owner is called *acharyanuvrata* or *asteyanuvrata*.¹⁰⁵

One has to avoid the five transgressions of this vow. Viz; 1. to encourage someone to commit theft, 2. to receive what has been brought by a theft, 3. to violate the taxation regulation, 4. to measure more or less than proper quantity and, 5. to deal in counterfeit commodities.¹⁰⁶

IV. *Brahmacharyanuvrata*:

This is also called as *Brahmavarata*. This is fourth *anuvrata*, in which an aspirant refrains from all illicit sexual activities. The observer who undertakes this *vrata* should avoid the wives of others and content with his own legal wife. In short, the act of *maithuna* that is copulation-outside a *brahma* or continence is unchastely. Abstaining from sexual relations with anybody, except with one's own wedded spouse, is *brahamacharyanuvrata* (continence). In other words, the act of copulation without martial relation is incontinence.¹⁰⁷ Any type of copulation viz; between a woman and a woman, man and a man, a woman and a man and animal is incontinence.¹⁰⁸ *Maithuna* is the desire of man and woman to embrace each other arising the rise of conduct-deducing karmas. The person who indulges in copulation causes injury to immobile and mobile beings.

A person observing this *anuvrata* has abstain from the following transgressions of this vow, viz; 1. to arrange someone's marriage, 2. to enjoy sex with a woman kept by someone else, 3. to enjoy a woman looked after by none, 4. unnatural sexual act, and 5. intensive desire for sexual act.¹⁰⁹

V. *Parigrahaparimananuvrata*:

This is also called as *aprigrah*. This fifth and final *anuvrata* is non possession or non attachment. To be unattached possessions is

parigrahaparimananuvrata (non-possession).¹¹⁰ Delusion (*murccha*) of possession is *parigraha*. In other words, *murccha* constitute *parigraha*. *Murccha* mean attachment. Harboring such false notions as ‘this is mine’ or ‘I made that’ constitute *parigraha*. The term further made synonymous with the four passions (*ksaya*) and nine sentiments (*no-kasyas*). These are called internal possessions and their renunciation (avoidance of activities) constitute the essence of the *aparigrahavrata*. But such renunciation is not possible until a person has detached himself from the ‘external possessions’ viz; land, house, silver, gold, livestock, grain, maidservant, manservant, clothing and miscellaneous things (furniture and so on). For *sravaka aparigraha* is expected by setting of limits upon what he may earn. By undertaking the *aparigraha vrata*, a Jaina *sravaka* systematically reduces his tendencies to fall in such passions. In short, it needs imposing limits on one’s needs, acquisitions and possessions.

One has to abstain from the following transgressions of this vow: viz; 1. to exceed the quantity that has been fixed for the possession of fields, and residential quarters, 2. to exceed the quantity more than fixed for the possession of gold and silver, 3. for that of cattle, wealth and corn, 4. for that of servants (he or she) and, 5. that of clothes and utensils.¹¹¹

All of the prohibitions are clearly oriented towards the situation of merchant community, where greed and attachment to goods are to become major problems. Moreover, social unrest is likely to be created as the prices go high caused by hoarding goods. Greed is the father of all *papa* (defilement). So for the social, political and spiritual wellbeing *aparigrah anuvrata* plays important role in the life of laymen.

VI. Eating at Night

According to Amrutchandracharya¹¹² avoidance of eating at night is the sixth *anuvrata*. This is just extent of the five vows. Eating at night

causes *himsa*. Small insects are liked to be consumed or killed while taking food at night. Hence, it should be avoided.

2. Gunavratas and Sikshavratas:

After dealing with the five *anuvratas*, *mulgunas* and avoidance of eating at night, the researcher now proposes to dwell upon the nature of *gunavratas* and *sikshavratas*¹¹³ which are secondary vows and strengthen *ahimsa*. The *shilvratas* serve the useful purpose of guiding the *anuvratas*.¹¹⁴ To be more clear, they effect a positive improvement in the observance of the *anuvratas*. These two seemingly different views do not exclude each other, but one implies the other. There are total seven *shilvratas*. It implies three Gunvratas and four *shikshavratas*.

Householders have to observe seven *shilvratas* along with five partial vows mentioned above for they protect the partial vows as encircling walls guard town from the floods and enemies. Thereby a householders can evolve his spiritual life.

A. Gunavrats:

There are three *gunavratas* viz; 1. *digvrata* (abstaining from directions), 2. *desavrata* (abstaining from country or region), 3. *anarthadandavrata* (abstaining from purposeless or sinful activity). The nature of them is as follows.

1. Digvrata:

Limiting the boundaries of ten directions and not transgressing them for a life-long time is called *digvrata*.¹¹⁵ In conformity to one's capacity to refrain from the worldly enjoyment, to fix a limit in all directions east, west, etc and not to undertake any un-virtuous act whatsoever beyond this limit is called *digvrata*. There are five transgressions of this vow as follows.¹¹⁶

1. To violate the limitations prescribed for upward direction. After having fixed the limit of higher for climbing a tree, mountain etc. to

violate this limit out of greed or some such mental perturbation is called violating the regulation prescribed for upward direction.

2. To violate the limitations of downward direction.
3. To violate the prescribed direction for the transverse direction.
4. To make addition to the sphere of regulation. When spheres with different limits have been fixed for different directions, then at some occasion as per the need to make reduction from the sphere pertaining to one direction and to make an equivalent addition to that pertaining to another direction- is called making addition to the sphere of regulation.
5. Not to keep memory of the prescribed limits of *digvrata*.

2. *Deshavrata*:

Imposing, from time to time, a further limit within the limit already fixed and not to undertake any un-virtuous act beyond that limit is *deshavrata*.¹¹⁷ There are five transgression¹¹⁸ of this vow, viz;

1. to get things brought by someone from outside the prescribed limit. To make it clear, when a thing lying outside the prescribed sphere is got, in case of need, not by oneself going outside this sphere, but through someone else present outside this sphere to whom a message etc. has been sent- is called getting a thing brought by someone from outside the prescribed form.
2. to send the servant to bring something from outside the prescribed limit.
3. to make a sound with a view to calling someone from outside the prescribed sphere.
4. to make a bodily gesture with view to calling someone from outside the prescribed sphere.
5. to throw outside some physical stuff for calling someone from outside the prescribed sphere.

3. *Anarthadandavrata*:

Refraining from purposeless and unvirtuous activities is called *anarthadandavrata*.¹¹⁹ It has five transgressions.¹²⁰ viz; 1. uncultured talks, 2. vulgar jokes 3.unbecoming bodily gestures 4. talkativeness 5. lending things to others without proper thought and possessing in excess the things of daily requirements.

B. *Shikshavratas*:

There are four *Shikshavratas*, viz; 1. *samayika* (concentration) 2. *pausadhopavasavrata*, (the vow of fasting), 3. *upabhogaparibhogaparimana vrata* (the vow of limiting consumable and non-consumable things), and 4. *atitthisamvibhagvrata* (the vow of offering food to worthy recipient). These are supplementary *vratas* as that of *gunavratas* to strengthen the *ahimsanuvrata*. The nature of them is as follows.

1. *Samayika-vrata*:

Making a mental fixation of time that is, for a fixed period of time-to refrain from all un-virtuous act whatsoever and to remain engaged in a virtuous act that is *Samyaki-vrata*.¹²¹ There are five transgressions of this *vrata*, viz;¹²²

1. to move in an useless and improper manner the bodily parts like hands, feet etc. that is called improper bodily movement.
2. utter improper speech that is devoid of word-refinement and meaningless as well as harmful.
3. improper mental act: to undertake mental acts like thinking etc. under the influence of mental perturbation like anger, enmity etc.
4. felling of disregard: Not to feel enthused about performing the *samayik*, that is to say, not to take it up even when the time for it arrives or to take it up in a slovenly manner.

5. lack of requisite memory: On account of an absence a concentration-that is on account of the unsteadiness of mind-loss of memory related to the *samayika*-that is called lack of requisite memory.

2. *Pausadhopavasavrata*:

Pausadhopavasvrata is called as *prosadhapvasa*. It is fasting on the eighth and fourteenth days of the lunar cycle. The fasting householder discards bodily adornments like perfume, garlands and spends his time in a scared place like abode of saint or temple with pure thoughts either by listening to or making others listen to scripture.¹²³ A householders has to observe this vow by reframing from the following five transgressions.¹²⁴ viz;

1. to evaluate urine, cleans the running nose etc. at a place not properly inspected and cleansed of dust.

2. to receive and place things-like stick, wooden seat etc. Such a place.

3. to arrange bedding or seating at such a place.

4. not to feel enthused about the *paushada* and to take up in a slovely manner-that is called feeling of disregard.

5. lack of requisite memory: not to remember as to when and now the *pausada* has to be performed or as to whether it has already been performed or not.

3. *Upabhogaparibhoga-parimana vrata*:

Taking a vow of not only limiting consumable and non-consumable things such as drink, ornaments, clothing, utensils but also fixing a limit on the use of those things is called *upabhogaparibhoga-parimanavrata*.¹²⁵ There are five transgressions¹²⁶ of this vow, viz;

1. to eat what possesses life: to eat any type of vegetable etc. that possesses life.

2. to eat ripe fruits like mango, berry etc. that contains seeds, stone etc. which possess life-that is called eating a thing containing what possesses life.

3. to eat what mixed with life: to eat things like a sweetmeat etc. that are mixed with sesamum etc, which possess life, or eat things with ants, worms etc. that is called eating a thing mixed with what possesses life.

4. to eat what causes intoxication: To eat any type of intoxicating substance or a drink like wine etc. prepared through a mixture of various substances is called eating what causes intoxication.

5. to eat what is not properly cooked.

4. *Atithisamvibhaga-vrata*:

To donate with a feeling of pure devotion to a worthy recipient of daily need like food and drink etc., such as have been earned legitimately and are in a usable condition, a donation so made as to prove advantageous to both the parties concerned is called *atithisamvibhaga-vrata*.¹²⁶ There are five transgressions¹²⁷ of this vow as follows:

1. to place the things to be offered on green leaves. A food or drink meant for donation when placed inside something possessing life and so placed is unfit for use.

2. to cover them by possesses life.

3. offering another has ... food as if it were one's own.

4. lack of earnestness or envy of another host's.

5. offering food either too early or too late

1.5.B. Supplementary Discipline:

1. *Six Avashyakas* (Six Essential Duties)

Apart from the observance of twelve-fold vows stated above a householder is required to perform six essential duties which help to observe and strengthen *ahimsa*- a major non-violence principle. The six essential

duties are called as six obligatory duties. These are- 1. devapura (worship of the supreme soul), 2. gurupooja (venerating and serving the elders), 3. svadhya (study of the spiritually elevated works), 4. sayama (sel-control), 5. tapa (austerities) and 6. dana (charity).¹²⁸

Jaina layman is expected to perform these duties every day. The nature of them is as follows.

1. *Devapuja*: (worship of the Supreme soul)

Devapuja means reverential recalling to mind the supreme soul and its spiritual qualities, devotionally praising them and offering prayers to the supreme soul. This is the best way to remove the internal defilements, to purify thoughts, to cultivate good mental states to develop spiritual power. There are two types of *devapuja*, viz; 1. *dravya puja* (external worship) and, 2. *bhavapuja* (internal worship). *dravyapura* is an assisting cause of *bhavapuja*, because it creates the atmosphere conducive to *bhavapuja*.

2. *Gurupasti* :

Guru means elder *acharya*. The term *guru* indicates mother, father, teachers of art and sciences, family elders, those who advanced in learning and good conduct and saints who preach religion. Venerating and serving them is *guru-upasati*.

3. **Svadhyaaya: (study of the spiritually elevating works).**

Svadhyaaya means study of one's own self, that is one's own life. Reading, listening to and reflecting on the life-elevating teachings are useful in keeping the mind healthy. *Svadhyaaya* is a form of austerity. As a result of it, man's journey on his spiritual path progresses and enlightenment becomes easy.

4. **Samyama: (Restraint and Discipline)**

Samyama means control over sense-organs, mind, speech, thoughts, desire, anger and greed. We need *samyama* to make our life

happy, peaceful and blissful. It is perennial foundation of mental peace and inner-happiness. Without restrain one cannot enjoy the worldly objects.

5. Tapa : (austerity)

The importance and glory of the austerities depends upon the noble purpose behind their observance as also the purity of mind. The noble-minded learned persons practice austerity as a pure-spiritual effort to serve the masses and to bring to light the reality covered under the veils of delusion, untruth, injustice and immortality.

According to Jainas there are two types of austerity viz;

1. external, 2. internal. They are as follows:

1. *Anashana* (complete giving up of food)
2. *Avamaudary* (partial giving of food)
3. *Vrittiparisamkhyan* (reduction of greed),
4. *Rasaparityaga* (giving up of delicacies),
5. *Viviktashayasna* (lonely residence) and

6. *Kayaklesa* (mortification of body) are the external tapas.¹²⁹

whereas 1. *prayascitta* (atonement), 2. *vinaya* (veneration), 3. *vaiyarruttya* (rendering services), 4. *svadhyaya* (self study). 5. *vyutasrga* (renouncing selfish feeling), 6. *dhyana* (mental concentration) are the kinds of internal tapa or penance.¹³⁰

With a view to developing the spiritual power adequate for reducing passions whatever means are adored for placing under burning hardship one's body, *indriyas* and mind are called as *tapas* or penance.

6. Dana: (Donation)

Dana means giving gifts to the worthy and needy person from one's own earning, earned legally, is *dana*. It is of four types, viz; 1. *ahardana* (fiving food) 2. *aaushadha dana* (giving medicine help) 3. *abhaya dana* (giving protection) and, 4. *shastra dana* (donating books useful for spiritual and physical, social health).

It should be noted that in many authoritative sacred texts some other set of six *avasyakas* are stated for example in **Amitagrati sravakacara**¹³¹ (aphorism no.29) 1. *samayika* 2. *sthavan* 3. *vandana* 4. *pratikvamana* 5. *pratyakhyana* and 6. *kayotsarga* these six essential duties are prescribed.

Samayika means meditation. *Sthavana* or *Chaturvimshati-Jina stuti* means praising of the twentyfour Jinas who are the religious ideals. *Vandana* means humble salutation to the spiritual teachers or worshipful saints. *Pratikraman* means repentance of all transgression. *Kayotsarga* means austerity (*tapa*) which is performed by standing motionless in a specific posture.

Pratyakhyana means renunciation which means resolving to avoid particular thoughts and actions which tend to disturb the performance of essential duties.

1.5.C. Avoidance of Seven Addictions:

Pt. Ashadharji in his work entitled **Sagardhamamrit** (3-17) says that a person who does not engage in 1. gambling 2. meat eating (*mamsa*), 3. wine, 4. stealing (*chori*) 5. going to prostitute, 6. engaged in or keep a wife of someone else, and 7. hunting is called as Jaina.¹³² Above mentioned things are seven addiction. A person who refrains from these addictions can develop his spiritual, social and family.

1.6 Ethical Discipline for Monks or Ascetics:

The researcher has already shown that the rules of conduct prescribed by Jainism have been divided into two categories viz; 1. those prescribed for *sravakas* i.e. householder and, 2. those prescribed for monks or ascetics. For householders *anu-vrata* viz; minor scale vow or partial renunciation are prescribed, and for monks or ascetics *maha-vratas* or total renunciation are prescribed. So there are only two types of vows viz; 1. *anu-*

vratas and *maha-vratas*.¹³³ When a *sravaka* constantly observes the ethical discipline prescribed for him and especially attains all *pratimas*, viz, stages, he is qualified to become an ascetic. The admission into the order of monks is accompanied by the significant ceremony known as initiation (*diskha*). The order of ascetics includes nuns. We have already seen that the main five vows of householder are known as *anuvratas* or small vows, the same become *mahavratas* or great vows when practiced by ascetics. The ascetics, however, observes them without any fault or transgressions. Now let us see the nature of *mahavratas*, *samitis*, *guptis* and other secondary discipline which are observed by ascetics.

A. Five *mahavratas*: (complete vows)

The five complete vows viz; 1. *ahimsamahvrata*, 2. *satyamahavrata*, 3. *asteyamahavrata*, 4. *brahmacaryamahavrata* and, 5. *aparigrahamahavrata* are supposed to be observed by the monks or ascetics. These are to be observed in the complete form. In other words, there are to be observed without any concession. The difference between five *anuvratas* and five *mahavratas* are observed very strictly without concession whereas *anuvratas* are observed with concession.

From abovementioned discussion it follows that the ascetic stage signifies absolute renunciation of the world, and the only objective in this stage is to concentrate energy on the attainment of final salvation. Asceticism is a higher course in spiritual training and it is in this stage that real efforts are made to achieve *samvara* and to have *nirjara* with view to attain *moksha*.

B. Three *Guptis*: (Three controls)

Gupti is that by which the ‘self’ wandering in the mundane world is protected from the causes of transmigration.¹³⁴ Additionally curbing activity well is control. In other words, to prohibit activities of body, mind and speech leading to worldly pleasure is *gupti*. If their activities are not

controlled they involve the ‘self’ into pleasures of mundane world. Therefore, one should prohibit activities leading to worldly pleasures.

Gupti is compared with the encircling strong walls. As the strong encircling walls around the town protect it from flood likewise *guptis* help monks protecting them from sin.¹³⁵

Gupti is of three types viz; 1. *vacana-gupti* (speech), 2. *mano-gupti* (mind) and, 3. *kaya gupti* (body) Refraining mind from affection and aversion is *mano-gupti*.¹³⁶ Refraining from such words or speech that cause pain to others is *vacana-gupti*,¹³⁷ whereas restraining from bodily activities which trouble others is *kaya-gupti*.¹³⁸

C. Five Samitis:

Walking cautiously (*irya samiti*), speaking true and beneficial (*bhasa samiti*), eating carefully (*esna-samiti*), receiving and putting down the books etc. with inspection (*adana niksepana samiti*) and disposing of stool and urine at proper place (*pratisthapana-samiti*) constitute the five-fold regulation of activities.¹³⁹ The definition of each of them is as below,

1. Irya-Samiti:

A monk who walks cautiously at day time inspecting certain distance (five-feet) before him along with the path which is devoid of insects observes *irya samiti*.¹⁴⁰ In other words, monks have to inspect path they walk with the intention of no insect would die under their feet. This is regulation of walking.

2. Bhasa-Samiti:

A monk who speaks beneficially not only for oneself but also for others, avoiding calumny, laughter, harsh words, reproachment and self-praise observes *bhasa-samiti*.¹⁴¹ This is regulation of speaking.

3. *Esana-Samiti*:

A monk who takes proper food with equipoise, provided by a householder, with devotion, who is praised in the canonical texts and is also devoid of faults viz; *krita*, *karita* and *anumadama*, observes *esana-samiti*.¹⁴²

4. *Adana-Niksepana-Samiti*:

Receiving and putting down the things like books, *kamandalu* after proper inspection is called *adana-niksepana samiti*.¹⁴³

5. *Pratisthapana-samiti*:

A monk who disposes the thing like stool, urine at proper place (i.e. droid of insects) and unfrequented by people observes *pratisthapana samiti*.¹⁴⁴

D. *Sallekhana*:

Sallekhana has been characterized as ‘an ideal ritual of leaving body’. It is the last vow and as well as pinnacle of all vows in the life of a Jaina house-holder and monk. One initiates into *Sallekhana* with a joy at the time of death,¹⁴⁵ because it involves protection of vows observed and austerities practiced by him throughout his life. In other words penance and vows should not go in vain because, when one is nearing the end of life. It is wrong to believe that *sallekhana* is the end of life. Because according to Acharya Vasunandi¹⁴⁶ and Acharya Kundakunda¹⁴⁷ *sallekhana* is the fourth *shiksavrata*. The *shiksavratas* are to be observed throughout life, which means even when one is carrying out his normal life he is preparing for *sallekhana*. One can calmly and quietly live his spiritual life constantly keeping in mind this *vrata*.

Leaving of the body for the protection of *dharma*, when either an unavoidable *upsarga* (infection), severe famine, extreme old age or incurable disease occurs, is called *sallekhana*.¹⁴⁸ Moreover, weakening of the body and passions in a right way is called *sallekhana*.¹⁴⁹ The term *sallekhana* is also called as *Samadhi marana*, *vira marana*, *mrutu mahatsva*. Acharya

Umasvati has directed householder to initiate oneself into *sallekhana* only after having introduced twelve vows as mentioned earlier. Naturally, observing of the twelve *vratas* is preliminary preparation of getting initiated into *sallekhana*. A *sravaka* or monk who undertakes *sallekhana* is called *ksapaka* and a person who guides them is called *niryapaka*. There are many rituals of *sallekhana*. *Bhaktapratyakhyana*, *ingini marana*, *prayopagaman marana* are very important kinds of *pandit marana*. The death embraced by gradually reducing intake of food unto death with the self help and help from others is called *bhaktapratyakhyana*. There are forty rituals of *bhaktapratyakhyana*. *Sallekhana* can be fruitful only if it is observed without any transgressions. In this respect Umasvati says that, 1. wish to live, 2. wish to die, 3. affection towards friends 4. refreshing the memory of past pleasures and, 5. wish for some sort of enjoyment as a result of penance hereafter are the transgressions of vows of *sallekhana*.¹⁵⁰ *Sallekhana* is not suicide, because in suicide a person is guided by passions whereas in *sallekhana* a person controls and gets victory over the passions. *Sallekhana* is also different from *prayopvesan* and *malaprasthan*.

To sum up, *sallekhana* is a ritual of gradually weakening up the body and passions. It implies the principle of non-violence. It is the art of both peacefully living and dying. It is observed throughout life. It is obligatory ritual for the monks. It is voluntary for householders. It is a culmination of all vows. It is to be observed without any transgressions.

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आस्त्रवसंवरणिज्जरबंधो मोकरवो य सम्मतं ॥ **मूलाचार** 203 ॥
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यत्तद्वदन्तिसन्तःस्थूलमृशावादवैरमरणम् ॥ रत्न.श्राव. 55 ॥

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तत्त्वार्थसूत्र 7-21 ॥

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न हरति यम्न न दत्ते तदकृत्वा चौर्यादुश्रणम् ॥ रत्न.श्राव. 57 ॥

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तत्त्वार्थसूत्र 7-27 ॥
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112. अर्कालोकन विना भुञ्जानाः परिहरेत कथं हिसाम्।
अपि बोधितप्रदीपे भोज्यतुशां सूक्ष्मजीवानाम् ॥ पुरु.सिध्दु. 133 ॥
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संविभागव्रतसंन च ॥ तत्त्वार्थसूत्र 7-21 ॥
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व्रतपालनायतस्माच्छीलान्यपि पालनीयानि ॥ पुरु.सिध्दु 116 ॥
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विनितृत्येः ॥ रत्न.श्राव. 68 ॥
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p.204
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127. सचित्तनिक्षेपपिधापरव्यपदे ामात्सर्यकालातिक्रम ॥ तत्त्वार्थसूत्र 7-31 ॥
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कायकिलेसो सेज्जा य विवित्ता बहिरतवो सो ॥ भग.आरा. 210 ॥
Shivarya op.cit. p.326
130. प्रायं चतविनयवैय्यावृत्त्यस्वाध्याय व्युत्सर्गध्यानानुत्तरम् ॥ तत्त्वार्थसूत्र 9-20 ॥
131. सामायिकंस्तवःप्राज्ञैर्वन्दनासप्रतिक्रिया ।
प्रत्याख्यानं तनुत्सर्गःशोढाऽऽव यकमीरितम् ॥ अमितगति श्रावका 8-29 ॥
132. द्यूताद्वर्मतुजो.....
द्यूतादिव्यसनानि.....दार्यास्त्रिधा ॥ सागार धर्माभृत 3-17 ॥
133. दे ासर्वतोऽणुमतीः ॥ तत्त्वार्थसूत्र 7-2 ॥
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135. छेत्तस्स वदी णयरस्स रवाईया अहव होई पायरो ।
तह पावस्स णिरोहो ताओ गुत्तीओ साडुस्स ॥ भग.आरा. 1183 ॥
136. या रागद्वेश्याभ्यां निवृत्तिमर्नसस्तां जानीहि मनोगुप्ति ॥ भग.आरा. ॥ 81 ॥
137. विपरितार्थप्रतिपत्तितरेनुत्वात्त्वपरदुःखोत्पात्तिनिमित्त ।
च्चाधर्माद्या व्यावृत्तिः सा वाग्गुप्तिः ॥ भग.आरा. ॥ 81 ॥
138. अथकायक्रिया निवृत्तिरित्येतारदुच्यते.....
.....कायगुप्ति स्थात् ॥ भग.आरा ॥ 82 ॥
139. इर्थाभाशेणादाननिक्षेपोत्सर्गाः समितयः ॥ तत्त्वार्थसूत्र 9-5 ॥
140. फासुगमग्गेण दिवा, अवलोगतो जुगप्पमाणं हि ।
मुच्छादि पुरदो समणो, इरियासमिदी हवे तस्स ॥ नियमसार 4-7-61 ॥
141. पेसुण्ण-हास कक्कस परनिंदप्पूपसंविदं वयणं ।
परिचित्ता सपरहिंद, भाशासमिदी वंदतस्स ॥ नियमसार 4-8-62 ॥
142. कद-कारिदाणुमोदणा रहिंद तहफासुगं पसत्थं च ।
दिण्णं परेण भत्तं, संभुत्तो एसणासमिदी ॥ नियमसार 4-5-63 ॥
143. पुत्थय-कमंडलादि-ग्रहंण-विस्सगेसु पथत्तपरिणामो ।
आदावणाणिकखेवणसमिदी होदि ति णिदिट्ठा ॥ नियमसार 4-9-64 ॥
144. फासुगभूमिपदेसे, गूदे रहिदे परोपरोहण ।
उच्चारदिच्चागो पइट्ठासमिदी हवे तस्स ॥ नियमसार 4-10-65 ॥
145. मारणांतिसल्लेखनां ज्योशिता ॥ तत्त्वार्थसूत्र 7-17 ॥

146. जं कुणई गुरुसयासाम्मे सम्ममालोइऊण तिविहेण ।
सल्लेरवणं चऊत्थं सुत्ते सिकरवावयं भणियं ।। वसु.श्रावा 272 ।।
147. सामाइयंच पढमं, बिदियं च तहेव पोसंह भणियं ।
तईय च अतिहिपुज्जं चऊत्थं सल्लेहणा अंते ।। चारित्र पाहुड-26 ।।
148. उपसर्गे दुर्मिक्षे जरसि रुजायांच निःप्रतिकारे ।
धर्माय तनुविमोचनमाहुःसल्लेखनामार्याः ।। रत्न.श्राव. 122 ।।
149. सम्यक्कायकशायलेखना सल्लेखना....
सर्वाथासिद्धी 7-22/3/550/23 ।।
150. जीवित्तमरणासंसा मित्रानुरागसुखानुबंधनिदानकरणानि ।। तत्त्वार्थसूत्र 7-32 ।।

Chapter 2

THE CONCEPT OF ENVIRONMENT AND POLLUTION

2. THE CONCEPT OF ENVIRONMENT AND POLLUTION

Preface:-

The preceding chapter has thrown light on the concepts and nature of Jaina-metaphysics, reality, substances, seven types of *tattvas* that constitute the background of Jaina ethical discipline. In addition to that it dealt with five kinds of *anuvratas* and *mahavratas*, three *guptis*, five *samities*, three *gunavratas*, four *shikshavratas*, six essential duties of householders and *sallekhana* that which all taken together constitute the ethical discipline of householders and monks. The researcher, in the same chapter, has emphasized the concept of *samyagdarshana* as the foundation of Jaina ethical discipline and metaphysics as the background of Jaina philosophy. The same chapter has shown that ethics is the subject matter of both the metaphysics and spiritualism. The researcher has given due importance to the *Jiva dravya* (living being) as it strives to attain liberation by observing various types of vows and ethical disciplines mentioned above.

The present chapter aims at studying the concepts, definitions and nature of environment, ecology, pollution, types of environment, components of environment, the scope of environment, importance of making the public awareness of environment, environmental ethics, classification of pollution, the relation between environment and spiritual progress, the concept of sustainable development and its relation to environment, environment and degradation, etc., the above mentioned concepts will be studied from scientific and philosophical approaches.

The main aim of this chapter is to throw light on the concepts of environment and pollution on the basis of the Jaina canonical literature in which the philosophy of environment and pollution is basically and widely studied. Along with that the researcher aims at studying Jaina concept of

environment in modern perspective and various Jaina-ethical disciplines which control the environmental pollution.

2.1 The concept of Environment :

The concept of environment can be studied in narrower and broader sense. In its narrower sense environment denotes only surroundings whereas in its broader sense it includes everything visible, invisible, living, non-living like air, water, fire, sea, mountain earth, rivers, jungles flora and fauna, factories, houses, buildings, noise, plants, socio-cultural activities, the way of life a man adopts, the space, pesticides, radiations, soil, land, climate, chemicals, acid rain, sustainable development, bio-diversity, hospitals, religious activities, mines, heap of wastage, social relations and activities, festivals, civilization, culture and many more. Here it may be noted that this explanation and examples are considered from scientific point of view. If considered from Jaina philosophical point of view water, air, fire and earth are counted in the category of living beings. While explaining the concept of environment N.L. Kachhara says, “The connotation about environment is much wider than generally understood. It implies not only physical environment of air, water, soil, animals etc. but also social environment of multitudinous relationships between individual human beings, families, groups, societies and nations and also interdependent interactions between all life forms which also interact with physical constituents. Both physical and social environment are interactive, mutually reinforcing and influencing to mould and condition each other. If physical or natural environment with its myriad constituents air, water, soil, minerals etc. suffer degradation, pollution and imbalance, the consequences in green house effect, climate change, droughts, floods, storms, famines, pestilences etc. will influence and disturb the social environment, its stability, health and harmony. Likewise imbalances in social environment beset with conflicts and wars will adversely affect the

physical environment, accentuating its degradation, pollution and imbalances and this in turn will disturb the social environment and the vicious cycle will go on. Environment should be considered in its totality as a composite aggregate whole in which every constituent small and big is equally important in its own specific symbiotic role.”¹

It is universal truth that only man, under the sun, is responsible for environmental degradation and pollution. Remaining all other living beings live symbiotically and in harmony with nature. Only man disturbs, moulds or destroys the nature. There are many reasons causing imbalance of the nature and environment. Man’s greed and lust are main reasons which encroach the nature and environment. In this respect A.P. Deshpande, A.D. Chudiwale et. all say “man is considered to be the intellectual gene on the earth. He is both creature as well as moulder of his environment which gives him not only physical sustenance but also an opportunity for intellectual, moral and spiritual growth.”² From this statement it can be derived that the environment is basic foundation or substratum of all sorts of growth. The concept of environment according to Jaina philosophy will be considered later.

A. Definition of Environment.

The various definitions given by the environmentalists, environmental protection Act and encyclopedias are given as below.

1. “Environment means sum total of all conditions and influences that affect the development of life of all organisms” ³ T.N. Khoshoo.
2. “Environment consists of all or any of the following media, namely, Air, Water and Land; and the medium of air includes the air within the buildings and the air within other natural or man-made structures above or below ground”⁴ U.K. Environment protection Act.1990

3. "Environment includes water, air and land, and human beings, other living creatures, plants, micro-organisms and property"⁵ Indian Environment Act, 1986.
4. "Environment, a term applied to all conditions surrounding an individual, which are not part of the person, plant or animal itself"⁶ Everyman's Encyclopedia.
5. "Biosphere can be defined as the layer of soil, water and air which surrounds plant Earth along with the living organisms for which it provides support"⁷ Encyclopedia of Environmental science.

In the fifth definition of the environment given above the word 'environment' is understood as 'Biosphere'.

The word 'Environment' is derived from the French word 'Environer' which means total surrounding.

B. The Concept and Definition of Environment in Jaina Perspective:

Now the researcher aims at studying the definition of environment depicted in Jaina canonical literature. In Jaina canonical literature a word 'पञ्जवरण' is used which can be translated as 'Environment' in English. However, in Jaina canonical literature a term 'Environmental protection' is understood and established in the form of 'सम्यक् धर्म अहिंसा'. In other words, Jaina literature deal with and stress on the protection of all *jivas* (*tras* and *sthavara*) . In *Ardhamagdhi* literature there is a concept '*pajjvanam*' which stands for environment. *Jainacharyas* say that to win happiness and peace, even in modern times, environmental protection plays basic role. They say "जदि इच्छंति सुहं पञ्जवरणं रक्जवदे"⁸ It means if you desire happiness, you should protect the environment. In Jaina literature the meaning of '*avarana*' is linked with *Jnana*. In this respect *Jnanavarana*, and *Darshanavarana*. concepts are used. That which covers knowledge is *jnanavarana*. It means the layer which keeps knowledge away is *jnanavarana*, or which obstructs knowledge is

Jnanavarana. In addition to this, the ‘*avarana*’ is also associated with ‘*Karma*’, for example, we say *karmavarana*. In this way a concept ‘*avarana*’ is used at many places in Jainism. A thing which covers something is called *avarana* or which environs something is called environment.

In **sarvathasiddhi** environment is defined as “आवृणोत्यावियतेऽनेनेति वा आवरणम् ।।”⁹ From this definition it becomes clear that, that which covers the natural phenomena and establishes its sustenance is called as environment. And, on the contrary, which creates adverse conditions is called as environmental pollution. In modern perspective the six substance considered in Jainism are known as equivalent to environment. To explain in other words, in Jainism a concept ‘*loka*’ is used. The six substances viz, *jiva*, *pudgala*, *dharma*, *adharma*, *akasha* and *kala* reside in the scope of *loka*. So the total *lokakasha* constitute environment. And the above mentioned six *dravyas* are the constituents of environment. These six substances which occupy the whole *lokakasha* are not created by god and as well as there is no destructor of the universe. The universe is constituted of six *dravyas*. This universe maintains by itself. Such universe consisting of six substances is called as environment.

In scientific perspective wherever biotic (*jiva*) and abiotic (*ajiva*) substances reside in *lokakasha* that whole place is called as an environment. From philosophical point of view, in **Barah Anupreksha**,¹⁰ it is said that to restrain from the subjects of sense organs and passions (*kasaya*) i.e. anger, greed, deceit etc. which environs the soul with the various kinds of karma is called as an environment. From this it becomes clear that the Jaina concept of environment has ethical, metaphysical, spiritual and scientific base. Moreover, the concept of ‘*lok*’ depicted in Jainism is equivalent to the word ‘environment’ which is used in modern science. The scope of ‘*lok*’ is very very extensive. It consists of *urdhav lok*(upper lok), *Madhya lok* (middle lok) and *adholok* (lower lok). The world in which we live is very very small part of

the *Madhya lok*. In this way the scope of an environment, according to Jainism, is total *trilok*.

Here one more thing is very important in connection with the environment. Environment is not only limited to the external world or physical world but also extends to the internal nature of consciousness, passions, *sanjnas*, quasi-passions, *garava*, etc. of the *jivas*. Hence, it logically follows that, the *pudgala* (inanimate or abiotic substance) and *jiva* (biotic substance or animate substance) taken together constitute a concept of the environment.

They both interact between them. Whenever a man lives without disturbing, moulding or destroying the equilibrium of nature the environment persist. However, environmental pollution occurs when a man encroaches the equilibrium of nature caused by passion or greed.

C. Types of Environment :

Environment is broadly divided into two types namely natural and manmade. The nature of them is as follows.

1. Natural Environment :

It is self regulating mechanism. It is also termed as homeostatic environmental mechanism. Under this type any change in the system caused due to natural processing is counter balanced by the changes in the other components of the environment. The natural environment is concerned to those things which are gifted by the nature i.e. earth, sun, moon, stars, jungles, rivers, tress, vegetables, etc. These natural things exist on their own. A man, in a no way, is a cause for bringing those things into existence. The geographical environment transforms by itself under natural conditions and they have their own balancing system.

2. Man-made Environment:

The things which we see around us, excluding gifted by nature, like industrial development, agricultural equipments, machines, nuclear energy, hydro and thermal energy, construction of buildings, dams, zoo, sanctuaries, monuments, etc. are classified under man-made environment. This has not self regulating or homeostatic environmental mechanism. Environmental degradation occurs by the mankind or man-made environment. The life-forms, other than human being, live in a harmony with nature. It is only human beings in their greed and lust encroach their natural habit and their sources of livelihood. Hence it is said that man is the supreme creation in the biosphere. He, out of passion and want, changes the surroundings. He converts jungles in cultivable lands, builds huge dams, creates artificial lakes, builds bungalows, play-grounds, energy plants. Moreover, he builds row houses, twin bungalows, large cities, beautiful parks, roads, hotels, educational centers, hospitals. He encroaches the area under the surface of seas. He develops the various and quickest means of transport and communication. His efforts are commendable for these remarkable achievements. But a dark aspect of these achievement is that man has been mainly responsible for polluting the environment. In other words, man is considered as the main agent for polluting the environment. He pollutes the environment by his every actions, for example, he uses more water than required for bathing and makes water dirty, when he burns the wood air gets polluted, when he uses pesticides the insects die, when he unnecessarily scolds somebody the psychological pollution occurs, when cries or plays on huge instruments air pollution occurs. In this way man-made environment is subject to pollution. Culture, civilization, festivals, marriage ceremony, way of life, etc. are the aspects of this kind of environment.

D. Components of the Environment:

A.P. Deshpande, A.D. Chudiwale et.al.,¹¹ from geographical point of view, say that environment consists of the following main components, namely-

1. abiotic or non-living components
2. biotic or living component
3. energy component

Now let us see their nature in brief:

1. Abiotic component :

The abiotic or non-living component is further divided into following three sub components:

1. Lithosphere (rocks, soil and air)
2. Hydrosphere (water components)
3. Atmosphere(gaseous envelope)

Atmosphere component, in turn is subdivided into four zones, namely,

- a) Thermosphere b) Stratosphere c) Mesosphere and d) Ionosphere.

According to Deshpande A.P. et al.,¹² troposphere is the basal part of the atmosphere which is upto 20kms. above the earth's surface. On poles this limit extends upto 8kms. The natural events like cloud formation, lightning, thundering storm, etc. happen in this part of atmosphere. It is the part of the environment or atmosphere in which life exists. Stratosphere is the second zone of the atmosphere of about 30kms. height.¹³ Mesosphere is the third zone of environment or atmosphere of about 40 kms. height.¹⁴ Ionosphere is a area above the mesosphere up to the height of 300kms.¹⁵

2. Biotic or living Component :

This component consists of flora and fauna including man.¹⁶

3. Energy Component :

This includes solar energy, geo-thermal energy, thermo-electrical energy, hydro electrical energy, nuclear energy, energy created due to radiation that helps in maintaining the real life of organisms.¹⁷

Here it should be noted that the height of each above mentioned zones of atmosphere varies from opinion of various authors. According to P.R.Yadav, for example, at the equator the troposphere is about 18 kms. (11miles).¹⁸ The mesosphere, on the top of the stratosphere, extends roughly 80kms(50mile), thermo spheres zone is above 80kms altitude.¹⁹

The researcher has already introduced the nature, scope and components or constituents of the environment according to Jainism. Its diagram is shown on next page.

E. The Scope of Environmental Studies:

The scope of environmental studies is unlimited. Every human being is a part of environment. So every activity he undertakes lies under the scope of environmental studies. Hence, it should not be supposed that only the studies of science, geography and technology are concerned to the environment. Psychology, philosophy, law, agriculture, geology, communication skills, history, economics, music, engineering, literature, etc. are also directly or indirectly, environmental studies.

2.2 The Concept of Ecology:

The word ecology is closely concerned with atmosphere. So it is necessary to see the meaning, similarities and difference between atmosphere and ecology. The word ecology is derived from the Greek word. *Oikos*

UNIVERSE



NON-VIOLENCE

परस्पररोपग्रहो जीवानाम्

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meaning habitation, and logos meaning discourse of study, implies a study of the habitations of organisms.²⁰ “Ecology was first described as a separate field of knowledge in 1886 by the German Zoologist, Earnst Haeckel, who invented the word *Oeckologie* for “the relation of all animals to its organic as well as its inorganic environment, particularly its friendly or hostile relations to those animals or plant with which it comes in contact.”²¹

The word ecology has been variously defined by various scholars. However, the most often given definition of ecology is “a study of animal and plants in their relationship to each other and to their environment.”²² while explaining the concept of ecology Arvind Kumar says. “Ecology is a distinct science because it is a body of knowledge not similarly organized in any other division of biology; because it uses a special set of techniques and procedures; and because it has a unique point of view.”²³

Ecology is related with other sciences. It is one of the main divisions of biology. It is also related with morphology and physiology. Morphology emphasizes on how organisms are made while physiology stresses on how they function whereas ecology emphasizes on how they live. From this it seems that these sciences overlap broadly. Arvind Kumar says, “The morphologist is concerned with problems of anatomy, histology, cytology, embryology, evolution and genetics; the physiologist, with interpreting functions in terms of chemistry, physics and mathematics; and the ecologist, with distribution, behavior populations and communities in relation to the environment (ecosystems)... All areas, in the final analysis, are simply different approaches to an understanding of the meaning of life”²⁴

A. The Sub-divisions of Ecology :

There are two main subdivisions of ecology viz. animal ecology and plant ecology. However, the major subdivisions were preferred by the

ecologist. Arvind kumar, in this respect, says, “the whole subject was divided into autecology and synecology. Autecology deals with the study of individual species whereas synecology deals with the study of a group of organisms or population.”²⁵

B. The Scope of Ecology:

From the above mentioned nature and definition of the ecology the scope of ecology can be determined. The researcher already stated that ecology deals with the web of life which entangles every species with the lives of others, and each species with its non-living environment as a whole. On the basis of this the scope of ecology is stated as following, 1) Population Ecology, 2) Community Ecology 3) Habitat Ecology, 4) Human Ecology, 6) Applied Ecology 7) Chemical Ecology, 8) Physiological Ecology 9) Palaeo-Ecology, 10) Evolutionary Ecology 11) Gynecology 12) Ecogeography, 13) Pedology 14) Ethology, 15) Sociology 16) System Ecology.²⁶ The subdivisions of ecology entail in itself the scope of ecology.

Ecology deals with the study of species or organism, and environment also. The term organism refers to all this living and the term environment denotes everything external to that organism and includes the physical environment such as climate and the biotic environment. Hence, ecology is the study of structure and functions of nature. The total physical environment of any living organism is the biosphere, and parts of which are of direct or immediate importance to the organism constitute the effect of structure and functions of nature. The total physical environment of any living organism is the biosphere, and parts of which are of direct or immediate importance to the organism constitute the effective environment.²⁷ modern ecology relies on a variety of disciplines like physics, chemistry, mathematics, climatology, geology, geography, etc.²⁸

Ecology has a long history, Theophrastus, a friend and associate of Aristotle, for the first time explained interrelations between organisms and their environment. He has, therefore been called the first ecologist.²⁹ In modern times August Grisebach, a German botanist, in 1938, K. Mobius, a German investigator of oyster banks, in 1877 Stephen, A Forbes, an American have studied the concept of ecology.³⁰ In this way ecology is a wider concept and it has along history.

2.3 The Concept of Pollution:

Pollution is one of the horrible and global ecological problems of the modern age. It is already studied that environmental pollution is caused either by nature itself or by man. When a man, out of greed, lust, passions etc; encroaches, disturbs or alters the nature pollution occurs. If pollution is caused by nature then it recovers the polluted situation by itself. On the contrary, if the pollution is caused by man, then it is very difficult to recover the polluted situations.

It should be understood that a concept of pollution is different from contamination. Contamination means the presence of harmful organisms or their products causing disease or discomfort. Natural pollution occurs due to volcanic eruptions, emissions of natural gas, soil erosion, ultraviolet rays, cosmic rays etc. It is not easy to give a precise definition of pollution or a word polluting. According to **Oxford English Dictionary**, a word 'pollute' means to destroy the purity or sanctity, for example, make the water foul or dirty. And pollution means the act of polluting. It is easier to describe pollution than to define it. Because any kind of unfavorable alteration of our surrounding, changes in energy patterns, radiation levels, chemical and physical constituents etc. come under the scope of pollution. Moreover, anything that makes harm to animals, men, soil, vegetable plants, water, air,

crops, community life, life-style, etc. are called the pollutants. Because they act polluting the environment. Hence, it is not easy to give any precise definition of pollution. Before we see the definition of pollutants, it is better to define the concept of pollutants. The factors due to which pollution occurs are called as pollutants. Pollutants are the substances or factors like noise, heat, radiants, soap, rotten-things etc. which cause a potential or actual adverse effect on the natural quality of any constituent of the environment. According to science, pollutants are generally waste-products or by product, or it may be a constituent in wrong proportion, for example, addition of nitrate and phosphate is a must for soil fertility. They however cause water pollution.³¹

A. Definition of Pollution:

1. “Pollution may be defined as an undesirable change in any physical, chemical or biological characteristics of our air, land and water (or basic amenities) causing harmful effect on our life.”³²

2. Generally pollution is defined as, “the addition of constituents to water, air or soil, which adversely alter the natural quality of the environment.”³³

3. “Pollution is an undesirable change in chemical or biological characteristics of water, air and soil that may harmfully affect human, animal and plant life, industrial progress, living conditions and cultural aspects.”³⁴

B. Classification of Pollution:

A) From scientific point of view classification of pollution can be done as follows-

1. Classification according to Environmental

ex. Air, water, soil pollution etc.

2. Classification according to Pollutants.

ex. Thermal smoke, nuclear, plastic pollution, etc.³⁵

B) Classification of Pollution from Jaina Philosophical point of view-

ex. Language (*bhasaya*) physical activities (*kayika*),³⁶ pollution of water, air, fire, land, vegetable plants etc. This types of pollution will be considered later.

C. The Concept of Natural Resources:

When one undertakes the study of pollution it is bound to know the concept of natural resource which very closely connected with pollution. Arvind kumar says “The word resource means a source of supply or support that is usually held in reserve. It includes wealth, supplies of goods, raw materials, etc. which can be used by organisms of the atmosphere, hydrosphere and lithosphere essential for life. This includes energy, air, water soil, minerals, plants and animals.”³⁷ The use of natural sources varies from society to society when a person uses the above mentioned resource more than required, destroys, alters or disturbs them out his want, infatuation, greed or lust the pollution takes place. Hence in order to save the earth the use of the natural resources should not cross the limit.

D. Types of Pollution from Scientific Perspective :

Before to deal with the types and the control of pollution based on Jaina ethical discipline it is logical to study the types, causes and effects of pollution according to scientific perspective. Because the concepts, kinds of pollution considered with scientific view makes the background of Jaina notion of pollution. Notwithstanding that, here it should be kept in mind that the Jiana concept of pollution and the ways of controlling it are based upon metaphysics, ethics and spiritualism. So in order to know well the Jaina concept of pollution one must understand the concept, kinds of pollution and control of pollution based on scientific approach. Broadly speaking, from scientific point of view, pollution is of five types viz., air pollution, water pollution, soil pollution radioactive pollution and noise pollution. The

definitions, causes, effects and control of each of the above mentioned types of pollution (excluding radioactive pollution) are studied as follows:

1. Air pollution :

Air pollution is also called as atmospheric pollution.

A. Definition :- Air pollution is a mixture of many gases, moistures and some inert materials. When we breath not only oxygen but also some other gases and materials enter in our respiratory system. So in this respect N. Manivasakam says “it would be appropriate to define air pollutants rather than to define pollution. Air pollutants are the materials that exist in concentrations so as to cause unwanted effects. On this ground, air pollution may be defined as the imbalance in the quality of air so as to cause its effects.”³⁸ Air pollution is the occurrence of foreign particles, gases and other pollutants in the air which have an adverse effect on human beings, animals, vegetation, birds, etc.

B. Causes of Air Pollution:-

According to science there are various causes of air pollution.³⁹ They are as follows:

1. Combustion of natural gas, petroleum coal and wood in the industries, automobiles, aircrafts, railways, thermal plants, agricultural burning, kitchens, etc.
2. Metallurgical processing for example, mineral dust, fumes, containing fluorides and metallic pollutants like lead, chromium, nickel, beryllium, arsenic, vanadium, zinc, mercury.
3. Chemical industries including pesticides, fertilizers, weedicides, fungicides, etc.
4. Processing industries like cotton textiles, wheat flour mills, asbestos, etc.
5. Welding, stone crushing, gem grinding

6. Cosmetic
7. Nuclear device testing
8. Fuel burning
9. Crop spraying
10. Spray printing ex. furniture and appliances
11. Transportation ex. cars, trucks, railway etc.
12. Waste recovery ex. scrap metal yards, rendering plants etc.
13. Natural air pollutants like pollen, sports, marsh gas, volcanic gases
14. The major cause of pollution is increasing number of industrialization and urbanization.

C. Effects of Air Pollution :

The effects of air pollution can be understood as follow:

1. Effects on Human Health:

Air pollution mainly affects the respiratory system, lungs and haemoglobin available to carry oxygen to the body.⁴⁰

2. Effects on Animals:

The effects of air pollution on domestic animals are similar to those observed in man.⁴¹

3. Effect on Plants:

A.D Deshpande et. al says that higher concentrations of NO₂ damages the leaves of plants, retard the photosynthesis activity and cause chlorosis. Damages of vegetation probably results from the production of secondary pollutants such as O₃, PAN and smog etc. NO₂ is highly injurious to plants.⁴²

4. Effect on materials :

Pollutants also causing damage to property of materials are smoke, grit and dust and oxides of sulfur, moisture, temperature, sunlight, air movements influence the attack of pollution.⁴³

5. Effect on Atmosphere:

Increased combustion of fossil fuels and oil increases the carbon dioxide concentration of the atmosphere in recent years.

D .Control of Air pollution:

The following measures can be applied to control air pollution.⁴⁴

1. Industrial estates should be established at a distance from residential area.
2. Use of tall chimneys shall reduce the air pollution in the surrounding.
3. Use of filters should be made compulsory.
4. Removal of poisonous gases by passing the fumes through water tower scrubber
5. Removal of sulphur from gas after combustion.
6. Development and employment of non-combustive sources of energy e.g. solar power, wind power etc.
7. Automobiles should be fitted with exhaust emission control.
8. Switching over from coal to gas fuel when atmosphere is calm.
9. Growing plants capable of metabolizing nitrogen oxides and other gaseous pollutants.
10. Afforestation of the mining area.
11. Complete electrification of railway track.
12. Attempts should be made to develop pollution free fuels for automobiles.

2. Water Pollution:

The water we drink must be free from odour and free from any pathogenic organisms. Water is odourless in its natural state. Water is life. It is one of the important factors of living and non-living organisms. Most of our demand of water is fulfilled by rain water which gets deposited in surface and

ground water resource. Though water is purified by evaporation and precipitation, pollution of water emerges as one of the most significant environmental problems in modern times. Pollution of water has its origin mainly in urbanization, industrialization and increase in human population.

A. Definition of Water Pollution:

“A water pollution can be defined as a physical, chemical or biological factor causing aesthetic or detrimental effect on aquatic life and on those who consume water.”⁴⁵

B. Causes of Water Pollution:

Water gets polluted by various causes and various sources as stated below.

1. Domestic waters and sewage:

Treated or untreated sewage, for example, municipalities, boats, ships is poured into water bodies. Similarly, many organic wastes are added from tanneries, slaughter houses and canning industries. The villagers often wash their animals, clothes and take bath in the same pond. Such water gets contaminated with infectious agents for cholera, typhoid, dysentery, skin disease etc.

2. Industrial Effluents:

Industrial effluents means the industrial waste which are allowed to pass into water bodies. They consist of important toxic chemicals like mercury, lead, cadmium, copper, zinc, nickel, titanium etc.

3. Natural sources and run off:

The natural entry of pollutant in water bodied can take place through rain, from atmosphere, entrainment and reaction, periodic submergence of surrounding vegetation.

The run- off waters from rural areas can pick-up several substances from soil including nutrients and organic debris.

4. Agriculture waste:

Agricultural wastes usually originates in the form of run-off from the agricultural field and animal farms.

C. Effects of Water Pollution:

The effect of water pollution can be broadly classified into physico, chemicals, biological, toxic and pathogenic.⁴⁶

1. Physico-chemical effect:

A large number of pollutants impact colour, taste and odour to the receiving water.

2. Biological effect:

A.P. Deshpande et al say, “the addition of pollutants lead to the shift in flora and fauna due to homeostatic factors operating in the aquatic systems. Most of the fresh water algae are highly sensitive to pollutants and their elimination modifies the prey-predatory relationships by breaking down the food chains. This results in change of the whole plants and animal communities. The diversity of organisms decreases due to presence of only a few tolerant forms in the polluted conditions.”⁴⁷

3. Toxic effects:

Toxic effects are caused by pollutants such as heavy metals, biocides and other organic and inorganic components which are detrimental to the organisms. This results in rendering the water unfit for aquatic biota and even for human use.

4. Pathogenic effects:

In this respect A.P. Deshpande et al say, “Besides the chemical substances, a few waste like sewage, also contain several pathogenic and nonpathogenic micro-organisms and viruses... many waterborn diseases like cholera, typhoid, paratyphoid, colitis and infective hepatitis are spread by consumption of sewage contaminated waters.”⁴⁸

D. Preventive Measures Against Water-Pollution:

The following measures can be applied to prevent water-pollution:⁴⁹

1. The water containing pollutants should be treated using appropriate methods to bring down the pollutants to safe levels.
2. After purification of water it should be recycled.
3. At no time untreated effluents should be discharged into water bodies.
4. Pollutants should be punished with stiff fines, imprisonment and even closures of polluting industries.
5. Reuse treated water wherever possible for cooling purposes in factories or to water public gardens or road islands.

To sum up, water pollution can be controlled, to large extent, on the principle, “the solution to pollution is dilution.”⁵⁰

3. Noise Pollution:

Noise pollution is different from other types of pollution for noise pollution is not caused by addition of any other substances in the environment. The word ‘noise’ is usually defined as unwanted sound that causes discomfort. Noise is also defined as wrong sound, in the wrong place at the wrong time. Noise pollution means “the unwanted sound dumped into the atmosphere leading to health hazards.”⁵¹ it adversely affects our physiological and mental health.

A. Sources of Noise Pollution:

The main sources of noise pollution are as follows:

1. Industries: Various industries such as textiles, mills, printing presses are responsible for noise pollution.
2. Agricultural machines: The agricultural machines like tractors, harvesters, tube wells create unwanted noise.
3. Defense equipments like tankers, artillery, rocket, shooting practices, explosions create noise pollution.

4. Entertaining equipments like radios, television, record players create noise pollution.
5. Domestic equipments like air conditioners, coolers, vacuum cleaners, exhaust fans, mixers, pressure cookers are the noise pollutants.
6. Public address systems like loud speaker, mikes etc. create noise pollution.
7. The means of transports like motor-cycle, scooter, car, buses, trains create noise-pollution.
8. Crackers used at festivals or on other occasions create noise-pollution.
9. Stone-crushing and construction work are also the sources of noise pollution.

B. Effects of Noise Pollution:

Arvind kumar explains the effects of noise pollution as follows:⁵²

1. The first effects of noise are anxiety and stress.
2. Noise causes headache by dilating blood vessels of the brain, eye strain by dilating the pupil, digestive spasms through anxiety and high blood pressure by increasing cholesterol level in the blood.
3. Noise pollution also causes increase in the rate of heart beat, constriction of blood vessels, decreased heart-output and defective night and colour vision, loss of memory, pains in heart, headache, etc.
4. Noise causes emotional imbalance, depression, fatigue, emotional disturbance, frustration and irritation, etc.
5. It can impair the development of nervous system of unborn babies which leads to abnormal behavior in later-life.
6. It has been reported that prolonged noise pollution causes damage to heart, brain and liver in animals.
7. Psychological speaking noise affects the quality of good communication.

C. Control of Noise- Pollution :

A.P. Deshpande suggests the following ways to control and reduce noise pollution:⁵³

1. Control at source :

This can be done by designing and fabricating silencing devices in air craft engines, auto-motors, industrial machine, and home appliances and segregating the noisy machines.

2. To protect exposed person:

The workers exposed to noise can be provided with wearing devices as ear plug and ear muffs

3. Transmission control :

This can be done by covering the room walls with sound absorber.

4. To create vegetation cover:

Trees should be planted along high ways streets and other places.

5. Control through law:

Silence zones be created near schools, colleges, hospitals by law.

6. Education :

Awareness against sound pollution through education is the important step in controlling noise-pollution. In short, the noise-pollution has physical, physiological and psychological effects.

4. Soil Pollution :

Soil is very important resource which is formed by weathering of rocks. Various activities of human being are leading pollution of soil not only in urban and industrial area but also in rural areas. Arvind says, unfavourable alteration of soil by addition or removal of substance and factors which decrease soil productivity, quality of plants and ground water is called as soil pollution.⁵⁴ In soil pollution different pollutants remain in direct contact of soil for a large period and enter in the chain of the nature and also in air and water.

A. The Sources of Soil Pollution:

A.P. Deshpande et. al say that the important sources of soil pollution are- 1. urban waste, 2 industrial waste and, 3. agricultural waste.

The nature of them is as follows: ⁵⁵

1. Urban waste :

The large amount of waste generated in the urban areas contribute soil pollution. These wastes are termed as garbage, fiber, containers, fuel residues, plastics, glasses, metals, bottles etc. This waste has been a problem world over. The soil pollutants ultimately find their way to ground water and makes severe affects on the health.

2. Industrial waste :

The industrial pollutants are mainly discharged from sugar factories, pesticide industries, oil refineries, fertilizers, tanneries, distilleries and chemical and steel factories. The metal processing industries, drugs, cement, petroleum, coal and mineral industries are other important generators of waste material. All the pollutants released by these industries affect the biological and chemical properties of the soil.

3. Agriculture practices :

The use of large quantity of fertilizers, insecticides, weedicides, herbicide pollute the soil to a great extent. Similarly excessive amount of plant and animal waste also generate the soil pollution. The fertilizers used to improve the fertility of the soil also contaminate it with their impurities. The increasing use of pesticides to control various pest is causing a stress on the natural environment. When the pesticides are applied for the control of a pest, these are released to the soil and their remnants contaminate the soil.

B. Effects of Soil Pollution :

The various effects of soil pollution are as follows:⁵⁶

1. Solid waste which are directly dumped on the land results into offensive odour and causes a variety of diseases and ground water pollution.

2. Industrial waste generated from fertilizers, paper, steel and textile industries are sometimes very toxic to living beings.
3. Various fertilizers and pesticides added into the soil are responsible for ill effects in other biota.
4. Many pathogenic bacteria which are present in soil cause serious threats to human health.
5. Radioactive pollutants dumped into the soil produce great human miseries and are responsible for a number of diseases in human beings.

C. Control of Soil Pollution :

1. Use carefully the fertilizers and fertilizers.
2. Treat sewage before land disposal.
3. Understand soil, water and plant relationship and protect the mineral cycles of fixation.
4. Cultivate grass and grow papaya on polluted water lands.
5. Design forest management.

2.4 A. Jaina Ethical Discipline and Control of Environmental Pollution :

The researcher has studied the concepts of environment, constituents of environment, pollution, kinds of pollution, pollutants, effects of pollution on human life, plant life, water, air and soil also so far. This study was undertaken on the basis of science. After throwing light on control of the pollution, the researcher came to know that the measures which are adopted for the control of pollution are not enough. The scientists across the world are just finding out the external measures to control the pollution. The researcher is of the opinion that the real source of all types of pollution is a man's mind already polluted by various passions, lust, greed, fear, infatuation, etc. Unless and until such polluted mind is washed off and cleared with true knowledge of the soul and the universe, liberation, etc. and adopting the true measures of clearing or purifying the mind viz. *anuvratas*, *mahavrata* etc. the pollution of

problem will not be controlled at large extent. It is common knowledge that for happy life only physical and scientific progress and development, devices of T.V. mobile, e-banking, mobile banking, ATM etc. are not enough. When along with these things a man adopts ethics which controls his wants and lust, then and then only he can become happy. In short, physical and spiritual progress is required to the wellbeing and pollution-free life. Jaina ethical discipline is closely connected with environmental protection. When a person explores the ethical discipline he can easily find out the science implied in those ethical discipline. In this respect N.C. Kachhara says, “Environmental protection is intrinsic, innate and inherent in Jainism, in its epistemology, ontology and metaphysical concepts. Enlightened Jain icons, *Arhats Tirthankaras*, learned saints, and *Acharyas* pondered over and considered every aspect of environment. The various causes of its degradation and necessary measures, prophylactic to preempt as well as remedial to redress and redeem and also for its sustained maintenance. They evolved and prescribed environmental friendly concepts, tenets, principles, ordained mandatory doctrines and an elaborate code of conduct to ensure sustained, congenial clean healthy and symbiotically harmonious environment”⁵⁷

Now it is time to take a slight turn towards the Jaina philosophy, metaphysics and ethical discipline from which a person can understand that Jainism believes in the existence of soul but not of god as a creator of the universe, it believes in the independent progress of the soul. The soul reaches at its zenith after attainment of supreme purification by destroying attachment, indulgence lust and hatred, and acquisition of complete detachment. It is an eternal existence and self-regulated. He is of his own friend. This philosophy has an independent and scientific outlook.⁵⁸ The victory over attachment becomes possible by a harmonious accomplishment of three jewels of Right faith, Right knowledge and conduct. Out of these three right conducts is concerned with this research. Because right conduct implies

the vow of non-violence and supplementary vows which can strengthen non-violence vow. These vows are observed by laymen in partial form and by monks in complete form. By observing these vows the environs of karmas associated with soul get destroyed, the soul gets purified gradually and as the soul gets purified the inward and outward environment also gets purified. The attachment, lust etc. are really covers the soul in the form of *karmas*. When a person observes non-violence, shedding of karma starts. The soul coloured with passions becomes pure. A way of liberation becomes possible. The vow is of two kinds, small and great from its being partial and complete. Partial abstinence from non-violence is small vow and complete abstinence is great vow. The small vows are called as *anuvratas* and complete or great vows are called as *mahavratas*. Now let us throw light on how the control of environmental pollution becomes possible by observing *anuvratas* by householders.

A. Observance of *Anuvratas* and Control of Environmental Pollution :

The researcher has already defined and elaborately discussed the concept of vow(*vrata*), *anuvrata* and kinds of *anuvrata* viz; 1. *ahimsanuvrata*, 2. *satyanuvrata* 3. *asteyanuvrata*, 4. *brahmacharyanuvrata*, and, 5. *parigraha parimananuvrata*. There is close relation between observance of *anuvrata* and protection of environment. *Anuvratas* are observed with some limitations by the householders. Hence, environmental protection is possible to some extent by the householders. In other words, initiating into *anuvrata* is the first stepping stone towards environmental protection. Observance of each *anuvrata* implies control of environmental pollution is discussed as below.

1. *Ahimsanuvrata* and Control of Environmental Pollution :

When a pious and religious householder initiates into *anuvrats* by his guru (*acharya*) he explains his disciple how to abstain from *himsa*. A householder has to earn for his livelihood. Hence, he can not observe the *vrata* in its complete form. However, he is advised that he should avoid

samkalpi himsa. Along with this he has to minimize *arambhi himsa* also. Such a way he is advised to avoid some types of business, which generate *himsa*, like dealing in charcoal, selling timber, dealing in animal by products, for example, ivory, trading in lac, manufacturing or selling alcohol. Moreover, this *vrata* is to be observed by avoiding the transgression, viz. binding, beating, mutilating limbs, overloading and withholding food and drink to the animals.

While observing this *vrata* the earth is protected, animals which are the part and parcel of the environment are also saved. While petting them the feeling of compassion and equity generate in the mind of householder. Peter singer is striving for animal liberation movement for last many years but in Jainism this movement is continued since pre-historic period. Cow-slaughter or any type of killing animal or birds and selling their parts of body is strictly prohibited by the initiators into *ahimasanuvrata*. The birds and animals are also protected which are an important part of the universe. While a householder observes this vow, his mind also begins purified. The feeling of killing, taking revenge giving troubles to animals, human being or vegetable plants aversion, infatuation etc. are curbed. As the passions are curbed more the soul becomes more pure by shedding the layers of karmas which environ or cover the soul. As the soul becomes more pure it strides a way of liberation. This inner progress of the soul starts reflecting in all sorts of physical activities, which are very tender, respectable and non-violent, by the householder. And such activities keep the environment clean, keeps the society in good psychological condition, the feeling of equity are also reflected in actual practice. Hence, the activities leading to disturb, alter or destroy the social, physical and psychological pollution are checked. Consequently, pollution is controlled. The rationale behind this philosophy is this, that killing a living being is killing ones own self and showing

compassion to a living being is showing compassion to oneself. He who desires his own good, should avoid causing harm to a living being.

2. Satyanuvrata and Control of Environmental Pollution:

Speaking true and non-violence are closely related. Only brave, spiritual, straightforward, religious and pious persons speak truth because their mind is free from greed, lust, infatuations and passions. On the other hand, the perverted, *mithyatavi*, impious persons whose mind is full of passions, fear, aversion, jealous, infatuation and selfish speak untruth. Such mind, coloured with passions, fear etc. tends to speak untruth for selfishness. Such mind generates and disseminate psychological ill-feelings among individuals and in society. Consequently, it results into discomfort, pain and sorrow among the individuals. This is a sign of spiritual degradation. In other words, it binds *karman* or environs the soul with the *karmic* layers. Hence, social and psychological pollution takes place, for example, perverted teaching misleads another who is on the path of liberation, divulging a secret is revealing what has been done in secret by couple, such speaking causes pain another, persons mind. So the atmosphere becomes polluted. On the contrary, speaking truth cleans the mind, makes it pure by curbing the passing and fear etc. When a person speaks truth, his truth become beneficial to the society and all living beings. The layers of *karmic* particles associated with his soul gets curbed. He strides on a path of liberation. Under such situation his disposition of speaking truth with compassion towards all living beings actually reflects in society. Such society becomes spiritually and psychologically healthy. Because such society generates awareness of good environment which could be pollution free.

3. Asteyanuvrata and Control of Environmental Pollution :

This is third *anuvrata* and its definition and nature along with its transgression is discussed in first chapter. To renounce the tendency to

greediness towards any and everything is *astyanuvrata*. Greed is said to be the father of all sins as it generates violence. Hence, one should purgify one's mind by abstaining oneself from greed, lust, infatuation. In modern world there are the moments of infatuation and greed at each and every step. A greedy man gets attracted by them and commits sin. He motivates other persons also to steal those things which are not of his own. The merchants, businessman etc. measures more weight of things, and filled or blocks in order to obtain more from others and give less to others. Such activities come under *astyanuvrata*. Such sinful activities generate a feeling of non-satisfaction among the customers. Consequently, they get hurt psychologically. Irritation and a feeling of economic loss generate in their mind. Owing to this their minds get polluted. Consequently, the quarrels, agitations, and protests starts among society. The society, at large gets polluted. The *karmic* layers associated with soul are strengthened. A man gets perverted from the path of liberation. So infatuation is the main cause of pollution of the soul. If the soul is polluted then the whole society gets polluted. Such polluted mind can violate the rules of taxation regulation. Consequently, the national income gets affected. Nation faces many difficulties. So if the householders observe the *asteyanavrata* their minds will be clear and free of pollution. Hence, depression pain, agitation, suicide, killing, revenging, deceiving, looting, forging, etc, ill-feeling and vicious actions caused by stealing will be controlled. Thereby social pollution will come under control.

4. *Brahmcharyanuvrata* and Control of Environmental Pollution :

This is fourth *anuvrata* which is discussed in first chapter. This *anuvrata* and environmental protection have certain relation. In modern world rape, various kinds of sexually transmitted diseases, AIDS, urbanization and the increasing rate over population are main problems which are generated by *abramha*. It means infatuation towards the women, except legally wedded wife, engaging in unnatural sex, intense desire of sex, to keep a woman who

is cared by none or married with some one else, going to the prostitute etc. activities are caused due to non-celibacy. The abovementioned activities are first generated in the minds of the doers. Their minds, therefore gets polluted. Later on the above ill-legal, impious activities are actually reflected in society. Consequently, the society gets polluted with the feeling of discomfort agitation, irritation, etc. Thereby social and individual progress hinders.

By observing this *vrata* one can put the limits on enjoying women and vice-versa. Thoughts will be purified. Psychological position will be healthy and sound. The *karmic* particles associated with soul, caused by sexual attraction, will be curbed. AIDS, increasing number of population, and the pollutions caused by urbanization will come under control. Consequently, social and psychological pollution will be less. Spiritual progress, holistic ethics will prevail. Observance of this *vrata* and can enhance mental and physical energy and healthy also.

5. Parigrahaparimananuvrata and Control of Environmental Pollution:

Infatuation is attachment to possessions. Infatuation is activity relating to the acquisition and safeguarding of possessions like cow, buffalo pearls, bank-balance, credit cards, houses, bungalows, firms servants, food, grains, etc. Just desiring, though not actually possessing of such things, is also infatuation which leads to generate pollution in the mind of individual and society at large. The feeling, 'this is mine' also generate pollution in mind. Desire, infatuation are not, indeed, the essential characteristics of the soul. Hence, desires, etc. are fit to be cast off, as these are the effects of *karmas* and contrary to the nature of the soul. Infatuation is at the root of all evils or sin. In earning and safeguarding the abovementioned possessions, violence is bound to result. And this results in various kinds of pain an suffering. Owing to this the soul gets polluted. *Karma* particles environ the soul. Therefore, the true knowledge (*samyagdarshana*) gets darkened. His spiritual progress towards

liberation hinders. Society at large also gets polluted. Inequality, aversion, hatred etc. disseminate in society. The quarrels between the nations about the boundary line generate. So the whole world becomes unrest. Consequently social, political, psychological, physical pollution takes place. Owing to attachment, a person commits violence, lies, commits theft, indulges in sex and develops a wish for unlimited hoarding.⁵⁹ And these results generate social, familial and psychological pollutions. Not only this but internal *parigrahas* like wrong belief, sexual desire for women sexual desire for man, sexual desire for both, laughter, liking, disliking, grief, fear, disgust, anger, etc. also pollutes the soul. And the polluted soul or mind pollutes the whole society. So if we wish to control psychological, social pollution we must control over the internal possession and passions also.

6. Eating at night and Control of Environmental Pollution :

When a person eat at night, that time it is likely that he can eat very small living insects which fall in his dish. Secondly, the atmosphere of night creates some type of insects which can be consumed by a person. Hence, eating at night generates *himsa*. It binds the *karmic* particles to the soul. The soul gets polluted. Resultantly its spiritual progress hinders. Mental peace, emotional stability can also be endangered. Resultantly, its reflection on society will create social pollution. So, eating at night may be avoided by the householders.

B. *Gunavratas* and Control of Environmental Pollution :

There are three kinds of *gunavratas* which are discussed in chapter no one. Now the research explores the scientific approach, in terms of controlling pollution implied in *gunavratas*.

1. *Digvrata* and Control of Environmental Pollution:

There are ten directions i.e. East, West, South, upward, downward etc. *Digvrata* means to abstain from direction. This enhance the value of the fire vows already discussed. Taking a vow not to participate in activities beyond

set limits in the directions, or fixing the boundaries with well-known mountains, rivers, villages, towns is the vows of abstinence with regard to direction or *digvrata*. The principle of non-violence or non injury to one or more sensed livings beyond the fixed boundaries is observed in *digvrata*. The observer of this vow does not participates in any activities either physically, psychologically or by any means beyond the limits he set, though there are many opportunities. He strictly observes this vow without exceeding the limits with regard to direction. The mind of a householder, who takes vow, becomes tension free. The feeling of revenge, passions, like, dislike, hatred, foe, friend are automatically controlled about the things or persons or situations happening beyond the limit set. Hence tranquility of mind becomes possible. So pollution-free atmosphere is possible. Because mind or polluted soul is the main source of pollution. When that is purified its reflection, in terms of violent activities in society are checked.

2. Deshavrata and Control of Environmental Pollution :

The region determined by villages and so on is the country or province (*deshavrata*). Desisting from activity outside the country is the vow abstinence with regard to county. The activities like ordering someone to bring something from a county outside the limits set, or making known ones intentions to someone beyond the limits set etc. are controlled. Hence, the passions which were like to generate are controlled. Mind gets purified. Hence the environmental pollution, in a region he stays, can be controlled. The *karmic* particles will not environ his soul. So he can stride a path of liberation. This activity of spiritual progress reflects in society, and society too tries to abstain from psychological, physical and social pollution.

3. Anarthadndavrata and Control of Environmental Pollution :

Third of the *Gunavratas* is called *anarthathandavrata*. Abstaining from purposeless sinful activity is called as *anarthadandvrata*. That which leads to sin without any advantage is purposeless sin. Desisting from such activity is to

be free from purposeless sin. This is of many kinds, namely evil thought, preaching of sin, negligent activity, giving of hurtful things and listening to undesirable stories. Wishing how others may suffer from victory, defeat, punishment etc. is evil thought. Preaching sin is using words which hurt or cause suffering to living beings. Digging earth without any purpose, wandering through the roads of red-light area without any purpose. Standing at railway station or bus stop or at crowded place without any purpose is also *anarthadandvarta*. Sprinkling water, giving hurtful things like poison, weapons, rope, whip, stick without any purpose is also *anarthadandvrata*. Along with these listening to or telling such stories which can generate lust, infatuation towards women, wealth etc. is also *anarthadandavrata*. These all activities generate *himsa*. For example, when a person digs earth without any intension the earth-itself gets hurt for earth itself is one-sensed living being. All above mentioned activities lead to *himsa* because they create passions in the mind of doer and impels him engaging in sinful activities. When a person scolds someone without any reason his activity creates anger of that man to whom he scolds. Listing unwanted stories may create lust towards women, theft etc. So such activities could be lessened by adopting *anarthadandavrata*. Mind could be purified and a soul cannot be environed or covered with *karmic* particles while observing *anarthadandavrata*. Consequently, a society and earth, water, fire-bodied living beings could be saved from *himsa*. Spiritual progress would be possible, environmental pollution, for example waste of water, cutting and burning of jungle and hurting any type of living-being and society etc. will come under control.

C. Shikshavratas and Control of Environmental Pollution :

There are total seven restraints (*shilvratas*) which can support and enhance *ahimsa* principle and control the environmental pollution also. Of them, first three viz. *digvrata*, *deshavrata* and *anarthadandavrata* are called as *gunavratas*, whereas remaining four restraints are called as *shikshavratas*.

They are 1. *Samayikavrata* 2. *Posadhovavasavrata* 3. *Athithisamvibhagavrata*, and 4. *Upabhogaparibhoga parimanavrata*. Now the researcher gives the exploration of *shikshavrata*s in terms of controlling the environmental pollution.

1. *Samayikavrata* and Control of Environmental Pollution:

Attainment of equanimity through meditation is *samayika*. It is mental training of creating indifferent attitude towards foes-friends, loss-gain, sorrow happiness etc. In addition to that in *samayika* mind is trained to feel glad with those persons who are having good conduct and nature; to feel indifference with those persons who are of very opposite nature. While observing this vow a *sadhak* controls over the ill-feelings, negative attitudes and passions including fear. Through this practice he keeps himself in the state of equilibrium. Resultantly, anger, pride, deceit, greed, lust, infatuation, laughter, attraction, aversion, liking, disliking etc, towards the people around him are restricted and curbed. Owing to that the *karmic* particles do not assimilate with the soul. Moreover, the *karmic* particles already covered the soul (saturated *karma*) are destroyed. Consequently, a person can stride on a way of liberation, therefore, social, spiritual atmosphere become healthy and polluted mind becomes clear.

2. *Posadhovavasavrata* and Control of Environmental Pollution :

Fasting on certain holy days of each month is *posadhovavasavrata*. Its nature is elaborately considered in 1st second chapter. Now the researcher explores the term *posadhovavasavrata* in terms of controlling of environmental pollution. While observing this vow a vower abstains from food and water according to his capacity and contemplates over the nature of his pure *atman* (soul). During this period, in addition to that, he recites religions *sutras* and listens to spiritual lectures. Such practice keeps his mind fit psychologically, and spiritually healthy, fearless, passionless, lustfree and pure. Such mind

creates good social, religious and spiritual atmosphere among society. Violent activities causing *himsa* are restricted. Resultantly, social pollution is checked.

3. Atithisamvibhagvrata and Control of Environmental Pollution :

This vow teaches the vower to respect the guests. This implies in giving food and shelter to the guest or a person who visits at his home. Now the research finds out how the observance of this vow helps in controlling the environmental pollution. Owing to this *vrata* a householder generates the feelings of co-operation, help, politeness towards the guests and the society also. Moreover, the feeling of giving donation and positive attitude towards the creatures and human beings also generate in his mind. The feelings like taking revenge, aversion etc. and passions are curbed. Hence his mind becomes as clear as sunlight. Owing to this the spiritual, social and religious atmosphere reflects in society through his activities. Resultantly, social environment becomes healthy and spiritual. And thereby, social pollution is controlled.

4. Upabhogparibhoga Parimanavrata and Control of Environmental Pollution :

Taking a vow of not only limiting consumable and non-consumable things such as drink, ornaments, clothes, utensils but also fixing a limit on the use of those things is called as *upabhogparibhoga parimanavrata*. Let us now think over how the pollution is controlled by observing this vow. When a person limits on the use of such things automatically the production of those things will be limited. Consequently, violence of earth-bodied, fire-bodied, water-bodies, air-bodied and vegetable-bodied living beings is controlled. Because when a production of a certain things is done, at high-quantity it is dumped on the earth, after sometime the production goes wasting and rusting. After sometimes it generates bad odour due to which earth-bodied living being and human beings are disturbed. It, moreover, generates air and soil pollution. Using water in limited quantity is always commendable. Use of more water

than required generates many difficulties and also violence of water-bodied beings. By observing this vow a mind is trained not to eat more than required, not to use more ornaments, not to build more houses etc. Resultantly, lust, attraction, infatuation for the use and reuse of things is controlled. Owing to this, passions are curbed, mind and soul become pure. Consequently, the reflection of such mind, through its activities, helps in controlling social and physical pollution.

D. Six Essential Duties and Control of Environmental Pollution :

There are six essential duties viz; 1. *devapuja*, 2. *gurupasti*, 3. *svadhyaya*, 4. *sayam*, 5. *tapa* and 6. *dana* which are to be performed every day by the householders. A householder starts elevating his soul by avoiding *himsa* when he, along with the twelvefold vows, observes six essential duties.

1. Devapuja: (worship of the supreme soul)

Now the researcher tries to find out how the environmental pollution is controlled and spiritual progress is possible by practicing *devapuja*. *Devapuja* is a mental and physical process of making a mind and soul pure by curbing passions, avoiding *mithytva* and just obtaining the qualities of supreme soul in one's life. *Devapuja* is not performed with a view to gaining something physical property. Hence, ill-feeling, disparity, inferiority and superiority complex, aversion etc. are curbed. Owing to that spiritual progress starts elevating. Consequently, the *karmic* particles environed the soul get destroyed. Resultantly, psychological and physical pollution is controlled.

2. Gurupasti :- (venerating and serving the elders)

By serving the elder *acharya* and gurus a householder learns too much from them. Serving mother, father, teacher, family members etc. also come under the scope of *gurupasti*. Householder learns what is good, bad, right or wrong, the essence of life, importance of ethical discipline, how to deal with life, wife, parents, society, son, daughter, nation, etc. through

listening to him while rendering services to guru. His mind becomes pure, he reduces passions, fear, anger, lust etc. Consequently, violence is controlled by him.

Society also gets impressed by his psychological and spiritual development. Resultantly, the social pollution is controlled. The relation between and among the members of society, family etc. can develop towards spirituality by controlling social, psychological and religious environment.

3. Svadhyaya :- (study of the spiritually elevating works)

Writing, reading, reciting, listening to the religious and spiritual knowledge imparted by *acharyas* etc. comprises in the scope of *svadhyaya*. Living in the religious atmosphere and studying the above mentioned works by above mentioned processes elevate the minds of the householders. They become pious, control the passions and avoid violence. Such personality of the householders influences the society, and society at large also transforms towards spiritual progress by avoiding *himsa*. In this way environmental pollution and violence also controlled.

4. Sayam :- (self-control)

Sayam is self-discipline. To keep control over ones sense-organs, mind, speech, thought, desire, anger, lust, pride, fear, attachment, passions and quasi-passions, *garavas* etc. is *sayam*. A householder's life becomes easy, happier, stronger, peaceful and blissful by practicing *sayam*. In our life, may religious spiritual or practical, *sayam* is necessary. If a person lose *sayam* he commits mistakes, suicide or his mind becomes defiled. On the contrary, if he controls mind he develops indifferent attitude towards foes and friends, loss and gain etc. This attitude really controls mental and physical violence. For mental purification *sayam* is must. By practicing *sayam* social pollution and physical pollution can be controlled. If a person for example, determines that he will not use plastics then environmental pollution is automatically controlled.

5. Tapa :- (austerities)

The purpose of this duty is to achieve purity of mind and tolerate physical pains. There are two types of tapas viz, 1. internal and 2. external. The former *tapa* is of six types and latter also is of six types. The sense-organs, body, mind etc. are put under hardships in *tapa* due to which, while striding a path of liberation, one can easily tolerate physical and mental trouble. The passions, quasi passions are curbed and body is weakened due to which a person becomes fit to achieve liberation. Resultantly, violence is controlled, pollution is also controlled. Attraction, lust, greed are also curbed.

6. Dana :- (charity)

This is sixth essential duty. In this duty a householder is trained to donate some part of his property which is legally owned by him. He can donate his property in terms of medicine, food, books, protection etc. to the poor and needy persons in the society. Owing to this a mind of a householder becomes free of attachment, the peace prevails in society. Social and economical development becomes possible. Owing to peace prevailing in society the pollutions which are likely to be generated are controlled. Hence, society along with a person can follow a path of liberation.

E. Seven Addictions and Control of Environmental Pollution :

Gambling, meat-eating, wine, theft, going to prostitute, keep a wife of someone else and hunting are the seven addictions. A householder who abandons the addictions can shed the *karmic* particles associated with his soul. The addicts disturb his family members, himself, waste money, engages in ill-activities, hurts his friends, society, relatives etc. Thereby he commits violence. So he pollutes the social, economical, individual and spiritual atmosphere. According to Jainism that person is Jain who abandons the seven addictions. Such householder welfares himself, society and family by controlling *himsa*. Resultantly, he strides on the path of liberation. In short, all

seven addictions generate violence of all living beings. So Jainas abandon seven addictions and help in protecting environmental pollution.

2.4. B. Jaina Ethical Discipline and Control of Environmental Pollution :

A. Mahavratas and Control of Environmental Pollution:

The researcher has studied the Jaina ethical discipline and control of environmental pollution in respect of the householders in the present chapter. Now the researcher proposes to explore the Jaina ethical discipline and control of the environmental pollution in respect of *mahavratas* to be observed by monks. There are five *mahavrats*, viz; *ahimsa* (non-violence) *mahavrata*, *stayamahavrata*, *asteyamahavrata*, *brahmamahavrata* and *aparigrahamahavrata*. Now let us see how environmental pollution is controlled by observing the mahavratas.

1. Doctrine of Ahimsa Mahavrata and Control of Environmental Pollution :

Here, at the outset, I propose to study how various types of one-sensed *jivas* (*sthavara jivas*) are injured by the physical activities undertaken by the human beings. In addition to this the researcher proposes to study how the violence of one-sensed beings could be controlled. There are five types of one-sensed living being viz; earth-bodied beings, water-bodied beings, fire-bodied beings, air-bodied being and vegetable-bodied being.

A. Weapons Against Earth-Bodied Beings:

Many people indulge in the acts of violence against earth-bodied beings through various means. These means are weapons against earth-bodied beings. A thing that is harmful for a type of beings is called as *shastra* (weapon). According to **sthangsutra**⁶⁰ there are two types of weapons, viz; (1) physical weapons like fire, poison, salts, acid, and (2) mental weapons like civil or indiscipline indulgence of mind, speech and body. The commentator

(**Niryukti**, verse 95,96) has listed the weapons for earth bodied beings as follows:⁶¹

1. Spade and other digging tools, 2. Plough and other splitting tools, 3. Deer horn, 4. Wood, straw etc. 5. fire, 6. Excreta, 7. Same bodied weapons; like black sand is weapon against golden sand. 8. Other bodied weapons for example water is weapon for sand, 9. Mixed bodied weapons; for example sand mixed with water is weapon for sand, 10. Mental weapons.

Here it should be noted that a monk should abstain from all weapons mentioned above. Because he has to observe the *mahavratas* without any concession. **Acharang sutra**⁶² says that, when a person, for the sake of his life; praise, prestige and worship; birth, death and liberation and removal of sorrows, himself acts sinfully, causes others to act sinfully, or approves of others acting sinfully against earth-bodied beings commits violence.

The earth-bodied beings live in different bodies. It means earth itself is a living being. Hence to disturb it, plough it, spade it, burn it is committing *himsa* because the earth-bodied beings are killed by such process. Crushing the mountains, dumping the used plastic-papers, plastic carry bags, plastic-bottles, animal or human excreta discharged along the roads, dumping or storage of waste- product of any sort on the earth etc. cause hurt to earth-bodied beings. In this process he destroys not only earth-bodied beings but also many other types of different being. Moreover, the bad odour generated from such stored things, rotten thing, waste-product pollutes the environment. Hence such activities are forbidden strictly, in Jainism, for monks.

In addition to the above mentioned thing it also be understand that earth-bodied beings have consciousness but that conscious is not apparent. The activities of movement, strivings are there but that are not clearly evident. Here a question arises that how can we accept that earth is living being and it

suffers pain through piercing, ploughing when it does not move, utter sound, see or hear? In order to answer this question an example is given as follows. Suppose there is a person who is blind, deaf, dumb and crippled by birth. It means he has mere shape of the human body. When someone pierces or cuts him with some weapons like sword, he is unable to express his pain through speech, he can neither move out of fear nor can he express his pain by some other activity. From this can we infer that he is not a being? Never. Likewise the earth-bodied beings, though unable to express any feelings or, move from one place to other out of fear have latent consciousness. In this respect **acharangasutra** says, “As someone pierces or cuts (with weapons the thirty two parts of a complete man) at 1. feet, 2. ankle, 3. shin, 4. knee, 5. thigh, 6. waist, 7. naval, 8. belly, 9. flanks or ribs, 10. back, 11. chest, 12. heart, 13. breasts, 14. shoulder, 15. arm, 16. hand, 17. finger, 18. nail, 19. neck, 20. chin, 21. lips, 22. teeth, 23. tongue, 24. palate, 25. throat, 26. cheeks, 27. ears, 28. nose, 29. eyes, 30. eye-brows, 31. forehead and 32. Head (and he suffers pain, likewise the earth-bodied beings too, like a complete man who is unable to express the pain in words; are incapable of expressing feelings).”⁶³ One more example is cited to prove that the earth-bodied beings have latent consciousness. This example goes as follows. When a person is hit and made unconscious and there is an absence of any visible activity. However, his inner consciousness is not lost. In the way the life activity of the earth-bodied beings is in a state akin to suspended, animation or unconsciousness. But they are not devoid of consciousness. In addition to that, **Bhagavatisutra** (19-35) says, “when a young and strong individual hits on the head of an old and emaciated person with joined fists and injures him; the old man suffers a torturing agony. The earth-bodied beings suffer even more torturing agony when they are inflicted,”⁶⁴ **Bhagavatisutra** discusses in detail about respiration, pain, food, senses, ailments, progress and regress of earth-bodied beings. The modern geologists also accept the signs of development, decay, fatigue and extinction

in earth, rocks and other such things.⁶⁵ From all above mentioned proofs, from philosophy and science, it is crystal clear that earth itself is a living being. And to disturb it, alter it, destroy it, burn it, dig it and dump waste on it etc. is *himsa*. Moreover, pollution is generated from above mentioned activities which is harmful both to the earth-bodied beings and human beings. It also causes water and air pollution. So save the earth. If earth is safe, human beings is safe. If earth is in danger then whole human being is at the threshold of destruction. Because he who destroys earth, destroys himself. *Himsa* is said to be knot because it ties knots of *karmas*. And *karmas* are the covers of our soul. This cover is itself polluted by aversion, attraction, lust passion fear, deceit, inauspicious *leshyas*, etc. Hence, one has to be free from such mental disposition. In other words, one has to be free from such polluted psychological dispositions or inner polluted environment. Because such internal polluted environment or passions are the root of physical pollution. Controlling of physical pollution is possible when the passions are curbed and thereby the *karmic* particles covered the soul are disappeared.

B. Control of Land –Pollution or Earth-bodied Jivas - from Jaina Perspective:

1. Control on using commodities:

If we use unlimited objects or commodities made up of land, trees, mud and water etc. then using more land, digging it, disturbing, altering and destroying its original nature, cutting jungle to make furniture and building, houses etc. and dumping those products and waste on land, generate bad odour that, causes environmental pollution. The chemical and elements of plastic bags, bottles, etc. assimilate with soil and they destroy the fertility of land and kill the earth-bodied beings. Hence, control on our want, passions, lust, attraction towards commodities must be restricted. Greed or infatuation is the

root of all evils. Therefore, the monk live naked physically and devoid of passions or infatuation psychologically.

2. Control of digging the land:

The more we dig the land, mountain etc. the more erosion of land and landslides are bound. They result in violence. So it is necessary to become more sensitive towards earth-bodied being to save them and to protect it from violence.

3. Control of houses / flats etc:

One needs home, house flat or bungalow to live in happily. But a question arises that how many houses or flats? How much bigger or smaller house he needs? Actually it depends upon the members of family. But it wrong to build house more than necessary and use them or keep them vacate. Because earth-bodied living beings are destroyed, killed and hurted while we construct buildings are dig the land. One should not construct huge bungalow just to show richness or pride.

4. No happiness lies in things:

According to Jainism happiness does not lie in the things that we use. Happiness lies in our attitude towards the things we use. Hence, the view earth-bodied beings are equal to human beings, is to be exercised in practical life. Thereby violence likely to be generated by making things by destroying earth-bodied things will come under control. Real happiness lies in saving earth from violence.

C. Water-bodied Beings-in Jaina Perspective:

Ahimsa is the noble-path as it is free from any national, periodic, sectarian and ethnic restrictions. It is uniform for all living beings. To protect the water-bodied beings is *ahimsa*. Hence, to save the water –bodied beings, with almost strict discipline and peace is the extension of *ahimsavrata*. The monks neither deny the existence of water-bodied beings nor they deny their

own soul. Because one who denies the existence of water-bodied beings, in fact, denies the existence of his own soul.⁶⁶ The rationale behind this philosophy is that every being in the past, has been born in water being for infinite times. Therefore, to deny their existence means to deny ones existence. Numerous types of other beings thrive in water. According to ascetic philosophy, water itself is considered to be a living thing.⁶⁷ When the indisciplined people indulge in sinful activities related to water with various types of weapons; they destroy not only water bodied beings but also various types of being thriving in water. Hence all disciplined persons feel ashamed of violence towards water-bodied beings.⁶⁸

1. Causes of Violence of Water-bodied Beings:

The reasons of the violence of water bodied beings are as follows:

A person commits violence against water-bodied beings when he for the sake of his own life, praise, prestige and worship, birth, death and liberation; and removal of sorrows himself acts sinfully; ⁶⁹ Violence towards water bodied beings is a cause of death and this is passage to hell as well.⁷⁰ A person who employs various types of weapons in water related violent activities harms not only water bodied beings but also many other types of beings thriving in water. According to ascetic philosophy water itself is considered to be a living thing.⁷¹ Today we say that water is life. But acceptance of water as living being is an original contribution of Jaina philosophy.

2. Weapons Against Water- bodied Being:

The causes that destroy water bodied beings are called as weapons against water bodied beings. When the weapons are used, the water gets polluted for the original form of water is disturbed, destroyed and altered. Besides, other causes of the pollution of water, according to Jainism, are as follows:⁷²

1. *Utsechan*: *Utsechan* means to draw water from a well with the help of a vessel like a bucket.
2. *Galan*: *Galan* means to filter water with a filtering media like a cloth.
3. *Dhovan*: *Dhovan* means to wash utensils and other things with water.
4. *svakaya* weapons: *Svakaya* weapons means water from one source acts a weapons for water from other source; e.g, river water is a weapon for pond water and vice-versa.
5. *Parkaya* weapons: *Parakaya* weapon means mixing ash, soda , detergent and other base chemicals in water.
6. *tadubhaya* weapons: *Tadubhaya* weapons means mixing dirty water in clean water.
7. *Bhava* weapon: *Bhava* weapons means indiscipline or negligent behavior.

The above mentioned reasons are scientific. In modern world pure water has been one of the main issues. But the word does not believe that water itself is life in a real sense. The monks are not allowed to undertake the activities about water as mentioned above. Because they are striding a path of liberation, were striding in past, and will stride in future also. In order to avoid the violence, they do not take bath and do not brush teeth. If all the persons across the world use water in a small quantity, there will not be violence of water bodied beings. And thereby can avoid pollution. As they avoid violence, the *karmic* particles covered the soul, will be destroyed and peace, equity towards water bodied beings will be developed.

3. Control of the Pollution of Water bodied Beings:

1. Apply the method of filtering water with a proper cloth as suggested by the *Jainacharyas*.
2. Use the filtered water (very little) for bathing and drinking for human beings and animals too.

3. After filtering the water with cloth do not spin it. Take the cloth to the same water source from where it was collected and clean it in the same water in such a way that no water-bodied being should die.
4. Do not waste water for unnecessary work or out of enjoyment.
5. Water is life. Hence do not disturb it, do not mix detergent, soda etc. in it. Because the water –bodied beings can die.
6. Do not mix any chemicals also in water.

D. Fire–bodied Beings: In Jaina Perspective:

According to Jainism fire itself is a living being. And to disturb or destroy it with any weapons like water, sand etc. is violence of fire-bodied being. Hence, **Acharang sutra** says that disciplined ascetic should neither deny the existence of fire bodied beings nor the existence of his own soul.⁷³ In other words, one who denies the existence of fire bodied beings, in fact, denies the existence of his own soul. Moreover, who knows about ascetic discipline also knows about fire-bodied beings. Acharya sheelank says-“fire has the attributes like light and heat and it cannot survive in absence of air. it grows by consuming foods like oil and wood and fritters away when deprived of such food. All this is clear evidence of being its living thing.”⁷⁴ Moreover, **Acharang sutra** says that the sages by shedding *karmas* (like knowledge and perception obstructing *karmas*) have observed the existence of fire-bodied beings. They were disciplined, ever careful and ever alert.”⁷⁵ All disciplined persons feel ashamed of violence towards fire-bodied beings.⁷⁶ According to Jainism when a person for the sake of his life; praise prestige and worship; birth, death and liberation, and removal of sorrows himself acts sinfully cause others to act sinfully, or approves of other acting sinfully against fire-bodied beings”⁷⁷ commits *himsa*.

1. Weapons against fire-bodied Beings:

In the **Niryukti**⁷⁸ (commentary) the weapons against fire-bodied beings are mentioned as below.

1. Sand or dust, blanked etc. are air obstructing things.
2. Water,
3. Damp plants
4. Mobile beings
5. Same-bodied weapons a type of fire is weapon, against another type,
6. Other bodied weapon, such as water
7. Mixed-bodied weapon, e.g. fire with straw is weapon against other fire.
8. Mental weapon or indiscipline.

Violence towards fire-bodied being is the cause of *karmic* bondage, violence against fire-bodied beings is the passage to hell as well⁷⁹. The violent activities of a person towards fire-bodied beings destroys not only fire-bodied beings but also many other type of beings which thrives in earth, straw, leaf, wood, cow-dung garbage etc. There are some wind-born beings like worms, moth which fly down while moving above. They are destroyed when they come in contact with fire bodied beings. By lighting a fire wood-worms ants, eggs, snakes, caterpillars are also destroyed or die.⁸⁰ Hence environmental pollution takes place. The ecology comes in danger. Therefore the monks are not allowed to lit a fire or to disturb it in any ways. For the households such strict discipline is not expected. However, the householder also should not lit a fire unnecessarily for cooking or business purpose.

E. Plant-Bodied beings: Jaina Perspective:

The doctrine of *Ahimsa* is extended to the protection of plant-bodied beings, which are classified under *sthavara jivas*. The main sources of instruments are plants. Musical instruments like sitar, various colours,

fragrance of flowers, taste of fruits, textures like that of cotton are plant origin. All disciplined persons feel ashamed of violence towards plant-bodied beings. When a person indulges, in sinful activities related to plants with various weapons, along with that they also destroys plant-bodied beings and various other types of beings. A person who uses weapons on plant-bodied beings is not free of the sins. The plants are themselves living being like human beings. Hence to destroy the plant-bodied plants is to destroy one's own life. Ecology is also disturbed when we destroy the plant-bodied beings.

1. Weapons Against plant-bodied Beings:

There are following weapons against plant-bodied beings according to commentary on **Acharangsutra**. Clippers, pick-axe, sickle, spade, hatchet hoe and axe; and hands, feet mouth, etc. are their physical weapons whereas mental weapons is indiscipline.⁸¹

2. Similarity Between Human and Plant-bodies:

Acharangsutra says-

“I say- This human body is born so is this plant. This human body grows, so does this plant. This human body is sensitive, so is this plant. This human body withers when damaged, so does this plant. This human body has food intake, so has this plant. This human body decays, so does this plant. This human body is not permanent, so is the plant. This human body gets strong with nutrition and weak without it, so does this plant. This human body undergoes many changes, so does this plant.”⁸²

Almost all Indian philosophical systems accepted plants as a life-form. They accept it has a very low level of consciousness. Modern science also accepted that plant is a living being. However, in Jaina philosophy the subject of plant-life has been dealt with widely and in minute detail. The modern science accepts the above mentioned comparison between human and plant-bodied. Hence, a person who hurts plant-bodied beings he hurts his own soul.

He commits *himsa*. Resultantly it leads to environmental pollution. The monks never plucks any part of plants. They do not walk on the grass also. Because by doing so they hurt both the grass and the insects thriving in grass. Hence they stride a path of liberation. As the spirituality grows the environmental pollution decays.

3. Similarity of Pain in Human and Plant-bodied Beings.

Like earth- bodied beings, plant-bodied beings also have inarticulate consciousness. The feeling of pain is also inexpressible, However, there are marked and evident similarities in the development, growth and termination of human and plants. For example they are as follows:⁸³

1. After being born, human body slowly develops; plant also follows the same pattern.
2. Human body requires food and water for growth; plants also need light, water, fertilizer, etc.
3. At a certain age body becomes fully developed; so does a plant.
4. In old age human body becomes weak and emaciated; so does a plant, and it is evident in the form of withered and pale branches and leaves.
5. The human body is wounded when it, so is a plant.
6. The human body is prone to numerous diseases which attack it time and again and may prove to be fatal if not treated, same is true for plants.
7. At the end of their life-span plants also die and fall just like humans.

4. Protection for Plant-bodied Beings.

The following measures can be applied to protect plants.

1. Government should help in tree-plantation every year.
2. Tree-guard should be produced and used to save plants.
3. New garden may be created and old gardens may be preserved.
4. Trees should not be cut, off.

5. Leaves and flowers should not be plucked.
6. Water the trees and supply fertilizers to grow them well.
7. Awareness of tree-plantation and its importance in ecology may be created.
8. The thought ‘Trees are our friends’ may be disseminated.

E. Air–Bodied Beings: Jaina Perspective:

Ahimsamahavrata is extended to air-bodied beings also. Air-bodied beings are living organisms. So one must protect their life. One live without food and water for some days but one cannot live without air even for 2 to 3 minutes. It is noteworthy thing that air bodied beings are required not only for the protection of not only human beings but also for earth-bodied fire–bodied, and plant-bodied beings. So in order to keep environmental balance and to save the ecology one must protect the air-bodied beings. Disciplined persons and monks can avoid violence against air-bodied beings. They see the terror of violence and consider it harmful.⁸⁴ On the contrary, the indisciplined people engage in sinful activities related to air-bodied beings with various weapons. They destroy air-bodied beings along with other types of beings.⁸⁵ while giving the reasons violence against air-bodied beings **acharangsutra** says, when a person for the sake of his life; praise, prestige and worship; birth, death and liberation; and removal of sorrows himself acts sinfully causes others to act sinfully or approves of other acting sinfully against air-bodied beings, this violence takes place out of ignorance.⁸⁶

1. Weapons Against Air-bodied Beings:

In **Niryukti** (170)⁸⁷ following weapons have been mentioned. They are 1. fan, 2. a palm-leaf fan, 3. whisk, end of a piece of cloth, 4. the touch of wind on a perspiring body, fragrance, heat of a fire etc. and 5. In **Nishith Bhashya** it is said that one type of air is weapon for other type of air.

Violence towards air-bodied beings is a cause of *karmic* bondage. This is cause of death and this passes to hell also.⁸⁸ The beings which fly fall down when hurt by air. Some beings shrivel when they come in contact with air, when they shrivel they also lose their sense. When they lose their sense they sometimes die.⁸⁹ Hence one should not hurt, harm and destroy air-bodied beings with the help of any weapons. This rule is strictly followed by the monks. So they protect environment. So they are striding path of liberation. From this it could be concluded that as a man progresses towards spiritual life the violence of all *jivas* decreases.

2. Satyamahavrata and Control of Environmental Pollution:

When a person or a saint (indisciplined) out of passion, aversion, and attachment speaks untruth commits *himsa*. *Satya mahavrata* is extension of *ahimsavrata*. The monks never speak untruth, they speak what is beneficial to human and other animal beings. Moreover, they speak a little and that too in sweet words. So their mind is not polluted with passions, fear, attachment, quasi-passions, lust etc. so a monk-sheds the *karmic* particles associated with his soul and walk on the way of liberation. This type of personality reflects in society through his activities, and thereby the society also gets transformed in humanity and beneficial to all living beings. So the society strides on the path of spiritualism due to which environmental and mental pollution is controlled. It should be noted that a mind coloured by passions is the main source of pollution. On the other hand to be free from passion is the main source of controlling environmental and social pollution.

3. Asteya Mahavrata and Control of Environmental Pollution:

There is close connection between *asteya mahavrata* and control of environmental pollution. The monks initiated into *mahavrata* are very brave, self restrained, disciplined. So they observe strict ethical discipline. They are very close to the path of liberation. Their souls are pure and minds are clean.

They also try to shed the *karmic* particles associated with their souls. Hence they are almost free from attachments, pollution, lust etc. Under such pious and spiritual situation the monks observe *asteya mahavrata*. Resultantly, they again shed the *karmic* particles which environ their soul. By doing so their souls become more pure. Their activities reflect in society, and the society comes to know that a desire of possessing, acquiring wealth and property by sinful activities or speaking untruth has no end. Finally it leads to unrest, dissatisfaction, perturbation, etc. Therefore, the society also tries to speak truth and avoid extreme desire. Owing to which social pollution caused by stealing could be controlled.

4. Celibacy *Mahavrata* and Control of Environmental Pollution:

This is the fourth *mahavrata* in which an aspirant totally refrains from all sexual activities. A person is honored who after seeing old, young and innocent women treats them as mother daughter and sister respectively. A person who having seen the beauty of a woman, is not moved by a desire for her, or whose thought activity is free from sex-animate feeling is called a vow of chastity. In short, This vow implies the renounce to observe the form and beauty, tender touch, tender speech of the women. In addition to this vow, listening to such the various types of stories concerned with women which can motivate the men to have sexual contacts with women are also restricted; consequently, the passions, lust, attachment etc. towards women are controlled, when a person observes celibacy *mahavrata*. Owing to this discipline a monk sheds the *karmic* particles which environed his soul. So the soul becomes free from passions and strides on the path of liberation,

If this vow is practiced in society then there will not be the cases of rape, lust towards women, one way love and violence, etc. Resultantly, a women will be respected. Social pollution will be controlled. Here also it should be noted that the social peace generates from the mind or soul of a

man. It means for social progress and happiness a mind of the persons should be clear and lust free. More violence caused by *abrahma* will also be controlled when one initiates into credibly *mahavrata*.

5. *Aparigraha Mahavratas* and Control of Environmental Pollution:

Attachment or infatuation towards passion is *parigraha*. *Parigraha*, according to **mulachara** is of three types viz; a. *parigraha* related to *jivas* and b. *parigraha* unrelated to *jivas*, and c. *Parigraha* created through *jivas*. To be free from all or to be indifferent of them or to renounce them is called a *parigraha mahavrata*. In addition to that there are internal and external types of *parigrahas* which are already discussed. To renounce them, curb them or look towards them with indifferent attitude is *aparigraha mahavrata*.

A person or a monk creates a feeling of indifference towards all types of *parigrahas* when he observes this vow strictly. Such feeling creates the equilibrium of mind. Due to which lust, passion, attraction etc. are checked and a man becomes religious and pious. Society also gets affected by such mental state which is created by the vow of a *parigraha*. Resultantly, a society comes to know that there is no end for desire of possessions. So mal-practices, earning by cheating, avoiding the tax regulations, looting the people by wrong means will be checked. Moreover, constructing unnecessary buildings, plots, houses, malls, pubs, bars, hotels etc. by cutting trees; producing excess product and dumping it on roadside or on open ground etc. will be checked. Owing to that social, physical, environmental pollution will come under control and violence of air-bodied being and earth-bodied beings will be checked. From this it could be concluded that spiritual and controlled life can save the earth.

B. Five *Samitis* and Control of Environmental Pollution:

There are five *samitis* which are also called as rules of conduct viz; 1. *iryasamiti*, 2. *bhasasamiti*, 3. *esanasamiti*, 4. *adana- nikshepanasamiti* and, 5. *Utsargasamiti*. The definitions and nature of each of them is considered in preceding chapter. Now the researchers will explore their meaning in respect of environmental protection.

1. Irya-samiti:

Proper care in walking is called as *iryasamiti*. A saint, who walks upon a path, free from living beings, in day time, after seeing a distance of four arms length ahead is said to observe carefulness in walking. A monk should not jump or run, he should not walk at night, he should avoid insects while walking. The purpose behind this restraint is this that no insect should die, disturb or crushed under his feet while walking. During rainy season he is restricted to travel because the earth is full of grass, the roads are wet. If he walks through grass then the living beings thriving in grass are disturbed and if he walks along the wet road the water-bodied *jivas* will die. So in order to avoid *himsa* of earth-bodied, water-bodied and plant-bodied beings he keeps restraints on walking. Resultantly, the pollution caused by *himsa* is controlled.

2. Bhasa-samiti:

Bhasa samiti means care in speaking. He who having renounced backbiting, ridiculing, talking ill of others, self-praising and harsh words, speaks what is good for others as well as for himself is said to have carefulness in speech. Owing to *bhasa samiti* mind becomes pure and free of aversion, passions, and fear. The *karmic* particles, which environ or cover the soul, are destroyed. And consequently, violence caused by harsh and harmful language, back-biting, ridiculous talking and ill-talking is checked, therefore, the minds of others to whom a monk talks also become free of passions, fear

and aversion. Thereby the social, psychological and environmental pollution is controlled.

3. Esana-samiti:

Proper care in eating is called as *esana samiti*, he, who calmly takes food, which is prepared not by himself, nor that which he made others to prepare for himself, nor that prepared by others with his approval, and which is totally free from living beings and given by another with devotion is said to observe carefulness in eating. In addition to that there are a number of restrictions about taking food, for example, not to take food from a woman who is pregnant of six months, if there is fire, smoke or the path is totally wet etc. from where he takes food. Such all restraints are very important as the violence of fire-bodied, air-bodied beings are controlled. A pregnant woman is disturbed when she prepares and offers food in a standing or bending position to the monks. In this way a monk accepts food by avoiding forty six types of faults. Therefore, violence is avoided. And pollution caused by violence is also controlled.

4. Adana-nikshepanasamiti:

A monk who acts with care in picking up, and putting down books, *kamandala* etc. is said to have carefulness in lifting and laying down. A monk takes care of while putting, picking the books, etc. While doing so he first inspects the place, sees that the place on which he is putting books etc. is free of insects. He cleans that place very softly with the soft-broom (*pinchhi*). The purpose behind this restraint is just not to commit *himsa*. No insect should be destroyed, killed or hurt. Such a way, principle of ahimsa is observed. Consequently, pollution is also checked.

5. Utsarga-samiti:

A saint who discharges his excrement, natural calls etc. in a place which is secret, and free from all living beings, and where there is no obstruction by anybody is said to have carefulness in excreting. It means a saint never discharges excrement or answers the nature, calls on the places which are full of green grass, insects, wet or people. He discharges excretes, mucks tools or cleans mouth, tongue etc, at such a dry place that where there would be no insects and place is lonely. By observing this restraint violence of water-bodied, air-bodied and plant-bodied beings are controlled. Owing to that the pollution to be caused by violence is controlled.

C. Three *Guptis* and Control of Environmental Pollution:

There are three types of *gupitis* viz; *mano-gupti*, *vag gupti* and *kaya-gupti*.

1. Mano-gupti:

Renunciation of being passionate, delusion, animate-feeling, attachment and aversion and other impure thought activities is called control of mind. In other words, it is a regulation of mind in such a way as to give room only for pure thought. *Mano-gupti* helps to clean the mind. The source of all violence is a polluted mind. Such mind is cleaned by observing *mano-gupti*. Hence *karmic*-bondage with soul is also destroyed. Consequently, psychological pollution and social pollution are controlled.

2. Vag or vachan-gupti:

Renunciation of censurable gossip relating to women, state, theft, food, etc. which cause the bondage of evil karma, or refraining from telling falsehoods etc. is control of speech. A monk who speaks very harsh words and that too full of anger like a householder causes pain to other and his own soul

also. He binds *karmic*-particles to his soul. Hence the monks speak with sweet words, little and good for others. By doing so the pollution caused by speaking with harsh words is checked. Violence also is controlled. Spiritual progress becomes possible. The social and psychological environment become healthy and free of pollution.

3. *Kaya-gupti*:

Renunciation of bodily movements, such as binding, piercing, beating, contracting, expanding etc. is called as control of body. *Jivas* are caused pain, destroyed or hurted when a monk does not properly act bodily activities. So the monks should sit, stand, walk, take food, sleep, speak in such a way that nobody should be troubled. His activities should be smooth. While contracting and expanding his legs or arms, he should take care that nobody is pained, no insect is troubled, he should not rub his body also when it is bitten by an insect or got wet due to rain. Because by doing so the insects die and water-bodied beings also are disturbed. The monks observe all restraints about *kaya-gupti*. Thereby that violence is checked and, in turn pollution is also controlled.

D. *Sallekhana* and Control of Environmental Pollution:

Leaving of the body for the protection of dharma, when either an unavoidable *upsurga* (infections), severe famine, extreme old age or incurable disease occurs is called *sallekhana*. *Sallekhana* is observed by both the householders and monks. For monks the observance of *sallekhana* is compulsory whereas for householders it is not compulsory. *Sallekhana* is of two types *kaya sallekhana* and *kasaya sallekhana*. The former is related to weakening of the body by reducing food whereas *kasaya sallekhana* is curbing the passion by practicing austerities. *Sallekhana* is not suicide. *Sallekhana* is religious way of embracing death in peace. Now let us see how the control of environmental pollution and *sallekhana* are related. *Sallekhana* is a pinnacle of all vows. Viz. *anuvratas*, *mahavratas*, *shikshavratas* *guptis* and *samitis*.

Intention of weakening of the body is not to kill it but giving it up slowly, carefully and peacefully. Additionally there is neither feeling of attachment nor hatred towards body. As a consequence the body is utilized for elevating the self unto death. Moreover, the ritual of *sallekhana* implies not only subduing the passions but also developing indifferent attitude towards kith and kin, wife, husband, children, friends and property. In other words, the possessions both from within (passions, quasi-passions, *garava*, *sanjnas*) and without (external *parigrahas*) are renounced in *sallekhana*. Hence, *sallekhana* is the art of both peacefully living and dying in peace with equipoise. In the process of *sallekhana* all attachments and passions are curbed. Hence the *karmic* particles associated with soul are destroyed. The new *karmas* are also stopped. Hence, there is no more bondage of *karmas* with soul. Owing to that, the soul strides on the way of spiritual progress and salvation. The mind and soul become more and more pure, free of passions, total ahimsa principle is observed when person is nearer to liberation by practicing *sallekhana*. Passion-free mind cannot pollute the religious, spiritual, social and physical environment. Because the more spiritual progress the more control of all sorts of pollution. Hence, spiritualism and control of pollution are inter-related.

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Chapter 3

CONCLUSION

3. Conclusion

The minor research project undertaken by the researcher is, **Jaina Ethical Discipline and Environment**. After having gone through the preceding chapters, the researcher comes to the following conclusion. The scientists across the world are finding out the sources of environmental pollution and effects of pollution. In addition to that, they are throwing light on the scope of environment and the importance of awareness of the environmental pollution to save the earth. This attempt of the scientists is undoubtedly commendable. This is great contribution given to the sustainable development of all fields. But this contribution is limited upto the material or physical development. Besides this, it is our experience that the external measures like ban on plastic use to save the earth, water, soil, and air pollution are not working well. The State and Central Government along with non-governmental organizations are trying level their best, still they have achieved no success. Hence, it is high time to think over this issue from philosophical perspective. The researcher, very honestly, thinks that the endeavor being made by the State, Central Government and NGO's is one-sided. Because the sustainable development and control of environmental pollution has religious, ethical, metaphysical and spiritual basis as it has physical or material basis. In short, sustainable development is possible when material and spiritual aspects work together. This basic thought, however very very basis, has been, to some extent, neglected by the scientists.

Jaina ethical discipline rests on the massive rock stone of metaphysics and reaches to its climate in spiritualism. So there is well-nit systematization of Jaina Philosophical principles. This system throws light on the concepts of environmental pollution and measures of controlling pollution and thereby attaining liberation by curbing passions. It is noteworthy thing that the environmental pollution increases with the increasing development of

technology, urbanization, industrialization and material progress. On the contrary, the environmental pollution indirectly decreases with the increasing implementation of spiritual and ethical discipline. Mere material progress, increasing infatuation, greed, fatal competition, disgust, aversion, anger, deceit, etc. affect the puricity of soul. These passions environ the real nature of soul. Infinite *Darshana*, *Jnana* and *Charitra* etc. qualities of soul disappear when the knowledge deluding karma and passions environs the soul as the sunlight disappears by the dark clouds. Consequently a man becomes selfish and greedy due to which his mind gets polluted and commits violence. Violence disturbs, alters or destroys the flora and fauna. Owing to that the basic nature of the one-sensed to five-sensed living beings is destroyed. This destruction causes the environmental pollution. So the basic requirement, to control the environmental pollution, is to clear our mind by curbing the above mentioned passions. In other words, the mind coloured with passions is the main and internal cause of environmental pollution. However, the measures of controlling pollution are being implemented from outside which will not bring out any desirable change. Hence, the first requirement is to transform the human mind from impurity to purity by curbing passions, infatuations, lust, greed, etc. This will be possible only when the Jaina ethical discipline of non-violence will be brought in to practice. To disturb, destroy or alter any living being either by oneself, cause others to destroy or consent such activities done by others is non-violence. The doctrine of non-violence is extended to the five *anuvratas*, three *gunavratas*, four *shikshavratas*, *mahavratas*, *samitis* and *guptis* etc. The Jaina view that the earth water, air, fire and plants are the living bodies is the greatest contribution given to the whole universe. A person commits violence of earth-bodied living beings when he digs earth, stores ores or heaps of anything on the earth or burns anything on the soil. Because earth itself is living being as it possesses four *pranas* out of ten. So it recognizes the pains given to it but it does not react like human being. To lit or extinguish fire

is also violence, because fire itself is a living being. From this it logically follows that to commit violence or destroy fire, water, earth is committing violence to one's own soul. To burn jungles is not only the violence of fire-bodied living beings but also plant-bodied being. This practice causes pollution. The science has some limitations in determining the criteria of living beings but Jaina philosophy goes beyond that limitations. Hence, science has not accepted that air, water, fire and earth are living beings. Hence, the concept and scope of environment, environmental pollution, as conceived by science are very very limited. Since time-immemorial. Jainas have accepted that plants are living beings but science has accepted it very late.

In short, to disturb air by any means, to lit fire or disturb it by any means; to disturb water by mixing it with the water from other sources or chemicals, is to kill the air-bodied, fire-bodied and water-bodied living beings respectively. Such disturbance to any living being causes environmental pollution. According to Jainism the whole universe is full of living beings and to disturb them is not only violence but pollution also. So one should not commit himsa of the above mentioned one-sensed living beings. If it is possible then and then only pollution will come under control. But a householder has to undertake some business to earn for his livelihood. So upto some extent pollution occurs. But the monks are advised to observe the ethical discipline strictly. So their souls become pure and to some extent free of passions, infatuation, lust etc. The layers of Karmas get destroyed. Owing to these reasons they stride the way of liberation. Such monks do not commit violence so the pollution is controlled.

Jaina ethical discipline, if strictly followed, controls psychological, social, political and religious pollution also. It can establish cordial relations between and among the people. Equity of all living beings is the principle of

Jainism. Therefore, all living beings from one-sensed to five-sensed and human being with all caste, creed, sex and age can be treated with sympathy and love. Hence, the minds of all people will be free of disgust, aversion, anger, deceit, etc. So the social and psychological pollution will come under control. This is true of political field also. In this way Jaina ethical doctrines have put guidelines in controlling all sorts of environmental pollution.

Finally, I would like to say that according to Jaina metaphysics *Jina* is one who conquers the five senses and passions. We, the laymen, laywomen, monks and nuns, have the same potential of *Jina*. So we can also become *Jina* by conquering senses and passions. The last attempt of controlling violence and curbing of all passion and controlling of pollution is exercised in the process of *sallekhana* which is the last vow. *Sallekhana* is the highest ethical discipline in which social, psychological and spiritual pollution is controlled.

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