

A HANDBOOK OF JAINOLOGY

ACHARYADEO SHRI
BHUVANBHANIJSOORISHWARJI

English Translation:

PROF. K. RAMAPPA. M.A.. B.Ed.

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A FOREWORD BY THE PUBLISHERS

We are supremely happy to place in your hands this book entitled, "A Handbook of Jainology", an English version of the Hindi book, Jain Dharm Ka Parichay written by Acharyashri Bhuvanbhanusoorishwarji Maharaj.

The famous Acharyashri Bhuvanbhanusooriji who is a great scriptural scholar is highly revered not only by the Jain society but also by others. All are fully familiar with his profound scholarship, his versatile genius and his life rendered resplendent by the radiance of sacrifice, and spiritual austerities. We deem it a good fortune that we got this golden opportunity of publishing an English version of his masterly work, "JAIN DHARM KA PARICHAY". The Gurudev will elevate Panyas Pravara Bhadruguptvijayji Ganivar, his scholarly disciple; and the Guide and the inspiring spirit of our Institution to the Status of an Acharya, the highest status among the Jain Sadhus, on 4th May 1987 at Kolhapur in Maharashtra. We are specially happy that this book will be released on that auspicious occasion.

All the works of the revered Acharyashri are being published by the Divyadarshan Trust, Bombay, but we have derived benefit from the publication of this book and therefore, we express our heartfelt gratitude to Shri Kumarpal V. Shah, the Director of the Divyadarshan Trust, and to the other trustees of the Trust.

We are extremely grateful to Shri Keshavjibhai of Harsha Printery, Bombay who has carried out this challenging task of printing the book within a short period and who has brought out this book in such a beautiful and attractive manner.

This book has been prepared within a short period of about two months. Therefore, it is likely that it contains some errors. We hope that the readers will look over them and respond graciously to the efforts we have put forth to bring out this book.

The Committee of Trustees,
Shri Vishvakalyan Prakashan Trust
Mehsana.

A HEARTFELT UTTERANCE

Who has not known the tremendous magnetism and the sublime literary and scriptural creativity of the revered Acharyashri Bhuvanbhanusoorishwarji?

The great Acharya has been carrying out the lofty task of ennobling the lives of the younger generation by showing them the path of self-discipline and noble conduct; and by elevating them to higher levels of culture through the media of training programmes and spiritual sessions. The historians of the Jain Sangh have to write his story in golden letters.

The Acharyadev himself is a Sadhak of a high level of excellence; and has a

multidimensional genius. His spiritual magnetism can be measured by the fact that he has one hundred and eighty five disciples (Sadhus) most of whom are highly educated. His disciples (Sadhus) who include scholars, poets, literateurs, speakers, as well as men of spiritual attainments and magnetism are indeed functioning as the spiritual props of the Jain Sangh.

He is my revered Gurudev. 36 years ago, I received the Deeksha from him and also received spiritual training and education from him. I lived in his company for years and had the opportunity of making a deep study of the Jain Agams and doctrines and of carrying out scriptural studies, meditation, and austerities under his elevating guidance.

Some years ago i.e. from 1952 to 1956, I got the golden opportunity of noting down his discourses, editing them and publishing them in Divyadarshan and also writing some books, I feel that those golden days have returned to me !

I have had the opportunity of only being a cause for the publication of this English version of his book. Even this is the result of his grace.

I am grateful to Muni Shri Nandibhushanvijayji who is a devoted disciple of our Gurudev and Shri Kumarpal V. Shah, our Gurudev's beloved devotee, whose loving insistence to publish this book was a great inspiration to me.

I thank Shri K. Ramappa, the translator of my books for having translated this book in such an excellent manner.

I thank Shri Keshavjibhai of Harsha Printery, who printed and brought out this book in such an excellent manner and who has become a mighty pillar of strength for the pilgrimage of my publications.

On this lofty occasion, I offer my veneration to the holy feet of my supreme Gurudev Acharya Bhagwan Shri Prem- soorishwarji Maharaj who has reached his heavenly abode; and whose loving grace has been guiding me to carry out the journey of my life in the service of the Jin Shasan.

Bhadraguptvijay

A FOREWORD BY THE TRANSLATOR

This book entitled, A Handbook of Jainology is an English version, prepared by me, of the book Jain Dharm Ka Parichay written by the Revered Gurudev Bhuvanbhanusoorishwarji Maharaj. It is a technical book dealing with some of the fundamental doctrines of Jainism.

While translating the book, I could see that the great Acharya had given in the book the essence of the Jain Agams and Shastras. Though the matter is essentially technical, the author has expressed it in a clear and simple manner so that even lay people can easily understand it.

This book is an invaluable companion and guide to those who wish to master the essentials of the Jain philosophy of life. In it, the author expounds with authenticity the various philosophical doctrines and theories of Jainism such as the Syadvad, the Anekantvad etc.

The work of translating this book has been an enlightening experience to me. I translated this book in according with the sacred wish of Panyaspravar Shri Bhadruguptvijayji Ganivar; and as desired by Shri Vishwakalyan Prakashan Trust, Mehsana, Gujarat. I thank them for choosing me to render this book into English.

If there are any defects in my rendering the book into English, I hope that the readers of the book will treat them in the manner of the legendary swan which receives milk after separating it from water.

K. Ramappa

A FOREWORD

Incisive intelligence and spiritual activities in a righteous life constitute the basis for our own and others' welfare and for the fruitfulness of the human state of existence. Though, by the efficacy of some great punya (merit), born in the Jain tradition, the younger generation of today are afflicted with the maladies of passionate cravings, damping dissatisfaction, inebriate sensuality and ignorant groping for bearings, on account of the present day education which aims at the development of the physical and materialistic aspects of life ignoring the metaphysical and spiritual aspects. If human nature which has been thus distorted develops sinful propensities, there is no wonder in it. We have heard that spiritually conscious parents are deeply agitated by this depressing predicament of their children; and that in their hearts, there surges out compassion for their children who are going astray. We feel deeply distressed when we visualize the future shape of the Jain Sangh which will emerge from this deplorable situation.

In order to keep off these evils of inert and materialistic sciences, the intellectual atmosphere polluted by peurilities; and this life of leisure and sensual pleasures, it is absolutely essential that our younger generation should be taught scriptural knowledge and should be inspired to pursue the path of spiritual elevation. The noble souls that desire spiritual elevation must attain the scriptural knowledge which can brighten and enlighten their souls.

If the younger generation should attain mastery over scriptural knowledge, it is necessary to teach them scriptural knowledge and to impel them to contemplate on it and to

assimilate it. In order to achieve this lofty objective of bringing about spiritual awakening in the younger generation by teaching them scriptural knowledge, it is essential that they should be given access to the ennobling influence of noble tatvas~ through contacts with spiritual heads, by means of a surrender to the influence of mentors, and through the task of supplying them with books and other things that can bring them real enlightenment.

Those doctrines that have been expounded by the Omniscient Vitrag are true. Those great men have expounded these lofty doctrines in the Agams. Many books containing those lofty doctrines have been published for the benefit of children. Those lofty doctrines expounded by the great sages of the past, have been presented in this book in a simple style and the material has been presented under clearly defined heads, so that children may study the material without any difficulty. contemplate on it; and assimilate it and acquire a thorough knowledge of the doctrines. The need for a guide like book for the convenience of readers who desire to acquire a knowledge of tatvas has been there for a long time. This need was fulfilled to some extent by this work.

The great scriptural scholar the revered Panyas Pravara Shri Vijaya Bhanuvijayji Ganivar, (Now, the Revered Acharyashri Bhuvanbhanusoorishwarji Maharaj), is the honoured and favorite disciple of the Parampujya, the ocean of scriptural wisdom, Acharya Bhagwan Shrimad Vijayapremasoorishwarji Maharaj. He has attained an unexampled scriptural knowledge and has attained mastery over the various philosophies and Nyayashastras. He has been carrying on the lofty task of delivering discourses and writing books in an inspiring and instructive style and by that means he has been enabling countless people to drink the sublime nectar of scriptural wisdom. He has in his heart the lofty objective and impelling enthusiasm to safeguard, preserve and to disseminate the Dharm shasan. We desire that the Jain culture and the scriptural wisdom of the Vitrag shasan should be everflowing in this world and bring spiritual welfare to all human beings. While carrying on the severe austerity of Ayambil Tap, he works with a serene mind for 17 to 18 hours a day. He has a number of responsibilities. In spite of all this, he travels to such places as Palitana, Andheri, Nasik, Ahmednagar, Vadhavan, Palanpur, Ahmedabad and Shivganj and delivers there scriptural discourses for the benefit of Shravaks and Shravikas. Youngsters, elderly people, scholars and all the others have attained great benefit from his discourses; and many of them have also noted down his masterly discourses. There was a great need for a collection of his discourses in book form. There was also a demand for such a collection from countless people.

This demand was fulfilled 25 years ago. The great Acharya shri prepared the material and the book was first published in Hindi under the title "Jain Dharm Ka Saral Parichay". Soon after that, the Divyadarshan Sahitya Samiti'. Ahmedabad brought out a Gujarati version of the book, under the title, "Jain Dharm No Saral Parichay Part I". Every year, in "The Summer School of Jain Scriptural Studies", this book is being used to teach the great Jain Doctrines and Principles to the students who attend the Summer School. This book has become a text book for such Summer Schools because it is simple as well as comprehensive. Because the book has been found to be immensely useful, the

Divyadarshan Sahitya Samiti has brought out four editions of the book, in Gujarati.

The Divyadarshan published a Hindi version of the fourth Gujarati edition. The fourth Gujarati version had been revised and new material had been added to it. The addition and revision were carried out by the great Acharyashri after a thorough research on the subject. Every chapter has been revised and rewritten by the Acharyashri so that it might be easily understood by youngsters studying in schools and colleges. In spite of continual Vihar, and ill-health; and in spite of being always engaged in various spiritual austerities, the Acharyashri revised and prepared the matter for this book.

One additional attraction of the book is that pictorial illustrations of the science of life; the Ajivtatva, the Navtatva and Karmachakra have been added to it to make those tatvas clearly understandable.

This text book of Jainism comprises 39 chapters. Questions on comprehension have been given in the form of exercises at relevant places in the book. We are sure that this book will be immensely useful to all youngsters and elders.

Now, we are happy to place in your hands this English version of the book "Jain Dharm Ka Parichay". This version has been prepared by Shri K. Ramappa of Bangalore. We are happy to say that he translated the book into English with a genuine feeling of dedication.

Now, this English version will be useful to all those youngsters who are studying in schools where English is the medium of instruction and those who are in foreign countries. We hope that this book will be useful in creating spiritual awakening in them.

The present day education has totally excluded the spiritual aspect of education with the result that the youngsters of today who are getting this kind of education are becoming materialistic caring only for physical and sensual pleasures and are sinking into the morass of intellectual inebriety. In this situation, it is absolutely necessary that every effort should be made to inculcate in the youngsters the lofty ideals of our culture and our spiritual wisdom; and thereby make them spiritually aware.

This book is being used as a text book, in the Jain schools. Even elderly people can, by means of a deep study of the book, acquire a thorough knowledge of the Dharma. Today, countless people following other faiths also have been enthusiastic to learn the philosophy of Jainism. Since this book is simple and comprehensive, they can easily acquire a thorough knowledge of the essentials of the Jain philosophy. If they study the book properly, they can attain spiritual awakening.

The advantages of studying this book:

The readers of this book can understand that the Jain tatvas are lofty, profound, sound and unique; and they can provide spiritual guidance. They will also realize the duties that they have to carry out as human beings. This book will inspire in the readers a great

reverence for Indian culture, for the sublime doctrines of Jainism and for the Tirthankar Bhagvans and their commandments; and that will enable them to lead their lives in a noble and righteous way. Moreover, they will also realize that materialistic and purely intellectualistic education creates only a craving for mundane pleasures while spiritual education brings serenity and felicity.

If this book which contains the quintessence of Jainism is studied under the guidance of spiritual heads, the readers will attain a greater benefit from it. The guidance of a spiritual head would be useful because in this book, many complex and profound doctrines have been presented in a brief manner; and they can be fully understood only under the guidance of a teacher. The book contains many doctrines that will enable readers to pursue the path of spiritual elevation.

The way to study this book:

Read the matter found in a section. Make brief notes of it. Then without referring to the book contemplate on them and form correct conceptions. Continue the same method to study the other sections. Make a series of notes. The teacher takes up some topics and questions the students about them methodically and at random and elicits answers. Thus he repeats this process and makes the students understand them and memorize them. In doing so, he makes use of the points. After completing each section, he must summarize it. The next day before commencing a new chapter, he must recapitulate the previous day's lesson briefly. That will be a sort of revision. The scriptural scholar, the venerable Acharyashri Vijayabhuvanbhanusoorishwarji has bestowed a great benefit upon us by writing this book which will help students in schools and colleges to build up their character and to attain spiritual awakening.

Now, Shri Vishwakalyan Prakashan Trust of Mehsana has published this book entitled "A Handbook of Jainology", which will be useful in disseminating the Jin shasan and the essentials of Jainism for the spiritual welfare of people. Our desire is that all should read this book and attain spiritual elevation.

Kumarpal V. Shah Bombay.

AN INTRODUCTION TO JAINISM

The Evidence Regarding the Ancient Origin of Jainism.

Jainism has been in existence from times immemorial and it is older than many religions of the world. This point is evident from the Vedas, the Upanishads, the Puranas, and the opinions expressed by Indian and foreign scholars. In his preface to "Jain Dharm Ane Teni Prachinata" (in Gujarati) Pandit Ambalal writes, "Buddhism emerged only two thousand five hundred years ago. Buddha experienced the impact of the Jain doctrines. This is more

than evident. Not only this; it is also evident that Bhagwan Buddha gave currency to his famous Middlepath only after being fed up with the apogee of the wisdom that had been expounded in Jain doctrines and theories; and that Middle-path became disseminated under the name of Buddhism. This is an indisputable historical truth".

The language and meaning of the Vedagranthas which constitute the Prime source of Hinduism, remain recondite and abstruse even to this day. Through the centuries several commentators have written commentaries on the Vedas in consonance with their respective philosophical outlooks, but some of the names that appear in the Vedas are suggestive of the names of the Jain Tirthankars. The same tradition is clearly discernible even in the grantha, Shrimad Bhagavata. The author of Shrimad Bhagavata has tried to narrate clearly the story of Bhagwan Rishabhdev. He has been given a place in the twenty four Avatars (incarnations of God! of Hinduism. All these facts naturally point to the conclusion that the Jain Dharma as a rich tradition has been in existence from times immemorial. The twelve great "Ganadhars (Erudite disciples) of Bhagwan Mahavir and most of the great Acharyas that emerged later were brahmins who had attained an absolute mastery over the Vedic Shastras. Because those scholars found Diksha and became initiated into the "Charitradharma". This ought to strengthen anyone's faith in Jain Dharma.

An attempt has been made in this book to prove that the Jain Dharma has been in existence from times immemorial; and so, a collection of the opinions of the Western and the Oriental scholars has been given here. These opinions have been given not by ordinary scholars but by mighty scholars who made a comparative study of all the philosophies of the world and came to those conclusions.

Panyas Shri Sushilvijayji (at present, Acharyashri Sushilsooriji) in his book "Jain Dharm Ane Teni Prachinata" says, "There are many great religions in this world. The place of Jain Dharma among them is unique. It has been in existence from times immemorial".

Some Dharmas in this world bear the names of individuals or individual Gods and are famous by those names. The Buddha Dharma is named after the Buddha. The Shaivism is named after, Lord Shiva. The Vaishnavadharma is named after Lord Vishnu. In the same manner, many other Dharmas in this world are named after individual prophets or Gods; and are famous by those names. But the Jain Dharma is not named after any individual exponent or prophet. It is not named as Rishabh Dharma after Rishabhdev; or Parshwa Dharma after Parshwanath; or Mahavir Dharma after Mahavir. Actually, the expression Jain Dharma signifies certain lofty virtues. "Anyone who has attained an absolute victory over the inner enemies such as attachments and hatred is called a Jin". The Dharma that has been expounded by the Jins is called Jainism; and those who follow the Jin Dharma are called Jains.

Arhat darshan, Syadvad darshan, Anekant darshan. Vitrag darshan, Jain darshan, Jain Shasan, Jain Dharma are the other names of Jainism. The uniqueness and the excellence of

the Jain dharma are well known throughout the world. Just as all things are absorbed by the ocean, the Jain dharma has absorbed all the other Dharmas and philosophies. If each of the others take one particular Naya as the basis of its philosophy, the Jain Dharma takes the seven Nayas as the basis of its philosophy; and so it comprehends all the Nayas. The great master of Nyaya (the science of logic) the Nyayacharya, Shrimad Yashovijayji says in his work, Adyatmasar "The Bauddha Dharma is based on the Rijusutra Naya (The Naya that treats the object as the modification of the transient present); the Vedantic philosophy is based on the Sangrahanaya (The Naya that seeks unity in diversity). The case of the Sankhya philosophy also is the same. The Naiyayik and the Vaisheshik philosophies are based on Naigam Naya (the Naya that seeks to synthesise the generality and the particularity of an object) ".

The Mimamsa philosophy originates from the Shabhanaya. (This Naya seeks to determine the exact meaning of the word in its context). The Jain Dharma comprises all the Nayas. (Naya means a way of comprehending an object). It comprises such doctrines as the subtle and intricate philosophy of karma; the subtler interpretative exposition; and the beautiful conception of the Navtatva (the nine principles); the incomparable exposition of the four Anuyogas or inquiries; the delightful description of the four Nikshepas (dialectical processes of understanding the nature of things). The seven types of Naya; the speciality of the Syadvad and the Anekantvad, the excellent theory of Non-violence; the sublime nature of Tapas (spiritual austerity); the endeavours relating to Yoga and the undertaking and observance of ordinary vows and extraordinary vows. In this respect, the Jain Dharma is great. Not only this; thousands of scientists and philosophers spending crores of billions, causing violence to the six kinds of jivas could not realize their objective of discovering the truth even with the help of countless sophisticated machines and equipments. In spite of all this, a lot of research has gone on and the result is the acceptance of the soundness of the atomic theory of the Jain philosophy. It is for this reason that the greatest scientists and philosophers have praised the Jain philosophy without any reservation. The Jain Dharma is complete and comprehensive in all respects. If there are ways by which the nations of the world that are heading towards disastrous wars, can be brought back to the path of peace and prosperity one is found in the Jain doctrine. Many western scholars and others have written books and published articles in newspapers and magazines expressing the view that the Jain Dharma is a branch or development of some other religion; but now scholars and thinkers are free from this false notion; yet the history text books used in schools and colleges continue to encourage that false notion; but it is definitely not acceptable and has to be discarded. The truth has to be stated.

Evidence in support of the theory that Jain Dharma is an ancient religion:

The Jain Dharma existed even before the emergence of the Vedas and the Puranas which are said to be ancient. This point is proved by what is said in the following stanza.

Lord Rishabhdev Jineshwar the omniscient and the all pervasive incarnated himself on the magnificent Kailas (Ashtapad Mountain).

Nabhiraja and Marudevi gave birth to a son named Rishabhdev, the greatest of Kshatriyas and the first ancestor of all Kshatriyas. Mahadev Rishabhdev was born to Nabhiraja and Marudevi, in the Ikshvaku dynasty; assumed the ten kinds of Dharma; and after attaining Kevaljnan (the supreme knowledge) disseminated it.

Lord Neminath abides on Raivatadri (Girnar) and Lord Adinath abides on Vimalachal (Shatrunjay Siddhagiri). These mountains enable people to pursue the path of Moksha since the ashrams of great Rishis (sages) were located there.

Man will not have punarvajanma (he will be free from the cycle of birth and death) if he touches Shatrunjay Tirth; if he bows to Girnar; and if he bathes in Gajapandkund. All meditate upon Maharishi(sage) Rishabhdev , who has an ideal form ; who inspires enthusiasm in men; who is a pure soul having attained kevaljnyan(supreme knowledge); who is spotless and formless.

The fruit that can be attained by visiting the sixty eight holy places, can be attained by meditating on Lord Adinath. (Lord Adinath is the other name of Rishabhdev)

The word Arhan begins with (a) and ends with (ha). Above and below it has has the crescent moon shaped curves with Nadbindhus(dots or drops of sound). Oh Goddess! This word signifies the supreme truth. Those who realise this truth cut off the bondage of the sansar and attain moksha (salvation).

Rishabh was born to Marudevi. Bharat was born to Rishabh. Bharat (India arose from Bharat and Sumati arose from Bharat.

Just as the sun possesses rays; the Arihant possesses the wealth of true knowledge.

The Arihant is the foremost in carrying out the noble action of rendering benevolence to others and he is absolutely heroic. In the same manner, make sacrificial offerings to the worthy Gods.

Marudevi was the sixth founder of lineage and Nabhi was the seventh. Rishabh who possessed wide feet was born to Marudevi and Nabhi, the eighth founder of lineage. He was a guide to heroic men. He was venerated by Gods and demons. He expounded and taught the three great ethics. He became the Jin in the beginning of the yuga (millenium).

I am not Rama. I do not have any desire. I am not interested in my objects. Just as the Jin is firm in his serenity , I too wish to live in absolute serenity.

THE OPINIONS OF WESTERN SCHOLARS ABOUT THE JAIN DHARMA

"I tell my countrymen that the principles of the Jain Dharma and the Jain Acharyas are sublime; and that the ideas the Jain dharma are lofty. The Jain literature is superior to the Buddhistic literature. As I continue to study the Jain Dharma and its literature, my fascination for them keeps increasing".

Dr. Johannes Hurtell
(Germany)

The Jain Dharma is an entirely independent religion in all respects. It has not borrowed ideas from other religions; nor is it an imitation of other religions.

Dr. Herman Jacobi

The history of the Jain Dharma and its teachings are greatly beneficial to human beings in their endeavour to attain spiritual development and progress. This Dharma is true, independent, simple, straightforward, very valuable and entirely different from Brahminism or the Vedic religion. It is not an atheistic religion like Buddhism.

Dr. A. Girnot (Paris)

The Jain Dharma is absolutely different and independent from the Hindu Dharma.

Max Mueller

It is probably impossible to find out when the Jain Dharma arose and when it was established; and since when it has been in existence. It is the most ancient of the religions of Hindustan.

G. J. R. Furlough

In the ancient history of India, the name of the Jain Dharma is evergreen and immortal.

Col. Toad

Undoubtedly, the Jain Dharma has reached the highest point of perfection in respect of its religious philosophy.

Dr. Purdolt

The Jain Dharma belongs to the highest rank of religions. The main principles of the Jain

Dharma are based on scientific thinking. As science keeps progressing it keeps proving the soundness of the Jain philosophical principles.

Dr. L. P. Tessifori (Italy)

I like the doctrines of Jainism greatly. If I were to be reborn, I wish to be born as a Jain.

George Bernard Shaw

Jainism is unique in preaching kindness to all animals; and in preaching the need to give protection to all animals. I have not come across such a principle of benevolence in any other religion.

Ordi Corjeri (An American Scholar)

Compared to Buddhism, the Jain Dharma is more ancient. Twenty three Tirthankars~ existed before the emergence of Buddhism.

The Imperial Gazette of India

THE OPINIONS OF THE INDIAN SCHOLARS ABOUT THE JAIN DHARMA

Meateating and wine drinking in Brahminism were discarded on account of the influence of Jainism.

Lokmanya Tilak

Lord Mahavir was the greatest advocate of non-violence.

Mahatma Gandhi

Jainism and Buddhism are absolutely Indian but they are not offshoots of Hinduism.

Pandit Jawaharlal Nehru

If those who are hostile to Jainism make a careful and incisive study of the Jain literature and assimilate it. their hostility will surely cease.

Dr. Ganganath Jha

The **true and** sublime message of Mahavir inspires in us the lofty emotion of universal

amity as if through the cry of a 'conch shell.'

Sir Akbar Hydari

Shri Rishabhdev first disseminated the Jain Dharma.

Shri Varadikant M. A.

The Syadvad is an impregnable fort of the Jain Dharma. The bullets of the arguments and the counter arguments of the controversialists cannot penetrate this fort.

Pandit Ram Misra Acharya

"Though the Jain Dharma had to face hateful opposition and countless impediments it has always and at all places! been victorious. Arhan is none other than Lord Parameshwar". A description of Lord Arhan is discernible even in the Vedas.

Swami Virupaksha

Professor,

Sanskrit College, Indore

The Jain Dharma is so ancient that its origin and early history cannot be easily discovered.

Kannulal Jodhpuri

"I once saw two books in the hands of a Jain disciple. When I read them I found that they were true and impartial; and that I had entered ~ new realm of thought. I found that what I had studied from my boyhood and the Vedic flag which I kept flaunting were unreal and untrue. If there is a religion which is ancient, true and supremel?J sound, it is the Jain Dharma.

Yori Jivanand Paramhansa

Only the Tirthankars, the founders and promoters of the Jain Dharma have conferred upon us the extraordinary gift of absolute non-violence.

Dr. Radhavinod Pal

The modern research in history has proved that the Jain Dharma existed even before Brahminism or the Hindu Dharma.

Justice Rangnekar

The fact that the Jain Dharma is an ancient religion has been proved by countless rock-edicts, caves, fossils and the excavations at Mohenjodaro. The Jain Dharma has been in vogue from the time of creation. It is more ancient than the Vedanta Dharma.

Swami Misra Jhah

"The Syadvad provides us with a point of view of comprehensive and unified visualization. It is not related to the fundamental secret of an object. According to it, we cannot attain a complete knowledge of an object unless we view it from various points of view. The syadvad is not a conjectural approach to reality. It teaches us how we should look at the universe.

Prof. Anandshankar Dhruva

The Jain Literature is greatly useful to the world in the sphere of historical research and studies. It provides abundant material to historians, archeologists and scholars to carry out their research. The Jain Sadhus have set a magnificent example to the world of self-discipline by disciplining their senses absolutely and by observing vows and principles with the greatest degree of austerity. Even the life of a householder who has dedicated himself to the Principles of Jainism is so faultless and perfect that it should be honoured throughout India.

Dr. Satish Chandra Vidya Bhushan (Calcutta)

Lord Mahavir communicated the message that Dharma is the only truth, with his voice that resounded like the sounds of a kettledrum. It is really significant that this message has captivated the whole country.

Dr. Rabindranath Tagore

We can attain absolute serenity by following the path shown by Mahavir. In no other religion do you find the philosophy of non-violence developed to such an extent. On account of its philosophy of non-violence, the Jain Dharma is worthy of becoming the religion of the world.

Dr. Rajendra Prasad

The Jain Dharma was in vogue even before the emergence of the Vedant darshan. The Jain Dharma has been in practice even from the beginning of creation.

Dr. Satishchandra

Vardhaman Tirthankar made the traditions of the Principles and ideologies that had been

expounded by the 23 earlier sages or Tirthankars go forward. We have a lot of evidence to establish the view that there were countless devotees and followers of Rishabhdev even before the commencement of the modern era. The Tirthankars are given prominence and honour even in the Yajurveda. The Jain Dharma has been in existence from times immemorial.

Dr. Radhakrishnan

The Jain literature is more ancient than the others and it is useful for the daily spiritual austerities and practices. So, I heartily desire to acquire a knowledge of Jain Dharma. It had an independent existence even before the emergence of Hinduism. Its impact was experienced by the greatest men of the past.

Ravbahadur Poornendra Narayana Sinha

It has been clearly established that Jainism is not a branch of Buddhism. In the Jain philosophy, there is a detailed discussion of the principle of life or existence. No other darshan has so many philosophical works.

Abjaksha Sarkar, M.A.,LLB.

The greatest principle of Jainism is its principle of non-violence. The greatness of this religion is that it permits even women to become initiated into Charitradharma and to lead a life of service and dedication. The Buddhists do not fear committing violence so much as Jains.

I very much like the subtler aspects of the Jain philosophical doctrine

Mohammad Hafiz Sayad, B.A.,LL.B.

I am greatly interested in the Jain doctrines because they contain a subtle and profound discussion of the Karma Philosophy.

M. D. Pande

Shri Suvratlal Varman, M.A., has written this in a Urdu monthly magazine.

THE SACRED LIFE OF MAHAVIR SWAMI

Oh you Hindus !Learn to honour these great men. Their hearts were so broad and spacious like the sea in which love for human beings rolled and sent forth endless waves. He renounced everything for attaining the welfare of all the jivas in samsar. This great reformer of the world is a precious gem in the history of our culture.

He made extraordinary sacrifices; he renounced everything. He embodied the miracle of dharma. He bears the title of Jin. Whatever he said was plain and perfect. By means of Tapa (austerities), Japa recitation of hymns and Yoga Sadhana (spiritual endeavours) he attained perfection. He attained absolute self-realisation.

KARMACHAKRA (The wheel of Karma)

The jiva has to experience, countless events in Samsar. By means of this picture relating to the Karma Chakra, we have explained and illustrated what kinds of sins are committed by the jivas in the background of those events. The Karma Chakra has 18 columns. We shall begin with the first column relating to the Jnanavaran Karma

THE JNANAVARAN KARMA:

Students experience pain and sorrow when they take up books to study. They feel so because they cannot remember what they read. This happens on account of the effect of the Jnanavaran Karma in the background. In the second column, on account of the emergence of the Jnanavaran Karma, people cannot understand what they read. They think it is their misfortune. When this Karma is destroyed, people can understand anything with the help of authoritative books.

THE DARSHANAVARAN KARMA:

On account of the emergence and the efficacy of Darshanavaran Karma, people become blind; and cannot even see a motor car coming up. (In the fourth column) on account of the efficacy of Darshanavaran Karma, man develops the habit of sleeping so deeply that he will not be aware of a snake that may come near him.

THE MOHANIYA KARMA:

On account of the emergence and the efficacy of Mohaniya Karma, man though he receives exhortations from a Sadhu, becomes a slave to the infatuation of false perception and deems violence and other sins, duties like a fisherman. Then, when he does not commit even violence, even then he is devoid of discipline and remains like a tree bound by Karmas, but if it is not bound by the Mohaniya Karma, the tree which does not commit sins openly attains salvation (In the 6th column) (From top to bottom). Though exhorted by Sadhus, man likes meat-eating or enslaved by Moha, he commits sins and kills sheep; and blinded by false shastras, sacrifices animals at yaqnas. (In the seventh column). On account of the attachment and attractions of the five senses man becomes attached to various means of mundane happiness. In the eighth column, serially from top to bottom the jiva entertains anger. He grows proud like Ravana, the ten-headed one according to the non-Jains (but actually, he had one head which was reflected by nine splendid diamonds. He is therefore said to be the ten-headed one). Students may adopt the deceptive method of copying in their examinations. Under the influence of this Karma, people become extremely avaricious. Enslaved by passion, they engage themselves in "Cock and hen" loveaffairs. On account of the efficacy of Shatavedaniya Karma man

experiences happiness on account of prosperity (in the tenth column) on account of the Ashata vedaniya Karma, he experiences pain by beating and driving animals and experiences sorrow on account of illness.

THE AYUSHYAKARMA:

On account of the Ayushyakarma, the jiva attains life; it takes birth and has to experience existence upto the time of death. The eleventh column shows the child in the womb and the twelfth column shows him dying after completing the span of his life, and giving up the body.

THE NAMKARMA:

On account of the efficacy of the Tirthankar-nam Karma, the loftiest one of the Namkarma group, the Lord sits upon the triple stronghold of the Samawasaran and delivers his sermons. On account of the efficacy of the Suswarnamkarma, man sings sweetly. (In the 14th column top to bottom) on account of the efficacy of the Yashnamkarma others honour and glorify him. On account of the deficiency of the Sharir Anqopanq Karma, one becomes lame. On account of the efficacy of the Shubha-varan-nam Karma one attains a beautiful appearance and on account of the Ashubhvananamakarma one becomes ugly.

THE ANTRAYKARMA:

On account of the efficacy of the Labhantaraykarma, the suppliant or the beggar inspite of repeated entreaties for help receives no help because others refuse to help him. On account of the efficacy of the Danantaraykarma, a man does not have the mind or enthusiasm to render help to the needy, though he possesses all kinds of prosperity or wealth. (Above) The Bhogantaraykarma shows its efficacy. Though delicious food is ready one cannot eat it because one receives a telegram or news that one's dear relative is suffering from some dreadful disease; and the food cannot be enjoyed. (In the 16th column from top to bottom). A merchant gets a large number of customers because his Labhantaraykarma has been destroyed. Another merchant, on account of the Labhantaraykarma gets no customers and sits in desperation with his hands on his head. In the same manner, (in the picture shown) the Viryantaraykarma of a labourer has disappeared; so he easily carries a heavy sack of grain; but a merchant on account of the Viryantaraykarma pants for breath when he lifts even a small bag.

THE GOTRAKARMA:

On account of the efficacy of the superior Gotrakarma one is born in a noble family and enjoys prosperity and on account of inferior Gotrakarma one is born in a low family.

The jivas in samsar are as mentioned below:

(1) EKENDRIYA: Those that possess only one sense namely: the sense of touch.

Examples are:

- I. Fire (Thejaskay)
- II. Tempests (Vayukay)
- III. Mountains and Stones (Prithvikay)
- IV. Rivers and water (Apkay)
- V. Tree (Vanaspathikay of a special type)
- VI. Sweet potato, carrot, radish, potato, onion, garlic
- VII. (Ordinary Vanaspathikay)
- VIII. Fresh sprouts (Ordinary Vanaspathikay)

(2) DWINDRIYA: Those that possess two senses namely the sense of taste and the sense of touch. Examples are:

- I. Cowrie shells
- II. A kind of small conch shell
- III. Worms in wood
- IV. Oyster shell
- V. Conch-shell
- VI. Earthworms
- VII. Worms and insects

(3) TRINDRIYA: Those that have three senses, namely the sense of touch, taste and the sense of smell. Examples are:

- | | |
|----------------|--------------|
| 1) Large ant | 5) Earthworm |
| 2) Bed bug | 6) White ant |
| 3) Black louse | 7) Centipede |
| 4) White louse | 8) Canker |

(4) CHATURINDRIYA: Those that have four senses namely the senses of touch, taste, smell and seeing.

Examples are:

- | | |
|--------------|--------------|
| 1) Moth | 5) Spider |
| 2) Scorpion | 6) Fly |
| 3) Cockroach | 7) Locust |
| 4) Mosquito | 8) Black bee |

(5) PANCHENDRIYA: Those that possess five senses, namely, the senses of touch, taste, smell, seeing and hearing. Examples are:

- 1) Heavenly beings 2) Human beings 3) Inhabitants of hell beings, 4) Human beings

WATER CREATURES

- | | |
|---------|-------------|
| 1) Seel | 5) Tortoise |
|---------|-------------|

- | | |
|--------------|------------|
| 2) Whale | 6) Crab |
| 3) Crocodile | 7) Fish |
| 4) Frog | 8) Octopus |

FLYING CREATURES

- | | |
|------------|------------|
| 1) Bat | 4) Sparrow |
| 2) Peacock | 5) Hen |
| 3) Crow | 6) Heron |

WALKING CREATURES

- 1) Python
- 2) Lizard
- 3) Serpent
- 4) Iguana
- 5) Horse
- 6) Cow
- 7) Dog
- 8) Mongoose
- 9) Monkey
- 10) Mouse
- 11) Gorilla
- 12) Lion

AJIVA TATVAS ARE OF FIVE KINDS

PUDGALASTIKAY:

The body that assumes shape through a jiva, (a conscious being). The examples found in the picture are wood, stone, precious stones, clay, iron implements, a built house a dead body, clothes, these are the ajivas belonging to the group called Pudqalasthika?~.

AKASHASTIKAY:

The Akash (space) which pervades the fourteen Rajalokas is called the Lokakash. The sky that is beyond the lokas is called(1 Alokakash. These two constitute the Akashastikay.

DHARMASTIKAY:

This is present in the 14 Rajalokas and helps the movement of the jivas (the conscious beings) and the pudgals (substances), iust as water helps fish to move.

ADHARMASTIKAY:

It is present in all the 14 Rajalokas and helps the existence and stability of jivas and pudgals just as a stick helps an old man to stand.

KALA DRAVYA (TIME):

This is measured with reference to the position of the sun. It makes the jivas children,

young people or old people and renders substances new or old.

AN EXPLANATION OF THE PICTURE RELATING TO THE NINE TATVAS

In the picture, relating to the nine tatvas, there is an illustration of the relationship of the nine tatvas to the jiva. It is as follows:

- (1) Suppose that jiva is a lake. This is the Jivatatva.
- (2) This lake is filled with the rubbish of Karmas. This is the Ajivatatva.
- (3) Of these Karmas~ the auspicious ones are called Punya-tatvas (Sublime entities).
- (4) The inauspicious Karmas are called sinful tatvas or entities.
- (5) The gutters and channels through which the rubbish of Karma is brought into the lake of life symbolise the Ashravatatva (False perception, infatuation etc.).
- (6) The dams or lids (Samithis) which can check the inflow of these things are the Samvartatva.
- (7) The Bandhatatva determines the nature, condition and time of Karma.
- (8) The Nirjaratatva is like a medicinal powder (spiritual austerities which can destroy Karmas).
- (9) The Mokshatatva emerges after the destruction of all the other tatvas.

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INTRODUCTION

What is the world?
Who am I?
What is my duty?

Such questions arise in the minds of intelligent people. In this book answers can be found to these questions from the Jain point of view. When we think of the first question and when we view the various perceptible in this universe. It becomes necessary to think of the original cause for all these things.

When we think of the second question, we should think of the questions, "Who am I? What is my relationship with the various objects of the universe, of the past, the present and the future?"

After thinking of the entity called the self and its relationship with all the beneficial and malefic aspects of this universe, we have to think of the third question relating to our duty namely discarding all malefic objects and accepting all beneficial objects with sense and intelligence.

In this manner as a result of our thinking about the first question, we can find out all the objects, their creation, their ordering and management and the mutual relationship between them. In other words, we acquire this knowledge of some great principles and truths.

As a result of our thinking of the second question, we can understand the nature of our own jivas and other jivas, their peculiarities and their signs that explain those peculiarities and the Karmas which constitute all these peculiarities.

As a result of the thinking of our third question, we will realise the ultimate aim of life and the various vows and observances from the lowest to the highest that enable us to achieve that aim. We can also understand the various impediments such as improper conduct and unrighteousness which impede that objective.

THE CREATION AND THE CONDUCT OR MANAGEMENT OF THE UNIVERSE

Let us think briefly about the ideas we have mentioned in the introduction.

WHAT IS THE UNIVERSE?

The universe is not merely inert matter. We do not find any kind of intelligence, thinking power or planning power or the capacity for making any endeavor in inert matter. Therefore, the creation and the organized conduct and regulation of the universe that we perceive cannot be carried out by inert matter.

The Jivatatva or the element of consciousness functions along with the inert matter. The Universe gets created and regulated by the Jivatatva functioning with inert matter, exercising its intelligence, planning power and its capacity for making endeavors. In brief, the intelligence of the Jivatatva functioning with the help of inert matter brings about the universe and regulates it. The dust of inert Karma goes on clinging to the Jivatatva in proportion to the kind of intelligence that the Jivatatva exercises and the kind of endeavors it makes. When that Karma becomes ripe, it brings about transformations in inert matter; and from their combination and mutual reactions new creations go on taking place. So, we have to accept the theory that in the background three elements, the Jiva, the pudgals (inert substances) and the Karmas function together.

For example, a gardener sows seeds and puts manure and waters the seeds. With the help of these things namely the soil, the manures, the seeds and water, there appear trees, leaves, flowers and fruits of various shapes and taste. If we think of this phenomenon intelligently it becomes evident that the trees, flowers, leaves and fruits have been shaped out of inert pudgals and these shapes are formed in accordance with the karmas of the jivas to whom the shapes belong. The jiva creates karma exercising his intelligence and making endeavors, using inert substances.

We have to recognise the truth that the jiva and the karma function at the basis of the pudgals. In the same manner, the jiva and the karma function behind the creation of the various kinds of soil, metal, stones, water and fire found in the interior of the earth. At the basis of creation, the jiva enters according to its karma. It assumes a body which is in consonance with its karmas when it finds proper food. The various forms are the earth, water, fire, air and vegetation.

From this, we can understand that behind all creation in the samsar, the jiva and karma keep functioning causing the creation. The jiva experiences the fruit of its karma by means of its body. The soul is covered with the dust of karmas on account of the jiva's false cravings, passions, various moods (like the moods of fear, shyness, infatuation, etc. which are present in vegetation also) ignorance and other physical and mental propensities and actions. When the karmas mature, the corresponding creations take place. The jiva or the soul discards one body and enters another body; discarding that it enters some other body. This kind of chain reaction keeps taking place throughout the Universe.

Even without the help of the jiva mere inert matter can also bring about creations as exemplified by the colourfulness of the evening, the thundering noise of the clouds, steam, vapour, smoke, shadow, darkness and large particles and invisible atoms. etc. All these creations and regulations have been taking place in the universe from times immemorial.

Nothing can take place without a corresponding cause. Every phenomenon in this Universe is governed by the law of cause and effect. Therefore, it is not possible that once in this universe, there was no substance of any kind and that later the conscious and the inert substances appeared suddenly or that there existed inert substances first; that later the conscious element appeared or that the jiva was once pure and then it suddenly began assuming shapes or entering bodies. We have to accept that there can be no effect without a corresponding cause. We have also to accept the causes for the emergence of those causes. Therefore, at no time, there was any absolutely new creation or new beginning. If we recognise the preexisting causes for all phenomena, we have to accept that this continuous tradition has been going on from times immemorial. In other words, there is no beginning to this. It has been always going on.

THE REAL FORM OF LIFE:

Now, let us think who we are; what we were before we attained this state of existence and

how our rise and fall take place.

As it has been said already, this perceptible body belongs to our jiva. The creation and development of the jiva take place according to its earlier karmas. Until the exhaustion of the Ayushya karmas, we have to remain bound to the body of ours. There is jiva in the body and the jiva is governed by its karmas. Therefore, the body moves, acts and functions according to its purpose and intention. The eyes see; the ears hear and the tongue experiences taste. In this manner, even when we eat food it gets transformed in a wonderful manner into blood, muscles bones, hair, nails, spit, excretion, urine etc. In the absence of the jiva and the karmas, the body and food cannot by themselves provide all these things. All these reactions continue to take place as long as there is jiva or life in the body. These things cannot be produced by a dead body.

The child that is in the womb of its mother develops in an organized way out of the nourishment it gets from its mother, even in the absence of the other efforts of the mother. Even this condition of the child results from a cause and here the cause is made up of the jiva and the karmas. On account of this reason, there are differences between two children of the same mother in respect of the shape of the body, complexion, form, voice and other features. From this, it is evident that we are jivas; that there is no beginning to the process of the jivas gathering karmas and for their becoming bound in body through which they keep gathering karmas.

This jiva spent countless ages in the form of vegetation possessing only one sense and it experienced birth and death countless times. The jiva, as it has been mentioned already, has been gathering karmas according to its mental propensities and the physical actions like consuming food. Experiencing the results of karmas of the earlier life, gathering new karmas, and entering into the new bodies according to maturity of karmas are enternal and endless processes.

These karmas are of two kinds namely, good karmas and bad karmas (punya and papa). The jiva on account of the effectiveness of some punya (Merit) discarded its form as a plant or tree etc. and assumed the form of Prithvikay. In this manner the jiva has been wandering through the realms of Ekendriya (having one sense), Dwindriya (having two senses), Thrindriya (having three senses), Chaturindriya (having four senses) and Panchendriya (having five senses). Whenever its sin increased, it fell to lower levels and whenever its merit increased, it got the opportunity of rising to higher levels. This wandering of the jiva through the various states has been going on endlessly and this process has had no beginning.

Question: How does merit (Punya) increase?

Answer: By means of Akam Nirjara that is passive and unintentional sufferings one reduces bad karma and there by relatively punya is increased. Punya increases if one pursues the path of Dharma. There is no rule that punya would keep automatically

increasing in the future. It depends only on the principle of cause and effect. Punya (Merit) or Pap (sin) arises in accordance with the kind of actions the jiva does.

When punya accumulated due to carrying out impure Dharma or by after suffering the pain mature then due to passion usually jiva falls and accumulates sins and tumbles into a lower state of existence. When punya accumulated due to pure Dharma mature then it leads to the accumulation of more punya, merit but if jiva is not alert and falls pray to passions then he can accumulate more sins.

Question: What is meant by pure Dharma?

Answer: The pure Dharma is that which was expounded by the Tirthankars who were omniscient and Vitrags (Those who had conquered their inner enemies). Since they were omniscient, they could actually see and know the three phases of time, namely the past, the present and the future. Since they were Vitrags, they were devoid of attachments and hatred, and therefore, they expound Dharma in accordance with the right knowledge. They explained where the Jiva and the Ajiva principles exist; how life attains elevation or how it declines and what exactly is the form of Dharma. They expound such a Dharma that if we adore and practise it, then visible defects and evil actions and painful contemplations decrease in our lives and gradually, we develop the spiritual elevation and our inner bliss and serenity increase.

How can Dharma be practised?

Even in the absence of the view to attain spiritual liberation, the Jivas that desire wealth and prosperity and the honors and pleasures of the worldly life, are seen following and practising Dharma for the sake of those objectives. They bargain and barter away their Dharma for worldly pleasures. But that kind of thing cannot be called Dharma. The objective of Dharma is not the attainment of the means of worldly pleasures. We should carry out Dharma in order to be released from the cage of Samsar. The idea that Dharma enables you to attain spiritual elevation, leads us on the path of spiritual liberation; i.e., the liberation from the Samsar. Therefore, place before yourself the objective of spiritual elevation.

Human beings can have such an objective only when they develop contempt for inert objects and despise their attachments for such objects. Therefore, the attitude of renunciation for the Samsar which abounds in the attachments for inert objects, must arise when pure Dharma appears in our lives. A true liking for Moksha appears only in the presence of the attitude of renunciation.

Question: When can such a Dharma be attained?

Answer: The Jiva attains such a Dharma only in one Pudgal Paravartan Kal. This last Pudgal Paravartan Kal is called the Charamavart Kal. (Countless years = One Palyopan

Kal; Ten crores of Palyopan Kals = One Sagaropam; Twenty Crores² of Sagaropam = One Kalachakra; Countless Kalachakras = One Pudgal Paravartan Kal.) Pure Dharma does not appear in the Acharamavart Kal i.e, before the Charamavart Kal. The reason is this. At that time, the feeling of renunciation or the spiritual view or the desire for salvation does not appear. At that time, the Jiva is attached to inert objects; is enslaved by passions like anger; his intellect is distorted by false perception; he commits sins like violence; and his propensity is to be fearlessly immersed in an adulation of existence and to keep wandering in the four states of existence namely, the human state, the heavenly state, the state of animals and birds and the state of existence in hell. The condition of the Jivas from those having two senses to those having five senses has been described "as state of fear or torment". Jivas can exist in that state, for a maximum period of two thousand "Sagaropam." If a Jiva does not attain salvation in this period, then at the end, it has to be born as an Ekendriya Jiva i.e. as a Jiva possessing one sense. Then the Jiva has to spend a maximum of one Anantkal or Anantkal Chakra in that state. After that the Jiva will enter the higher Trasavata state of existence. If the Jiva does not attain salvation within a period of 2000 Sagaropam, there is the possibility of the Jiva going backward from this long Trasavasta and even before that into the state of Ekendriya. There is nothing new in this. Such a state appears countless times in the endless time.

The point is this. In the Acharamavartkal, the Jiva does not think of its soul and of its elevation. The Jiva does not fear sin and does not entertain any feeling of renunciation towards Samsar. All this can happen in the Charamavartkal only. It can happen in that period either in the beginning, or in the middle or at the end.

Question: What does the Jain philosophy say about the elevation of the soul or the progress of the soul and about Dharma ?

Answer: Here, this much should be understood that as stated earlier, the Jiva that has been wandering in the realm of birth and death in the state of subtle Vanaspathikay (in the Vegetative state) finds it necessary to get free from the power of Destiny. It will have to wander about in such states as the Prithvikai. The Jivas are of two kinds: (1) the Bhavya jivas i.e. those that are fit to attain Moksha and (2) the Abhavya jivas i.e. those that do not have the fitness to attain Moksha. The Abhavya jivas can never attain Moksha. Therefore, they never get into the Charamavartkal. Yes. There are such Bhavya jivas also as do not get the substances necessary for adoring the path of salvation, though they have the worthiness to attain Moksha. Even they do not get at any time the Charamavartkal. They are called Jatibhavya Jivas.

The remaining Bhavya jivas get the Charamavartkal. But they get it mainly with the help of time. Actually, they get it only after the limited time has passed. After the Jiva enters the Charamavartkal with the help of time, when the Jiva gets the support of auspicious Karma and of consequent merit; and when it attains the state of a Panchendriya or a jiva with five senses; and then after the Jiva carries out the necessary endeavors, he attains Dharma. In this manner, Fate, Time, Nature, Karma and endeavor --these five causes

function. The Jiva may attain the state of a noble human being; or after a Jiva attains, by virtue of noble deeds, the company of heavenly beings, spiritual heads, and Dharma, he may develop the spiritual outlook even in the Charamavartkal; and he may attain spiritual progress. Such a jiva attains the spiritual view and engages itself in the pursuit of Dharma when he wants to do so. The implication of this is that when the first four causes are convenient and favourable, and if endeavors are to be made, then the spiritual view arises after the necessary endeavors are made. In other words, the soul, by virtue of its endeavors, brings about the spiritual view, and by virtue of the same power, it engages itself in the pursuit of Dharma. The Jiva does not develop the spiritual view and does not pursue Dharma on account of such causes as Destiny etc. The Jiva that puts forth endeavors attains various kinds of development. We shall discuss this from various points of view.

THE TREE OF DHARMA:

If we conceive of Dharma as a tree, first of all we have to sow the seed of Dharma in the soil of the soul. The seed of Dharma means an adoration of Dharma and an attraction for Dharma. This seed of Dharma is attained by a Jiva when he engages himself in the pursuit of Dharma by praising somebody's spiritual austerity (Japas) or someone's extraordinary magnanimity. He must praise it thus, "Oh ! what a beautiful endeavor ! What a lofty kind of adoration of Dharma !" Those who merely worship wealth or enjoyments and merry making, feel thus"; What stupidity this is ! They are foregoing mirth by carrying out meaningless austerities ! They are wasting money on these futilities !"

The man whose infatuation for enjoyments and wealth is less feels attracted by others' spiritual austerities and magnanimity etc. Only he praises Dharma thus. "Oh ! How beautiful Dharma is !" After we realize this kind of sowing of the seed of Dharma, a strong desire arises in our minds to pursue Dharma. The awakening of this desire must be deemed the sprouting. Afterwards, the sequence of hearing and understanding is called the root. There should be faith; endeavors should be carried out; and thus we should attain spiritual development; and finally we should attain spiritual perfection. Metaphorically speaking, Dharma develops branches, leaves, flowers and ripe fruits. These stages are to be passed through. After we attain spiritual perfection we become Vitragas; then we attain Keveljnan; and finally we will surely attain Moksha.

For the attainment of any Dharma or virtues like non-violence, forgiveness and truthfulness, first the seeds of the respective Dharma must be sown. In other words, before we attain those virtues, we should enjoy praising them; and we should be fascinated by them. This is called the sowing of the seed of Dharma. Later, the seed of Dharma sprouts in the form of a taste for Dharma, a desire for Dharma and thus the tree of Dharma grows and puts forth finally the fruits of Dharma.

This aspect called the adoration of Dharma is possible even in the Dharma of those who are not omniscient; but there we discern the absence of the true faith in Dharma. If a jiva

was freed from the clutches of false vision in any life; if he has had the opportunity of listening to discourses on the Dharma expounded by the Omniscient Vitrag, on hearing it he has an inkling of astonishment thus: "Oh ! What an infallible Dharma ! How rational it is ! How authentic and how beneficent ! This is the right Dharma. This is the true way to Moksha. The doctrines of this Dharma are true !" If this kind of faith appears; from this original seed of adoration, the Dharma sprouts. It develops a trunk, branches, leaves, flowers and then finally, there appears the fruit of Samyagdarshan or the right faith. Now, this faith in the noble Dharma and in noble Tatvas which is called Samyagdarshan becomes the seed. From this seed there sprout the endeavors relating to the right knowledge, the right character and the right austerity and after those endeavors are put forth, at the end, the fruit of Moksha appears.

THE PATH OF SALVATION:

If we think of Dharma from the point of view of the path of Moksha, then we are talking about the right faith, the right knowledge, and the right character which can bring us Moksha or salvation. As it has been said already, when in the phase of Charamavartkal, a partial spiritual awareness appears; when the only leshya or the mental state relating to the attractions of the inert objects declines then the Jiva begins practising such virtues as lawfulness, gratitude, benevolence, kindness etc. This leads the Jivas towards the path of salvation, comprising the right faith etc. Therefore, such a life is called the life on the approach road to the path of salvation; and it is also called the ordinary grihasthadharma.

If one keeps practising this ordinary grihasthadharma and if one gets the opportunity of meeting a noble spiritual head, one gets the opportunity of listening to and comprehending the path of salvation expounded by the Omniscient one. If we develop faith in it, we get the right faith or Samyagdarshan. Afterwards, one must carry out such austerities as showing devotion to and worshipping the Omniscient Vitrag Bhagwan; showing devotion to the sadhus who have renounced the samsar; who have taken such great vows as non-violence; and who abide by the commands of the Jin; listening to the voice of the omniscient one; going on pilgrimages to holy places; reciting the Shri Namaskar mantra through which the Panch Parameshtis, the supreme ones namely the Arihants, Siddhas, the Acharyas, the Upadhyayas and Sadhus are worshipped; and other austerities like Jap etc.

The Jivas possessing Samyag Drishti or the right vision keep progressing; in them there appears the enthusiasm of vitality. They renounce grossly such sinful things as violence, falsehood, with solemn vows; and then they undertake the five Anuvratas. Besides these vows, they also undertake the three **gunavrat**; the four Shikshavrat and carrying out the other duties of the life of Shravaks, they attain spiritual progress gradually.

In this manner, after the spirit of renunciation and the enthusiasm of vitality develop, they discard all attachments for samsar. Then they undertake such subtle vows as Ahimsa (non-violence), truthfulness, etc. and become Munis. After having observed the five

observances such as the Jnanachar they destroy all their Karmas and attain Moksha.

The Jiva attains this all round special elevation through many lives. Just as students keep progressing from class to class, the Jiva also keeps progressing through various states of existence. Finally, in the human state of existence, the Jiva gets the opportunity of attaining the highest level of perfection. If the Jiva commits a mistake in any life, there will be retrogression. The Jiva falls spiritually to a lower level. In such a case, the Jiva has to put forth increased endeavors to attain elevation.

Therefore, the Jivas should not treat the jivas of the lower levels with dislike or hatred; they should not give way to despair or worries with respect to themselves but they should, keep the objective of attaining progress in Dharma; in Yoga i.e. in spiritual discipline; and in the attainment of worth; and make the necessary endeavors for the attainment of those objectives.

In the next chapter, we shall make a detailed discussion of Tatvas and the path of salvation.

Questions:

- (1) How do the creation and the management of the universe go on?
- (2) What appeared first in this world-Life or inert matter?
- (3) Explain life or Jiva in terms of the growth of a tree.
- (4) Give an account of the history of the Jivas.
- (5) What is pure Dharma? Why is it called so?
- (6) Explain the term, the tree of Dharma. How is the path of salvation?

THE NECESSITY OF DHARMA IN LIFE

Dharma is more essential in life than happiness. In fact, we get happiness only from Dharma.

(Happiness accrues from Dharma and sorrow accrues from sin). This is an eternal truth. Dharma brings us happiness in the other world. Not only that; Dharma bestows happiness upon us even in this life which we are living at present. It happens so in this manner.

Happiness relates to our experience within ourselves. It does not lie in outward objects. We may have heaps and heaps of the objects that can bring us happiness, but if our minds

are being agitated by some anguish can we really be happy? Thoughtless people believe that happiness lies in wealth; or in the things that they eat and drink; or in honour and prestige or in power and grandeur. But if we observe the world a little carefully we find that countless people in this world are happy though, they do not have wealth and grandeur and that countless people are unhappy and miserable though they have enough or excessive wealth.

If happiness lay in wealth and worldly grandeur, our happiness should have increased in proportion to the increase in our wealth and worldly splendor. If happiness was an attribute of the things that we eat and drink, then our happiness should have increased in proportion to the increase in the things that we eat and drink. But our actual experience is different from this. We may experience a kind of happiness when we eat one or two pieces of sweet-meat but if we consume too much we grow sick and feel like vomiting; and we experience unhappiness. The pleasure that one gets from one wife decreases if one has many wives.

How can we say that there is happiness in these things? Can this be called happiness?

Let us think of it from another point of view. The same object may give happiness at one time and may cause unhappiness at another time. Then is there happiness or unhappiness in the objects definitely? Can we say that there is happiness definitely in some objects and that there is sorrow definitely in some objects? It is correct to say so? No, we cannot say so.

Happiness is not a quality present in outward objects. It is a quality of the soul. It is a quality of character. We experience happiness when our minds are totally free from all worries; when our minds are totally free from all fears and when we are totally free from all internal agitations and agonies. We can experience happiness--real happiness, only when our minds and hearts and our inner selves are totally free from all agitations and when they are experiencing peace absorbed in a contemplation on the soul.

Dharma gives this kind of happiness. It brings about such a state of mind in us that when we are very hungry, we experience the greatest kind of happiness if we eat only dry bread.

In the same manner, Dharmatmas (those who live according to Dharma) experience great happiness of the kind that great sadhus and sages experience even in the ordinary situations in Samsar. Apart from this, Dharma brings us such a lot of merit that we get health, progress, prosperity and the substances necessary for Dharma in this life; and we get later such blessed states as the state of human life or the state of heavenly existence. If we need happiness in this life and in the other world; then we have to adore Dharma.

A SUMMARY:

Dharma, is the only refuge in Samsar for those who are agitated by hundreds of agonies; for those who are agitated by sorrows and diseases; for those who are agitated by the fear

of death; for those who are agonized by anguish; for various agitations; and for those who are without a refuge.

Dharma is necessary in life even for this reason. The jiva desires others to treat him properly; and he does not like to be ill treated by others. He does not like ignoble treatment from others. For instance, everyone desires that others should not cause violence to him; that others should treat him with kindness, amity and magnanimity; that others should not lie to him; others should not steal his possessions; and others should not look at his wife with lusty eyes etc. Others also have the same desires. From this it is evident that in life, what is necessary is not sinful action but actions that accord with Dharma. Therefore, Dharma is essential in life.

Questions:

- (1) How can we say that there is no happiness in outward objects?
- (2) How can we attain happiness from Dharma?
- (3) How can we attain perfection in Dharma through our contacts with the world?

THE TEST OF DHARMA

The question is this: What is real Dharma? The answer to that question is this; only that Dharma is real which has, like gold, stood the test of the touchstone; perforation and purification through fires.

First of all Kash means being tested by the touchstone. Just as the purity of gold is tested by the touchstone, the purity of Dharma has to be tested. Dharma may be said to have passed the test of the touchstone if in it proper rules and prohibitions are mentioned. In other words, there should be a prescription of the various activities that are worthy of being carried out; and there should be a prohibition of the various actions that are unfit to be carried out. In other words, the pure Dharma should prescribe certain actions; and the Jivas should not do them. So, we can say that the Dharma has stood the test of the touchstone if it recommends certain worthy actions as fit to be carried out; and condemns certain actions as unfit to be carried out; and commands its followers to discard them. For instance, the pure Dharma commands its adherents to carry out such actions as forgiving, experiencing happiness and contentment, acquiring knowledge, carrying out meditation, and the performance of Tapa etc. It commands its adherents to discard such things as violence etc.

The Second Point. That Dharma in which observances and practices are prescribed to accord with and to strengthen those rules and prohibitions, is said to have succeeded in the test called Chedh or analysis. For instance, in a pure Dharma there should be no

inconsistencies like the following. There may be an earlier command prohibiting violence to any jiva but later there may be a command which says "Perform a yajna (a sacrifice) by killing animals." This does not accord with the earlier prohibition. On the other hand, it breaks the prohibition of violence to any Jiva. In the Jain Dharma there are no inconsistencies of any kind because the observances and practices prescribed for Sadhus or grihastas accord with and strengthen the prohibitions. This is the prescription made for sadhus.

"They must observe Samiti (Limit) and gupti (Restraint). In other words, those rules prescribed regarding the way they should walk or move or get up or sit or receive Bhiksha so that Jivas may be protected and unharmed. Even for the Grihastha Shravaks certain austerities have been prescribed such as the Samayik, Vratas, rules of conduct, devotion to gods and spiritual heads etc. and they do not contradict the rules and prohibitions even to the least extent.

The Third Point: The testing of Dharma by means of subjecting it to the process of purification by fire is this. The Dharma that has been thus purified should prescribe such rules and prohibitions and such observances and practices as would encourage noble doctrines and principles. For instance, there is the principle that a pure and enlightened soul is a tatva. If this is the truth where is the need for any prescriptions and prohibitions? There is the prohibition, "Do not kill jivas". If there is only one soul and if there is no other soul, then to whom should violence be caused? Who will kill whom?

In the same manner, someone else may act upon the principle; "The soul is transitory". In other words, it perishes in a moment. In the next moment, another soul takes birth and perishes in a moment. Now, let us think about this. If the Atmatatva or the soul is transitory thus, who will get the fruit of causing violence that has been prohibited and the fruit of Japa (austerities) and meditation? The soul that causes violence to others or that carries out, Tap and meditation perishes in a moment. The transience of the soul is accepted thus and the original prohibition does not accord with it. If the soul is permanent and imperishable according to the Ekanta or one-sided view; if no change of any kind takes place in it; where is the chance of its attaining a modification necessary for experiencing the effect of its actions? If it is not so, to whom are the rules and prohibitions applicable? Not to the daily life. Therefore, in the recognition of these doctrines, the rules and prohibitions; and the observances and practices cannot be concerned or connected.

The Jain Dharma says: "The souls are countless and that the soul is permanent as Dravya and changeful in its modified form." Therefore, here the rules, prohibitions and practices are in conformity with the tatvas or doctrines. On account of the infinite number of the souls, there is the possibility of one causing violence to another. On account of its attributes of perishability and imperishability, the soul is perishable in its modified forms and permanent in its original form as Dravya, since the states (avasthas) change, there is every possibility of another form (modified form) appearing in order to experience fruits.

Since the Jain Dharma is purified by these three tests; the touchstone method or the Kash; the method of analysis or Chedh and the method of Tap, or purification through fires, it is equal to pure gold of one hundred carat. From this we can understand what exactly is the form of Dharma.

Questions:

- (1) How do you search for pure Dharma in the market of the World?
- (2) Describe the three tests of Dharma.
- (3) Why are doctrines important from the point of view of practice?

IS JAIN DHARMA A UNIVERSAL RELIGION?

Can the Jain Dharma be called a universal religion?

-- Yes! It can be called so, because in the Jain Dharma the actual form of the universe has been described.

-- It contains such rules and prohibitions that the whole universe can comprehend them.

-- There is no single founder or a single exponent or prophet for Jainism; but Jainism has accepted and honoured him who possessed such virtues as Vitragata (the conquest of the inner enemies), Omniscience, truthfulness and has accepted such a person for its Founder or exponent.

-- The Jain Dharma contains a detailed description of all the spiritual activities and austerities that are to be carried out by all Jivas in this universe from the lowest to the highest.

-- The Jain Dharma throws light on all tatvas that are existent and that have been formulated in the world.

-- The Jain Dharma comprises such magnificent tatvas as the Principles of Ahimsa or non-violence; the Anekantvad etc. and those doctrines can help the people of the world to face and solve all their vexatious and agonizing problems. Therefore, the Jain Dharma can be surely called a Universal religion or a universally beneficial religion.

Once Shri Devadas Gandhi the son of Mahatma Gandhi happened to ask the famous British dramatist and thinker. "If the existence of the other world is a reality; if the soul can transmigrate and be reborn, what kind of existence do you prefer in the next Janma?"

Bernard Shaw replied, "I wish to be born as a Jain."

Devadas again said "There are crores of Hindus who believe in the next Janma and the other world. Leaving them aside, why do you want to be born as a Jain?"

Bernard Shaw said, "According to the Jain Dharma there is no single supreme being who is Ishwara or the Paramatma. Everyone can attain spiritual elevation and become a Paramatma. Then why should I not try to become a Paramatma?" The Jain Dharma prescribes the gradual means by which we can attain that spiritual elevation. The steps prescribed for the attainment of spiritual perfection are essentially scientific. In this respect they are unique.

Dharma comprises two main aspects. One relates to observances and practices and the other relates to theories and doctrines that ought be known and assimilated. In other words, we can say that Dharma must explain to us "What is this Universe? How is the universe being managed, controlled and organized? What principles are bound with the Jiva? What are those principles and practices that lead us towards Moksha and that can enable us to pursue the path of Moksha and to attain it.

Questions:

- (1) Explain the expression Vishwadharm or a universal religion.
- (2) How can the great problems of the present day world be solved?
- (3) Why did Bernard Shaw like to be born as a Jain?

WHAT IS THIS UNIVERSE?

What is this Universe? The universe comprises conscious and inert substances. Pudgals or matter; Dharmastikai or the medium of motion; Adharmastikai or the medium of rest; Akash; or space and Kal or time are the various inert substances. These five Dravyas or substances are described in the subsequent chapters.

Question: Are there no substances like electricity which differ from these five?

Answer: Yes, there are. But this substance is not a separate one. Even electricity is a modified form of these Pudgals or a quality of these Pudgals. Power, quality and state require some basis just as light or a gem may be the source for radiance. This radiance is made up of Dravya or substance. Therefore, there is no independent substance called power or energy as different from Dravya.

Question: Then, is it not possible to treat consciousness also as a power of the inert body? The reason is that consciousness is not visible as a separate entity distinguishable from

inert substances. From this point of view, the whole universe is made up of merely inert substances. How can we treat consciousness as an independent and separate Dravya?

Answer: The Chaitanya or the power of consciousness is only a special power of the substance of consciousness, an independent substance.

Question: If that is so, why is not the Chetandravya or consciousness visible and tangible like the body?

Answer: The Chetandravya does not possess the attributes of colour, tangible form etc. Therefore, it cannot be perceived by our senses like the eyes, the skin etc. Yes, the Chetandravya is present in the body; and the body is visible. As a result of this, the qualities of the Chetandravya such as consciousness, knowledge, attachments, desires, joy and sorrow seem to be present in the body. These are not really the attributes of the body, but they are the attributes of the Chetandravya or the soul that pervades the body.

Question: Why is it that the body does not have the attributes of consciousness etc.

Answer: The reason is that the body is inert. Therefore, as in the case of inert things like clay, stones, wood etc., the body also has such attributes as colour, smell, taste, touch etc., but it does not possess the attributes of consciousness, knowledge, happiness etc. The following are the reasons for this:

(1) Knowledge, happiness, sorrow etc. appear in the form of sensations or cerebral concepts; so, they are different from colour, smell etc., and are not the attributes of the inert body.

(2) These attributes are not at all present in the dead body.

(3) The attributes of consciousness etc., are not present in the components of the body like clay, water etc., so the body does not possess those qualities. The quality of intoxication is partially present in the components of alcohol such as jaggery, flour etc., so the liquor brewed out of them possesses the quality of intoxication.

(4) The attributes of consciousness, happiness, sorrow etc., are not present in clay (i.e. food, water etc.). How can those qualities be present in the body which is made up of those substances? So, we may say that the quality of consciousness present in the body is an attribute of the Chetandravya. Ash does not possess the qualities of wetness, coolness and greasiness, but slimy ash has these qualities so it is to be accepted that there is water mixed in the ashes; and that they are the qualities of water. The conscious soul is present in the body; the qualities of knowledge etc. belong to the soul. That is why when the soul leaves the body, those qualities are not seen in the body.

Questions:

- (1) What is power?
- (2) Why is it that the body does not possess the qualities of consciousness, knowledge etc.?
- (3) Why cannot the soul be regarded as made up of physical substances?

THE EVIDENCE OF THE EXISTENCE OF THE SOUL AS AN INDEPENDENT DRAVYA OR SUBSTANCE

Question: Is there any evidence for the existence of the soul as an independent Dravya or substance?

Answer: Yes. There is evidence. There are many proofs of the existence of the soul.

(1) Knowledge, desires, happiness and sorrow, attachments and hatred, forgiveness, politeness etc. are the attributes of Chaitanya or consciousness and they are different from such qualities as colour, smell, taste, touch etc. Therefore, there ought to be a dravya totally different from the inert substance and possessing such attributes as knowledge etc. This dravya is the soul.

(2) As long as this Atmadravya (or the soul) is present in the body, there will be such effects as the experience of the food eaten, and blood, fat, nails etc. This Atmadravya is not present in the dead body. So, a dead body cannot eat food nor can it carry out such activities as living beings can.

(3) We, say "This creature has lost its life". There is no 'life' in it. This life itself is the soul.

(4) The body grows and sometimes it grows small, but such attributes as knowledge desires, happiness, sorrow, forgiveness, politeness etc. do not change in accordance with the changes in the size of the body. This proves that these qualities such as knowledge etc. do not belong to the body and that they belong to the soul.

(5) The body is like a house. A house has a kitchen, a drawing-room, a verandah etc. But the person who resides in it i.e. the owner or the tenant is not the house. He is different from the house. The body has the five senses. But they are not the soul. In the absence of the soul, the eyes cannot see; the ears cannot hear; and the tongue cannot taste anything. The soul impels these various senses to carry out their activities. When the soul leaves the body, all the activities of the body come to an end, just as a garden goes to weeds in the absence of the gardener.

(6) The body is a thing to be used like dress. If it becomes unclean, it can be cleansed. It can also be made to shine brightly. It can be made soft, tender and glossy by massaging it

with oil. The body can be made attractive by the employment of such decorative devices as powder, and other cosmetics. But who does all these things? Does the body itself do all these things? No. These actions are carried out by the soul, present in the body.

7) The structure of the body resembles the structure of a house. Who has organized it in such a manner? It has to be admitted that it is the work of the soul that comes from the other world with all its Karmas.

(8) The senses do not possess the independent ability of acquiring knowledge; because the senses cannot do anything after the soul has left the body. The sense-organs like eyes, ears are different from one another; so if the eyes see a musical instrument and if the ears hear the music, they cannot connect the two. There ought to be an independent Dravya or substance which connects them psychologically and logically. That is the soul or the Atmadravya.

The body is not a single article. It is a combination of such organs as hands, legs, head, chest, stomach etc. The body is not such an individual or dravya as can unite and coordinate the functions of all those organs. Therefore, we have to admit the existence in the body of the Atmadravya as an independent individual.

(9) Even after the loss of any sense organ, the knowledge acquired through it formerly, remains with us. The entity that retains and experiences that knowledge must be the soul; because there is this principle that he who experiences a thing remembers it. If the sense organ itself experiences the knowledge, who remembers it after it is lost?

(10) The entity that entertains newer and newer thoughts; that experiences tastes; that entertains desires; that speaks; that engages the various senses in their various actions; and that impels the legs, hands and other organs to move and function, is the soul. It can make the body act whenever it wants to; and at its will it can stop its movement. It is the Atmadravya or the soul that controls and directs all these.

(11) The existence of the soul is proved by the negation: "The soul is not existent". A thing can be negated only if it is existent somewhere. The inert objects are called Ajivas or the lifeless ones. If the object like the Jiva is not existent, then what is the Ajiv or the lifeless? In this world there are for instance Jains and Brahmins; so it can be said that there are non-Jains and non-Brahmins.

(12) The body is also called by other names such as the physical frame, the freshly coil etc. and they are the other names or synonyms for it. In the same manner, the Jiva has other names like the soul, the chetana (the consciousness) etc. Various names are given only to an existent reality.

(13) Some people remember the past. Those reminiscences come up in the form of experiences. This kind of thing is possible only when the soul is different from the body; if

the soul is independent; and if it has transmigrated from the Poorva-janma (an earlier life) to the present life. If the experiences of the earlier life were related to the body only and if the soul perished along with the body then how can the Jiva remember those experiences in this Janma? Is it possible for an entity to remember, the experiences of another entity. For instance, the son cannot remember the experiences that his father had in a foreign country.

(14) People sacrifice or discard something which they love for the sake of a happy and comfortable occupation. Though people like a certain occupation, they give it up and follow some other occupation for the sake of money. The wealth that is loved so much is spent for the sake of one's children and family. But even this happens. A person runs out of a house on fire to save himself from death, leaving his children and family in the blazing house.

Why is it so? We have to admit that man gives up something for the sake of some other thing which he loves more. Man loves his family and children; but he loves his body (his life) more. Therefore, he saves his body from the danger of being burnt to death and comes out of a burning house leaving in it his family and children, for whom his love is less than his love for his body. Now this question arises. In some situation, on account of deep disgrace or humiliation, someone commits suicide and discards even his body. For which dear thing does he act thus? The answer to this question is that the man who discards his body by means of suicide does so to save his soul which he loves more from experiencing the terrific anguish of disgrace and humiliation and he thinks thus, "After my death, I need not witness this and I need not also burn in the flames of anguish".

(15) The man who participates in a splendid dinner tells the one who is serving delicious food excessively, "Please do not serve any more food. If I eat more, it will harm "my body". It is evident that the one who says, "my body" is his soul. If the body itself were to say this, it would say, "If I eat more it will harm me". In the same manner, he will tell the doctor, "Dear doctor ! since last night the health of my body is upset". He will not say, "Since the last night, I have been upset".

Who is it that witnesses all this and who experiences all this? It is the soul. In order to save his beloved soul from this anguish which it experiences through the body, the man who commits suicide discards his body. In other words, he kills himself. From this, it becomes evident that the soul is the most beloved thing. In this manner, the soul shows itself to be an independent dravya or substance as different from the inert body and as an object deserving the greatest love.

Questions:

(1) How does the soul show itself to be different from blood, muscles etc. formed by the food we consume?

(2) How is the body a house?

(3) Establish the identity of the soul on the basis of the senses. (4) How is the soul the most beloved thing? How is this established?

THE SIX ASPECTS OF THE SOUL

In this universe, there are countless independent Atma-dravyas or souls. Hence, this samsar goes on, on account of the mutual cooperation of the soul and the inert substances. If the Jiva consumes the inert food, the body is produced; it becomes an existential and conceptual reality; it lives and grows. The body has organs and senses. The Jiva moves about with the help of these; perceives things and attains knowledge. In this manner, the first aspect of the soul of its six aspects is the independent existence of the soul.

(2) No one has created this atmadravya or the soul. It has been in existence from times immemorial. Even after the death of the body, it continues to exist. It is without a beginning and without an end. It is eternal and permanent. This is the second aspect of the soul. This soul goes on wandering from one body to another; one state of existence to another; and from under the influence of one to that of another, as a powerless and dependent entity. Therefore, this transmigration or wandering has been termed samsar or the cycle of birth and death.

(3) The soul by means of its various actions and propensities gathers sinful or blessed karmas. The Karmas also cling to the soul on account of its actions and propensities. Therefore, the soul is the doer of Karmas.

(4) The soul is the entity that experiences the effects of Karmas. Just as the one who carries out an occupation has to experience the pain consequent upon its performance, it is only the doer of Karmas i.e. the soul that has to experience the effects of the good and evil Karmas that it has gathered. Others do not experience those effects. In the same manner, the painful effects of excessive eating have to be experienced only by him who has eaten excessively. The emergence of the various bodies, the state of ignorance, disease, disgrace, fame etc. are the effects of Karmas.

(5) The soul that has been bound by Karmas from times immemorial can also attain moksha or salvation. One fundamental truth that is evident is that gold which is mixed with stone always keeps attaining freedom from the stone. Only when the soul becomes absolutely and completely separated from the Karmas, the body etc. is it deemed to have attained moksha.

(6) There is also a method by means of which moksha can be attained. The Karmas are discarded by the causes that are contrary to the causes by which the soul gathers Karmas. We can destroy all our karmas and attain moksha only by discarding such causes as attachment, hatred, ignorance etc. which impel the soul to gather Karmas and by the

constant cultivation of such lofty virtues as renunciation, self-discipline, the acquisition of true knowledge etc. which are contrary to those former causes.

These six are termed the six aspects of the soul. The soul exists. It is permanent and imperishable. It is the doer of Karmas. It is the one that experiences the effects of Karmas. It can attain moksha. There is a way to attain moksha. Those who believe in this doctrine are Astikas (believers) and those who do not believe in it are Nastiks (non-believers).

Questions:

(1) What are the six aspects of the soul?

(2) Describe each of them.

THE SIX DRAVYAS

The Six dravyas (substances) -- the Panchastikay, the organization and order of the universe.

(1) This universe is a combination of jivas and inert substances. We have understood this point already. In that context, we discussed certain points about the jivadravya. Here we shall discuss some more points about the jivadravya.

(2) Pudgal dravya (Inert substances): Pudgal dravya is the name given to those inert substances which possess colour, smell, taste and touch. Of these one part consists of the pudgals of Karma. Just as dust easily settles down upon and sticks to the clothes of an oil-seller, Karmas gather in the soul and stick to it on account of the stickiness of the jiva, its Kashayas (Passions) such as attachment and hatred and its physical mental and vocal actions. The jiva's body etc. bring about in the jiva different kinds of emotional and intellectual propensities. In fact, even the Kashayas or passions of the jivas also result from the emergence of the Karmas of the earlier lives. The jiva would have done even those Karmas under the impact of passions or Kashayas. This point becomes evident when we examine the Karmas, the Kashayas of our earlier life on the basis of the principles relating to the Kashayas (passions) and their causes. In this manner, the eternal cycle of Karmas causing Kashayas (Passions) and Kashayas (passions) causing Karmas has been endlessly revolving.

No action can bear its fruit; no action can be performed in the absence of a determining cause. What was the state in the earliest times? We should examine the question whether the Kashayas (Passions) arise even in the absence of the effect of any Karmas of the earlier life and whether Karmas arose and clung to the soul in the absence of Kashayas. No ! Such a thing does not occur. It is not at all possible. In our earlier lives, we gathered Karmas in the presence of Kashayas and then we were bound by Karmas in our earlier life. On account of the effect of that bondage, the Kashayas that caused it also existed.

Neither of these could exist without a determinant cause. Therefore, the stream of those two causes has been flowing endlessly from times immemorial. This is called samsar.

The samsar has been going on from times immemorial. The truth of this doctrine can be understood by the examples of the father and the son; the tree and the seed and the hen and the egg. That egg also emerged from some hen. In this manner, one equal stream has been flowing on from times immemorial.

The Karma pudgals binding the soul inspire Kashayas and the jiva under the influence of Kashayas gathers Karmas. A new body and senses etc. arise only as a result of their mutual cooperation and reaction. In the emergence of these things, apart from Karma other pudgals also function as causes. It will be discussed later which those pudgals are and how that reaction takes place. But the main and the fundamental activity takes place on account of the reactions between the jivas and the pudgals. This point must be clearly and correctly understood. In the jiva and in the pudgals, new states and transformations keep taking place. This is called the working of the Universe.

(3) The Akash dravya (space) the jivas and the pudgals require space to exist. This question might have arisen in your mind. How can shunya (absolute nothingness) provide space to them. Some dravya is necessary for this. Dravya is the name given to that entity which does something and which undergoes a change of quality. One may have the desire to get a very useful almirah. But it has not been brought; why? There is no place to keep it in the house. In other words, there is only a little space there which can provide a place for it.

The Akash (space) carries out the task of giving room. It possesses such qualities as oneness number and illimitable quantity and magnitude. It has such modified forms as Ghatakash (closed space) and Phatakash (open space). The akash possesses qualities and modifications; therefore, it is a dravya.

How big is space? Nobody has measured it and it does not possess any boundary or end. If it has a boundary or limit, naturally the question arises 'What exists beyond that boundary?' But actually it has no boundary. Space is without an end and it is boundless. If the jivas and pudgals could move about unimpeded in space, the universe as we perceive it today would have become non-existent. It would have become disorderly and would have gone to fragments running helter-skelter but the actual condition is not this. The jivas and the inert substances can move about unimpeded only in some parts of this sky. Those parts of the sky in which such a movement is possible are called the lokakash. The remaining empty and vacant sky is called the alokakash. Either jivas or inert substances do not exist in the alokakash.

(4) Dharmastikay: The jivas and the pudgals can move about only in the lokakash. This is determined and helped by the dravya called Dharmastikay. The fish can move about only in that part of a lake which has water in it. Therefore it is said that water helps the

movement of the fish. Water does not push fish and make them move about. Yes. If the fish desire to move about water helps them to do so. Therefore because there is no water on the banks of the lake, the fish cannot move about in that part of the lake as they like. In the same manner, the Dharmastikay helps the movement of the jivas and the inert pudgals. Therefore, the jivas and the pudgals move about in the lokakash with its help. The Dharmastikay does not exist beyond the lokakash; therefore, in that area no movement is possible. This word Dharma found in Dharmastikay is totally different from the Dharma which the sadhaka (one who endeavors to attain moksha) carries out. This point must be clearly borne in mind.

(5) Adharmastikay: Someone has to help a child to keep standing or to stand up. Someone has to help even a sick person to stand up. In the same manner the Adharmastikay helps the jivas and the pudgals to stand up and to keep standing and to remain firm. The nature of Adharmastikay is opposite to that of Dharmastikay. That is why, it is called Adharmastikay. Even this dravya pervades the lokakash. Therefore, the jivas and the pudgals can go only up to the limit of the lokakash and remain firm within it. As a result of this, the jivas that are freed from Karmas transcend and rise up and they exist in lokanth where they remain firm and stable.

(6) Kal dravya (Time): Time is different from these five dravyas. It enables the jiva to think of the new, the old, the very old, the present, the past and the extreme past conditions of the jivas and the pudgals. The substance is the same but yet it is called a new substance and an hour later on account of the emergence of another modified form, in comparison with it, the same substance is called an old one. In other words that which can be measured by means of a clock is time. Therefore, time which can make things old or new is calculated in terms of seconds, minutes, hours, days, years etc. or period, moment, day etc. These are the six dravyas:

- 1) The Jiva,
- 2) The Pudgals,
- 3) The Akash,
- 4) The Dharmastikay,
- 5) The Adharmastikay,
- 6) The time.

These six dravyas are together called the universe. In their original state, these 6 dravyas namely the jivas, the pudgals etc. are stable and firm but on account of their mutual reaction, newer and newer reactions take place in them. The old ones perish. New things emerge. In other words, from the reckoning of the jiva and the Karma, on the basis of

their nature; or their natural propensities; new productions and destructions keep taking place. These 6 dravyas in their original form are imperishable but transformations keep taking place in their forms or states. The working of the universe is nothing but the dravyas experiencing the power of production, destruction and duration and undergoing transformations in respect of their forms and states.

Question: Here of the six dravyas, the Dharmastikay has been discussed first. What is the meaning of Astikay? What are Astikays?

Answer: Asti means aspect, area or organ. Kaya means collection. So, Astikay is the name given to that dravya which is a collection of many pradeshas (aspects) . Just as though the dravya called Dharmastikay pervades the loka it is not complete but by certain of its aspects or organs, it helps the movement of the jivas or pudgals existing there. Therefore, in this matter, the amsha or the aspect becomes determined in respect of quantity.

The astikays are five in number: 1) The jivastikay, 2) The pudgalastikay, 3) The akashastikay, 4) The dharmastikay, 5) The Adharmastikay. The amshas or the aspects of the pudgals are also various and different from one another. But the amshas of the others cannot be different from one another. Astikay is the name given to that entity which comprises amshas or pradeshas (aspects). At whatever moment we may think of it, time, present is perceptible only in the form of one duration. Its collection is not available. Therefore it is not astikay. From one point of view, time is a modified form of the dravyas like jivas. Therefore, it cannot be considered as an independent dravya. In this manner, the collection of the five astikays is the universe.

Questions:

- (1) Describe the six dravyas.
- (2) How is the Akash dravya?
- (3) Which dravya can be illustrated with the help of the example of fish in water?
- (4) What is the work of time?
- (5) What is Astikay?
- (6) Which are the various Astikays and what are their respective natures?
- (7) What is the universe? How is it working?
- (8) State how the Jivas freed from Karmas enter Lokant and remain there.
- (9) How is the samsar without a beginning?

(10) Akash is nothing; but how is dravya?

WHO IS THE CREATOR OF THE UNIVERSE? NOT GOD

No God or any divine power has created the universe and is ruling over it. The universe is working on account of the Jivas and the Karmas. The Jiva carries out the endeavors and the Karmas help the Jiva in carrying out these endeavours. If we do not believe in this doctrine and if we believe that God is the creator of this universe, many unanswerable questions arise, such as:

- (1) What benefit does God get by being caught in this mighty dilemma?
- (2) Does he create only certain things?
- (3) God is said to be merciful. If we believe that God is the creator of this universe, does not the question arise why he created the things that cause sorrow to Jivas?
- (4) What is the physical form of God with which he carries out all this work? How was that form created? By whom was it created? etc.

When we think of the answers that can be given to these questions, we get a peculiar image of God.

- (1) If God carries out the task of creation and destruction without any purpose then it becomes a foolish game.
- (2) If he carries out this work as a game, he has to be deemed a child.
- (3) If he carries out all this work on account of his supreme grace he would have made all Jivas happy and he would have created things that would have given happiness to all.
- (4) It has been said that God is the supreme judge and that he has created the things that cause sorrow and misery to punish Jivas for their offences. Now this question crops up. God who is capable of doing all this is considered to be omnipotent and merciful. When that is so why does he allow the Jivas to commit sins and crimes, and why does he punish them for those sins and crimes? If some policemen keep silently and passively witnessing a murder when it is being committed then those policemen will also be guilty. Can we say that God is an offender? Or should it be thought that he does not have the power to prevent Jivas from committing crimes and sins or that he is without kindness.

Apart from these, some other questions also crop up:

- (1) If God is creating and ruling over this universe from where does he carry out these actions?
- (2) If God has a physical form, who is the creator of this form? (3) If God is formless and bodiless how can a formless one create objects that possess forms?

The substance of all this argument is that God is not the creator of this universe. If God carries out all these things in accordance with the Karmas of Jivas, we have to discard the doctrine that God is the creator of the universe because the task of creation is carried out by Karmas. Huge mountains, mighty rivers etc., are created by Karmas. The entire organization of the universe is the result of the collection of the bodies of Jivas. Karmas

determine the forms of the various things and they are called mountains, trees, earth etc.

When the body of some Jiva is cut or wounded, the cut or the wound heals and closes up and again the body assumes its form. But this is not possible after life leaves the body. After the body is separated from life, its wounds do not heal and cover up. From this it becomes evident that only when there is life, with the help of Karmas, a new body or new parts are created. Even if there may be such things as soil, manures, seeds, water etc. only after Jivas function there and only by their functioning can such things as sprouts, dark, red bodies, green leaves, roses, sweet fruits etc. assume their respective shapes and forms.

Questions:

- (1) Why is it that God is not the creator of this universe?
- (2) How does the creator of the universe become an offender?
- (3) What is the proof of the existence of Jiva in a tree?
- (4) What forces are carrying out the working of the universe?

DRAVYA (SUBSTANCES) GUN (QUALITIES) AND PARAY (MODIFICATIONS)

We have learnt that this universe is made up of six substances (dravyas), namely 1) Living beings (Jiva), 2) Inert substances (pudgalstikay), 3) Space (akastikay), 4) Dharmastikay, 5) Adharmastikay, and 6) Time (Kal). Transformations keep taking place in the qualities and dravyas keep modifying from one form to others in this universe all the time. Dravya is that which has qualities; which has many kinds of potentialities and which can assume many modified forms and states. Only when dravyas exist in samsar (worldly existance), can these qualities, modified forms, and power exist.

There is a difference between quality and a modified form.

Svabhavno Gun: Qualities are those that exist along with the objects.

Karmabhavno Gun: Modifications are those that keep changing gradually.

For example; we say gold is hard, yellow and that it glitters. Yellowish, hardness and brightness are said to be the qualities of gold. While a necklace, a bracelet, or a ring made from it are the various modified forms of gold.

In the same manner, the soul has qualities and modifications. The soul has knowledge, faith, fortitude and felicity. These are the qualities of the soul. The soul that exists in the body undergoes modifications gradually. One grows from a child to a boy; a boy to a young man; a young man to an adult; an adult to an old man. The childhood, adolescence, youth, manhood and old age are various states or modifications. They gradually keep

changing.

From certain points of view, even qualities have their modifications. Knowledge is a quality but we acquire a knowledge of various things. First, we acquire the knowledge of the sunrise; then we acquire a knowledge of the noon and at the end we acquire a knowledge of the sunset. These are also called modifications.

The Jiva dravya has two kinds of qualities; Natural and Polarized. Knowledge, faith, fortitude, felicity, character etc. are the natural qualities of the soul. False perception or illusion, attachments and hatred, passions etc. are polarized qualities. In the same manner, there are different states of existence. The Jiva may be in the state of a householder or in the state of salvation. Even in the state of a householder, there are different states like, the human state, the heavenly state etc. In the human state there are such states as childhood, adolescence, youth, old age etc. All these are modifications. The pudgals possess form, taste, smell, touch, shape, etc. and they do have different states of existence. Gold has such qualities as yellowish, weight, hardness etc, and it has such modified forms as various ornaments, a nugget, melted state, a necklace etc. In the same manner milk, curds and butter are modified forms. The earth, water, fire, wood, stone, wind and metals, darkness, light, sound, shadow are the modified forms of pudgals (inert substances) .

The quality of the akash (space) is the power of immersion or absorption. On account of this reason, it provides other substances in it and gives them opportunity for their existence. The akash has such modified forms as Ghataakash (little space in a pot) Phataakash (large space in cloth) Grihakash (large space in a house) or space in the house etc. When akash is bound within a certain limit as if in a pot that part of the space which is thus contained in some place is called ghataakash. Let us say that a pot is broken in the house then that ghataakash is called "Grihakash".

The dharmastikay has such qualities as oneness, helping movement etc. Moreover, it has such modified forms as jiva-dharmastikay and the pudgal-dharmastikay. The jiva-dharmastikay and the pudgal-dharmastikay are modified forms. In the same manner, the adhamastikay has the qualities of oneness and of helping the staying power. The jiv-adhamastikay and the pudgal-adhamastikay are modified forms.

The tendency of time to make things old or new is its quality. The present time, the past time, the time of the sunrise, the noon, the time of childhood, the time of youth are modified forms. according to one opinion, time itself is a modified form.

Modifications are of two kinds: they are: (i) "Vanjanparyaya" (modification in form) and (ii) "Arthaparyaya" (modifications in state or condition). A pot may have such forms as a large pot, a holy vessel, a pitcher etc. In the same manner, the jiva has vyanjanparyayas such as the jiva, the soul, the consciousness, the life etc.

'Arthaparyaya' means the modifications in state or condition. The ownership of a pot of a

potter; the buyer owning it after it is sold, are examples. Compared to a pitcher a pot is large, compared to a drinking pot, a pot is larger, these are examples of modifications in state. Considered from another point of view modifications are of two kinds. They are: (1) Swaparyaya and (2) Paraparyaya. Swaparyaya means being absorbed in or limited to itself. The pot has clay in it. It is absorbed in that clay. It is absorbed totally in that clay. That is its self-modification or swaparyaya. The pot does not belong to the rope. If it is made of a rope, that is an example of paraparyaya or extraneous modification. If the pot is in the house that is a case of self-modification. If the pot is in a lake, that is a case of paraparyaya or extraneous modification.

Question: Paraparyaya or extraneous modification is for the other object. How can it be for the pot?

Answer: The Paraparyaya (the extraneous modification) is the Swaparyaya (self-modification) for the other object; where- as, it is paraparyaya for the pot. When the swaparyaya is always bound with the pot, then the paraparyaya also is permanently bound to the pot in a different manner. Just as the pot is always considered to be absorbed in clay, it is also said that the pot is not related to the rope and that it is not gold. What belongs to clay? The pot. What is not gold? The same pot. The existence of clay is connected with the pot. The nonexistence of gold is connected with the same pot. Whose step-son is a step-son? Actually, the step-son is not the son of the man in question. But yet he is considered to be his step-son. In the same manner, the paraparyaya is considered to be that of the pot.

The Swaparyaya can occur in four ways.

Dravyaparyaya (modification caused by substance); Kshetraparyaya (modification caused by place); Kalaparyaya (modification caused by time) and Bhavaparyaya (modification caused by quality).

(1) Dravyaparyaya or modification of substance is brought about by the material out of which an article is made.

(2) Kalaparyaya or the modification of time. This is caused by the viewing of a substance through the medium of time. i.e. as past, present or future.

(3) Kshetraparyaya or the modification of place. This is caused by the place where an object is found.

(4) Bhavaparyaya or modification of quality. This is caused by the natural attributes of the substance.

For example, a thread on a cloth is dravyaparyaya. The cloth being in an almirah is an example of kshetraparyaya. A cloth being new or old is an example of kalaparyaya.

Bhava-paryaya implies the cloth being white or delicate or costly or in the form of a coat or in the possession of some person. The dravya, the kshetra, the kala and the quality also are of two kinds: (1) substances belonging to ourselves; a place belonging to ourselves, a time belonging to ourselves and an attribute belonging to ourselves. (2) The substance belonging to others; the place belonging to others and the attribute belonging to others. The cloth mentioned above being worn or being kept in the almirah are examples of Swadravyaparyaya or examples of self-modification. The same cloth being woven out of silk; being worn by somebody; being red; being blank; being cheap. being in the form of a shirt; or being in the possession of some-body are examples of Paradravyaparyaya (extraneous modification) .

From this, one point becomes evident. The state of a thing is never independent or alone but it depends upon some other dravya or substance as its prop. The dravya or the substance is existent and so it assumes different states and becomes absorbed in those states. For this reason, even electric power and magnetic power etc. also depend upon pudgal dravyas (inert substances). Therefore, the dravya or the original substance is ever-existent; it is existent in all the three phases of time, namely, the past, the present and the future. Attributes and modifications constitute its nature to undergo transformations.

Just as the pudgal dravyas (inert substances) possess powers and potentialities, even the atmadravya or the soul possesses its own independent powers and potentialities. Because we do not turn towards our souls and contemplate on them, we cannot understand this vital truth about the soul. If not, what are, the highest level of scholarship, boundless and incomparable strength, extraordinary spiritual excellence, tremendous spiritual austerities and bewildering forgiveness? All these are the powers of the soul. Moreover, the soul has other potentialities like magical power, the power of acquiring knowledge, the power of flying through the sky, the power of attaining Kevaljnan (the highest level of knowledge) and the power of attaining salvation. The soul possesses all these incomparable suprasensual powers and potentialities.

A SIMPLE TABULAR ILLUSTRATION OF THE ATTRIBUTES AND MODIFICATIONS OF THE SIX DRAVYAS

DRAVYA (SUBSTANCE)	GUNA (ATTRIBUTE)	PARYAYA (MODIFICATIONS)
1 Jiva (the living being)	the living Natural qualities- character, knowledge, energy, qualities-illusion, preception, hatred etc.	The human state, the heavenly state, childhood, youth etc. etc. immigrant false attachments

- | | | | |
|---|---|---|---|
| 2 | Pudgal (inert Form, taste, smell, touch, Quality, ownership, substance) | shape, largeness smallness time, related place. etc. | related |
| 3 | .Akash (space) | The power of absorption Bound space, space in the power to give space. house. | |
| 4 | Dharmastikay | Helping movement. | Living dharmastikay; inert dharmastikay. |
| 5 | Adharmastikay | Helping stability or staying power. | Conscious Adharmastikay, inert Adharmastikay. |
| 6 | Kal (time) | the The activity of making things new or old. | THE present time, past time, childhood, adolescence, etc. |

Questions:

- (1) What is the difference between an attribute and a modifications? How is an attribute a modification also?
- (2) Give an account of the attributes and modifications of the six dravyas (substances).
- (3) What is the significance of the extraordinary power of production, destruction and duration? How do these inspire detachment?
- (4) How does the same substance possess the two kinds of modification; namely, self-modification and extraneous modification?
- (5) Explain self-modification and extraneous modification in terms of substance, place, time and attribute.

THE NINE PRINCIPLES (NAVATATVA)

We have already learned in an earlier part of this book that this universe is made up of a collection of conscious objects and inert objects. Therefore, there are only two fundamental or main tatvas or entities namely, the conscious objects and the inert objects, but this knowledge by itself is not enough but intellectual curiosity impels us to know what we should do in our state of human existence. What benefits do we attain by carrying out certain actions? What actions should we perform? Why do calamities occur in our life though we do not want them and though we always endeavour to prevent them from

occurring? Sometimes, even though we do not put forth earnest endeavours, we get comforts and amenities in abundance, why? In order to satisfy this intellectual curiosity and also to carry out endeavours to attain spiritual elevation, it is absolutely necessary to understand the nine principles and their organization. We can understand these nine principles with the help of an example. Let us say that there is a lake. It contains pure and polluted water but through some passages some rubbish from outside gets into it. This rubbish is of two kinds: some rubbish has a fine color and some rubbish has a dirty color.

If we should prevent the pure water in the lake from being polluted by the rubbish, we should completely block the passages through which the rubbish flows into it. In other words, we should block the canals and then we should by means of chemicals purify the water that has been already polluted by the rubbish that has flown into it. In this manner, if we prevent the external rubbish from flowing into the lake and if we purify that water in the lake by removing the rubbish that has already flown into it, the water in the lake becomes absolutely pure.

(1) The Jivatatva (The conscious principle):

Our soul also is like a lake. Just as the lake has pure and pellucid water, the soul has infinite knowledge, boundless faith, limitless spiritual excellence and character and endless, ineffable felicity but through such canals as attachment, hatred, passion, illusion, etc. the rubbish of Karmas flows into the lake of our soul. On account of this, the tremendous purity of the soul, its infinite knowledge, felicity etc. have been polluted.

(2) The Ajivatatva (The inert objects):

This rubbish of Karmas is inert and lifeless. The rubbish of Karmas is of two kinds. Some part of it has a fine colour and the other part of it has a dirty colour. (In the ajiva-tatva there are countless dravyas other than this Karma-dravya) .

(3) The Punyatatva (The principle of merit).

This is rubbish which is partially good and which has a fine colour,

(4) The Paptatva (The principle of sin):

This is rubbish which is absolutely bad and has a disgusting colour.

(5) The Asravatatva (The principle of influx):

The Asravatatva is the name given to the passage through which the two kinds of rubbish mentioned above enter the soul. Asrav means flow. It is the passage through which the rubbish of Karmas enters the lake of the soul.

(6) The Samvartatva (The principle of blocking the passage):

Samvaran actually means checking or blocking. The samvartatva is the method by means of which we can check the rubbish of Karmas from passing into the lake of the soul. Blocking the passages of ashraav and placing lids against them is samvar.

(7) The Bandha Tatva (The principle of bondage):

The Karmas that flow into the lake of the soul through various passages and become united in the pure and pellucid waters of the soul become assimilated into the soul. Bandha or bondage is the name given to the process of the Karmas becoming assimilated into the soul and absorbed in it. Prakriti (Nature), Sthithi (condition), Kala (time).

Ras and Pradesh (degree and quantity) are determined. They are called Prakriti Bandha, Sthithi Bandha, Kala Bandha and Pradesh Bandha.

(8) The Nirjara Tatva (The principle of annihilation):

Nirjara means destroying Karmas. The rubbish in the soul has to be eradicated and the soul has to be cleansed. Just as we purify the impure water in a lake by means of chemicals, we have to cleanse the soul and purify it by means of Tapas or austerities. As the various Karmas get destroyed, to that extent the water in the soul comprising knowledge etc. gets purified.

(9) The Moksha Tatva (The principle of salvation):

When all the passages through which the rubbish comes into the soul have been fully blocked and when all the impurities have been fully removed, the water becomes pure and pellucid again. In the same manner, when all the impurities in the lake of the soul have been completely removed, when all the Karmas have been completely destroyed, then the infinite knowledge, boundless faith, boundless purity, endless and ineffable felicity manifest themselves. When all the bondages of Karma have been completely broken and cut off, the Jiva attains its natural form. Moksha is the totally natural form of the liberated soul, totally released from the bondages of Karmas, the body, the senses etc.

After we have learned properly this section relating to the Nav Tatvas or the nine principles, we realize clearly what is fit to be learned and known, what action is fit to be done, and what things are to be discarded. We will be able to see the sure way to attain spiritual development and elevation.

(1) Of these nine principles the jivatatva and the ajivatatva are fit to be known. We should endeavour to understand them.

(2) Sin, inauspicious asrav (influx) and bondage are condemnable and are fit to be discarded.

(3) Merit (punya), auspicious asrav (influx) Samvar (blocking the influx) Nirjara (destroying Karmas) and Moksha (salvation) are beneficial and we should carry out endeavours relating to them,

We have to believe in this theory to attain samyagdarshan or the right faith. In other words, we should adopt an attitude towards each tatva which will be in consonance with its nature. The jiva and the ajiva are the two tatvas or principles that are to be known. We

must realize this point well and we should pursue that knowledge without attachments or hatred and with a feeling of neutrality or indifference. The three tatvas or principles of sin, etc, are condemnable and should be discarded; therefore we should not take any interest in them. The four principles of merit (punya) etc. are beneficial. Of these, the moksha tatva has to be attained finally; and the other three help us to destroy Karmas. Therefore they should be accepted and practised in life. We should have a liking for them and we should be cautious in respect of them; and we should use all our power for the exercise of these principles.

These nine principles were expounded by the omniscient one who had attained an absolute victory over the inner enemies. Therefore, they are called the Jain tatvas. Vitrag means one who has no attachment of any kind for anything. If there is attachment, there appears hatred also. One who attains a victory over the attachments and hatred is a Vitrag. The Vitrag becomes an omniscient one. The omniscient one means one who sees and knows all aspects and attributes of the universe and time. There is no reason why one who is a Vitrag and omniscient should speak falsehood. Falsehood is uttered on account of attachments, hatred, fear, fun, ignorance and infatuation. The Vitrag who is omniscient is absolutely free from all these things. He would have attained a victory over all these derogations. Therefore, what has been expounded by the Lord Vitrag is true. Even the exposition of these nine principles has been made by him This is cent per cent true. Having such a faith is righteousness.

A SIMPLE AND BRIEF ACCOUNT OF THE NINE PRINCIPLES:

(1) The Jiva (The conscious principle):

This dravya has consciousness, features and qualities like knowledge.

(2) The Ajiva (The inert substance):

Dravyas like Pudgals (inert substances) Akasha (space) etc. which do not possess consciousness.

(3) The Principle of Punya (Merit):

This is the auspicious Karma Pudgal by means of which we attain the Satavedaniya and the Yashnam Karma which we desire.

(4) The Principle of Pap (Sin):

This is the inauspicious Karma Pudgal by means of which we get undesirable things like Ashatavedaniya and the Apayashnama Karma etc.

(5) The Asrav (The principle of influx):

This is the passage through which Karmas enter the soul. Wrong belief, sensual cravings, non-refrainment, passions, yoga, (activities of body, mind and voice) etc.

(6) The Samvar Tatva (The principle of blocking or checking an influx):

This principle checks the influx of Karmas into the soul. For example, righteousness; forgiveness, lofty and noble reflections, vows, austerities, samayik and character etc.

(7) Bandha (The principle of bondage):

This is the process by means of which Karmas become absorbed and assimilated into the soul like water mixing with milk. The fixed nature of Karmas such as condition, time, the wild and mild experiences of degree, material, quantity, pradesh (quantity) etc.

(8) The Nirjara (The principle of destroying Karmas):

The various external austerities etc. like fasting, renouncing attachment for taste, kayaklesh (physical exercise) and the various internal austerities like atonement, politeness, service, scriptural studies, meditation etc., constitute the Nirjaratatva.

(9) Moksha: The total liberation of the soul from Karmas and the manifestation in it of its infinite knowledge, endless and boundless felicity etc.

Questions:

(1) What advantages do we get from the nine principles (Navtatvas)? Explain clearly the nature of each tatva.

(2) Explain the nine principles by comparing the jiva to a lake.

(3) What is meant by the expressions:

(i) Fit to be known; (ii) Fit to be condemned;

(iii) Beneficial; (with reference to the nine principles.)

THE ORIGINAL AND THE DISTORTED FORMS OF THE JIVA

It cannot be said that the jiva and the inert substances possess the same nature. If their natures are the same or identical why cannot the jiva become an inert substance and an inert substance a jiva? We have to recognize that the nature of the two are different from each other. The jiva in its original form possesses infinite knowledge. Its nature of possessing knowledge distinguishes it from inert substances. If knowledge is not the

nature of the jiva then no other external entity has the power to make knowledge appear in it. If knowledge is an aspect of the nature of the jivas then the point to be examined is whether there is any limit to this knowledge. Does it understand only certain things fit to be known and certain things fit to be condemned or whether it should understand all things that are fit to be known and all things that are to be discarded. Knowledge cannot be said to have any limits. The reason is there is no one who can measure knowledge and find out its limits. It is neither more nor less. Just as a mirror reflects the image of anything which is placed before it, knowledge of all things present in the universe can be attained by the jiva but a light that is covered with a wicker-basket having holes, can throw light only on as many objects as can be brightened by the light emerging through the hole. In the same manner, the light of knowledge emerging from the cover of Karmas in the soul falls only on some objects and only they can be known. The jiva can know only those things when the cover of Karmas is completely removed and then all things that are fit to be known will show themselves. The jiva can know thus the jivas and the inert substances which are fit to be known in the past, in the present and in the future.

The soul in its original form possesses the following attributes

- (1) Infinite knowledge
- (2) boundless faith
- (3) endless and ineffable felicity
- (4) permanent right faith and indestructible character or Vitaragata
- (5) the qualities of imperishability, immortality and not growing old
- (6) formlessness
- (7) Agurulaguta or neither lightness nor heaviness
- (8) endless energy.

These eight radiances are present in the jiva which is like a great gem or the sun; but just as the sun becomes enveloped in clouds and just as a precious stone can become covered with earth, the jiva is enveloped in these 8 kinds of Karma pudgals. Therefore its natural form does not show itself. On the contrary, on account of the effect of each Karma its distorted form shows itself. For example, on account of the effect of Jnanavaran Karma ignorance appears. On account of the effect of Darshanavaran Karma, the power of seeing grows less. Similarly, deafness or sleep appears. The eight Karmas produce different kinds of distortions. This can be known from the picture of the sun enveloped by clouds, The qualities like knowledge are present in the soul in their absolute perfection. We have learned earlier in this book the nature of the Jnanavaran and the Darshanavaran Karmas. Now, we shall discuss the Vedaniyakarma. On account of the Vedaniyakarma, the natural qualities of the soul such as independence and felicity get suppressed and paralyzed and is filled with such evils as artificiality, dependence, instability, Sata (ease) and Asata (uneasiness). On account of the effect of the Mohaniya Karma evils like wrong belief, attachment, hatred, non-observance of vows, fun, lust, anger etc. appear. On account of the effect of the Ayushyakarma the jiva has to experience birth and death. On account of the Namkarma, the jiva though it is formless assumes a form because it assumes a body. In this, there appear the senses, movement, fame, disgrace, prosperity, misery, immovability

etc. On account of the effect of the gotrakarma, the jiva attains birth in a low and high family. On account of the Antrayakarma, miserliness, poverty, dependence and weakness appear.

In this manner though the original nature of the jiva is characterized by excellence, purity, inconceivable sublimity and uniqueness, on account of the bondage of Karmas, it becomes low, impure and distorted. As it has been said already, this distortion of the soul did not begin at any particular moment of time but according to the principle of cause and effect, it has been so from times immemorial. As the old Karmas grow ripe they keep causing these distortions and Karma becomes completely assimilated into the soul. But the Karmas of the later phase become ripe and show their effects. In this manner, the stream of distortions keeps surging and flowing endlessly. New Karmas appear and they in course of time acquire ripeness and produce distortions in the soul. In this manner, the stream of samsar has been flowing from times immemorial. If the Asrava or the passage by which Karmas flow into the soul is blocked and if we have exercised the samvar or the action of checking the influx of Karmas, new Karmas are prevented from entering the soul and old Karmas get destroyed by means of austerities. In this manner, some day the jiva becomes totally liberated from all Karmas and attains moksha and its natural qualities like infinite knowledge appear in their original form. On account of the blocking of all asravas, the Karmas do not bind the soul and the samvar. The cycle of birth and death comes to an end.

Questions:

- (1) Why is it that the tatvas expounded by the omniscients are true?
- (2) Why is it that knowledge is not an immigrant quality of the soul?
- (3) How can knowledge be measured? How can one attain omniscience?
- (4) Explain the original and the distorted forms of the soul with the example of the sun and clouds.
- (5) Why is it that the jivas in moksha do not experience fame and disgrace; honour and dishonour; hunger and thirst?
- (6) How are fame and disgrace etc. brought about?

THE KINDS AMONG JIVAS

The jivas in this universe are of two kinds: (1) The liberated ones and (2) Those in Samsar or the bound ones. In this context, liberated means liberated from the eight kinds of Karmas. Those who are in Samsar keep wandering in different directions or states of

existence, in different bodies in different pudgals and with different attributes on account of the bondage of Karma. The jivas in Samsar range from the Ekendriya (those with only one sense) to Panchendriya (those with five senses). Of these jivas those that possess only one sense namely the sense of touch are called Stavar (stationary) jivas. The jivas with two senses or three senses are called the Tras (moving) jivas. The calculation of the senses should be considered as equal to the calculation from the chin to the ears on our faces. The Ekendriya jivas (those with one sense) possess only the sense of touch. The Dwindriya jivas (those with two senses) possess the senses of touch and taste. The Trindriya jivas (those with three senses) possess the sense of smell in addition those two. The Chaturindriya jivas (those with four senses) possess the sense of seeing in addition to those four and the Panchendriya jivas (those with five senses) possess the sense of hearing in addition to those four. Thus the jivas, in the Samsar are of five kinds: (1) those with one sense; (2) those with two senses; (3) those with three senses; (4) those with four senses and (5) those with five senses. Of these the Ekendriya jivas are stationary. Whatever calamity may occur to them they cannot of their own volition, move and get away. Such jivas possess only the sense of touch. In other words, they possess a body. They do not possess the other senses and do not possess such organs as legs and hands. Their bodies are in the form of water, air, fire or vegetation.

Those jivas that are in the form of the earth are called the Prithvikay jivas.

Those jivas that are in the form of water are called Apkay jivas.

Those jivas that are in the form of fire are called Tejaskay jivas.

Those jivas that are in the form of air are called the Vayukay jivas.

Those jivas that are in the form of vegetation are called the Vanaspathikay jivas.

Thus stationary jivas are of 5 kinds. We should bear in mind the point that the creatures that live in water are different from water. Water is the body of a jiva different from them. The jivas that assume the form of water and live in that form are called the apkay jivas. Even the extremely small and minute particles of water are the bodies of jivas. When those countless particles come together we see them in the form of a drop. In the same manner, countless particles embodying jivas make up the Prithvikay, the Tejaskay, the Vayukay and the extremely small particles of the Vanaspathikay. The particles of vegetation are called Nigodhs.

Nigodh means that kind of body which contains countless jivas in itself. So, this jiva is called an ordinary Vanaspathikay or an Ananthkay (a body containing countless jivas).

Of the fourteen Rajloks, seven are above and seven are below the middle region. It is called Samabhuthala (the level world). The area called middle region is 900 yojanas below and 900 yojanas above, the extremes. There are seven Rajloks above the middle region.

That area is called the upper world (Urdhvalok). There are seven Rajloks below the middle region. That area is called the Adholak or the Nether world.

A TABLE SHOWING THE FIVE KINDS OF STATIONARY JIVAS

PRITHVIKAY	APKAY	TEJASKAY	VAYUKAY	VANASPATHIKAY	
				Particular	Common
Clay	Well	Fire	Air	Tree	Root
Salt	River	Flame	Wind	Grain	Onion
Thorn	Lake	Light	Weather	Seed	Garlic
Stone	Waterfall	Lightning	Cyclone	Leaf	Green ginger
LimeStone	Rainwater	Brightness	Whirlwind	Flower	Green turmeric
Iron,gold	Rain	Sparks		Fruit	Carrot
metals	Mist	Cinders		Bark	Green fungus
Mercury	Fog				
Coral	Dew				
Gem	Ice				
Spatika					
crystal					
Mercury					
Phatakadi					
Collyrium					

A TABLE OF THE JIVAS OF TWO SENSES ETC.

DWINDRIYA (JIVAS OF TWO SENSES)	THRINDRIYA (JIVAS OF THREE SENSES)	CHATURINDRIYA (JIVAS OF FOUR SENSES)	PANCHENDRYA (JIVAS OF FIVE SENSES)
Leech,earthworm worms in the stomach,	Worms, ant, worms in rotten articles,	Fly,bee mosquito, gnat,locust, scorpion	1.Hell beings 2.Animals, birds 3.Human beings 4.Heavenly beings
conch, cowrie, worms in wood, weevil etc., minute water creatures	spider, bedbug canker, white ant, louse, centipede	spider,bee	

ALL THE JIVAS FROM EKENDRIYA (POSSESSING ONE SENSE) TO CHATURINDRIYA (POSSESSING FOUR SENSES) ARE CONSIDERED TIRYANCH (THE REALM OF ANIMALS, BIRDS ETC.) THE FOLLOWING TABLE SHOWS THE FOUR KINDS OF JIVAS POSSESSING FIVE SENSES-----

Inhabitants Tiryanch (birds, animals etc.) Human beings of hell

	Inhabitants	1	2		3		Living in
of hell live	Aquatic	Terrestrial		Aerial		Karamabhoomi	
in the seven	-----			(mainly working)	prithvis		Fish Lizard Sparrow
mentioned in	Crocodile	Mongoose	Crow		Living in		
descending		Python		Parrot and		Akarmabhumi	
order.		Serpents		other birds		(no work).	
		Animals in		Bats and		Living in	
Ratnaprabha		forrests		Vampires		Antardweep	
(gemlike		and cities		(Interior of			
stones)		(which move		an Island)			
		on their					
Sarkarprabha		chests)					
(small pieces							
of stones)							
Valukaprabha							
(sand)							
Pankaprabha							
(mud)							
Dhumaprabha							
(smoke)							
Tamahprabha							
(Darkness)							
Mahatmahaprabha							
(extreme							
darkness)							

----- Heavenly beings

----- (1) Bhavanapathi
(under the earth)

(2) Vyantar (Ghosts)

(3) Jyothishas
(Bright ones)

(4) vaimanika (Divine Airship)

(1) In the nether world

(2) In the lower level

(3) The sun, the moon etc.

(4) 12 heavenly worlds in the middle world.

(5) 9 in heavenly world.

(6) 9 graiveyaka (upper)

(7) 5 Antharaviman these are in the topmost world.

Questions:

(1) What are Samsari jivas? Explain the kinds among the Samsari Jivas.

(2) What are Apkay and Nigodh? What is the number of jivas in them?

(3) What sense organs do these jivas possess? To what state of existence do the following jivas belong dew, gem, bed-bug, locust, earthworm, scorpion and lizard?

(4) Describe the extent of the three lokas or worlds.

(5) Mention two different types of Panchendriya tiryanch.

SOME SPECIAL POINTS ABOUT THE BIRTH AND EXISTENCE OF THE JIVAS

Paryapti (power), Pran (life), Sthithi or Avagahana (height), Kayasthithi (existence in the body), Yoga (psycho physical activities), the Upayoga (the power of knowledge), Leshya (mental states), are the special attributes of the jiva. The inert substance does not possess any such specialities.

Paryapti means powers. They are food, body, sense-organs, respiration, language and mind.

When the determined age or duration (Ayu) of one Janma of a jiva is over, it leaves the body of that janma; it acquires a new janma in accordance with previously determined Ayushya (duration) and Gati (state of existence). As soon as being born in that state, it consumes the pudgals of food, in the form of food. By this method, the power of food (Ahar Paryapti) appears in it. See ! As soon as a jiva is born, the first thing it does is to consume food. Eating food becomes a habit. How is that habit? The jiva brings into this world along with its Karma Sharir (the body determined by its Karmas) another subtle body called the Tejas Sharir (the subtle body made up of fire). By means of the power of that subtle body, the jiva digests food, and creates the body of this janma with blood etc. From this, radiant pudgals emerge and form the sense-organs. On account of this, the jiva gradually attains the power of the body and the power of the senses. The activities of consuming food, developing the body, forming and strengthening the sense-organs go on during every moment. The body is formed in the duration called the Antarmuhurt the phase of time between two ghadis (a period of 48 minutes). Then the jiva receives the pudgals of respiration and acquires the power of respiration.

This is the case with the Ekendriya jivas (the jiva possessing only one sense). That means it has only four kinds of power. Because the Dwindriya jivas possess the sense of taste; they, receiving the pudgals of language, show the power of transmuting them into language. Samjni Panchendriya jivas (those with five senses) display the power of receiving the pudgals of the mind and of transmuting them into the form of the mind. In this manner, out of pudgals, the six powers, namely, food, body, senses, respiration, language and mind are produced. The Paryapta jiva (the jiva with potentialities) by the power of its Paryapt Nama Karma, produces all powers, and abilities, that are fit to it. The Aparyapta jivas are those that fall a victim to time (death) even before, their abilities or powers are fully formed. The Paryapt jivas are those that after their birth throughout their lives, by virtue of their powers, consume food and transmute it and attain development.

PRAN (Life):

The Pran (or life) present in the jiva is of ten kinds. The five sense-organs, three yogas (the manoyog, the vachanyog and the kayayog, the mental, the physical and the vocal powers) respiration and ayushya or life-span. Pranas are ten in number. But every jiva does not possess ten pranas. For instance, the Ekendriya jivas possess only four pranas:

(1) The sense of touch (2) Respiration (3) Kayayog or body (4) Ayushya (life-span),

The Dwindriya jivas possess six pranas. They have in addition to the four mentioned above, the sense of taste, and the power of articulation, The Trindriya has sense of smell in addition to those; and so it has seven pranas. The Chaturindriya has the sense of seeing and so it has eight pranas. The Panchendriya has the sense of hearing and so it has nine pranas and if it has mind also, it has ten pranas.

The Panchendriya jivas that do not possess a mind are called Asamjni jivas, and those that have a mind are called the Samjni jivas. In this manner, the Samjni jivas possess ten pranas. Samjni means those that can know or thinking beings. They can think of the cause and effect of the first and the later phases. The heavenly beings and the inhabitants of hell after attaining mind become Samjni jivas but there are such jivas among human beings and animals etc. as do not have a mind. Therefore they are classified into Samjni (Sentient) and Asamjni (non-sentient).

From the point of view of the purpose of the birth of jivas, there are 84 lakh yonis (forms of life). Yoni means the place or the organ where the jiva is born. The jivas are said to belong to one yoni if they possess common pudgals of form, taste, smell and touch. The yonis of the Prithvikaya jivas etc. are as mentioned below.

THE SPECIALTIES OF BIRTH AND LIFE OF JIVAS

The Prithvika jivas possess	7 lakh yonis
The Apkay possess	7
The Tejaskay possess	7
The Vayukay jivas possess	7
The special Vanaspathikay possess	10
The Sadharan jivas possess	14
(Sadharan means one body having countless jivas)	
The Dwindriya possess	2
The Thrindriya possess	2
The Chaturindriya possess	2
The Panchendriya (Triyanch) possess	4
The Panchendriya (Dev) possess	4
The Panchendriya (Naraki jivas) possess	4
The Panchendriya (Human beings) possess	14

84 lakh yonis

* STHITHI: The span of the life of jivas is called Sthithi.

* AVAGAHAN: The dimensions (or size) of the body are called **Avagahan** (these two

have been fully described in Jiva Vichar and Brihat Sangrahi (scriptural works).

* KAYASTHITHI: How many times does the jiva die; and how many does it take birth in the same physical form (body)? The answer to this question is: The Sthavar (stationary) anantkay jiva has the maximum, the highest kayasthithi (existence in a body) for countless utsarpini and avasarpini durations (anantkai). The other sthavarkay jivas exist for countless utsarpini and avasarpini durations (anantkai). The dwindriya, the thrindriya and the chaturindriya jivas exist for counted number of years; Human beings and tiryanch jivas (animals etc.) exist for 7 or 8 janmas. The heavenly beings and the inhabitants of hell cannot be reborn as heavenly beings or inhabitants of hell at once after their death. Therefore, their kayasthithi is limited to one janma.

* YOGA AND UPAYOGA: The jiva has yoga and upayoga. Here, yoga means the propensity resulting from the body, voice and mind with the help of Virya or the soul's energy. Upayoga means the capacity to acquire knowledge and facts. These two points will be discussed later.

* LESHYA: The jiva has six leshyas. Leshya is the effect that appears in the soul by the various colours that are latent in Karmayog (the bondage of Karma or the psycho-physical vibrations). Just as in the case of painting, colour is made to remain firm on account of the sticky substances like gum the leshyas make the bondage of Karmas firm; and make it remain for a long time. Sorrow increases on account of the inauspicious leshyas; and on account of the auspicious leshyas, felicity increases. There is an example which illustrates the six kinds of leshyas.

Six men lost their way; and went into a thick forest. All of them felt hungry there. They happened to see a big jambolan tree. On seeing it, each of them gave expression to his thoughts.

(1) Krishna Leshya (Black state)

The first one said: "Let us uproot the tree and throw it on the ground. Then we can easily and happily eat the fruits".

(2) The Nil Leshya (Blue)

The second one said: "Where is the need for uprooting the tree? We shall pull down all its big branches and eat the fruits".

(3) Kabatar (Ash colour)

The third one said: "We shall pull down only those branches on which there are fruits and eat the fruits".

(4) Tejo Leshya (Red)

The fourth one said: "Let us pluck only the bunches of fruits and eat them".

(5) Padma Leshya (Yellow)

The fifth one said: "Let us pluck only the fruits and eat them".

(6) Shukla Leshya (Pure white)

The sixth one said: "Let us eat only those fruits that have fallen on the ground".

From this conversation, we can understand the nature of the leshyas. The first three, namely, Black, Blue and Brown are inauspicious; and the latter three; the Padma, Tejo and Shukla are auspicious.

Questions:

(1) What are pranas and paryapthis?

(2) Explain the nature and activity of paryapthi.

(3) Explain the following terms -- Yoni, Avagahana, Kaya- sthithi, Yoga, Upayoga.

(4) Explain the nature of 6 leshyas with the help of the example of the Jambolan tree.

THE PUDGALS (INERT SUBSTANCES)

Asrav means the existence in the jiva of such evils as wrong faith, vowlessness, passions like anger, and bondage, yoga of the mind, body and voice. Asrav is caused by the clinging of karmas to the soul. Those karmas are inert substances. There are mainly eight useful classifications of pudgals. It is on account of the eighth class that the bondage of karma results. Here is an account of the eight combinations.

We have already learned that the Prithvi (clay, stone etc.), water, fire, air, vegetation etc. are the bodies assumed by the respective jivas. When the jiva dies, it discards the pudgals of which its body is made. Actually, this body becomes lifeless, devoid of consciousness and the intellect. These pudgals again become transformed into living, conscious and sentient forms if jivas receive them and become transformed into the forms they like, or in pieces. If the jiva discards them again, again they become lifeless, devoid of consciousness and intellect. This kind of activity has been going on from times immemorial. The jiva takes up pudgals and gives them the shape of a body; later (in the next life) discarding this body, assumes another body made up of other pudgals.

* THE PARAMANU: (The invisible atoms):

Anu or Paramanu is the name given to the minutest, indivisible particle of matter. If two atoms combine they form a skanda of two atoms. If three atoms combine, they form a skanda of three atoms. If four combine, they form a skanda of four atoms. In this manner

if a certain number of atoms combine, they form a skanda with that number of atoms. If innumerable atoms combine a skanda of innumerable atoms and pradeshas is formed and if infinite number combine, a skanda of infinite atoms and infinite pradeshas appears. The skanda made up of infinite, determined subtle atoms as visualized by the omniscient one is called Vyavaharik Paramanu. According to modern science the atom can be divided. This point authenticates the truth mentioned above. In other words, the actual atom is absolute and indivisible. Therefore, the present day atom should be considered to be the Vyavaharik atom or the practical atom. The electrons and neutrons that result from the breaking of the atoms are also Vyavaharik atoms or practical atoms. Actually, the atoms are invisible to the physical eye. Therefore, probably it is proper to describe the present day atoms as Skandas.

AAT VARGANAS (The eight combinations):

The Skanda dal or the material made up of infinite Vyavaharik paramanus are useful to the jiva. There are eight Skandas of this kind.

- (1) AUDARIK VARGANA (This is gross matter).
- (2) VAIKRIYA VARGANA (The aggregates of matter).
- (3) AHARAK VARGANA (The aggregate of matter which can form the body by means of yog-shakti, supernatural power).
- (4) THAIJAS VARGANA (The aggregate of matter formed out of energy).
- (5) BHASHA VARGANA (The aggregate of matter helping speech).
- (6) SHWASOCHWASA VARGANA (The aggregate of matter helping respiration).
- (7) MANAS VARGANA (The aggregate of matter forming the mind).
- (8) KARMANA VARGANA (The aggregate of matter formed out of minute particles causing the formation of Karmas).

These Skandhas are called Varganas or combinations. Later, these varganas exert influence on more and more atoms; and like a bundle of wool spun into yarn, by a machine, they become more and more subtle in form. For instance, compared to the audarik skandha, the Vaikriya is subtle; and compared to Vaikriya, the aharak is subtler. Thus the last one, namely, the Karman Skandha is the subtlest of all. The reason for this is in the nature of the pudgals that make up that skandha.

The functions of these varganas are as follows:

(1) The bodies of the jivas from Ekendriya to Panchendriya Tiryanch are made up of the Audarik vargana.

(2) The bodies of heavenly beings and the inhabitants of hell are made up of the Vaikriya vargana.

(3) A great muni masters the shastras and with his special powers, in order to seek a clarification for his doubts, he sends to the Samawasaran of the Tirthankar, a subtle body of the length of a hand (a foot) to have a darshan of the Tirthankar and to seek clarifications from him. This body of the length of one hand forms the Aharak vargana and this is called Aharak body.

(4) From times immemorial like the collection of Karmas, there is another subtle body called the Tejassharir attached to the jiva. This body is formed out of the Taijaswargana. From this body, the Tejas pudgals spread out. The skandas of new Tejas pudgals come together but the collection of skandas remain stationary in a large quantity. On account of this Tejassharir there is heat in the body and with it the jiva consumes and digests food.

(5) The language that we speak and our utterances are formed out of the pudgals of the Bhashavargana.

(6) From the Shwasochvasvargana, the jiva receives pudgals which are subtler than sound. That is why, they can be gathered into the vacuum of an electric bulb where they live the life of the Agnikay. It should be remembered that weather or wind is Vayuka jiva; is made up of Audarik pudgals. Compared to it Shwasochavas pudgals are subtler. Yes, we require for our existence air as well as food and water but all jivas do not have that necessity. For instance fish and crocodiles do not need it.

(7) Just as the pudgals of the Bhashavargana help us to speak, for thinking, the pudgals of Manovargana help us. The Manovargana pudgals relating to new thoughts connect them with new sounds and their pronunciation. When these assume the form of mind we exercise the power of thinking.

(8) The eighth one is Karmanavargana. The jiva is subjected to such asravas as Mityatva or false belief and these Karmana pudgals become bound with the jivas and become Karmas.

Apart from these 8 varganis, there are others which are extremely subtler than these such as Pratyek Vargana, Badar Vargana etc. Moreover there are the pudgals of the Achitta Mahaskand Vargana but these are not useful to the jiva. They are not such as can be used like food etc. Only those 8 Varganas are useful to the jiva. Light, radiance, darkness and shadow contain all the Audarik pudgals. These may undergo modifications. For instance the pudgals of light may become transformed into the pudgals of darkness. The pudgals of

shadow appear in various colours from the gross bodies, in accordance with their nature. Such colours can be seen in the form of shadows on white paper or cloth through a microscope. These pudgals of shadow are gathered on the photographic plate and the picture becomes visible on the plate.

The seeds that are sown on the earth according to their karmas gather pudgals from the earth or the sky as their food. From this, the sprout, the shoot, leaves, flowers etc. arise. All these things differ from the earth, manure and water in colour, taste, smell and touch. From this, it is evident that without an independent jivdravya and the power of Karmas, this kind of organised, specialised creation is not possible. We should bear in mind here the fact that while the tree has the main life every leaf has a separate life of its own.

Questions:

- (1) What is the meaning of Vargana? Mention and explain the way in which the eight Varganas appear.
- (2) What are brightness and darkness?
- (3) What is the difference between air and respiration?
- (4) Sprout etc. arise out of the seed. With this example explain the jivatva.
- (5) How does jiva exercise the powers of utterance and thinking?

ASRAV

The jiva possesses life i.e. the sense-organs, and the powers of the body, voice and mind. It has a span of life; and has the power of respiration. But on account of the misuse of these things, the jiva is bound by karmas. This misuse is called asrav. Now, we shall consider the various kinds of asrav which cause the bondage of Karmas (1) The sense organs; (2) Vowlessness; (3) Passions; (4) Yoga (Psycho-physical vibrations) and (5) Actions; these are the five asravas.

Violence, falsehood, stealing, sexual activity, possessiveness, the four kashayas (passions) such as anger; attachment, hatred quarrel, false accusations, divulging someone's secrets, backbiting; delight; excitement; calumny; uttering deceptive falsehood, false belief. These eighteen sources of sin also are asravas.

False belief, vowlessness, passions, negligence, yog (psychophysical activity) these five are asravas. The sense organs, vowlessness etc. mentioned above can become included in them. The sense-organs and lack of vratas become united with vowlessness (or Avirati). Some actions are caused by false belief; some are caused by passions; some are caused by yoga or psychophysical vibrations, and some are caused by infatuation. Therefore, here,

the five asravs namely mithyatva etc. have been discussed,

MITHYATVA (FALSE BELIEF)

It means wrong attitude, wrong taste, ignoble activity such as not having a taste for and faith in the tatvas which as mentioned earlier were expounded by the omniscient ones. This is mithyatva. Mithyatva also means not having interest and faith in the path of moksha expounded by the jin but having interest and faith in the so called path of moksha expounded by ignorant and unenlightened people. In other words instead of having faith in a great God, a great spiritual head and great dharma, believing in a false God, false spiritual head and false dharma is mithyatva.

* KUDEVA (The false God). The false God is he who possesses such demerits as attachments, hatred, desire, anger, miserliness, ridiculing propensity, fear, ignorance etc.

* KUGURU: (The false preceptor) is he who does not act according to the great vows like non-violence (Ahimsa); who keeps with him wealth and woman; makes others keep them; countenances such an action; who keeps contacts with (unboiled) water, fire and vegetation; who cooks food; who gets food cooked; and who countenances the cooking of food. Such a man is a false spiritual head.

* KUDHARMA (the false dharma). The false dharma is that which is devoid of a samyag darshan (the right faith), samyag jnan (the right knowledge) and samyag charitra, the right character; which does not explain the real nature of Jiva and Ajiva etc. which deems it right to enjoy sensual pleasures; to have passions and to commit sins. Having faith in such a false spiritual head, and false dharma; having partiality for them; and interest in them constitute false belief or mithyathva.

THE FIVE KINDS OF MITHYATHVA

* THE ANABHOGIK MITHYATHVA (Total ignorance):

This is a state of such a stupidity that one who is in that state cannot distinguish between good doctrines and false doctrines and cannot have any knowledge or understanding of them. This state is present in all the jivas that do not have a mind. The jivas from the Ekendriya upto Asamjni Panchendriyas do not possess a mind.

* THE ABHIGRAHIK MITHYATHVA (Fanatic false faith):

This means having fanatic faith and interest in a false dharma. Believing fanatically that dharma alone is right even though that dharma has been expounded by one who is not an omniscient one and even though the God of that dharma may have derogations like attachments.

* ANABHIGRAHIK MITHYATHVA (Faith in false dharma):

This means that a person may be seized with a false dharma but he may not be fanatical about it. He knows that shastras are countless and boundless but that the human intellect is of limited powers; and that one cannot attain a thorough, right and full knowledge of truth; and that, without any prejudice one should have unquestioning faith in the dharma, God and the spiritual head. This kind of mithyathva is present in the jivas of the middle level (plain nature).

* ABHINIVESHNIK MITHYATHVA (Prejudicial faith):

This means that though one may have attained the dharma of the Vitrag, one may not believe in some of its doctrines and may have prejudicial partiality and believe in contrary doctrines.

* SAMSHAYIK MITHYATHVA (Scepticism):

Doubting or being sceptical about the dharma expounded by the omniscient ones.

MITHYATHVA (False belief) is the greatest enemy of the soul. This is so because on account of mithyathva one has no faith in tatvas, the path of moksha, Gods, spiritual heads and dharma, and one will have a strong interest in the sinful activities like violence and in sensual pleasures. As a result of this, man goes far away from noble dharma. All the sacrifices and austerities carried out through various lives become wasted on account of the excitement caused by sins and sensual enjoyments. We should discard mithyathva which is the basic cause for this excitement.

AVIRATI (Vowlessness): It is avirati or vowlessness not to discard sins by means of austere vows. At present, we may not be committing any sins but it is said to be a time of Virati when we have taken a severe vow not to commit sins. If we have not taken a vow, it is avirati. Even though we may not commit sins, the absence of vows is a cause for the bondage of karma. Thus, the relative bondage of karma is called avirati.

Question: How can we be bound by karma even if we do not commit sins?

Answer: Dharma and sin can come about in three ways. We ourselves carrying out dharma; making others carry out dharma; and admiring, and approving of those who carry out dharma. By thus carrying out dharma, getting it carried out and by approving of dharma, we can destroy karmas. In the same manner, committing sins, getting sins committed by others and countenancing the sins committed by others constitute a cause for the bondage of karma. Not taking a vow or having a temptation or desire to commit sin causes the bondage of karma.

Why does not man take a vow not to commit sins? If one does not want to commit a sin, then why should he hesitate to take a vow to that effect? If we closely examine the deeper aspects of the minds and hearts of people who do not take vows, we find that they have a desire to commit sins. The mind thinks: "Though I will not commit this sin, sometimes, by force of circumstances, I may have to commit it. I may commit such a sin. If I take a vow, I will have to face a serious difficulty. So, let it be as it is; let me not take any vow".

In this manner, in a secret corner of the mind, there is an inclination to commit sins. As long as you do not make a strong determination that in your life there will be no need to commit sins, and do not take a vow not to commit sins, the possibility of your committing sins will be there. Even the desire to commit sins is a sin. This is a sin though you may not commit a sin. So, unnecessarily on account of the absence of vowlessness, the sinful karmas always keep binding your soul. This kind of bondage of karmas can end only when you discard sins with determination; and by a vow. Sins should be discarded by means of an austere vow.

For instance, though there is no possibility of your committing the sins of hunting, plundering others, eating meat etc. the bondage of karma relating to those sins ends only when you take a vow not to commit them. In this manner, we should by means of a vow discard all our sinful propensities that have been in us through countless janmas. "I do not have any connection with them". Only when we make such a determination the bondage of these karmas will end.

Question: A man has not committed the sins of eating meat; and violence even from his birth and he does not commit them- , then how can that sin accrue to him? There is the proverb "Reap what you have sown".

Answer: This is a mere proverb. The Jain Dharma goes further and says "You will reap what you like". In other words, from the point of view of the heart, whatever sin it likes, even that is virtually committed and the karma relating to it binds the soul. For instance, in our practical life, We may be partners in a business concern. If we go away for six months on a pleasure trip leaving the concern in the hands of our partners, and if some loss occurs, are we not responsible for it? . Yes. If we cancel and resign our partnership before we go on a pleasure trip, we will not be responsible for the loss that the concern may incur. In the same manner, if a man is absent from his house for twelve months, though he does not use water, he has to pay the Municipal taxes. If he gives information to the authorities before leaving, that he is not using water, and stops the inflow of water, he does not have to pay the tax. In the same manner, the weight of karmas keeps increasing in the absence of vows. This will not be so if he takes the necessary vows. Therefore, in this life that we have attained in the Jin shasan which teaches such a subtle doctrine, one great sadhana or endeavor should be to take vows even for five minutes, for a day, or a night or a week or a fortnight, or a month or a year and to live according to them throughout our life; otherwise owing to avirati or the absence of vows, unnecessarily, the weight of karmas increases. So, first we should take vows not to commit those sins such

as hunting, meat-eating, gambling etc. Later, by means of vows we should place a limit on the sins we commit and discard all the others.

In an ordinary manner, Avirati or the absence of vows is of 12 kinds (1 to 6). Not having taken vows relating to the pleasures of the five senses and the mind (8-11). Not having taken vows to discard violence falsehood, stealing, sexual activity, attachment and taking food in the nights. Taking vows for a partial refrainment from these is called Desh virati. If a serious and solemn vow is taken with three yogas and three karanas i.e. if a vow is taken by a person that he will not by mind, voice or body commit these sins; that he would not get them committed by others; and would not countenance them when others commit them, then it is called Sarva virati. This is also called the Navakoti Pachchakkan vow. Avirati arises to the extent that the vow is broken or not conformed to.

KASHAYAS (PASSIONS)

Kash means Samsar. Aya means gain. Actually kashayas therefore, means that which secures samsar for the jiva. Anger, pride, prestige, deception or falseness and avarice- these plunge us in samsar. Therefore, they are called kashays. These kashays have many forms such as attachments, hatred, enmity, hostility, arrogance, craftiness, trickery, lust, greed, possessive propensity, interest etc. Fun, sorrow, delight, excitement, fear, disgust, abhorrence and sexual craving etc. provoke kashays. At the same time, prompted by kashays, they become more intense. So, they are called the nokashayas. The various kashays are described below. The nokashayas also are included in them. The nokashayas should be considered to be implied in the kashays. These also are asravas because even by means of these the bondage of karma takes place.

Mainly there are four kashays: They are Anger, Pride, Deception and Avarice. Each of these has four kinds: 1. Extremely violent 2. Violent 3. of the middle level and 4. Mild. The following are the names given to them serially in the shastras. 1. Anantanubandhi Kashay, 2. Aprathyakhyaniya Kashay, 3. Prathyakhyanavaran Kashay, 4. Samjwalan Kashay. Each of these has four such as anger.

1. ANANTANUBANDHI KASHAY

This kashay binds the soul to endless samsar. It adds bondage to bondage and impels the cycle of life and death to go on endlessly. This kashay ordinarily dwells in Mithyathva or false belief. The intensity of this Kashay is that when a jiva is under its impact he will not have even a grain of sense. The jiva who is under its impact commits sins like violence and other evil actions with such violent attachments and hatred that in doing those things, he does not deem them evil things and commits them without fear and with impunity. On account of the influence of this kashay, the jiva commits sins without realising that he should not commit them. The violence of this kashay undermines righteousness or samyaktva which in this context means faith in tatvas. Therefore, it is necessary to deem a sin, a sin and to consider an ignoble action, as an ignoble one. Extremely violent kinds of

Anantanubandhi evils like anger, pride, deception and avarice are extremely harmful. In this respect if one first destroys the kashay and develops faith in tatvas, when the Anantanubandhi Kashay arises it will destroy that faith and throw the jiva down from the level of Samyuktva to Mityatva or false belief.

2. APRATHYAKHYANIYA KASHAY:

The sins like violence should not be committed. Though the jiva knows this and realizes this truth, on account of the absence of energy, the jiva does not allow the state of Prathyakhyaniya to arise or does not allow the idea to discard those sins to arise. In other words, the idea that a vow should be taken to discard those sins does not arise. Even if the idea of taking a vow existed earlier at any time, the Aprathyakhyaniya kashay arises and paralyses it. Vowlessness arises on account of the impact of this kashay of the violent type and the Deshvirathi (the vow for a partial refrainment) ends. The jiva in spite of knowing it becomes so inactive and apathetic that he cannot even say, "I will take a vow to refrain from this sin to this extent".

3. PRATHYAKHYANAVARANA KASHAY:

This Kashay is not totally opposed to Pachchakkan (the idea to take a vow to discard some sin) but it eclipses that idea to some extent. On account of the controlling of the kashays of the first and the second levels, faith and a desire to take a vow may appear to some extent but the kashay of the third level proves harmful to the remaining vow for refrainment. For example, because of the first kashay (anger of 4 degrees), the jiva may deem violence a sin and may think that violence should not be committed. When the second kashay of the 4th degree acts, the jiva may by means of a vow refrain from causing violence to thasajivas, (jivas with movement), seeing them and knowing them. But yet unknowingly violence may be caused to thasajivas. In the same manner, knowingly or unknowingly violence may be caused to the stavar (stationary) jivas. These things have not been stopped. The cause for this is the Prathyakhyanavarana kashay. In other words, this kashay prevents a jiva from taking a vow of total refrainment. For one reason or the other, it does not allow the jiva that is interested in samsar (grihas) to think of total refrainment.

3. SAMJWALAN KASHAY:

The kashay that has arisen to a little extent leaving the other three kashayas, takes the jiva upto the point of making him discard all sins and to become a sadhu but even afterwards sometimes such kashays as anger may arise in him or he develops hatred for samyama (self-discipline) etc. This is the task of Samjwalan Kashay. On account of this kashay, the quality of Vitragata gets smothered.

YOGA (PSYCHOPHYSICAL ACTIVITY)

Yoga means psychophysical activity and reactions with the endeavour of the soul. The

thoughts, the utterances and the physical activities of the jiva are called yogas. If these activities are noble, the soul gathers auspicious karmas and if they are ignoble, the soul gathers inauspicious karmas. The mind has four yogas.

1. SATYAMANOYOG: It means thinking of an object or its condition as it is in itself. For instance, thinking thus "Moksha can be attained only by knowledge accompanied with action"

2. ASATYAMANOYOG: This means thinking of a thing or its condition in a way that is totally opposite to or different from what it is in itself. "Activities and austerities are unnecessary for attaining Moksha". Thinking thus is an example of this.

3. SATHYASATHYAMANOYOG: This is a mixed mental state. In other words, it means thinking partly of the truth and partly of the untruth about an object. For example, thinking thus 'Knowledge itself is enough to attain Moksha'.

4. VYAVAHARMANOYOG: In this kind of thinking, there is neither truth nor untruth. It is thinking about some practical affair of life such as saying to some person concerned: "You must get up early in the morning".

* Even Vachan yog (the activity of speech) has four forms in the same manner such as the Sathyavachan yog. Speaking the truth about an object is Sathyavachan yog. Speaking an untruth is Asathyavachan yog. Saying something which is partly true and partly untrue is Mishravachan yog. The examples of Vyavaharvachan yog are utterances like "You go. You come etc."

* The KAYA YOG is of seven kinds.

Human beings and the beings of the realm of animals and birds have the audarik body. The heavenly beings and the inhabitants of hell have the vaikriya type of body. The Mahamunis who, have mastered the shastras (poorvas) who on account of a need to get a clarification for their doubts approach the Samavasan. They create the aharasharir.

* KAYA YOG means the actions and activities of the bodies of all jivas; or of any organs of those bodies or of any sense- organs or of their hearts. There are three kaya yoges namely: (1) Audarik Kaya yog; (2) Vaikriya Kaya yog and (3) Aharak Kaya yog.

A jiva does not possess a new body soon after it attains a Janma; no such body is ready for it. At that time with the help of the Karman sharir which is a collection of karmas and with Audarik Pudgals the body begins to assume its shape. So, at that time, it is called the Audarik Mishra Kaya yog. After the body has been fully formed, pure Audarik Kaya yog appears. In the same manner, since there are the Vaikriya Mishra and Aharak Mishra, there are three Mishra Kaya yoges. When the jiva traverses to the next life (janma) on the way first, it goes straight and then it has to turn twice and proceed. When the jiva turns for

the first time, it does not have any connection with the body it has discarded or with the body it is going to assume; so, at that time its activities are those of a mere Karman Sharir. Karman Sharir means the karmas that are clinging to the soul. Its activity is called the Karman kaya yog. At that time, the jiva does not consume any pudgals of food. That phase is anahari i.e. a phase when the jiva does not consume any food. In this manner, there are in all seven Kaya yogs.

All told, the body, the mind and the voice have 15 kaya yogs. Of them, there are two kinds; namely, the auspicious ones and the inauspicious ones. Truthful speech, truthfulness in respect of mental activity and the activities relating to dharma are auspicious vocal, and mental activities. In the same manner, the physical activities relating to dharma are auspicious. The remaining ones are inauspicious. We attain punya (merit) by means of auspicious yoga and sin by means of inauspicious yoga.

PRAMAD (NEGLIGENCE)

PRAMAD is that on account of which the soul stops taking delight in contemplating on its own form. Pramad is mainly of five kinds. Arrogance, sensual cravings, passions (kashayas) sleep and engaging in gossiping. In the same manner, attachments, hatred, ignorance, doubt, illusion, forgetfulness, are the evil activities of the mind, body and voice. Besides these, there are two others; not caring for dharma and not having enthusiasm for dharma. These eight constitute pramad.

Even after a man discards all sins and gets initiated into the charitradharma, he will be a pramatta (one who is under the impact of pramad) if he has even a grain of pramad or negligence. If he discards pramad completely, then he becomes an Apramatta Mahamuni. Yes. Even after one becomes an Apramatta Mahamuni, kashays may arise in him but they will be very subtle. They can be destroyed or controlled in one Antarmuhurt (a trice of time). At such a time, the jiva will be in a state of strong wakefulness. Therefore, a very small degree of kashay is not called pramad. When the jiva transcends from the state of spiritual awareness, the vitrag state appears.

Mithyathva (False belief): Avirati (vowlessness) Kashay (Passions) Yoga (psychophysical activities) and Pramad (negligence) in consonance with the extent to which they grow strong cause the bondage of karma to that extent.

Questions:

- (1) What is Asrav? What are the two kinds of Asrav?
- (2) Explain what is meant by a taste for Mithyathva?
- (3) Explain the difference between: (a) Anabhigrahak and Anabhogik, (b) Abhigrahik and Abhinivesh.

- (4) What, according to Jainism, are the ways in which sin binds the soul?
- (5) What is meant by Kash? What do the four groups of Kashayas do?
- (7) Explain the 15 kinds of yogas.
- (8) What are the various kinds of Pramad?

KARMA BANDHA (THEORY OF KARMA revised)

As a student we have seen that some students do very well in the class while others struggle. Same way, you might have heard that some earn money easily, while others struggle. You might have also heard that there is nothing but suffering in some people's life while others enjoy their life. Question may arise in our mind that how come some live longer while others die at young age. Did you ever wonder that why there is such a contrast in the life? What are the root causes behind these and how that can be overcome? These all happens due to our karmas.

The theory of karma would explains how, why and what happens. It also explains what are karmas, how and what role karmas play with in our life (with soul) and how do we accumulate karmas as well as how do we get rid off them.

When shirt or pant gets stained by oily material, the dust in the air very easily settles on them. In the same manner, when our activities get stained by the asravas like mithyathva, avirati, the senses, kashays, yogas etc. the karman particles (varganas) get attracted and attached to our souls. Since most of time our activities are guided by these asravas, the bondage of karma happens all the time.

Karmas are the derivatives of Karman particles. Karman particles are non-living matter. They are scattered and floating all over the universe. They are very very fine particles which we are neither able to see with our eyes nor with electronic microscope. (PCX) A cluster of such innumerable karman particles is called Karman Vargana. There are seven other Varganas besides this Karman Vargana. Among all eight Varganas, the Karman Vargana has the most subtle particles. (PCX) When Soul acts with passion like aversion or attachment, or anger, ego, deceitfulness, or greed, it attracts this Karman Varganas to itself. (PCX) When these Karman Varganas get attached to the soul, they are called Karmas. Karmas are classified into eight categories depending upon their effects on our soul.

PROCESS OF BONDAGE

(PCX) As said earlier, whenever, we think, talk or do something karman varganas are attracted towards the soul and get attached to it and these karman varganas are then called Karmas. When our activities are unintentional or without any passions, they karmas are called Dravya Karmas. On the otherside when our activities are intentional or with

passions, like anger, ego, greed and deceit these karmas are called Bhava Karmas. Passions work as the cementing factors, and that is why bhava karmas stay for a longer time with the soul while dravya karmas fall off almost immediately from the soul.

Our activities are:

- 1) physical, like killing, hunting, crushing, etc.
- 2) verbal, like abusive or harsh words, gossiping, and/or
- 3) mental, like thinking bad about someone, etc. natures.

We do these activities in three different ways,

- 1) we do activities ourselves,
- 2) we ask someone else to do for us, and/or
- 3) we encourage some one else who is doing them.

Thus in different combinations, we do our activities in nine ways which cause bondage of karmas. At the time of bondage, there are four factors or things are decided. They are:

- 1) What Kind of (Nature-Prakriti) Karmas will these be?
- 2) How many Karma particles (Quantity-Pradesh) would be?
- 3) How long (Duration-Sthiti) will these karmas stay with soul? and
- 4) How intense (Intensity-ANUBHAG) will be the results of these karmas?

Some describe these four as different types of bondages.

The nature and the quantity of karmas depend on the intensity of physical activities while the duration and the intensity of karmas depend on the intensity of desires behind the those activities.

1) NATURE OF BONDAGE (Prakriti)

There are eight different types of Karmas. So depending upon, whether we are obstructing the knowledge, perception, or causing the pleasure or pain or obstructing someone achieve something, etc. we would accumulate one or more of these eight karmas. These karmas are:

- 1) Knowledge-Obscuring, Jnanavarniya Karma
- 2) Perception-Obscuring, Darshanavarniya Karma
- 3) Obstructive, Antaray Karma
- 4) Deluding, Mohniya Karma
- 5) Feeling-Producing, Vedniya Karma
- 6) Body-Making, Nam Karma
- 7) Status-determining, Gotra Karma
- 8) Age-Determining, Ayushya Karma

These karmas are grouped into two categories,

- 1) Destructive, Ghati Karmas and

2) Non-destructive, Aghati Karmas.

Ghat means destruction. So those karmas who destroy the real nature of the Soul are called destructive or ghati karmas. While, those karmas who do not destroy the real nature of the soul but affect the body in which the soul abodes are called non-destructive or aghati karmas.

Destructive Karmas are:

- 1) Knowledge-Obscuring, Jnanavarniya
- 2) Perception-Obscuring, Darshnavarniya
- 3) Obstructive, Antaray
- 4) Deluding Karmas, Mohaniya

Non-Destructive Karmas are:

- 5) Feeling-Producing, Vedniya
- 6) Body-Making, Nam
- 7) Status-determining, Gotra
- 8) Age-Determining Karmas, Ayushya

2) THE QUANTITY OF BONDAGE (Pradesh)

If physical intensity of our activities is slight then we accumulate smaller numbers of karman particles but if physical intensity is strong then we accumulate larger numbers of karman particles to the soul.

3) DURATION OF KARMA BONDAGE (Sthiti)

Duration for which the karmic particles would stay with the soul is decided by how are our desires at the time of our activities. If the desire for the activity is mild then the duration of bondage would be of a shorter time but on the otherside if desire is stronger then the duration of bondage would be of a longer time. The minimum time could be a fraction of a second and a maximum time could be of innumerable years.

4) INTENSITY (ANUBHAG) OF RESULTS

How intense would be the results of karmas at the time of maturity is decided upon how severe are our passions at the time of our activities. If our passions are slight then it would cause slight effect and if our passions are severe then it would cause severe results.

Now, when the karmas get attached to the soul, they may be attached very loose or very tight. There are four types:

1) Loose (Sprusta or Sithil;): In this karmas are attached to the soul like loose knot and can easily be shed off by repentance.

Example: Prasanchadrai.

2) Tight (Baddha or Gadha) In this karmas are attached to the soul like a tight knot and can be shed off by attonment.

Example: Aimuttamuni.

3)Nidhatta (Tighter): In these karmas are attached to the soul moderately tight but can only be shed off by very strong efforts like tapascharya.

Example: Arjunmadi.

4)Nikachit (Tightest): In these karmas are so much tightly attached to the soul that they can not be shed off by any other means except by bearing the results.

Examples: Good Karma - Bhagwan Shantinath

Bad Karma - King Shrenika.

The eight qualities of the jiva	The name of the eight Karmas	The distortions
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(1) Infinite knowledge anantjnan	Jnanavaran	Ignorance
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(2) Infinite vision anantdarshan	Darshanavaran	Blindness, sleep etc.
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(3) Vitragta (The victory over the inner enemies)	Mohaniya	False belief attachments, hatred, kashayas etc.
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(4) Infinite energy etc. Anantviryadi	Antaray	Miserliness dependence, poverty, weakness
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(5) Endless felicity	Vedaniya (Joy and sorrow)	Sata and Asata
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(6) Ajaramarata Neither birth nor death.	Ayushya	Birth and death
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(7) Arupata moving	Namkarma	Body, senses, Formlessness stationary fame, disgrace, prosperity, adversity etc. gait.	color etc.
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(8) Agurulaghuta	Gotrakarma	High birth; low birth
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(not heavy; not light.)

KARAN (ACTIVITIES)

According to the Jain Dharma, the karmas that bind the soul may not rise to the surface in the same form. In other words, there will appear changes in their Prakriti (nature), Sthithi (condition) and Rasa (degree of intensity). Just as the soul gathers karmas, it also does certain other things as combining them. The activity of the soul in respect of bondage and mixing of karmas is called Karan (Atma Viryayog).

Karanas are eight in number.

- 1) Bandhan Karan,
- 2) Samkraman Karan,
- 3) Udvartana Karan,
- 4) Apavartana Karan,
- 5) Udirana Karan,
- 6) Upashamana Karan,
- 7) Nidhatti Karan,
- 8) Nikachana Karan.

(1) BANDHAN KARAN:

This comprises the activities relating to the bondage of karmas by the yoga (psychophysical activity) of each asrav.

(2) SAMKRAMAN KARAN:

It means the activity of combining the karma pudgals of one sub-type with the karma pudgals of the other sub-type of the same karma. Samkraman means a certain number of karma pudgals already present mixing with the new karma pudgals and assuming that form. For example, let us say that because of some noble contemplations the Satavedaniya karma is being gathered. Some pudgals of the already existing Ashatavedaniya karma mix with it; assume the form of Satavedaniya karma. This is called the Samkraman of Ashatavedaniya Karma. On the contrary when the Ashatavedaniya Karma is gathered on account of some evil contemplations, some pudgals of the already existent Satavedaniya mix with them and assume the form of Ashata.

(3 & 4) UDVARTANA and APAVARTANA KARAN:

Udvartana means an increase in the Sthithi and Rasa of a karma; and a decrease in their intensity is called Apavartana. If the jiva is occupied in noble contemplations, the Rasa of the existing noble karmas increases; and reduces the Rasa of the evil ones. The effect of evil contemplations is opposite to this.

(5) UPASHAMANA KARAN:

Upashamana means pacifying the emergence of the Mohaniyakarma upto the Antarmuhurt by means of an efflux of noble contemplations of a special kind. The karma on account of the effect of the noble contemplations, assumes its original form declining from the state of intensity in which it was in the Antarmuhurt when its emergence was checked. Actually, the Upashamana brings it back to its original state. So, there takes place Upashamana or pacification and its emergence is checked.

(6) UDIRANA KARAN:

This attracts the karma pudgals; towards a speedy emergence under the impact of noble contemplations, from the process of slow emergence.

(7) NIDHATTI KARAN:

This activity gives such a form to karma pudgals that no other karans can act upon it except the Udvartana and Apa- vartana Karans. It becomes unfit for the other karans. This is Nidhatti.

(8) NIKACHANA KARAN:

This makes the karma pudgals unfit to be influenced by all the karans. The karans like Samkraman cannot act upon them when they are influenced thus by the Nikachana karan. So, it is called the Nikachit Karma. Punya Karmas and sinful Karmas, become Nikachit (inevitable) by strong contemplation either noble or ignoble.

From this, it becomes evident that karmas do not remain in the same form or condition or intensity after they are gathered. But they undergo such changes as udvartan and udirana in Sthithi and Rasa by combining with other karma pudgals. If the soul always engages itself in such activities as renunciation, an adoration for the words of the Jin, benevolence, charity etc. service spiritual heads, forgiveness, taking vows for refrainment from sins etc. it surely gathers new punya karma but later some old evil karmas become combined with noble karmas; they attain apavartana (decrease) in the evil Rasa and udvartana (increase) in the auspicious Rasa. In this manner, they can change for the better.

The opposite of this happens under the impact of ignoble contemplations. Keeping in view the incomparable benefits that accrue from noble contemplations, we should always keep entertaining noble and sacred contemplations. In the same manner, we should see that all

times our actions, thoughts and words are noble and exalted.

THE 120 SUB GROUPS (UTTARAPRAKRITI) OF THE EIGHT KARMAS

(1) The JNANAVARAN: (5)

The JNANAVARAN means the blockage of Knowledge that is knowing about an object in a special manner. There are five sub-classifications of it. They are:

Mathijanavarana,
Shrutajnavarana,
Avadhijnavarana,
Manaparyay jnavarana and
Kevaljnavarana.

Before we go in their details, let us first understand about the knowledge. Knowledge implies knowing an object in a special manner. There are five types of knowledge.

Mathijnana,
Shrutajnana,
Avadhijnana,
Manaparyay jnana and
Kevaljnana.

MATHIJNAN: The knowledge that is acquired by means of the senses and the intellect.

SHRUTAJNAN: The knowledge obtained through words etc, from narration, shastras etc.

AVADHIJNAN: The knowledge of the things obtained by the soul, without the help of the mind or the senses (Extra-sensory Perception).

MANAPARYAYJNAN: The direct knowledge of the mind (telepathic knowledge) of the mental states and modifications of the Samjñi panchendriya jivas of the Manushyalok. This kind of knowledge can be attained only by Munis who are apramatts.

KEVALJNAN: The total direct knowledge by the soul of all the dravyas and modifications in this universe.

Mathijnan has four states. Avagraha, Iha, Apaya and Dharana, Avagraha means primary enquiry,

Iha means thinking of the pros and cons.

Apaya means determination and

Dharana means conceptualization and retention.

Mathijanavarana, would impair the knowledge acquired by senses and intellect.

Shrutajnanavarana, would impair the knowledge acquired by words etc, from narration, shastras etc.

Avadhijanavarana, would impair the The knowledge of the things obtained by the soul, without the help of the mind or the senses (Extra-sensory Perception).

Manaparyaya jnanavarana would impair the direct knowledge of the mind (telepathic knowledge) of the mental states and its modifications, and

Kevaljnanavarana would impair the total direct knowledge by the soul of all the dravyas and their modifications in this universe.

2. DARSHANAVARAN - 9:--

Darshan means ordinary knowledge about an object.

Darshanavarana means blockage of ordinary knowledge. There are 9 sub-classifications. They are:

- 1) Chakshudarshanavarana karma
- 2) Achakshudarshanavarana
- 3) Avadhidarshanavarana
- 4) Kevaldarshanavarana
- 5-9) five types of sleep
- (5) Nidra
- (6) Nidra-nidra
- (7) Prachala
- (8) Prachalaprachala
- (9) Satyanaddhi

(1) On account of the Chakshudarshanavarana karma of the eyes, our vision would be impaired.

(2) On account of the Achakshudarshanavarana (the non-eye darshanavarana) excepting the eyes, the other senses and the mind would be impaired.

(3) On account of the Avadhidarshanavarana, the power to see without the help of senses and mind would be impaired..

(4) On account of the Kevaldarshanavarana, the power to see everything, stength of the soul, would be impaied.

5 Types of Sleep

- (1) Nidra karma causes slight sleep from which one is easily awakened;
- (2) Nidra-nidra karma causes sleep from which one is awoken with great difficulty;
- (3) Prachala karma causes the sleep while sitting or standing;
- (4) Prachalaprachala causes sleep, but during sleep one walks;
- (5) Satyanaddhi causes the sleep during which one carries out an action which would be sometime impossible during day time and may not remember what one has done during this sleep. (a kind of sleep-walking).

The first four Darshanavarans do not allow the power of darshan or understanding or perception. All five types of nidra completely destroy the power of understanding in a state of wakefulness.

3. MOHANIYA KARMA 26 :-

This karma does not let us take right decision and on the contrary it gets us deeply involved in worldly affairs. If we can overcome this karma then salvation or liberation is within our reach. There are 26 sub-divisions of this Mohaniya karma. There are two main groups:

- (1) Darshanmohaniya - 1
- (2) Charitramohaniya - 25 sub-group

1) DARSHAN MOHANIYA: At the time of its bondage this karma is single but later at the time of its emerging to effect, it becomes diversified into three forms namely

Mithyatva mohaniya,
Mishra mohaniya and
Samyaktva mohaniya.

Mithyatva Mohaniya OR FALSE BELIEF: On account of its effect, jivas lose faith in the tatvas expounded by the omniscient ones and develop a taste for false doctrines.

The Mishra mohaniya makes a man indifferent to false doctrines as well as to noble doctrines expounded by the omniscient one.

On account of the Samyaktva Mohaniya, the faith in the doctrines becomes sound but breaches may occur.

2) CHARITRAMOHANIYA (this has 25 sub-groups)
(16 kashay mohaniya + 9 nokashay mohaniya)

16 Kashays:

Kash means samsar; ay means gaining. So Kashays keep us in the samsar that is in worldly life. These kashaya are:

anger (krodh),
pride (man),
deception (maya),
greed (lobha).

These four are grouped into two; attachments and hatred. The hatred includes anger and pride; while deception and avarice are included in attachment. Each of these four kashyas are further sub-grouped into four division. These are:

- 1) Ananthanubandhi,
- 2) Apratyakhani,
- 3) Pratyakhani and
- 4) Sanjvalan.

So, by counting these sub-divisions there are 16 Kashayas.

9 Nokashays:

Nokashays are those which provoke Kashayas. They are:

laughter,
sorrow,
pleasure, (being pleased with what one likes)
 displeasure (being displeased with what one dislikes),
 fear (fearing one's own decisions)
contempt,
purushved (desiring the company of woman)
strived (desiring union with a man),
napumsakved (desiring both, man and woman).

(4) ANTARAY KARMA is of five kinds:--

- (1) Danantaray obstruct rendering benevolence,
- (2) Labhantaray obstruct attaining profit,
- (3) Bhogant obstruct enjoying things like food which can be enjoyed once,
- (4) Upabhogantaray obstruct enjoying things like dress which can be enjoyed several times by wearing, and
- (5) Viryantaray obstruct the emergence of spiritual energy.

The four above karmas affect the true nature of the soul and that is why they are called Ghati Karmas. While, following four karmas do not affect the true nature of the soul but affect the body in which soul abode. They are called Aghati Karmas.

- 5) VEDANIYA (2): (1) Shata vedaniya causes happiness, while
(2) Ashata vedniya causes unhappiness.

- 6) AYUSHYA (4): It decides how long one would live in next life.
(1) Narakayu decides the the span of life in hell.
(2) Tiryanachayu decides the span of life in the realm of animals, birds, and plants, etc.,
(3) Manushyayu decides the span of life in the human state, and (4) Devayu decides the span of life in the heavenly world.

The jivas of Naraka, devloka, and Tirthankars, etc. live until their span is over and their life is not shortened. While the jivas of plants, birds, animals and huamn may shorten for various seven reasons.

7) GOTRAKARMA (2):

- (1) Uchchagotra, due to it jivas attain wealth, honorable treatment, honor, etc. and are born in high families.
- (2) Nichagotra, due to it one does not get much wealth, honorable treatment and is born in lower family.

8) NAMKARMA - 67 kinds:

- Gathi (4)
- Jathi (5)
- Sharir (5)
- Angopang (3)
- Sanghyayan (6)
- Sansthan (6)
- Varnadhi (4)
- Anupoorvi (4)

Vihayogathi (2)

Pindaprakrithi (14) (means the nature of different forms) Prathyek Prakrithi 8
(means individual devoid of differences)

Thrasadashaka

Stavardasaka.

1) 4 GATHINAM KARMA:

Gathinam karma is that an account of which the jiva is born in hell etc. There are four gathis

(1) Manushyagathi,

(2) Narakagathi,

(3) Tiryanthagathi,

(4) Devagathi.

These are the four states of existence.

2) 5 JATHINAM KARMAS:

This karma gives birth to the jiva in the stages from Ekendriya to Panchendriya. It bestows upon the jiva consciousness (chaitanya) which has a limited duration.

3) 5 SHARIRNAM KARMAS:

Sharira is that which perishes; which breaks down. The karma that gives sharira is the sharirnamkarma. The Sharira is of 5 kinds.

(i) AUDARIK: Udara means that which has been created out of gross pudgals like the bodies of human beings, animals and birds.

(ii) VAIKRIYA: The body that is capable of various activities like Anu, Mahan, Eka and Aneka. (Atomic, great, one and many) etc. The bodies of the heavenly beings and those of Naraka are of this kind by birth, while human can develop this capacity by austerity.

(iii) AAHARAK: Great munis who have mastered the 14 poorvas, to clear their doubts approach the Tirthankar Bhagwan. At that time they create a body of the measurement of one hand to send it there. This is called Aaharak **sharir**.

(iv) TEJAS: This is the collection of Tejas pudgals (fiery substances) formed to carry out the digestion of food etc.

(v) KARMANA SHARIR: The collection of karmas that are bound to the jivla.

4) ANGOPANG NAM KARMA: On account of its effect the Audarik, the Vaikriya and the Aharak bodies develop head, chest, stomach, seat, hands, two legs, eight organs and subsidiary organs like fingers and other parts of the body like (digits). Angopang nam

karma does not arise in the lives of the jivas with one sense because they do not have subsidiary organs. Since, branches and leaves etc. have different lives none of them has organs.

Sharir nam karma contains within itself Bandan nam karma and the Sanghathan nam karma.

5) BANDAN NAM KARMA: On account of its emergence the new Audarik pudgals which gather in the body get stuck as if with wax with the old pudgals.

6) SANGHATHAN NAM KARMA: This karma organises the various organs like teeth in their proper places, with pudgals that can form the body in a definite proportion and in a particular organisation.

7) SANGHAYANA (SAMHANANA NAM KARMA): This karma gives joints to the body:

(1) Vajra Rishabhanarachasamhanan = creating mutual connections between bones; tying them together and providing proper joints to them. (Narach means Markat bandh) binding bones together. Sticking them together with joints lengthwise and crosswise as if bones are like nails.

(2) Rishabhanarachsamhanan: Leaving out vajras or main bones mentioned above binding together other smaller bones,

(3) Narachasamhanan: It is merely markatbandh.

(4) Ardhanarach samahanan: Providing ties of bones on one side of the joints and nail-like structures on the other side.

(5) Keelikasamhanan: Setting together bones as if by nails so that they may not be separated.

(6) Chevattasamhanan (varthasanghaya) by cheda sprushta = setting together the edges of two bones touching each other needing oil for movement.

(7) Samsthan nam karma: This karma gives shape to the organs of the body.

(i) Samachaturasra samsthan: (Asra means angle) when a person is seated in Paryankasan, the distance from his right knee to his left shoulder; from his left knee to his right shoulder, between the two knees and the distance from the middle point of the knees to the head is the same, then it is called Samachaturasra samsthan (equiangular square shape). In other words, a man should have proportionate organs as prescribed in samudrikshastra in respect of features and proportions.

(ii) Nyagrodh samsthan: (Like a banyan tree). The body above the hub or navel being proportionate in respect of features and below devoid of proper features.

(iii) Sadhisamsthan = opposite to the Nyagroda type.

(iv) Vamanasamsthan = head, neck, hands, legs having proper features and proportions and chest, stomach etc. lacking in proper features.

(v) Kubjasamsthan = head, neck etc. having ugly features and chest stomach etc. having proper features.

(vi) Handak samsthan = all organs lacking features as well as proportions.

(8 to 12) 4 Varnadhinam Karmas: On account of this karma we get either good or bad colour, taste, smell, touch etc. By means of the Shubhvarnanam Karma we get good ones and by Ashubhvarna nam karma we get bad ones.

(13) Anupurvinam Karma: Narakanupurvi, Tiryanchanu- **purvi**, Manushyanupurvi and the Devanupurvi. When the jivas are proceeding from one life to another, turning and deviating, according to the level of the Akash pradesh, this karma makes them turn and deviate.

(14) 2 Vihayogathinam Karmas = gait

(1) Proper gait equal to swan, elephant or ox

(2) Improper gait equal to camel, donkey etc. in movement.

PRATHYEK PRAKRITI - 8

(1) Agurlaghunam Karma: On account of it, the body is neither heavy nor light. It acquires agurulaghutha.

(2) Upagathnam Karma: On account of this karma we get organs that cause trouble to us. For example a small tongue; (a small tongue beneath the tongue); ugly teeth (teeth over teeth), the sixth finger etc.

(3) Paragathnam Karma: On account of this karma, the jiva gets such an appearance that others feel impressed by the luster of his face,

(4) Shwasochwasnam Karma: By this we acquire the power of inhaling and exhaling air,

(5) Atapnam Karma: The jiva gets such a body that though it is cold, it gives heat and light to others like the body of the gems or the Surya Viman (Sun's airship) (On account of the touch of that fire it acquires, heat; and brightness by the excessive redness).

(6) Udyothnam Karma: On account of it, the jiva acquires a body which gives out a cool, gleaming light, like gems and medicinal herbs and moonlight.

(7) Nirmanam Karma: It produces organs in the body in their proper places like a carpenter.

(8) Tirthankarnam Karma or the Jinnaam Karma: On account of it the jiva is decorated with the eight kinds of greatness and in that state he will get an opportunity for establishing and disseminating the Dharamshasan.

TEN GROUPS EACH OF THE TRASA (MOVING) AND THE STHAVAR (THE UNMOVING).

On account of its emergence, the jiva attains the following:

(1) Trasnam Karma: On account of it the jiva attains such a body that it can move away from sun etc. and can voluntarily move about. When a body cannot move about, it is the result of Sthawarnam Karma.

(2) Badarnam Karma: This karma gives such a body that it has eyes to see. Sukshmanam Karma cannot see even if many bodies come together.

(3) Paryaptnam Karma: On account of this one gets the power of reaching up to one's proper limits; Aparyaptnam Karma produces the opposite effect.

(4) Pratyeknam Karma: By this each jiva gets a separate body. By Sadharan countless jivas get one body.

(5) Sthirnam Karma: By this, jivas get fixed and firm organs like head, bones, teeth etc. By Astharnam Karma they get unstable or moving organs like the tongue.

(6) Shubhnam Karma: This gives auspicious organs above the navel. Ashubha gives inauspicious organs below the navel. (If someone's head touches a jiva, he feels happy; if his leg touches him he will be angry, But the touch of one's wife's leg gives happiness because of Moha (infatuation)).

(7) Soubhagyanam Karma: On account of this, even without helping others, the jiva is liked by others. Dowrbhagya: On account of this karma, the jiva is disliked by others though he may help others. (If Abhavya jivas do not like the Tirthankar that is because of Mithyathva).

(8) Suswarnam Karma: By this one gets a sweet voice.
Duswar is the opposite of this.

(9) Adeyanam Karma: On account of it, the words of a jiva though not free and showy are understood by others. Even at the very sight of him others honour him. Anadeya, By this the words of a jiva are not understood by others.

(10) Yashnam Karma: The jiva gets the adoration of others by this. Apayash is the

opposite of this.

PUNYA (MERIT)
(AUSPICIOUS GROUPS OF KARMAS)

Ordinarily punya karma are those which brings about auspicious effects and which is experienced in an auspicious degree (Rasa). The four basic Aghati Karmas possess 42 (Punya Prakritis).

- (1) Satavedaniya
 - (2) Tiryanchayu
 - (3) Manushyayu
 - (4) Devayu
 - (5) Uchachagotra
- (6 to 42) there are 37 Prakritis of Namkarma.

The 37 Prakritis of Namkarma are:

- 1 Manushya gati,
- 1 Dev gati,
- 1 Manushyananupurvi,
- 1 Devananupurvi,
- 1 Panchendriya gati,
- 5 sharir,
- 3 Angopang,
- 1 Vajra Rishabha naracha samhanan, Samachaturasra samsthan,
- 4 Shubhavarna,
- 1 Shubhvihayogati, +
- 7 Prathyek Prakriti
- Agurlaghunam Karma,
- Paraghathnam Karma,
- Shwasochwasnam Karma,
- Atapnam Karma,
- Udyothnam Karma,
- Nirmanam Karma,
- Tirthankarnam Karma or the Jinnam Karma),
- 10 Tras Dashak.

82 Pap (Demerit)
inauspecious Groups of Karmas

Pap Karmas are those that are bound under the most agitated activities and with deep interest. The four basic Ghathi Karmas are grouped as pap. They are 5 Jnanavaran, 9 Darshanavaran, 26 Mohaniya, 5 Antaray that make 45 karmas. In the same manner, among the Aghathi Karmas, 1 Asata Vedaniya, 1 Narakayu, 1 Nichgotra and 34 Namkarmas make 37 karmas. $45 + 37 = \text{total } 82$.

Of the 34 Prakritis of Nam Karma--1 Narak Gati, 1 Tiryanch Gati, 1 Narakananupurvin, 1 Tiryanchanupurvin, 1 Ekendriya gada***a Vikalendriya Gathi ~ 10 the remaining leaving out 10 Prat71am Sanghayan Samstham + 4 Ashubhavaran etc. + 1 Ashubhvihayo gathi -- Thus there are 23 Pinda Prakritis + 1 Upagath + 10 Sthavar Dashak = total 34.

42 of Punya karmas + 82 of Papa karmas = total 124 karmas. Of these, 4 shubha and 4 ashubha of varnadinam karma have been counted twice. Therefore the total is $124 - 4 = 120$ Karmas can be bound. The Mishra Mohaniya and the Samyaktva Mohaniya do not combine with Mithyathva Mohaniya. Therefore, they have not been counted among the bondages. But they do emerge to the surface because they are the semipure forms of the Baddha Mithyathva. Therefore, these two have been counted among the emergent ones. (Those that achieve udaya). Thus a total of $120 + 2 = 122$ karmas have been counted among the udaya ones (emergent ones).

GHATI AND AGHATI KARMAS:

The eight karmas such as the Jnanavaran are of two kinds viz. Ghathi and Aghathi. Ghathi means that which harms or upsets the purity of the soul, the qualities, the knowledge, the faith (Darshan), the Vitragata, the Charitra (Character) and the energy of the Paramatma bhava. The bliss of Moksha is a quality of the soul yet the Vedaniya Karma harms or upsets the Paramatma; still it is not **Ghati**.

Four karmas are ghathis (Most harmful). They are: Jnanavaran, Darshanavaran, Mohaniya and Antaray. The remaining ones, namely, Vedaniya, Ayushya Nam and Gothra are Agathis (least harmful).

On account of the Janavaran knowledge is impeded; and on account of the Mithyathva the quality of Samyaktva (righteousness) is impeded. Therefore, they are Ghatish; but there is no rule that knowledge and Samyaktva should be blocked by the emergence of such Agathis karmas as Asata Vedaniya or the Apayashnam Karma. gada For instance, though one may be a scholar, but on account of Apayashnam Karma, he may become stupid. And as a result he may forget what he has learnt and his knowledge may be enveloped. This is possible but it is considered to be a case of knowledge being enveloped by the Jnanavaran Karma. The same is the case with Mohaniya Karma also. For instance, on account of the sorrow, misfortune and disgrace, a man becomes stupid and he provokes Kashayamohaniya. In other words, he will entertain Kashays (Passions) and his virtues like forgiveness will be clouded. If he does not allow it to emerge and wake up, only such karmas as misfortune and disgrace envelop the qualities of the soul. Therefore, they are

not most harmful (Ghathi). The meaning is this. The Aghathi karma is active. In other words, there is a new emergence. If we are cautious, our qualities like jnana will remain unaffected.

PARAVARTHAMAN (CHANGEABLE); APARAVARTHAMAN: (Unchangeable): There are certain karmas which being opposed to each other and do not bind the soul at the same time and they are not also experienced at the same time. They bind the soul and emerge in turns. They are called Paravarthaman (coming by turns). For example, when the Shatavendaniya is binding the soul, the ashata cannot bind it and when shata is emergent, the ashata cannot emerge. The same principle is applied to the bondage and emergence of the ashata. When Trasadashak is binding the soul, Stavardashak cannot bind it. Aparavarthans are those which do not have contrary karmas. For example, the five Jnanavaran Karmas. (gada check sankraman of mati to shrut)

In bondage, 70 prakrithis are changeable. Of them, 55 belong to namkarma (of these 33 pindaprakrithi, 4 Varna etc. and leaving out Tejas Karmana- + 2 Atapa udyota + 20, Two Tens +

7 Mohaniya (rati, arati, hasya, shokha, three veds) + 2 gotras + 4 ayushya = 70) of these pairs by turns only one binds not the other. Therefore, they are called Paravarthaman and the remaining 5 jnanavaran + 9 darshanavaran + 5 Antaray. These 19 + 19 mohaniya + 12 namkarma are the 50 Aparavarthaman Karmas. In other words, they can bind at the same time.

If we subtract the stirasthira and shubhashubha from the 70, mentioned above, of the 87 Paravarthman Karmas--66+5 Nidra + 16 Kashay = 87 pair. Of these, if one is emergent, the other cannot emerge. They emerge by turns. So they are Paravarthaman in emergence. The remaining 33 are Aparavarthaman. Of the 5 Nidra etc. and of anger etc. only one can emerge at a time. When anger emerges, pride cannot; etc. Therefore, these are called Aparavarthaman. The same Kashayas are Aparavarthaman in bondage; so only the four, anger etc. **can bind at the same time.**

PRINCIPLE OF THE BONDAGE OF KARMA

In addition to the 4 ways of punya and papa this point also should be understood.

When the jiva is entertaining auspicious contemplations such as Samyaktva (righteousness), kindness, forgiveness, politeness, devotion for Jina and spiritual heads, vows, self-discipline etc., then auspicious karmas bind the soul. On the contrary, if the jiva is entertaining such ignoble contemplations as causing violence, sensual delights, anger, and the other kashayas, false beliefs etc., inauspicious karmas bind the soul. Spiritual

activities and practices possess the power of impelling the jiva to entertain noble contemplations. Therefore, they help the bondage of auspicious karmas. But, if the jiva performs spiritual activities and practices with a temptation for wealth etc. and with anger etc., then inauspicious karmas bind the soul. **missing**

Question: Why should we desire or have a temptation for even auspicious karmas? when we have to shed them **off too**.

missing

Answer: If a jiva is bound by auspicious karmas, it would get conducive opportunity like born in the human state, sound health, birth in a noble land, birth in a noble family and contacts with spiritual heads and Jina. As man, jiva can carry out a lofty kind of spiritual adoration, show restraint, take vows, perform austerity etc. to full extent. While inauspicious karmas cause birth as an animals, birds or plants where they can do such things with limitation or may not be able to do at all. Thus auspicious karmas give us the substances and the opportunities for carrying out spiritual activities that destroy more karmas. And, that is why even though we have to shed off auspicious karmas too, they are helpful in early development of soul.

missing dif.

Question: If auspicious karmas leads to human state, exposed to the teachings of Jina, and noble family etc., then why some of these kind of commit many sins?

Answer : The reason for paradox is that auspicious karmas, punya which gave them all these were probably defective and corrupt. So even though person have best things, one can not engage in auspicious activities. This kind of punya is called a Papanubandhi punya.

let us understand punya and Papa in little bit more detail.

Though it seems punya should bring everything good and person should be doing good after that, it is not true all the time. This is because it depends on the the psychic attitude of a person when performing an auspicious activities. Depending upon psychic attitude the though one accumulates punya it could be of two types. They are 1) PUNYANUBANDHI PUNYA, and 2) PAPANUBANDHI PUNYA.

PUNYANUBANDHI PUNYA: This kind of punya leads us to earn more punya and on account of which we attain nobility and carry out spiritual activities. Shalibhadra's story explains this better.

In his previous life, Shalibhadra was a poor boy. One day he wanted to eat Kheer, since all other children were celebrating a day with eating kheer. He insisted to his mother that she should make kheer for him. His mother explained that she donot have milk and rice and sugar, etc. to make this. He stubbornly kept on insisting for it and kept on crying, because he desired to it very badly. His mother went to neighbors and borrowed required ingredients and started to cook kheer. Before it could be finished she had to live. She explained that when it would get ready he can eat. When kheer was ready to eat, he started to pour and a monk came to door and said "Dharma Labh". He got very much

ecited to see a monk at his house asking for alms. He invited him in offered him a kheer. He was so happy to offer that he poured whole kheer in monk's utensil. Monk left. Whole kheer was gone. Can you imagine what may be going through his mind? Do you think he may be upset for not having any kheer left? No, he did not feel bad at all for giving away whole kheer. On the contrary he was very happy and ate whatever kheer was attached to cooking pot. when his mother came he did not ask her to make more. Since his phyhic attitude was so pure that he build punya called Punyanubandhi Punya. As a results of this, he was born as Shalibhadra in next life and not only that he had lots of wealth and was enjoying it well, but because ofthey were good punyas, he came acros the situation which woke him up and he became a monk and ultimately he went to Moksha.

PAPANUBANDHI PUNYA: When this kind of punya emerges to surface, the jivas engage themselves in such sinful activities and propensities as sensual enjoyments, passions, acquiring wealth, causing violence to others, uttering falsehood etc. On accounts of this, new sins are committed.

Mamansheth's story explains this better.

Mamansheth in his last life was an ordinary person. One day his wife made four ladoos, round shaped sweet for a lunch. He sat to eat. While he was about to statrt a monk came to his house and said "Dharma Labh". He felt very happy to see monk at his house. He invited him and offered him two ladoos.

After monk left, he started eating his meal. When he tested the ladoos, they tested so good that phyhic attitude for offering these ladoos to monk changed. He felt soory for giving away those ladoos. He wanted them back. He went after the monk to get them back. Now though he gave his happiness but his mind changed later on. So he build punya but it was of Papanubandhi Punya. As a result of this in next life he became a Maman Sheth and he also had a lots of wealth. But, he became so much greedy that not only he would not use his wealth for him to enjoy but he would not let his family to other it either. He was so miser that he would not help needy people. On the contrary he made his own so miserable that he would take up the riskier task to accumulate more wealth. With all his wealth, he lived like a poor man. And, since he was so greedy and his acts were accordingly, when he died he went to hell. So even though he did good in last life but since he changed his mind about it, that punya turned into bad ending. And that is why this kind of punya is called Papanubandhi punya since it leads to more Paps. We should be careful when we offer and never repent after offering anything to anyone.

Just as Punya has two tpes Pap has two types too. They are called 1) Punyanubandhi Pap and 2) Papanubandhi Pap.

PUNYANUBANDHI PAP: We accumulate this type of pap when though our activities would be sinful but there would be some good activites along with. So that when we get results of bad deeds, we may get some opportunity to get out of them and do good things then. Story of theive, Rohinikumar is a good example. There was a young man

Rohinikumar born in the families of thieves. As he grew up he also joined his father's tradition. Whenever they robbed the town or rich person, not only they kept some money for themselves but they spent rest of money with poor and needy people. One day his father told this young Rohinikumar that whenever you are on the road or for that matter any place do not listen to this naked monk (Mahavira). Father was afraid that if his young son listens to Mahavira, Rohini may not carry on his tradition and he did not want his tradition to die. So on his death bed Rohini promised his father that he would not listen to what Mahavira is preaching.

Rohini carried on his profession so well, no one could catch him. Abhaykumar, the prince and son of King Shrenik kept trying to trick him but they could not succeed. One day, in very short notice, he was supposed to go for big theft. His coworkers told him that if they took a short route then it would be better but Mahavira was preaching on that route. And, if they take other route then it was longer and that would leave them very short time to finish the theft and that may put them in danger of getting caught. There was a dilemma for Rohini and he had to decide which way would he go. If he went on path where Mahavira was there then he had to break his promise to his father and if he select the second path then he would risk his life. At last he decided that he would go the path where Mahavira was there but he would cover his ears with his hands so that Mahavira's words would not reach to him. He started on his way. Everything was going the way he thought, but as he was crossing in front of Mahavira his foot got stuck with splinter. He was in the puzzle that if he took splinter out then he would have to take his hands off his ears and in that case Mahavira's words may fall on his ears. He decided that he would just keep walking and ignore the splinter. He kept on walking with splinter in his foot. But, pain got unbearable and he could not go any further. He told himself that it would take only a few seconds to get splinter out and what difference it would make if he heard a few words. He took hands off his ears and took out the splinter and put them back. While doing so he heard Mahavira describing the celestial abode. He heard Mahavira saying that "Celestial beings do not have shadows and they do not walk on the ground, that is their feet do not touch the ground and flower neckles they wear does not droop." Rohini smiled and said to himself, "Is this what Mahavira is teaching. There was no reason for me to suffer from pain."

He reached the town. While in process of theft he got caught this time. He was taken in Jail. He was asked many question about himself but he would not tell them who he was. So Abhaykumar decided to trick him. Abhaykumar got him drunk and he passed out. Before Rohini can wake up Abhaykumar put him in the bed in a very nice, big, and decorated hall like a celestial hall. There were many pretty young girls dressed like goddesses were waiting on him. When he was waking up from intoxication, these goddesses asked him, hey Lord what kind of good deeds did you do that you are born among ourselves. They wanted him to trick him so that he might say I had not done any good deeds but on the contrary I had done bad work as a thief. He was puzzled and could not believe where he was. He asked these goddesses where was he? They replied that he was born in celestial abode and he would have nothing but the fun now. All his wishes would be fulfilled. He really started wondering

that this must be a dream. Then suddenly he remembered the words of Mahavira that there is no shadow of people in celestial abode and they do not walk on ground and the flowers in their necklaces do not wither. But here all of these things were wrong. He immediately got alert and realized that this is a trap. So now he started to fake. He started telling how good he had done and he was not surprised to have all these. Abhaykumar could not get him to confess his bad deeds. Abhaykumar had to let him go. So this way a few words from Mahavira saved his life. Rohini, now, was amazed and started thinking that if a few words could save his life what would happen if he heard him more. He went where Mahavira was and very patiently listened to his sermon. He was so impressed that he expressed his desire to renounce this worldly life and to become a monk. But he told Mahavira that he has one unfinished business which he had to finish. As soon as he finished that he would come back and accept deeksha. Rohini went to King Shrenik's court. He stood up and asked permission to talk. He described what all he had done so far. Abhaykumar and King Shrenik were surprised to hear this. His soldiers rushed to catch him. He said wait let me finish first. He told whole his experience about Mahavira and he also told him that he was renouncing his worldly life and he came just to confess his acts. King Shrenik and Abhaykumar felt very proud of him and king pardoned him of all his crimes. And, when he became monk they bowed down to him. He carried out austerity for rest of his life and went to heaven.

So here you can see that though he was robbing the people, but at the same time he was helping a needy people so though he accumulated pap but since there was some elements of good he got exposed to Mahavira and his life was saved and became a monk. So this pap is called punyanubandhi pap where he would suffer but he would still have a chance to uplift himself.

PAPANUBANDHI PAP: We accumulate this type of pap when we are totally immersed in bad activities only and there is nothing good and there is no easy way out of it. There is a good example of butcher who was living in the city where King Shrenik was living. This butcher enjoyed his job and would not give for anything. One day King Shrenik went to listen sermon from Mahavira. After the sermon was finished, he asked Mahavira that where would he be born in next life. Mahavira told him that he would be born in first hell. He was surprised to hear this. Mahavira explained him about his deed as hunter before he came under the influence of Mahavira. He asked can this be changed? Mahavira said that it is possible if could buy one samyik of Shravak Puniya or if he can stop this butcher doing his job for one day. Puniya Shravak said he could not sell his samyik. So he went to this butcher and asked him to stop butchering for one day. Butcher refused. King Shrenik thought that it is to stop him doing so by taking him away from his place and put him in a deep well. he put him in well where floor mud was just wet but no water. King Shrenik was happy that he could at least could accomplish second condition Mahavira told him. next day he went to Mahavira and asked where would he go now if he died? Mahavira said that he would still go to first hell. King Shrenik did not understand why? He asked Mahavira to explain this. Mahavira said that the butcher he put him in the well never stopped butchering. He explained that though butcher was not killing real animals but what he was

doing is that he was making a clay animals and then killing them. So in reality he never stoped killing. But the story is that though butcher got chance to stop killing for one day, he could not do so because his karmas, pap were so strong that they lead him to paps only. So this kind of pap is called papanubandhi pap. Means pap leading to pap activities only.

So this way you could understand the divisions within punya and pap which are good and bad. So we should be careful not only while doing bad things but good too.

Therefore, we should be cautious to see that dharma is meant only for the attainment of spiritual progress, for carrying out the commandments of the jin, for destroying karmas and fear and for attaining spiritual purification.

DHRUVABANDHI: Even when the jiva reaches the level of a great yogi (a man of lofty spiritual attainments); in other words, even when he is steeped in noble contemplations, some sinful karmas like Jnanavaran may remain in the jiva. Therefore, they are called Dhruva bandhi. Then what is the effect of noble contemplations here? The effect is that the bondage and the degree (Rasa) of the sinful karmas will be very mild. On the contrary, in the state of ignoble contemplations, the bondage of Dhruva bandhi shubh karma does take place but its Rasa will be extremely mild.

Questions:

- (1) Explain the nature of Karmabandha and its four kinds.
- (2) What effects are produced by the eight kinds of Karmas?
- (3) What is the meaning of Karan? What happens on account of Samkraman? What is Apavartana?
- (5) Explain the following:
 - (i) Iha; (ii) Apaya; (iii) Nidranidra; (iv) Sthyanardh; (v) Darshan; (vi) Moha; (vii) Nokashay; (viii) Aharaksharir; (ix) Vajra rishabh narach; (x) Nyagrod; (xi) Anupurvi Nam Karma; (xii) Vihayogathi; (xiii) Paragat; (xiv) Papanubandhi.
- (6) Which are the groups of Punya and of Pap in Nam Karma?
- (7) What is the meaning of Ghathi, Aghathi, Paravartman? How many are they?
- (8) If Punya is a bondage what is its use?

THE PATH OF SALVATION

We have already seen that the soul on account of False belief (Mithyathva), Vowlessness

(Avirathi), Passions (Kashayas); Psychophysical activities (Yoga) and senses etc., gather karmas; and ultimately due to these karmas it keeps wandering in the worldly life, samsar. So if we watch what and how we do these things then we can liberate ourselves from these karmas and ultimately from this worldly life forever and can attain moksha or salvation. This path comprises such things as Samyag Darshan (the right faith) etc. Just as False belief (Mithyathva), Vowlessness (Avirathi), Passions (Kashayas); Psychophysical activities (Yoga) and senses etc., constitute the path of worldly life, samsar; the Samyag Darshan, Samyag Jnan and Samyag Charitra collectively and not by oneself constitute the path of salvation. Here, charitra along with conduct includes Tapa (spiritual austerity).

WHEN CAN WE ATTAIN THE PATH OF SALVATION?

From times immemorial, the jiva (soul) because of ignorance about self (soul) and being carried out by passions it passes its life in the subtle Anantkay Nigod vegetation forms. At that time, since the jiva is not dealing with Badar Vanaspatikay or Prithvikay etc., or with Dwindriya state or any other states it is called the jiva living in Avyavahar rashi. When one jiva attains moksha then whosever's destiny is strong, that jiva (soul) leaves avyavahar rashi and enters in vyavahar rashi that is being born as Badar Vanaspatikay or Prithvikay etc., or Dwindriya state etc.

There is no rule that the jiva from this Badar Vanaspatikay or Prithvikay etc., or Dwindriya state etc., level should always keep rising higher and higher. It may fall from the level of the Prithvikay and the Dwindriya to the level of low and subtle vanaspathi jivas. It may spend innumerable time in this state. It may keep rising and falling repeatedly. As this process keeps going on, it will at one time rise to the level of the Panchendriya jivas but until it reaches that level, the jiva would not have turned towards dharma. It is evident that even the lives of animals and birds (Tiryanch) are wasteful or useless. Even after the jiva reaches the level of the human state, it may not attain the dharma since it still has more than one pudgal paravarthakal time left in its life. Only after that, can it attain dharma.

Once human beings realize the efficacy of dharma, they may observe code of conduct or even become a monk during the charnavratkal, but he does so for the pleasure in worldly life and not because of religious feelings. Only when the jiva (soul) enters in its last pudgal paravartan kal (charnavrat kal) then only it pays attention to the religion and self. This is the time when jiva has desire to be liberated and dislike for worldly affairs. When the strong attachment ease up some there develops the liking for a religion.

BHAVYA AND ABHAVYA JIVAS:

The idea of attaining moksha appears only in the minds of Bhavya jivas (noble jivas). It does not appear in Abhavya jivas (ignoble jivas). Bhavya actually means the worthiness to attain moksha. Abhavya means being devoid of the worthiness to attain moksha. The Abhavya jivas never have faith in moksha and they do not accept the validity of the principle of salvation. In their minds, they never even think that, "Will I attain moksha or

not? Should I always be wandering in samsar?" The reason is that abhavya's infatuation or bias for the worldly life, samsar, does not decline or disappear. On the otherside if the jiva entertains at least this idea, "Should I be wandering in in the wheel of birth and death? Can I never get salvation? Am I a Bhavyajiva or Abhavya jiva?"? Any jiva which get this kind of thoughts is a Bhavyajiva and has entered the final phase of existence in the life called charamavart because it is only in the charamavart phase of time that a natural desire for moksha appears in the jiva. Only after jiva desires for moksha, it begins fearing about the worldly life, samsar, and stays away from such doubts.

In the states of existence, before the jiva reaches the last pudgal paravarthakal, it will not have a taste for moksha. The reason is it will keep thinking of its body and is intoxicated by its infatuation for inebriate delights arising from inert substances and for this the nourishing cause is natural impurity. This natural impurity is in the form of blind attachments and hatred. When this natural impurity is properly restrained or removed, or has decreased, the jiva begins to think of dharma. This condition arises in the life of a jiva only after it has reached the final Charmavarthakal. As long as a man is sick, he will not have a taste for food. In the same manner, in the acharama-varthkal, the jiva, will not have a taste for dharma. Only when the time attains ripeness in the Charmavarth, the jiva develops a taste for moksha.

We cannot say that as soon as the jivas enter the charma- varth, all of them will at once develop a taste for moksha. The taste may appear at once or later. There are three signs or features of a taste for dharma: (1) Compassion for those in distress; (2) the absence of hatred for those who are virtuous; (3) a sense of propriety.

When these three qualities appear, not for the attainment of any worldly benefits but on account of absolute selflessness and on account of an absolute tenderness of the heart, then it is said that the natural impurity which is in the form of dense and blind attachments and hatred has decreased, It is only by the decrease of that natural impurity that the blind infatuation of sensual passions can grow mild and the Atmatatva can think of moksha and can think of dharma.

It is not likely that all jivas attain in the very beginning the pure dharma expounded by the omniscient ones comprising the principles of Samyag darshan, jnan and charitra which constitute the path of moksha. But when those virtues appear in the jiva, they will lead him towards moksha. This is called the marganusari life or life on the approach road to the path of salvation. If a jiva has attained faith in mityatva or false dharma expounded by an ignorant person and if in spite of it, he thinks of the soul and believes in moksha, then it should be said that he is in the charmavarth phase; that the natural impurity in him has decreased and that he has developed faith in dharma and salvation. The point is this. Since this is one of the faiths or dharmas expounded by omniscient ones, it comprises such lofty doctrines as (1) Creation, destruction and duration and a true exposition of the doctrines relating to, the soul and its modifications according to the philosophy of Syadvada. Since the jiva in this phase develops the desire to discard samsar, he thinks of moksha and

develops faith in it; so, in him there appear the virtues relating to the marganusari life.

Questions:

- (1) Why has the jiva been wandering in samsar from times immemorial?
- (2) What is meant by the Avyavahar non-sentient and the Vyavahar the sentient phases of existence?
- (3) Why is it that only some special jivas get out of the nigodh phase which is without a beginning?
- (4) Why is it that charitra or character cannot help the jiva to cross samsar in the acharmavartha time?
- (5) What is Abhavyathva? How can it be recognised?
- (6) What is natural impurity? What does it do? When does it ripen?
- (7) Can there be false belief in the phase of Charmavarth? What are its feature?

LIFE ON THE MARGANUSARI PATH (THE APPROACH ROAD TO THE PATH OF SALVATION)

The path of moksha means the full endeavors relating to the attainment of Samyag darshan, Samyag jnan, Samyag charitra and Tapas (austerities).

The kind of life that proceeds towards that path; and all those things that help us to lead such a life constitute the Marganusari life.

Thirty five qualities of the Marganusari have been mentioned in the shastras. Here, we have classified them into four divisions so that they can be easily remembered: (1) The 11 duties to be carried out in life; (2) The 8 derogations that ought to be discarded; (3) The 8 virtues that are to be cultivated and the 8 endeavors to be carried out with caution.

I. THE TWELVE DUTIES:

- 1) Lawfulness;
- 2) Proper expenditure;
- 3) Proper dress and decorations;
- 4) Proper marriage;
- 5) A proper house;
- 6) Discarding food at the time of indigestion;
- 7) Eating at proper times the food that is Satvik (which does not provoke the passions);

- 8) Adoring one's father and mother;
- 9) Taking care of the dependents;
- 10) Rendering service to guests, sadhus etc.;
- 11) Rendering service to the worthy i.e. the enlightened ones and the noble ones;

II. THE EIGHT DEROGATIONS THAT OUGHT TO BE DISCARDED:

- 1) Discarding the habit of calumniating others;
- 2) Discarding despicable activities;
- 3) Discarding the slavery to the senses;
- 4) Destroying the inner enemies;
- 5) Discarding Abhinivesh or prejudice;
- 6) Pursuing the three Purusharthas in such a way that they do not harm one another;
- 7) Discarding a place where calamities occur;
- 8) Discarding the place and time which are adverse to us.

III. THE EIGHT VIRTUES THAT SHOULD BE ACCEPTED AND PRACTISED

- 1) The fear of sins;
- 2) A sense of shame;
- 3) A pleasant and serene temperament;
- 4) Popularity;
- 5) Farsightedness;
- 6) Thinking of one's abilities and limitations;
- 7) Acquiring a special knowledge;
- 8) A partiality for virtues.

IV. THE EIGHT ENDEAVORS:

- 1) Gratitude;
- 2) Helping others;
- 3) Kindness;
- 4) Associating with noble people;
- 5) Listening to spiritual discourses;
- 6) The eight qualities of the intellect;
- 7) Conforming to well-known traditions and practices;
- 8) Adoring the virtuous.

I. THE ELEVEN DUTIES:

- 1) In the grihasta life one has to earn a living. This is absolutely essential. People should earn a living in accordance with law; or they should earn it legally. This is called the prosperity of lawfulness. In the other activities of life also one should act legally.
- 2) Our expenditure should be within our income. If it exceeds our income, it should not be by forgetting dharma. This is the second duty called spending within the limits of one's income.
- 3) People should not wear dress and decorations (for instance those of intoxicated people) beyond their means. But they should wear beautiful but proper dress and decoration. It is the third duty.
- 4) A proper residence. People must live in such a house as is not accessible to thieves and rogues and cannot be entered by undesirable people. In other words, a house should not have many outer doors; it should not be too open or too low in location. It should be located in a good neighborhood.
- 5) PROPER MARRIAGE: One must marry in order that his household affairs may be properly managed. The partner should belong to a different gotra. There should be parity of lines between the two and the partner should belong to a good family (i.e. the members should be spiritually minded and should carry out spiritual activities).
- 6) Discarding food when one is suffering from indigestion. Food should be taken only at home. Until the food that has been eaten, is digested, one should not eat food.
- 7) Taking food that agrees with our constitution, at proper times. We should take food only when we are hungry; and the food should agree with our constitution. Food should be taken at regular timings so that there may be regularity in the production of digestive juices. Irregularity in taking food causes irregularity in the production of the juices. If one has a gaseous constitution, his condition will worsen if he eats such things as peas, beans etc.
- 8) WORSHIPPING FATHER AND MOTHER: You should take your food after seeing that your parents have taken food. You should show devotion to your parents by providing them proper food, dress, beds etc. according to your means.
- 9) Taking care of the dependents. We should support those who are our dependents and for whom we are responsible.
- 10) Rendering service to Athithis or guests. Athithis means those who perform spiritual austerities on all thithis or days; not on any particular days. They are Munis, Sadhus etc. Apart from them, if any needy and destitute people come to your house, you must treat them hospitably.

11) Rendering service to noble people and enlightened people is the eleventh duty.

II. DISCARDING EIGHT DEROGATIONS:

1) Discarding the habit of calumniating others. We should not calumniate others; and we should not listen to calumny. Calumny is a serious vice. On account of this tendency in our hearts there arise such evils as blackness, annihilation of love and the bondage of the low gotrakarma.

2) DISCARDING DESPICABLE ACTIVITIES: Just as you should not calumniate others, you should not also do despicable actions with your body, and the senses such as deceiving others, betraying trust and gambling. These will bring us sinful karmas.

3) Discarding the slavery to the senses. We should restrain our senses and prevent them from rushing into improper areas. We should exercise a control over them.

4) CONQUERING THE INNER ENEMIES: Desire (lust), Anger, Avarice, Pride, Arrogance, Delight are the six inner enemies. We should conquer them. If we are enthralled by them our wealth, purvapunya (merit earned in earlier lives), dharma etc. are harmed.

5) DISCARDING ABHINIVESH: We should not have abhinivesh or undue obduracy or prejudice; otherwise, we earn disgrace.

6) Discarding the obstruction to the Trivargas. You should not put forth endeavors to achieve anyone of these objectives, namely, Dharma, Artha and Kama in such a way that the undue pursuit of one causes harm to the others. Your endeavors to achieve them should be such that none of them is affected. Otherwise, our fame and dharma will be affected.

7) DISCARDING A PLACE WHERE CALAMITIES OCCUR: You must leave a place where such calamities as rebellions and plague occur.

8) DISCARDING IMPROPER PLACE AND TIME: In the same manner, you should not move about in improper places at improper times. For example, people should not move about in the lanes and areas where prostitutes and thieves and rogues live. You should not move about in such places in the late night. If you do so, your character will be stained and you will be robbed of your belongings.

III. ACCEPTING AND PRACTISING EIGHT VIRTUES:

1) FEAR OF SIN: We should always fear sin. In spite of this fear, you commit a sin on account of this virtue, you will think of that sin thus, "What will happen to my soul on account of this?" This fear will be present and it is the foundation for spiritual elevation.

2) A SENSE OF SHAME: If you are ashamed of committing an ignoble action, you will not commit it as far as possible. In this manner, a sense of shame and a sense of propriety will prevent you from treading on the path of evil. In the same manner, though you do not have the intention of performing a noble action, you will perform it out of the fear that it will be shameful not to perform it. You should not cause impediments to others when they are praying.

3) A GENTLE AND SERENE TEMPERAMENT: You should keep your temperament, heart, voice and appearance gentle and serene. You should not be excited. You should remain tender, soft and serene. On account of this, all will admire you and sympathize with you.

4) POPULARITY: You should attain popularity by acquiring the virtues mentioned above and by means of practicing noble principles.

5) FAR-SIGHTEDNESS: Before placing a step in any direction, you should visualize the distant consequences of your action otherwise, you will have to regret your action.

6) THINKING OF ONE'S ABILITIES AND LIMITATIONS: Even if the result of your endeavor is going to be advantageous you must see whether you have the ability to carry out that endeavor. If you proceed to do something, in spite of your inability to carry it out, you will have to give up the endeavor.

7) SPECIAL KNOWLEDGE OR WISDOM: You must always think of things carefully and distinguish between the useful and the useless; the proper action and the improper action; advantages and disadvantages etc. You must always keep acquiring this kind of sense or discernment.

8) A PARTIALITY FOR VIRTUES: You must always have an eye for virtues both in your life and in the life of others. You must not have an eye for defects. Instead of seeing defects, you must keep seeing only virtues.

IV. THE EIGHT ENDEAVOURS:

1) GRATITUDE: You should not forget even the slightest benefaction that has been conferred upon you by Gods, spiritual heads, parents or others. Remembering the benefactors, you must always try to be grateful to them and to do some good turns to them according to your ability.

2) BENEVOLENCE: Even if others do not help you, you must always keep helping others without any selfish interest.

3) KINDNESS: You should keep your heart kind and tender and help others by means of action, word or wealth according to your ability; you should never be unkind.

4) NOBLE COMPANY: In samsar, all associations are generally harmful and bring sorrows but noble company is an efficacious antidote to that disease; therefore you must associate with noble people.

5) LISTENING TO SPIRITUAL DISCOURSES: After attaining noble company, you must keep listening to spiritual discourses. On account of this, you will attain enlightenment and inspiration and you will get an opportunity, therefore, of reforming your life.

6) THE EIGHT QUALITIES OF THE INTELLECT: In order to listen to spiritual discourses properly and to benefit from them and in practical life without getting excited on account of defective communications with others, you must develop the habit of pursuing the eight paths of the intellect.

- (1) Shushrusha means entertaining the desire to listen to spiritual discourses;
- (2) Sharavana means listening to a discourse with concentration, without allowing the mind to wander hither and thither and without allowing the mind to remain blank, without being absent minded;
- (3) Grahana means, comprehending what is heard in the discourse;
- (4) Dharana means recording clearly in the mind what has been comprehended;
- (5) Uha means thinking logically about what has been heard and the examples relating to it;
- (6) Apoha means thinking thus and coming to a conclusion. This is not true in its opposite sense. This is free from any doubts;
- (7) Arthavijnan means deciding upon the tatvas by means of Uha and Apoha;
- (8) Tatvajnan means after deciding upon an idea formulating a doctrine determining its secret meaning, its suggested meaning and its essence.

7) CONFORMING TO THE FAMOUS TRADITIONS AND CUSTOMS OF THE PLACE: With the help of the eight powers of the mind we should listen to spiritual discourses. You should not break those famous traditions and customs which do not harm dharma and which do not cause any trouble to people.

8) ADMIRING VIRTUES: The following are the virtues and activities of noble people:--

- (1) fearing social censure; (2) helping those in distress; (3) gratitude; (4) respecting others and not disturbing their prayers and other spiritual activities; (5) discarding calumny; (6) praising patience in adversity; (7) humbleness in prosperity; (8) speaking sweetly and

agreeably to friends according to necessity; (9) abiding by one's word; (10) overcoming impediments; (11) planned expenditure; (12) insistence on doing noble things; (13) discarding improper actions; (14) discarding such evils as excessive sleep, sensual delights, passions and scandal-mongering; (15) caring for propriety etc. If you keep admiring such virtues you will acquire them. Their effect will fall upon your mind.

Your life must be brightened by these thirty five essential marganusari virtues because afterwards if a person proceeds further and becomes a sadhu and if even after that he breaks any one of these thirty five virtues he will fall from the lofty level to a low level. For example, the great Muni Nandishena ensnared by arrogance went to the house of a prostitute to preach to her and became morally fallen.

On account of ploughing the ground of the atma (soul) it becomes soft and pliable; and by means of the Apunarbandhak state it becomes fertile and productive of tremendous spiritual benefits.

APUNARBANDHAK AVASTHA

This is a state of the soul. When the soul is in this state called Apunarbandhak Avastha, it is not bound at anytime by such karmas as darshan, mohaniya in their intense condition (several seventy crores of Sagaropams). In order to attain this condition, basically three virtues are essential.

(1) People should not commit sins with intense passion. In other words, even if one cannot be free from sins, one should retain in one's heart fear of sins, agitation regarding sins and one should also keep one's heart dispassionate and serene.

(2) We should not set store by the dreadful samsar which means wandering through the four states of existence. Samsar also implies Artha, Kama and sensual passions. It implies the bondage of karmas. This samsar is dreadful. Bearing these ideas in mind, one should not have attachment for samsar and one should not think that there is anything good in samsar.

(3) Your actions should be in conformity with your condition. You should not perform actions which are improper for your condition. Then in the fertile soil of the soul, the sublime seeds like samyagdarshan will be sown.

Questions:

(1) What is the connection between the path of salvation and the Marganusari life? What are the disadvantages of not possessing the Marganusari virtues?

(2) Classify the thirty-five virtues into four groups.

- (3) How can students and women be influenced by the excellence of lawfulness?
- (4) How can the quality of gratitude inspire devotion for Gods and spiritual heads?
- (5) Describe the features of a proper house.
- (6) What is the connection between the path of salvation and eating food at a time of indigestion?
- (7) Explain the way in which parents should be worshipped.
- (8) Describe the six inner enemies.
- (9) Write notes on the following:
 - (1) Abhinivesh (prejudice!); (2) Prathipathi (devotion); (3) Vzsheshajnatha (discernment);
 - (4) Sowmyabhav (serene temperament); (5) Trivargbhadha (obstacle to the three objectives); (6) Uha and Apoha.
- (10) What is meant by the Apunarbandhak Avastha? Why is it necessary?

SAMYAG DARSHAN (RIGHT FAITH)

The Marganusari condition and the Apunarbandhak condition can appear in all. Barthrihari renounced the samsar and became an Avadhut Sanyasi (one who has renounced worldly connections). He attained this sublime state. But he did not attain the tatvas expounded by vitrag omniscients. Therefore, he could not attain the phase of samyag darshan and could not attain lofty Gunasthanas (Virtues). So the foundation of the Samyag darshan is absolutely necessary.

Samyag darshan means a taste for the tatvas expounded by the Jins; and a firm faith in the doctrines expounded by the Vitrags. (Those who have conquered the inner enemies). Tatva has its form. It is the result of a multidimensional comprehension (Anekant); not viewed from a single point of view. (Ekant). The Vitrags have expounded this. This doctrine is free from the untruths resulting from attachments and hatred. In the same manner, the omniscient ones can see all substances of the three phases of time, directly; and can see the universe as it is in itself; and describe it. Therefore, you should have full faith in this tatva. The theories relating to the jiva and the ajiva have been already described. You must adapt your attitude to them in accordance with their usefulness or otherwise. Some of them are worth knowing; some are worth discarding; and some are beneficial and acceptable. For instance, asrav is worth discarding; and hence you should fear it and treat it with contempt.

This state of Samyag darshan is a pure state or effect of the pacification of Mithyathva and the Anantanubandhi in the soul. In practice, it is characterized by certain qualities like faith, linga and lakshana.

*The Samyaktva or righteousness has five qualities--Sham (pacification); Samveg (excessive adoration for Gods, spiritual heads and dharma); Nirved (agitation caused by samsar); and Anukampa (compassion) and Astikya (believing implicitly in the words of the Jin).

(1) SHAM: Sham means pacification. In other words, it means the pacification of the attachments and hatred caused by the Ananthanubandhi kashay.

(2) SAMVEG: Having a strong desire for moksha, not caring even for the delights of the heavenly existence; and having a strong desire for and faith in the dharma which is a means to attain moksha. Samveg means having a great adoration for Gods, noble spiritual heads and the dharma.

(3) NIRVED: The samsar is a mine of miseries. It is a veritable hell, It is slavery to sin; and it seems to be a prison house. So, being agitated by it is Nirved.

(4) ANUKAMPA: Helping with compassion those that are in distress and others also and trying to remove their miseries. Miseries are of two kinds; (1) the anguish caused by Dravyas i.e. hunger, thirst, disease, injury etc. (2) the anguish caused by emotions and thoughts: sin, defects, blunders, low passions, etc. Showing compassion for those experiencing these two kinds of misery is Anukampa.

(5) ASTHIKYA: It means having such implicit and strong faith; Only that which has been, expounded by the Jins is true. The colour of the Jin's words should fall on the soul. Having faith in the Sadhudharma found in the doctrines expounded by the Jins.

This is true and it is most likeable; others not acceptable. Having this kind of faith in Sadkudharma as described by the Jin.

THE SIXTY SEVEN PRACTICAL ASPECTS OF SAMYAKTVA

Samyag darshan is essential as a fundamental means. As this goes on growing purer and purer, the later endeavours will be stronger. In order to attain this purity, you should practise 67 principles or activities. The following words are useful in remembering these points. "Sadda, Shulidu Bhool Aaj Bhatta Prabhavi". In these, every letter signifies one aspect.

SADDHAHANAS (4): (1) Paramarth Samsthava or familiarity with Jiva and Ajiva tatvas

(Paramartha) etc. and cultivating heartfelt faith in them. (2) Rendering service to sadhus who know the Paramatma. (3) Vyapannavarjan: Giving up a spiritual head who does not follow the right path. (4) Giving up the preceptor who has wrong faith (Mithyadrishti).

SHUDDHIS (3): The mind and the voice must express this: The refuge of the Jin is beneficial; the devotion for the Jin is efficacious; the body should not swerve even a little from the path of faith in the Jin even if calamities and impediments are caused by evil Gods. The Jineshwardev, the Jin Dharma and the Sangh constitute the essence.

LINGAS (3): (1) Having for spiritual discourses such an attachment as a happy young man may have for sweet melodies. (2) A strong desire for the Charitra like the hunger of a man in a forest for sweets. (3) Rendering service to Arihant and Sadhus like students.

DUSHANAS (5) to be discarded (1) A doubt in the words of the Jin; (2) Entertaining other ideas than those of Jins; (3) Doubting the efficacy of spiritual activities; (4) Familiarity and association with false spiritual heads etc.; (5) Praise for them These five are not to be done.

BHUSHANAS (6) (Decorations) (1) Having the skill of the Jin shasan (Utsarg, Apavad, Vachan, Vidhivachan, Bhayavachan etc. the sense to understand them) (2) Endeavoring to spread the Jin shasan (3) Visiting holy places (Sthavar thirthas) like Shatrunjay and rendering service to the Jangam thirth (the moving ones) such as sadhus (4) Endeavoring to strengthen the Jin dharma (5) Rendering service and showing devotion and politeness to the spiritual heads who deliver discourses.

LAKSHANAS (5): Sham, Samveg, Nirved, Anukampa and Astikya.

AGARS (6): Agar means exception. (1) King; (2) a group of people; (3) a strong man, thief etc.; (4) the goddess of one's family etc.; (5) parents etc. elderly people and spiritual heads. If these five forced you and you find it difficult to get food in forest etc., at such a time, the exception of honoring false Gods, preceptors and dharma owing to the absence of the right feeling in the heart is acceptable.

JAYANA (6) (yatana): Jayana means cautiousness. You should not do these six things (1) Vandana: saluting; (2) Naman: bowing to; (3) Alap: formally inviting; (4) Samlap: conversing about; (5) giving or (6) rendering service: these six should not be done to a false preceptor with a mithyadrishti, false Gods, the images of the Jin given in the form of your God by those who are Mithyathvis. This caution will safeguard your Samyaktva. (Vandan: folding hands; Naman: prostrating by glorifying etc.; Alap: calling without sincerity; Samlap: conversing about); Dan: giving food etc. with honour; Pradan: placing sandal-paste, flowers etc. or carrying out a pilgrimage, taking a bath in holy rivers, and rendering politeness and service etc.)

BHAVANAS (6): In order to keep your Samyaktva firm you must adore these six

Bhavanas.

The samyaktva is the source, the door, the basis, the support, the container and the treasure-house for the Shravaks observing the twelve vows. If the root of samyaktva is not safe and sound, the tree of dharma will dry up. You cannot enter the sphere (or city) of dharma comprising such principles as charity and benevolence in the absence of the door of samyaktva. Without the foundation of samyaktva, the mansions of dharma like vratas (vows) cannot stand firm and cannot grow high. The sphere of dharma rests only on samyaktva for its support like the earth. It is said that just as the milk of a tiger can rest only in a goldvessel, vratas (vows), observances, charity can rest only in the inner vessel of samyag darshan. Just as pearls, gems etc. are safe in a treasure-house, the dharma comprising such things as dana etc. can rest safe only in samyaktva. You must think that samyaktva is essential for the progress of all spiritual activities.

STHANAS (6): The samyaktva dwells in six philosophical ideas. Samyaktva can remain firm only if you think about these points and realize them

- (1) The soul is an independent dravya different from the body.
- (2) This is permanent and imperishable; it is eternal. No one created it.
- (3) The soul is the doer of the karmas. It gathers such karmas as Mithyathva.
- (4) It experiences the effects of its karmas; and it has to experience them.
- (5) The soul can also attain liberation "The Samsar has been in existence from times immemorial; therefore it has no granthas (bondages) and no moksha". This is not true.
- (6) The right knowledge, faith, character and austerities are the means to attain moksha.

PRABHAVANAS (8): Samyaktva becomes chastened by some special means like spiritual discourses, listening to dharmakatas (sublime stories) etc. which disseminate the Jain Shasan. Therefore, they are also included in the sixty seven activities.

(1) Pravachanika; Discourses on the Dwadashangi; whenever you find time, you must listen to discourses on the 8 Agamas;

(2) Dharmakatha; listening to such Dharmakathas as Akshepini, Vikshepini, Samvegjanani and Nirvedkarini;

(3) Kavi: One who can compose quickly a poem which contains such elements as exaggeration, and miraculous events;

(4) Vidwan one who has acquired powers as Prajnapti and Akashgami, flying through the sky etc.;

(5) Naimihika: One who knows the past and the future; one who has mastered the science of omens;

(6) Vadi: One who can establish his opinions and faith by

means of argument disproving other theories logically;

(7) Siddha: One who knows about miraculous juices to be smeared to the soles; and pills having miraculous efficacy;

(8) Thapasvi: One who has attained spiritual excellence by means of austerities and penance.

The ten to be treated with politeness; A jiva who has samyaktva must show politeness to these ten; 1 to 5 the Panch Parameshti (6) Chaitya (7) Shruta (8) Dharma (9) Pravachan (10) Darshan (Chaitya = the image and the temple of the Jins. Shruta = Agam shastras, Dharma = the Yatidharma like forgiveness; Pravachan = Jain shasan and Sangh Darshan = Samyaktva). This politeness has to be shown in 5 ways (1) Showing polite devotion along with honour; (2) worshipping by offering certain substances; (3) admiring virtues; (4) discarding calumny; (5) discarding Ashathana (illmannered behaviour) .

If you practise these 67 principles, your soul will attain Samyaktva; and if it has already attained samyaktva that will be chastened.

The following principles and activities are also to be observed in order to attain and chasten samyaktva.

Seeing the image of the Jin every day; showing devotion to him; worshipping him; offering whatever you can; rendering service to sadhus, listening to the voice of the Jin, reciting the Namaskar mahamantra, seeking the refuge, in the three phases of time, of Arihant, siddha, and Jin dharma; condemning your own ignoble actions; commending the noble actions of Arihant etc. Going on pilgrimages, completely discarding the seven addictions namely; hunting, gambling, meat-eating, wine-drinking, stealing, seeking intimacy with other women; discarding the habit of eating food in the night; observing such principles as rendering charity; performing samayik etc.; listening to, studying, contemplating on and assimilating such great granthas as the life-histories of Tirthankars, Upadeshmala; Dharmasangrahan; Adhyatmakalpadruma Upamithibhava prapanchakatha (Scriptures).

Questions:

(1) What is samyaktva from the points of view of Nishchaya (Principle) and Vyavahar (practice)?

(2) Explain the 67 vyavaharas.

(3) Explain the following terms: (i) Paramarthasamsthava; (ii) Vyapannavarjana; (iii) Manashuddhikanksha; (iv) Shasankushalatha; (v) Samveg; (vi) Vandan; (vii) Namçn; (viii) Alap; (ix) Dan; (x) Pradhan; (xi) Mooladhar; (xii) the six points relating to samyaktva; (xiii) The ways of politeness.

(4) What activities help us to attain and chasten Samyaktva?

(5) How are the 5 lakshanas like shama and samvega brought about?

DESH VIRATHI (PARTIAL RENUNCIATION) THE TWELVE VOWS

After attaining Samyag darshan on account of the tremendous agitation caused by samsar, the samsar itself, attachments, passions and occupations will be like poison to the soul. Therefore, every day, the jiva thinks thus with agitation "When can I renounce this life in samsar which is full of sin and when can I become initiated into the sinless sadhudharma and when can I become a muni (Anagar) and spend all my life in pursuits relating to darshan, jnan, charitra and tapa". It may not be possible for him to renounce samsar, at once, but he must keep thinking thus. When he genuinely thinks of discarding all sins, he must cultivate those things that can help him to proceed on that path. For this purpose, the principle of partial renunciation (Deshvirati) has been prescribed to be practised by house-holders.

According to it, a householder has to take vows with respect to discarding sins like violence and for carrying out spiritual activities like the Samayik. Thus, the Deshvirati dharma comprises 12 vows (5 anuvrats + 4 shikshavrats = 12 vrats).

5. ANUVRATS: Discarding in an ordinary manner such sins as violence and falsehood and practising non-violence truthfulness, ethical excellence, noble conduct, and limited attachments.

3. GUNAVRATS: Dishapariman, Bhogopabhog pariman, Anarthadand.

4. SHIKSHAVRAT: Samayik, Deshavakashik, Paushad and Athithi Samvibhag.

1. The first Anuvrat relating to non-violence (Sthoola- pranathipathaviramana). Taking this vow, 'I will not cause violence to the innocent, trasa jivas (moving jivas), seeing them, knowingly and unnecessarily. He must carry out this vow thoroughly without beating them, cutting their organs, without injuring them, without putting heavy loads upon them and by giving them food and water without delay and without ill-treating them. During the period of the vow if one is ill and if one has to take some medicines on account of which some jivas die, he must sincerely and heartily repent it (yatana). Repenting with a grieved heart.

2. The second Anuvrat relating to truthfulness (Sthoola- Mrishawad Viraman).

1) This vow should be taken "I will not utter falsehood in respect of people like unmarried girls, animals, house and commodities etc. I will not refuse to return a deposit to the owner. I will not grab his property. I will not give false evidence (Yatana repentance if

one has to do so)". In order to observe this vow perfectly, you should not speak without thinking. You should not reveal to others, any secret relating to your wife or friend etc.; you should not give false advice to others. You should not maintain duplicate and false accounts. You should not write false documents. Complete caution is necessary regarding these things.

The third anuvrat (gross vow to discard stealing). (Stool adattadanviraṃan)

Taking this vow, "I will not commit any theft on account of which the government will punish me and the people will condemn me". This includes stealing, robbery, breaking into houses for burglary, picking pockets, carrying away bundles, committing thefts relating to tickets, stealing grain which are to be given up. In order to carry out this vow properly you must not commit five breaches. (1) Giving refuge to a thief (2) receiving stolen goods (3) dealing in adulterated commodities (4) engaging in anti-government activities and (5) using false weights and measures.

The fourth anuvrat (seeking satisfaction from one's wife and discarding intimacy with other women; noble character). (Sthulmaithunviraṃan) .

Discarding intimacy with other women, prostitutes, widows and unmarried girls and taking a vow to seek satisfaction from one's wife. In order to carry out this vow fully, one must refrain from excessive sexuality, excessive sensuality etc.

The fifth anuvrat (Parigraha parimaṃ) limiting one's possessions.

Sthulparigrahaṃviraṃan. Placing a limit on the nine possessions namely wealth, food-grain, land, houses, shops, gardens, gold, silver, diamonds, pearls etc. vessels, furniture, animals, servants etc. The vow should be to limit these possessions or to limit these possessions to a certain amount calculated at the market value. The vow also includes the idea that if one gets more than this limit, one must spend it for spiritual activities. "This is the vow. In doing this, you may keep in mind the ever increasing prices also. In order to carry out this vow, you should not forget the limit prescribed. You should not have the excess in the names of your wife and children and you should not have that wealth in your control. There should be no change in the terms of the vow.

The sixth vow, Dishaparimaṃ (Limiting, movements). Taking a vow that one will not move beyond one mile in any direction including upwards and downwards and that one will not go out of India etc. In carrying out this vow, the limit should not be forgotten. One should not do such a thing as going beyond the limits in one direction and reducing the limits in another direction. You should have these cautions in your mind.

THE SEVENTH VOW BHOGOPABHOGA PARIMAṃ (LIMITING ENJOYMENTS)

Bhog means the enjoyment of those things that can be enjoyed once; not the same things again such as food, drink, betel- nuts and leaves, scent, flower etc. Upabhog means enjoying those things that can be enjoyed again and again such as a house, decorations, bed, cot, chair, vehicles, animals etc. The vow is to limit the use of these things according to your ability and to discard them beyond that limit. Just as a shravak discards Sachitta (having life), he must also discard such things as unboiled water, green leaves, sachitta fruits and its fresh juice.

Question: When Sachitta articles are changed into achitta articles many jivas like Agnikay perish. Compared to this what harm is there in eating sachitta articles?

Answer: It is true that when Sachitta articles are changed into achitta some jivas perish, but if you use sachitta articles, they die directly by your consumption. This is not only unkind but harmful kind of cruelty. Dharma is related to the tenderness of the heart. Compared to Achit, the Sachit are capable of causing greater derogations and distortions. Therefore the Sachit articles should be discarded.

Question: What are achitta articles?

Answer: Boiled water; well-cooked vegetables; fruits or juices are cooked or ripened 48 minutes after they are cut; or after seeds are separated from them; (Ripe bananas do not have seeds so they are achits even if they are not cut. Salt obtained from distillation etc. are achits. At the end, eating only one sachit all other sachit articles should be discarded on festival days, chaurmasi (celebration of the four months) etc. According to this vow, 22 articles are prohibited and 32 anantkais are to be discarded. In the same manner 15 Karmadans are to be discarded (this point will be explained later in the next chapter) .

According to the seventh vow, you must note down the names of food-grain, vegetables, fruits, dry fruits, spices etc. and discard the other ones throughout your life. This rule has to be accepted and acted upon. In the same manner, it will be said later in the chapter dealing with rules relating to vratas that throughout your lives 14 rules are to be observed since they prescribe limits. For example, you should not consume more than 20 dravyas per day. The rule fixes the limit for each day.

THE EIGHTH VRATA (THE ANARTHDANDA VIRAMAN VRAT). (DISCARDING UNNECESSARY THINGS)

In your life, you must discard unnecessary things. Otherwise, you will have to suffer punishment unnecessarily. There are four such unnecessary things (1) Evil contemplations; (2) Giving articles with which sins may be committed; (3) Preaching to inspire sinful actions; (4) Acting with negligence. You should be very cautious regarding the first three and if you happen to commit those actions you must atone for them. The fourth one should be discarded by means of a vow.

1) EVIL CONTEMPLATIONS: (1) Being greatly elated by the attainment of or the

possibility of the attainment of a thing liked; and thinking about it joyfully and with infatuation. (2) When one loses it; or when it does not remain firm; or if something undesirable emerges; thinking about such things with deep agitation. (3) Thinking of medicines, doctors, remedies and the fluid vehicles for consuming medicines etc. (4) Praising material substances excessively. In the same manner thinking about violence, falsehood; theft, security etc. is Raudradhyan. You must keep yourself free from such evil contemplations.

2) ADHIKARAN means that you should not give others such harmful articles as bells, fire, ploughs, knives, etc. which cause violence to jivas; weapons, mortar, pestle, handle, soap, fire etc. which are means of committing sin or which are decorative.

3) PAPOPADESH means you should not give advice to others in respect of sorrow, quarrels, sinful occupations, violent activities, falsehood, stealing etc. encouraging those actions. In the same manner, you should not say anything that inspires sexual passions; you should not act in a way that provokes passion in others. You should not make provocative gestures; and you should not speak in a provocative manner; and you should not also indulge in excessive sensual enjoyments.

4) PRAMADACHARAN: You should not see such things as movies, T.V's, dramas, shows, sexy pictures, and shows; games like cricket and you should not play cards etc. If you cannot avoid these things fully, you must take a vow not to exceed a limit. You should not also see such sights as hanging, animal-fights, boxing etc. which cause violence to jivas.

In the same manner, you should not bring up in cages parrots, doves etc. either as a fashion or on account of ardour. You should not read sensational novels and magazines etc. You should not bathe in rivers, lakes, ponds etc., for pleasure. You should take a vow to discard these and the other unnecessary and spiritually harmful things of this kind.

Art inebriate enjoyment of the things mentioned above such as movies etc. provoke sexual passion and other harmful desires and passions. A shravak should be always thinking of leading a sinless life. Therefore, he should not entertain passions that impede spiritual elevation.

THE NINTH VOW--THE SAMAYIK

The Samayik is an austerity performed by Shravaks and Shravikas. They sit for two ghadis (a ghadi is a period of 24 minutes) on a katasan and by taking a vow of the samayik, they contemplate on pure knowledge etc. According to the prescriptions, they discard all sinful thoughts and actions, at that time and carry out contemplation to attain the spirit of non-violence which bestows the gift of fearlessness on all jivas; and for carrying out such vows as truthfulness etc., and to attain equanimity. This austerity is called the samayik. You must take a vow saying that you would perform a certain number of samayiks per

day, per month or per year.

Question: What are the special benefits of this vow? What is the use of carrying out the samayik?

Answer : A person gets the benefits of the samayik at the time when he is performing it. If he carries it out through months, years and throughout his life he will attain tremendous spiritual powers. They should be known to be great. During the samayik, one is free from sinful propensities and actions of the body, mind and voice. You must be cautious not to forget the vow to perform the samayik.

THE TENTH VOW: THE DESHAWAKASIK (THE VOW TO LIMIT PLACE)

Taking a vow for a certain period, not to move beyond a certain area: and not to have any concerns in affairs relating to the area beyond that limit. This abbreviates and includes the other vratas. For instance "I will at least conform to Ekasan and I will perform 8 pratikramans or eight samayiks per day. I will perform such a Deshavakasik so many times in a year". Yes ! In order to observe the spirit of this vrata, at other times, during that period, you should spend your day in such spiritual activities as attaining knowledge, performing meditation etc. without being immersed in worldly affairs. This is spiritually beneficial.

For a proper observance of this vow, you must not invite anyone from beyond that limit: nor should you send anyone beyond that limit prescribed by the vow.

THE ELEVENTH VRAT: PAUSHAD

Paushad means the vow to spend a day or a night or a complete day in total samayik along with the renunciation during that period of such things as food, the body, speaking to others, occupation or business and taking the vow of celibacy carrying out contemplation and meditation and being totally absorbed in such spiritual activities. On account of this, the internal dharma is developed (poshana); hence it is called the Paushadh Vrat. During the Paushad Vrat one has to observe samitis (limits) and guptis (restraints). This will be fully described in a later chapter which deals with Samvaran.

THE TWELFTH VRAT: ATHITHISAMVIBHAG

This vow relates to giving some gifts to athithis i.e., to Sadhus and Sadhvis. According to the Athithi Samvibhag Vrat~ one has to, according to his constitution, perform the fasting called Chauvihar without water Tivihar (Water in day time) while performing paushad throughout the day and night; and then carry out the parana or the completion ceremony. At the time of paran, one should observe Ekasan and must take food only after giving food and water to Sadhus and Munis. If they are not available, the same devotion should be shown to the fellow members of one's faith. This is called the Athithisam-vibhag vrat.

You must take a vow to perform a certain number of Athithisamvibhag vrats in a year. In order to carry this out, one should not be deceptive or hypocritical in giving gifts to Munis etc. One should not be negligent in respect of giving Gochari or Bhiksha to them. These points should be borne in mind.

Questions:

- (1) Why should one carry out the Deshvirati dharma?
- (2) Write short notes on the twelve vratas.
- (3) Explain the following: (1) The five kinds of falsehood; (2) The discarding of stealing; (3) The cautions of the second and the third vows; (4) The difference between Bhog and Upabhog; (5) Adhikaran; (6) Pramadacharan and (4) Evil contemplations.
- (4) What are the benefits of the Samayik? Why should there be a vow?
- (5) Why is Achitta preferable though it causes violence?

PROHIBITED FOOD (ABAKSHYA) AND DISCARDING CERTAIN OCCUPATIONS (KARMADAN)

It is possible to live without eating prohibited food (Abhakshya). This food causes violence to jivas. If we eat it, violence is caused to the jivas dwelling in it. Moreover, prohibited food provokes aberrations and distortions. Therefore, shravaks and shravikas should renounce prohibited food throughout their lives. There are 22 kinds of prohibited food. They are as follows:

(1) Taking food in the night; (2 to 5) the four Maha vigais (sinful types of food) such as meat, liquors, honey, butter. These four kinds of food contain countless jivas of the same colour. Others also admit this truth. Eggs, cod-liver oil and liver-injections are also included in meat. Honey contains countless jivas and flying jivas fall into it; get stuck and die. Some honey-bees which collect it get caught in it and die. Microscopic creatures appear in butter; (6 to 10) the fruits of five types of trees of the banyan group such as Peepal, Vata, Gular (Sycamore), Plaksh etc. They contain countless jivas; (11 to 15) ice-particles, hail-stones; opium etc., are poisonous; all kinds of clay, brinjals etc.

* 16 fruits and vegetables having too many seeds such as brinjal, chivad (Pomegranate), Poppies. Anjeer (fig fruits), Papyres etc. which contain closely packed seeds.

* 17 useless fruits such as Jambola, Jujubi etc. soft groundnuts etc.

* 18 unknown fruits.

* 19 Sandhan = Raw pickles not properly exposed to sunlight, without much oil.

* 20 spoilt juice. That means the juice whose colour, smell etc have been spoilt.

(i) Stale food, boiled rice, roti (cake) rice, soft poori, thick roti, sweets etc.

(ii) Preparations made out of curds, and butter-milk two nights ago.

(iii) Unfermented curds.

(iv) Sweets prepared one month ago in the cold season; twenty days ago in summer; 15 days ago in Chaturmas.

(v) During summer and Chaturmas (Rainy season) vegetables, sesame.

(vi) During Chaturmas, dry fruits, raw sugar etc.

(vii) Mangoes after Ardranakshatra.

(viii) Spoilt sweets, Murabba etc.

* 21. Curds mixed with pulses (not heated). All these contain countless moving jivas. Dwidal (pulses) means that grain from which oil cannot be obtained and which breaks into dal for example dhal etc. oil surges from groundnut; so it does not come under pulses.

* 22. 22 Anantkay.

32. ANANTKAY: In Samsar, human beings are in the smallest number. The inhabitants of hell are countless times larger than that number. Heavenly beings are countless times larger than that number. Panchendriyas Tiryanah are countless times larger than that number. Vikalendriyas are countless times larger than that number. The Agnikai are countless times larger than that number; Prithvi, Jal, Vayukai jivas are tremendously larger than those. The jivas that abide in moksha are countless times larger than those. Even among them, countless times larger than those dwell in each Nighodh i.e., in the Anantkaisharir. In the root kind, each particle contains countless Nigodhs. When that is so how can that food be eaten? It is believed that four gates lead to hell (1) Having intimacy with other women; (2) Eating food in the nights; (3) Sandhan; eating prohibited food. For example, root kinds like, Vajrakand (a root-kind) Harakachur (curcuma reclinata) Wooden apple, the roots of Somph (Fennel) betel-leaf stuffed and folded, garlic, carrot. Laga, which is used as a vegetable; Lodakandh or (Padmini Kandh), Lotus leaves, all new and fresh sprouts, green math, the bark of the Lavana Tree; soft tamarind, the new vegetable of Vathua, root kinds, sweet potato, palak (spinach) Ratalu, onions, tender tamarind, yellow turmeric, ginger, tender fruits, potatoes etc.

15. KARMADAN: Shravaks should not carry out highly sinful occupations. They are the following: 5 occupations; 5 kinds of business; 5 ordinary ones; these fifteen are to be discarded.

The five occupations: (1) Occupations relating to burning coal etc. blacksmith, goldsmith, potter, parcher and keeping a hotel etc. (2) Occupations relating to vegetation: cutting a forest; the occupation of gardening etc. (3) Occupations relating to vehicles; the occupations of making a bullock- cart, and of manufacturing motor-cars etc. (4) Hire business: Giving for hire vehicles like a bullock-cart etc. (5) The occupations relating to breaking etc. digging ground or a well, tunnel etc.

The five kinds of business: (1) The business relating to killing elephants etc; selling ivory, selling feathers, hair etc., of animals and birds. (2) Dealing in wax, resin, coal, fuel etc. (3) Selling honey, ghee, oil and such sticky and oily substances. (4) Dealing in human beings, animals etc. (5) Dealing in acids, arsenics. etc.

The five ordinary ones (1) Occupations relating to machines, grinding with pestles, grinding machines etc., using such machines for pounding, powdering etc. of such things as food- grain, seeds, cotton etc. (2) Nirlanchankarma i.e., the occupation relating to cutting the organs of animals etc. (3) Davadan burning a forest etc. (4) Draining and drying up lakes, ponds etc. (5) Asati poshan; rearing or bringing up slaves, birds, animals etc., and using them for ignoble purposes; selling them etc., for earning money. These fifteen Karmadans or very sinful karmas should not be carried out.

Questions:

- (1) Why should we not eat honey and butter?
- (2) Which are the 15 occupations that should not be pursued? (3) Explain these terms:
(i) Samdhan (ii) Spoilt Juice (iii) Pulses.
- (4) How many jivas are there in Anantkai compared to others?

BHAVA SHRAVAR (A SHRAVAK AT HEART)

If anyone tries to become a shravak with the vices of deception or hypocrisy, without a genuine feeling at heart, only for making a show as a shravak he is called a dravya shravak. On the other hand, he who carries out the life of a shravak with a pure and genuine feeling at heart is called a Bhavashravak.

In order to be a Bhavashravak, one must possess 6 qualities and his internal feelings must possess 17 qualities.

The 6 qualities of a Bhavashravak are: (1) Kritavratakarma (2) Shilavan (3) Gunavan (4) Rijuvyavahari (5) Guru- shushrusha (6) Pravachankushal. Each of these has many supporting external qualities.

(1) KRITAVRATKARMA: If one should be a Kritavrata-karma, he must follow firmly the principles of dharma in respect of (1) Dharmashravan listening to discourses. (2) Observing vows realising the breaches etc. (3) Receiving Vrata-dharma for the whole time or for a short time. (4) carrying out dharma even in illness and inspite of impediments. The man who observes these principles is called a Kritavratakarma.

(2) SHILAVAN: In order to be a shilavan or a man of ethical excellence of character, he must observe the following rules.

(i) Associating with the fellow members of one's faith who are men of purity, knowledge and who follow excellent shravak dharma. This will decrease vices and increase virtues;

(ii) One should not go to others' houses without reason especially if in a house there is a single woman. He should not at all go there because it will stain his character;

(iii) A man should never put on gaudy and unimpressive dress and decorations because it produces agitation and worry in the heart, with attachments. A Dharmatma should be always serene and spiritually splendid;

(iv) He should not speak about provocative topics because they bring about the malady of passion;

(v) He should not behave in a childish way. He should not play such childish games as gambling, dice etc. They are signs of infatuation and they bring unnecessary punishment;

(vi) He should speak sweetly and get work done by others; he should not speak coarsely to workers. It will not bring glory to him if he does so.

(3) GUNAVAN:

(i) If you want to become a Gunvan i.e., a man of virtues, you should be engaged in studying the scriptures; (Carrying out such activities as study, contemplation, enquiry, assimilation etc.);

(ii) You must carry out such spiritual activities as Jap (austerity) Vandan (salutation) and observing rules and vows etc.;

(iii) You must show politeness to elders and men of virtues. (When they appear you must stand up; you must approach them, entreat them to be seated; make polite enquiries; and when they leave, you must bid them farewell etc.);

(iv) You must be free from all prejudices. You must not disbelieve the statements of the Shastrajnas (those who have mastered the scriptures).

(v) You must always listen to the voice of the Jin and should act according to it; because without this, the gem of Samyaktva cannot become pure.

(4) RIJUVYAVAHARI (Simplicity and sincerity): In order to be a Rijuvavahari

(i) You should not utter anything which is false and ambiguous. You should not engage yourself in specious arguments. You must speak the truth so that there may be no increase in ignorance and existence in samsar as a consequence of such actions. It is absolutely proper that a shravak should be plain and sincere in his dealings;

(ii) Your activities should not be deceptive or hypocritical; they should be straightforward and plain;

(iii) You should not speak ill of the jivas that commit mistakes;

(iv) You must have amity for all.

(5) GURUSHUSHRUSHA (Rendering service to spiritual

heads):

(i) Rendering proper service, at proper times to spiritual heads so that their studies, and spiritual activities are not affected or impeded;

(ii) Adoring the virtues of the spiritual head and impelling others to render service and devotion to him;

(iii) Providing medicine etc. to spiritual heads or getting such treatment rendered to them by others etc. Always, following the wishes of the Gurumaharaj with honour and devotion.

(6) PRAVACHAN KUSHAL: Being interested in spiritual

discourses: Being interested in Sutras (aphorisms); Artha (meaning); Utsarg (main path); Apavad (exception); Bhava (idea) and Vyavahar (practice) etc. in respect of the scriptures. That means:

(i) The Shravak should study the proper shastras;

(ii) He must understand their meaning by study and by listening to the enlightened;

(iii) & (iv) Which is the main path in Dharma? Knowing this and also realizing when and in what, you can care for exceptions in respect of such things as substances, place, time,

attitude etc.;

(v) Having a deep interest in and a partiality for the performance of all the spiritual activities and endeavors;

(vi) Realising the activities and practices of the spiritual head in relation to place and time; realizing the advantages of these activities.

THE SEVENTEEN VIRTUES (INTERNAL OF A BHAVA SHRAVAK)

They are related to the following:

Woman, wealth, samsar, the senses, sensual cravings, occupations, household management, thinking about life, jinagam spiritual activities like rendering charity, detachment, being free from prejudice, realising the transitory nature of things, enjoyment for the sake of others, living in samsar with the attitude of neutrality.

(1) You must consider passion for women as the cause for spiritual ruin, for mental perplexity and for sufferings in hell and so you should not be attached to women.

(2) Wealth is the mine of calamities, worries and quarrels. Realising this truth you must not covet wealth.

(3) All the senses are the enemies of the soul. They push the jiva on the path of spiritual decline. Realising this you must keep them under your control.

(4) Samsar or the cycle of birth and death inspires sin, It is sinful and it impels the jiva to commit sin. Moreover, it brings only endless sorrows. Realising this, you must try to be liberated from it.

(5) You must not have any attachment for such things as sound, form, taste, smell and touch.

(6) The occupations of life are harmful to the jiva. Realising this, you must engage yourself in a minimum number of activities.

(7) Residence in a house or in a family is full of violence for the Shatkayas and it embodies the eighteen sources of sinful activities. Realising this and realising that such a life is like life in prison, you must make your best endeavors to discard it and to receive initiation into the Sadhudharma.

(8) You must realise that samyaktva is more precious than the gem Chintamani and that it

is absolutely difficult to attain. Therefore, you must always engage yourself in noble contemplations and activities such as rendering service to the Shasan and disseminating it. Thus, you must try to purify your Samyaktva and you must deem even the greatest worldly magnificence, despicable compared to it.

(9) You must think with incisive intelligence about life which goes on in the path of imitation and you must not be attracted by it.

(10) You must consider the Jinagam (scriptures) as a path that leads to spiritual felicity. You must have a strong faith in it; you must follow it sincerely and you must use it as your guide for all your activities.

(11) You must realise that benevolence of the kind that Sumathi Tirthankar rendered leads us to moksha; and so you must show benevolence in the best way you can. You have got the golden opportunity of carrying out exalted spiritual austerities that bring you spiritual felicity and the bliss of solitude which are more precious than the unattainable precious stone Chintamani. You must utilise this opportunity properly. Even if some ignorant people scoff at you, you should not care for it. Those who come to scoff at you remain to pray with you.

(12) You must realise that relatives, food, house etc. are useful for the maintenance of the body and you must adopt the attitude of madhyastya (neutrality) towards such things.

(13) The Shravak who deems Upashama (self-control) the greatest felicity, who realises the value of scriptural discourses and who always enjoys activities and thoughts relating to upashama is not agitated by attachments and hatred. He must remain neutral and helpful to others. Being free from all prejudices, he must cling to the truth only.

(14) You must realise that all materialistic things are transitory. So, though you have connections with relatives etc. you must deem them transient and have only outward not inward attachment for them.

(15) You must develop the attitude of renunciation for Samsar. The pleasures of the world can never bring any satisfaction. You must realise this truth and then even if you have to enjoy those pleasures as a necessity, you may do so for the sake of the members of your family; not deeming them enjoyable.

(16) Not being interested in one's family, treating it with neutrality as belonging to others and carrying it out, and adopting a detached attitude towards it and taking delight in this idea, "I will discard it today. I will discard it tomorrow."

Questions:

(1) What are the qualities of a Bhavashravak? What is the meaning of the expressions "Kriyagath (relating to activity)" "Bhavagath (relating to feelings)?"

(2) Why should we discard showy dress, provocative talk prejudices?

(3) What is the necessity of becoming a Shilavan (a man of character) and Gunavan (a man of virtues)?

(4) What should be our attitude towards the senses, our house and the Jinagam?

THE DAILY ACTIVITIES AND SPECIAL DUTIES OF A SHRAVAK

Our thoughts are formed by our activities and observances. Noble activities and observances inspire noble thoughts. The internal feelings and thoughts and the development of the heart take place in accordance with the external activities. Noble activities and observances bring about noble propensities. Therefore, noble observances and activities are essential to bring about in the shravaks, noble thoughts, noble emotions and noble developments. With this aim in view, the Jain shastras expound the shraddhavidhi. The writers of those shastras have described the daily activities of shravaks, their austerities during the Chaturmas, the festival of Paryushan and the activities to be carried out throughout the year.

First of all, let us think of the daily activities of a shravak. The shravak who desires spiritual elevation must sacrifice sleep when there is still about one and half hours of the night, that means, he must get up one and half hours before sunrise. As soon as getting up, he must utter with devotion, the holy expression "Namo Arihantanam" (The Namaskar Mahamantra). Then, in order to remain polite, firm and safe he must get out of bed and offer salutations to the Panchaparameshti and must recite the Navakar Mahamantra about 7 times. This contemplation should take place in the sun-centre of the heart; in the centre of the grains in the eight petals of the lotus of the heart. After that, the shravak must think of these questions. "Who am I? From where have I come? Whither should I go? What is my dharma? What is my duty in that sphere? How is that duty necessary? What kind of god and spiritual head have I got? How is it proper to utilise this opportunity?"

The Namaskar Mahamantra contains salutations to the Arihantas, the Siddhas, the Acharyas, the Upadhyayas and the Sadhus. These are the Panchaparameshthis. This is the greatest of all mantras because:

(1) The Namaskar Mahamantra should be recited before any mantra is learned and before the commencement of the study of any scripture; (2) The Navakar Mahamantra is the essence of the Jin Shasan; (3) This mantra exemplifies the 14 poorvas (shastras) because Parameshti means samayik-and the samayik is an epitome of the 14 poorvas; (4) Even those who attain the Navakar in the last moments of their life, attain spiritual elevation; (5) The Navakar Mahamantra dispels adversity and brings prosperity; (6) Navakar dispels Antaray (impeding Karmas) and brings the most auspicious fruits; (7) By uttering the

Navakar once or by remembering it once we can destroy the sinful Karmas of 500 Sagaropams (a tremendous number of years); (8) You get the benefit of adoring the noble activities of the Panchaparameshti. Therefore, you must remember, Shri Navakar Mahamantra at every step in your life; while going to sleep, while getting up from sleep; while standing up; while sitting down; while taking food; while beginning any occupation and while entering or leaving your house.

In the mornings; you, must, soon after getting up in the morning, remember the Navakar and contemplate on your soul and thus attain inspiration for carrying out spiritual activities. Afterwards, you must carry out the austerities of the Samayik and Prathikraman. If this is not possible, at least, you must think of all the holy places, the Jin temples and the images in the universe and you must salute them. While carrying out these contemplations you must also salute and glorify the Thirthankars and the Shatrunjay Thirtha. You must remember Mahasathis (great women) and all your benefactors. You must also contemplate on the exalted emotions of amity, neutrality, etc.

After that, you must carry out Pachchakkan (atonement form sins). You must carry out the Pachchakkan, at least, to the minimum extent of Navakarsi. After the sunrise for two ghadis (48 minutes) you must not even rinse your mouth.

One Navakarsi can destroy the sinful karmas that cause one hundred years of torture in hell.

Porasi destroys one thousand years of torture in hell.

Sadporasi ten thousand years.

Puri mudda one lakh years.

Ekasan ten lakh years.

Rookhi Nivi one crore years.

Ekasan datti, ten crore years.

Ekalatan hundred crores.

Ayambil one thousand crores.

Upvas ten thousand crores.

Chhath (Atham) one lakh crores.

Attai ten lakh crores of years of torment in hell.

After receiving Pachchakkan, you must go to the temple and carry out the activities of seeing, saluting and glorifying the Lord. By having a darshan of the Lord we attain a high state of existence as human beings; and the substances necessary for carrying out dharma and the grace of the Lord. These are the benefactions that the Lord bestows on us. This thought must fill us with joyful emotions. We should be happy that we have had the darshan of the Lord more precious than the Chintamani (precious stone) we should feel grateful to the Lord for his benefactions and we should shed tears of joy. Afterwards, we should worship the Lord with dhoop (burning incense) deep (burning lights) worshipping with sandal powder, Chaityavandan etc. and then you should utter the song

of glorification. After that, you should go to the Gurumaharaj in the upashraya and salute him; you must make polite enquiries and receive from him pachchakkan. Then, you must entreat him to accept such things as food, water, clothes, vessels, books, medicines etc. as necessary.

Then you must go home and if the Pachchakkan of Navakarsi is over you must take your breakfast; must go to the Gurumaharaj and listen to his scriptural discourses which bring you spiritual elevation. You must carry out some vrata, rule or observance which will help you to attain benefit from Scriptural discourses and progress in your life. At noon, and 2 hours later, you must have this caution. See that on account of your activities no jiva gets killed; and then you must take a bath with a limited quantity of water. Afterwards, you must carry out the 8 kinds of worship of the Paramatma. At the time of worshipping the Lord, in accordance with your means, without concealing your means, you must offer to the Lord such substances as sandal paste, milk, saffron, flowers, incense, lights, holy rice-grains, fruits, food (Naivedya) etc., because the Jin Bhagvan is a Paramatma (one who supremely deserves the highest kind of worship and offerings). Even the smallest wealth that is dedicated to the Lord becomes the greatest wealth. It has been written in the Parichashtak that just as even a drop of water that falls into the ocean becomes Akshaya or imperishable; in the same manner, even the smallest wealth that is offered to the holy feet of Jin Bhagavan becomes Akshaya (imperishable). Later, in this book, we will discuss the principles relating to darshan (seeing the Lord) and Pooja (worshipping the Lord).

After this Dravyapuja or worship with substances, you must offer to the Lord what is called Bhavapooja or emotional devotion or a heartfelt devotion. You must carry out Chaityavandan in such a manner that you become deeply overwhelmed with joyful emotions and you shed tears of joy. At the end, you must recite the sutra called Jai Viyaraya in order to get rid of the agitations of Samsar; and you must make entreaties to the Lord in order to attain such virtues as dislike for worldly life and the spiritual capacity to pursue or to approach the path of salvation, We will be able to see that in consequence, a great spiritual evolution appears in us. But you must not repeat the sutra like a parrot without understanding its meaning.

After that, the shravak must return home. He must not eat prohibited food. He must take his food in accordance with the principles of Dravya Sankoch ~limitation in respect of substances); Vigai (limitation in respect of taste) and Unodari (the principle of eating a little less food than you require). Then, having carried out the spiritual activities like reciting the Namaskar Maha Mantra you must engage yourself in your occupation to earn a living. You must carry out Dharma Mangal (beginning activities with a spiritual invocation) because the Dharmapurushartha is the most sublime purushartha or endeavour. That is why you must carry out the Dharma-purushartha before engaging yourself in the endeavors relating to the other three Purusharthas~ In your occupations, you should not utter lies; you should not adopt immoral means to earn money; you should avoid exhibition, vanity, and unkindness etc. You must be extremely cautious with respect

to these principles relating to your activities. Even if you get a little less profit it does not matter. You must set apart half your income for the expenses of your family; one quarter of your income, you must deposit in your savings account; and the remaining one quarter you must spend on spiritual activities.

You must take your food in the evening 2 Ghadis (48 minutes) before the sunset or at least; before sunset and you must also have before sunset taken water and you should have carried out the austerities of Chauvihar Pachchakkan.

In the evenings, after you have had your food you must go to the Jin temple and offer to the Jin's image incense, Arti, Mangal Deepak (auspicious lights) and you must carry out Chaityavandan. After that, you must carry out the Pratikraman of the evening and if this is not possible at least you must engage yourself for some time in self-scrutiny; in despising sins; in contemplating on the necessity of rendering heartfelt services to the Guru Maharaj etc. After this activity, you must return home and make the members of your family listen to narrations of Dharmakatas, Ras kavyas or the life histories of Tirthankars or great men etc. Even you yourself must carry out some new spiritual study and attain spiritual knowledge, You must contemplate on such ideas as Anitya (the transitory nature of this life) and the Asaran (thinking of a proper refuge).

You must contemplate on the tremendous celibacy and the other spiritual excellences of such great people as Sthulabhadra, Sudarshan Seth, Jambukumar, Vijaya Seth, Vijaya Sethani etc. and their virtue of practising celibacy and think over sensual passions which compel the jiva to keep wandering in the four directions of the samsar. If you feel sleepy in the night then you must go to your bed and sleep only after reciting Shri Namaskar

Maha Mantra. At this time, you must also contemplate on holy places and pilgrimages. During your sleep, in the night, if you happen to wake up, you must contemplate on the 10 points mentioned below and you must develop your samveg (the agitation regarding the samsar): -

- (1) Sukshma Padartha (subtle thoughts)
- (2) Bhavastiti (condition of life)
- (3) Adhikaran Shaman (sinful occupations)
- (4) Ayushyahani (Reduction of life-span)
- (5) Anuchitachesta (improper actions)
- (6) Kshanik Labh Prapti (the light of spiritual benefit for a moment)
- (7) Virtues of Dharma (thinking about the qualities of Dharma)

(8) Bhadak Doshavipaksha (thinking of the derogations which impede spiritual progress)

(9) Dharmacharya (the spiritual head)

(10) Udyathvihar (travelling on foot as in the life of sadhus).

What should you contemplate on when you wake up in the night. (The 10 contemplations regarding your agitation caused by the samsar.)

1. SUKSMA PADARTHA: (subtle things)

You must think of karmas, their actions and their ripening; you must think of the pure and impure forms of the soul. You must also think of the subtle things called Shaddravys.

2. BHAVASTITI: (the nature of samsar)

You must think of the nature of the samsar. A king may become a beggar; a sister may become a wife; a father may become the son through various janmas. You must realise these truths and also realise that the samsar is without any commendable quality. You must also contemplate on the distortions of samsar and you must also realise how your life can attain ripeness or perfection.

3. ADHIKARAN SHAMAN: (reducing occupations)

Karma means occupations like cultivation etc. You must think of these two points "When can I reduce the means of sins in my life? When can I check completely my propensities to commit sin?" This is called Adhikaran Shaman.

4. AYUSHYAHANI: (reduction in the span of life)

The span of our life goes on decreasing every moment. It goes on disappearing like water in a pot which is not burnt. You should think of this question, "How long will I remain in this state of intellectual infatuation ignoring the importance of dharma in my life?"

5. ANUCHITHACHESTA: (improper actions)

Causing violence to the jivas, uttering lies, deception, hypocrisy etc. are dreadful sins. You must realise that these sinful actions have terrible consequences not only in this world but also in the other world.

6. KSHANALABH DIPNA: (the light of spiritual benefit in this brief life)

(i) You should think of this question "How can our auspicious contemplations bring about tremendous consequences in accordance with their spiritual potentialities in this brief existence of ours as human beings?"

(ii) What a magnificent opportunity this is for carrying out endeavours to attain salvation by means of substances, place, time and attitude.

(iii) We should realise that this golden opportunity of human existence which we have attained is like a light in darkness or an island in a sea.

7. DHARMA GUNA: (thinking about the qualities of dharma)

You must contemplate on the virtues, the efficacy, the ethical excellence resulting from the greatness of the state of Charitradharma or Sadhudharma. We must realize that by discarding our passions and distortions, we can attain spiritual felicity which excels even the grandeur of Devendra and the other heavenly beings. You must also think of the causes that inspire in you such virtues as forgiveness etc.

8. BHADAK DOSHA VIPAKSHA: (thinking of the harmful derogations to discard them)

You must think of the various derogations that bring about spiritual agitations such as attachments and try to discard them. You must also think of the question. "How greatly do we become agitated for the sake of money? and how many sins do we commit? And how many precious moments are wasted in our life in which we could have carried out auspicious austerities.

9. DHARMACHARYA: (the spiritual head)

The spiritual head helps us to attain dharma and to attain progress in that sphere. He is helpful. He bestows upon us sublime benefactions. The benefactions of this spiritual head are such that they cannot be returned. We cannot repay to the Guru Maharaj our debt of gratitude.

10. UDYATHVIHAR: (travelling on foot)

The Munis do not have any fixed and permanent residence. They go on foot from place to place without using any vehicles. They eat the Biksha (food) that they obtain from their devotees. They carry out such austerities as Ekanthacharya (lonely life) and travelling on foot etc. You must think; "When can I attain these levels of excellence?"

PARVAKRITHYA: (Special duties on festivals)

Some days are specially fixed for the observance of some special spiritual austerities and activities. For example: Dwitiya (the second day) Panchami (fifth day) Ashtami (8th day)

Ekadashi (11th day) Chaturdashi (14th day) the Full-moon day and New-moon day etc. are the special days fixed for such activities. The 8th day of Karthik, Palgun and Ashad; the festivals of Oli in Chaitra and Ashwin; Paryushan; on such auspicious days one should not carry out such activities as grinding, pounding, powdering anything or washing clothes etc. You must not consume on these days green vegetables; you must observe the principles of celibacy; carry out samayik according to your ability; you may also carry out such austerities as Pratikraman and Paushad; you must worship the Jin with devotion; carry out Tap (spiritual austerity) and you must not consume on these days vigai (tasty and spicy food). Full details are given about festivals in the chapter relating to festivals.

Questions:

Explain the following:

- (1) The contemplation of the morning.
- (2) The destruction of sins by means of Tapa. The contemplations while worshipping and seeing the Lord. The need for reciting Shri Namaskar Mantra while engaging in some business or occupations.
- (3) What should a Shravak think of when he wakes up in the night? Why should he carry out these prescribed daily activities?

THE NAMASKAR (NAVKAAR) MANTRA AND THE PANCH PARAMESHTI

The Namaskar or the Navkar Mantra is a Sutra by means of which salutations are offered to the Panch Parameshti (the five supreme beings). This Sutra and the salutations offered through it are supremely auspicious and efficacious; it removes or destroys all impediments; and can bestow upon us inconceivable benefactions. By means of this Sutra we can attain a higher state of existence and spiritual elevation. Moreover when we offer salutations to the Panch Parameshtis, we adore their sublime virtues and feel attracted towards them. If our adoration for them is lofty, the benefactions that accrue from them also increase. That attraction impels us to make endeavours to attain their perfection by emulating their actions.

For the attainment of elevation in any dharma the first step in the ladder of spiritual elevation is a fascination for that dharma. This is, indeed, the seed of dharma. The tree of dharma grows up from that seed; and then it puts forth flowers. The fascination for the Parameshtis assumes the form of action. The five Parameshtis (the five supreme beings) are: Arihants, Siddhas, Acharyas, Upadhyayas, and Sadhus.

- 1) The first Parameshtis are the Arihants (those who have conquered the inner enemies). They are the supreme divinities, who are profoundly wise and enlightened. One meaning

of Arihant is he who is worthy of being worshipped even by heavenly beings. The Arihants are free from the eighteen derogations; and possess the twelve great virtues. The eighteen derogations are: By the destruction of Jnanavaran, Darshanavaran and by the destruction of the Antaray, ignorance, sleep and dana Bhoglabh etc.), respectively these 7 and by the destruction of Mohaniya derogations: false belief, attachment hatred, vowlessness, lust, fun, sorrow, delight, agitation, fear and disgust. They are called vitrags because they discard these 18 derogations.

THE TWELVE VIRTUES OF THE ARIHANTS:

The Arihants possess 34 special virtues of the status of Purushothams and Parameshwars. Of these four are main specialities, and eight other specialities are called prathiharyas and these are the 12 great virtues of Arihants. The four Atishayas (specialities comprise 18 (Apayagam) specialities that can restrain and dispel defects. Over an area of 125 yojanas around the place where an Arihant stays, dreadful calamities like Plague do not occur. This is called Apayagam (that which dispels derogations). Apay: derogation. After one becomes a Vitrag, he becomes an omniscient one. This is called the Jnanathishay (or the speciality relating to knowledge). At least, a crore heavenly beings dwell there with him. The heavenly beings and Indra worship the Arihant with devotion. This is called Poojathishaya. The Lord delivers a sermon embodying 35 lofty virtues. This is called Vachanathishaya. Thus there are 4 main Athishayas or specialities. If we add eight prathiharyas to them, it comes to 12 gunas or virtues. 34 specialities arise in the Arihant. Of them, one part comprising eight are prathiharyas (Paraphernalia): 1) Simhasan (a sublime seat); 2) Chamar (whisks); 3) Bamandal (halo); 4) Chatra (umbrella); 5) Ashok vriksha (the peepal tree); 6) Pusphavishti (a rain of flowers); 7) Divyadhwani (divine melodies); 8) Devadundhubi (divine trumpets). These accompany him.

The cause for the appearance of these specialities in the Arihant is this. In his previous Janma, he would have sought pure knowledge (Samyagdarshan) by adoring the 20 sources like Arihant, Siddha, Pravachan (scriptural discourses) etc. He would have made a lofty endeavour in this direction and he would have shown compassion for all the jivas in samsar who are anguished by karmas.

The man who becomes an Arihant renounces all wealth and grandeur even of the princely level; discards all- sinful propensities and receives vows relating to such great vratas as non-violence (ahimsa). After that, by virtue of his self-discipline, spiritual austerities and meditation, he bears with all impediments and calamities. By this means, he destroys the four harmful karmas like Jnanavaran and becomes a Vitrag Sarvajna. The tremendous merit earned by him in his earlier lives emerges to the surface and produces its effects. He becomes an Arhant.

The Arihant expounds and establishes the Dharmashasan. He preaches to the world the truth and shows to people the way to salvation. Moreover, he establishes the Sangha comprising Sadhus, Sadhvis Shravakas and Shravikas. Gradually, when the span of his life

reaches its end, he destroys the Agathi (least harmful karmas like Vedaniya) and attains moksha. He becomes a Siddha or a perfect one. On account of the destruction of the 4 Gathi Karmas (most harmful karmas) in the Arihant-four virtues in Siddha; so by the destruction of 4 gathi + agathi = 8, it becomes 8 gunas or virtues of Siddha. Arihants are placed on the first level and the Siddhas on the second level because only by the impact of the upadesha (preaching) of the Arhants, the Bhavya jivas (noble souls) also adore the path of salvation, destroy their karmas and become Siddhas. Therefore Arihants are placed on the first level among the Panchaparameshtis.

2) SIDDHAS: These are of the second level in the descending order of Parameshtis. A Siddha means one who has been totally liberated from the karmas and the samsar. It is a pure soul. Even those atoms that cannot become Arihants can attain moksha by pursuing the path of moksha according to the guidance of the Arihant and after destroying the 8 karmas. Then he becomes Quiescent, enlightened, spotless, formless and totally free from all distortions and derogations. Having attained this stage, he reaches the Siddhashila which is located on the top of this universe and remains there for ever. Such a soul is called Siddhaparamatma. On account of the destruction of the eight karmas there appear in the Siddhaparamatma, infinite knowledges, sublime vision, vitragata, boundless labdhi (power) unsullied and boundless felicity, imperishability, formlessness and Agurulaghutha (not heavy; not light).

3) THE ACHARYAS: These are the Parameshtis of the third level. In the absence of the Arihant, these are the spiritual leaders of the four-fold Jain Sangha. They discard all the inebriating bondages with family and the samsar and become munis. They pursue the path of moksha which has been expounded by the Arihant. After mastering the Jinagams and after attaining special merits, they attain the status of Acharya through the Gurumaharaj.

After becoming Acharyas, they preach to the world the five principles namely Jnanachar (observance relating to knowledge) Darshanaschar (observance relating to faith) Charitrachar (observance relating to Character) Tapachar (observance relating to austerity) and Viryachar (observance relating to energy). They give refuge to those who are engaged in these five acharas and impel them to carry them out perfectly. The Acharyas possess 36 virtues namely 5 controls over the senses + 9 restraints relating to celibacy + 4 discarding kashayas + 5 great vows + 5 Acharas (observances) - 5 Samithis (limits) and 3 guptis (restraints).

4) UPADHYAYAS: These belong to the fourth level of Parameshtis. They are also munis. They study the Jinagams (the Jain scriptures) and with the guidance of the spiritual head, they attain the state of upadhyayas. If the Acharya is like the King, the Upadhyayas are like the ministers. They teach the munis the Jinagamsutras. They possess 25 virtues or qualities. They possess a knowledge of eleven angas such as the Acharanga + 14 Poorvas (of these the twelfth poorva is an important part of Drishtivad). They study these Angas and teach them to the munis.

5) SADHUS: These are the Parameshtis of the fifth order in the descending order. They discard samsar which abounds in infatuation and deception and take vows to carry out the 5 great Vratas throughout their life. They practise the five sacred acharas (Observances). In order to be able to carry out these vows and observances, they keep themselves physically fit by obtaining Bhiksha from their devotees. Even there, they accept only pure food which is not prepared specially for Sadhu and which is not sold. They obtain Bhiksha from their devotees in such a condition that they do not come into direct or indirect contact with water, fire, vegetation etc., at the time of receiving it. There are several other rules like this. Since, they renounce the samsar, they do not have the responsibility of taking care of their household. They totally renounce wealth and woman. It is improper for them to even touch them. They carry out a lofty kind of non-attachment and celibacy. The Jain sadhus do not travel by any kind of vehicles. They go from place to place on foot (Padayatratra). Wherever they stay for a short time they spend that time in acquiring knowledge and in meditation which are essential for the life of sadhus. They do not remove their beards, their moustaches and hair with razors etc. They pluck that hair off with their hands. They preach to people such lofty ideals as the Jivatatva, the Ajivatatva, non-violence, truth, ethical excellence, noble conduct, benevolence, purity, austerity, charity and the necessity of noble contemplations. Sadhus possess 27 qualities, 6 qualities relating to the observance of Maha vratas or vows; 6 Kayarakshas such as prithvikay; 5 controls over the senses; 3 disciplines over the mind, voice, and body; forgiveness, discarding avarice, emotional purity; acting according to the principle of padilehan; absorption in austerities, and bearing with impediments and calamities. Every one of these Parameshtis is so sacred and efficacious that by repeatedly remembering them and saluting them, we can get rid of all impediments; attain auspicious fruits and also we can attain such tremendous virtues as intellectual equanimity, emotional serenity, spiritual felicity and strength.

If we remember, salute; glorify; adore; recite their names and meditate upon the Panchaparameshti, we can destroy all our Karmas and attain Moksha. Yes, in addition to this, if one is a shravak, he must abide by the principles relating to the life of a Shravak and if one is a sadhu, he must abide by the principles relating to the life of a Sadhu.

Questions:

- (1) Why is it that the Namaskar Mahamantra is the greatest of mantras?
- (2) Describe an Arihant. Why is he given the first place?
- (3) Give an account of the qualities of Siddhas, Acharya, Upadhyayas and Sadhus.

VRATAS AND NIYAMAS (VOWS AND RULES)

In the account of the daily activities of a Shravak mentioned already, the rule relating to the Pachchakkan of the morning has been described. Vratas and Niyamas are ornaments of life. They exercise an efficacious control over sinful propensities and negligence; glorify human life in such a way that the jivas become attracted towards Punya (merit) and salvation. Vratas and Niyamas possess the power of dispelling sinful propensities and removing the bondages of Karma as well as destroying sins and gathering merits.

We have already learned that even in the absence of sinful action, if we do not observe rules and vows, Karmas gather in the soul on account of the sinful propensities in the heart. If we observe rules and vows, these sinful propensities are destroyed and since even the bondages of the mind come into the picture, sinful propensities will not arise in the mind as long as we keep observing Vratas and Niyamas. In this manner, when we have discarded sinful propensities and actions, the doors of auspicious contemplations and propensities are opened and by this means, we get an excellent opportunity. The efficacy of vows is described in a unique manner in the Jain Dharma. We may classify the vows or Niyamas into 3 groups (1) Pachchakkan; (2) 14 Niyamas; (3) Special Niyamas for Chaturmas and the rules to be observed throughout life.

1) PACHCHAKKAN: Pachchakkan means the various rules relating to renouncing food and water in the day and in the night. The jiva has been in the habit of eating food from times immemorial. It is so deceptive that we keep desiring food even after we have performed the Pachchakkan of Upavas or fasting. The causes for the Ahar Samjna (desire for food): (1) Soon after being born, the jiva consumes food; (2) On account of the reflections relating to the aharasamjna the faith of many people in meditation, self-sacrifice etc. become shaken. Therefore, we should keep gradually reducing the quantity of food that we consume. If we firmly go on adoring dharma and proceed on the path of spiritual elevation, the natural quality of the soul called "Not needing food", manifests itself.

Food is of four kinds. Food, drink, nourishing eatables and flavoured things: 1) food is that which can fill our stomach such as rice, sweets, milk etc.; 2) Drinks are those related to water or mixed with water; 3) Eatables are fruits, green grams, spicy preparation of cut-fruits vegetables etc., dry roasted food etc.; 4) Flavoured items include spices, medicines, cloves cardamom etc. Of them, many types are to be discarded.

Apart from these four, such things as tasteless, bitter medicines, powders are not included in food. These things are consumed at the time of Pachchakkan also on account of some necessity like sickness but if they are taken with water, they become food. Therefore, they should be taken without water at the time of Pachchakkan. These are called anahari. These substances which are not considered as food include Kutaki (a vegetable substance) Chirayatha (a plant used as medicine) Indrajawa, tasteless neem; Triphala (a medicine powder), ashes, powders. etc. The Pachchakkan relating to food is of four kinds (1) The Pachchakkan of the day; the Pachchakkan of the night, the Pachchakkan carried out at the times of calamity or on account of special necessity and the Pachchakkan of the last moments of one's life.

(1) The Pachchakkan of the day means not consuming any of the four kinds of food mentioned above for two ghadis (48 minutes) from the time of the sunrise. This is called Navakarsipachchakkan. The Porasi Pachchakkan means not consuming any food for one Prahar (4 of a day) (one prahar = 3 hours) from the time of the sunrise, Sadaporasi Pachchakkan means not consuming food for 1-- prahar; purimudd means not taking food for two praharas (1 day); Avadda: not taking any food for 3 prahars (9 hours). After these Pachchakkans are over, counting and reciting in the posture of the first Navakars, one can take food and water because with this Pachchakkan, there is the Muttisahiya pachchakkan to be carried out. This implies that as long as the Navakar (of the first posture) is not counted, food is to be discarded. Only by repeatedly carrying out this Muttisahiya Pachchakkan can we: attain the benefits accruing from anashan (fasting). If in a month, you calculate and find out that you have performed more than 25 Muttisahiya Pachchakkans, you will get the benefit of one fasting.

Apart from this, on the twelve days of the bright and bleak fortnights namely, the second day, the fifth day, the eighth day, the eleventh day, the fourteenth day, the new-moon day, and full-moon day, certain special kinds of fasting are to be carried out such as Biyasan, Ekasan, Nivi, Ayambil, Fasting etc.

Biyasan means taking food only twice at two sittings, a day. At other times, you must discard the 4 kinds of food or except water 3 kinds of food are renounced by means of the Pachchakkan. Ekasan means taking food only once in a day at only one sitting. Food should not be taken at other times in the day.

Rukhinivi (Ruksh = dry). This means not consuming-milk, curds, ghee, oil, jaggery and fried substances; renouncing the six vigais, tasty food as well as fruits, dry fruits, green vegetables in the Ekasan.

In Ayambil, in addition to these things, turmeric, chillies (Kokan) tamarind, mustard, coriander, cummin seed and other spices are not taken. In other words, rough rice-cakes, pulses etc. cooked in water are used in this Tap.

During Upavas you should not take any food during the day and the night. During the day, only boiled water can be taken In the austerities from Biyasan to Upavas you can use only water which has been boiled three times. If you want to carry out greater austerities you must carry out (two upavasas) Atthai (three upavasas), four, five, six, seven, eight upavas etc. In the same manner, you can also carry out such austerities as Vardhamanthap, Ayambilthap, Navpad Oli, Bees Sthanak, Jnanpanchami, the Ekasan relating to the twenty-four Tirthankar Bhagwans; the Panchakalyanaktap etc.

(2) The Pachchakkan of the night. If we do not carry out the austerities of the day like Biyasan, in the night such austerities as Chauvihar and Tivahar etc., must be carried out. Chauvihar means not consuming any of the four kinds of food from a little before the time

of the sunset, throughout the night. Tivihar means discarding the three kinds of food apart from water, Duvahar means discarding food and nourishing eatables (Kadhim). In austerities like Biyasan you should take Panahar Pachchakkan before the sunset.

THE 14 RULES (being free from sin for the moment).

All substances need not be used in everyday life; yet if you have not taken a vow regarding the renunciation of the substances which are not necessary, owing to vowlessness the bondage of karma will keep taking place; therefore if a man renounces those unnecessary kinds of substances by a vow he can save himself from that extra bondage of karmas.

For the fulfilment of this purpose 14 vows are to be taken in the morning, for the day and in the evening and for the night. It is not at all difficult to observe these vows relating to twelve hours. After one becomes accustomed to receive and practise these vows, one can undertake these fourteen vows in a minute or a second and thus can avoid the possibility of the extra bondage of karmas. In other words, in a moment, he will over-come sinful propensities. The benefit of renouncing the substances that are not necessary is obtained from observing these fourteen vows. If vows are taken, the spiritual strength develops. The couplet of the fourteen vows.

Sachittha-Dravya-Vigai, Vanah-Thambola-Vatth-Kusumesu
Vahana Sayana-Vilevan-Bambh-disi-Nahana-Battesu.

(1) Sachitta (Substances having life): The vow that you should not take more than any three of each of the following Sachitta substances; unboiled water, uncooked vegetables, salt, fibrous twigs used as a tooth-brush, green fruits, etc.. boiled water, a cool drink after 48 minutes, the juice of triphala, cooked and roasted salt, cut-fruit, juice that has come out etc., become achittas after 48 minutes.

Dravya (Substances): The various kinds of tasty substances. "I will not eat today more than 5 or 10, 12 or 15". One substance is that which is prepared by mixing many substances but the other substance is taken separately as ghee, oil, chillies, sugar etc., 3 vigai (tasty and spicy kinds of food). Milk, curds, oil, ghee, jaggery, sugar, fried substances--These are vigais The vow to discard certain of these things today. Vigais are of two kinds: (a) Raw vigais- -cold or hot milk, curds, butter-milk, ghee, oils, jaggery or substances which are fried once, twice or thrice; (b) Prepared vigai. This is only a modification of raw vigai, for example, preparations made out of milk; kheer etc., curds; (2) vegetables combined with curds or butter-milk shrikand etc., 3 and 4 substances like vegetables fried in oil and ghee which has been used for frying 3 times. Sugar and Jaggery. The vigai of ghee and Jaggery, or ghee prepared on another day (4) Shoes: I will not use more than two pair of shoes and chappals, sandals etc., (5) Tambol: The vow not to consume more than a certain quantity of betel leaves, fennel betel nuts etc., (6) Vastra: I will not wear more than a certain number of clothes, (7) Kusum: Limiting the smelling of flowers, scent etc., (8) Vahan: limiting movement; crossing over land or water, (9) Shayan: limiting the use of cots, beds and bedsteads. (10) Vilepan: limiting the use of

soap, hair oil etc., (11) Bramhacharya: the vow to practise celibacy (12) Disha: the vow limiting the number of miles that one may go in a direction, (13) Snan: limiting the number of baths one takes a day to one or two times, (14) Food and water: I will not consume more than a certain quantity of this.

In addition to these fourteen vows, other vows have to be taken regarding certain other substances which are externally useful such as the Prithvikay comprising clay, soap, detergent etc. to be used within a certain quantity. In the same manner, taking a vow not to consume a certain quantity of Aapakai (water) like limiting it to, 2 or 4, buckets, limiting the number of stoves, ovens in respect of Agnikai and the substances prepared on them, limiting the use of Vayukai (air) to 1, 2 or 3 fans; limiting the quantity of Vanaspatikai (smearing substances) or using vegetables to a certain limit; to be taken with food; taking a vow not to cause violence to the innocent, moving creatures unnecessarily. In limiting the use of knives, scissors, saw, etc., in matters like, ink and writing; limiting the use of pens etc. In agriculture, limiting the use of implements like crowbars, axes and spades etc.

In the evening, you must carry out self-scrutiny regarding the vows; and you must see that you have used those things within the limits you have prescribed for yourself and you should take new vows to discard new substances. In case on account of some inconvenience, you cannot carry out the activities of saluting the spiritual head, listening to discourses etc. you must take a vow to give up certain things.

In case you happen to cross the prescribed limits regarding anger, pride, hypocrisy etc. you must discard ghee or the use of five dravyas. If you happen to utter a lie you must credit to your account relating to dharma some money and you must also take a vow to carry out a certain number of Biyasans, Ekasans, Ayambils and fasts in a month.

Taking a vow to drink only boiled water at home or on holy days or every day.

In case you do not carry out the Vardhaman Oli Tap, the 99 Yatras of Shatrunjaya hill; the Upadan etc., you must take a vow to renounce raw jaggery or other substances, until you perform them.

Until you do not receive deeksha you must renounce certain substances or you should tell one garland of beads reciting, "Namo charitassa"; you must prescribe a punishment for your- self if you do not carry out one pilgrimage every year; if you do not credit a certain amount to the account of dharma; if you do not carry out a certain number of samayiks and if you do not recite with the rosary. You must take a vow not to use vegetables, sachitta cutting them, grinding them etc., washing clothes etc., and to observe celibacy on festival days.

The vow relating to the Chaturmas--During the Chaturmas, the production of Jivas is greater; moreover, destruction also increases, Occupations and business grow dull; you cannot meet the Guru Maharaj; so this is the season for carrying out spiritual activities;

therefore special rules and vows are prescribed for these days.

King Kumarpal who was the king of eighteen kingdoms' followed such vows as carrying out the Ekasan every day, renouncing the five vigais other than ghee, renouncing green vegetables, observing the principle of celibacy for 4 months and not going out of the city. In this manner, you have to take the vows and carry them out in this period.

For example, taking vows not to leave the place where you are living except under special circumstances like casualties or the death of someone, not to stroll about even in the city in the nights to perform Ayambil etc., after some days, carrying out Paushad, Prathikraman, Samayik throughout the period or for a certain duration; renouncing vegetables.

Anuvratas regarding non-violence and renouncing certain number of vigais.

Vows for the whole life: Certain vows are to be taken for the whole life. For instance "I will not prepare fields for agriculture". I will not run factories where machines are used. I will renounce the 6 addictions. I will not worship false Gods, false spiritual heads, false dharma, I will not develop intimacy with other women. I will observe the vow of celibacy after a certain time. I will not keep in my possession motors, animals, vehicles and articles relating to entertainment like Radio, T.V, etc.

Such vows have to be taken in life. The 12 Vratas are also to be undertaken.

Questions:

- (1) What is the benefit of observing vows in life? Explain the speciality of the 14 vows.
- (2) What is the limitation regarding the 6 vigais? What is the advantage of Mutti Sahiyam?
- (3) What are the vows and rules that are to be undertaken?

THE DEVOTION FOR THE JIN AND THE SALUTATION TO BE OFFERED TO THE SPIRITUAL HEAD

BHAGWAN ARIHANT Paramatma has bestowed countless benefactions upon us:

- (1) It is only on account of this reason that we have attained the human state of existence, birth in noble families, nobility and other merits;
- (2) In the same manner, we have to cross the ocean of Samsar by adopting the path of salvation expounded by him;

(3) We have also such austerities as Japa, Darshan and worshipping etc., as endeavours to attain Moksha.

Therefore, it is absolutely necessary that we should render to the Arihant Bhagwan our devotion gratefully and should carry out such activities as Darshan (Seeing the Lord) and worshipping the Lord. In our everyday life, these activities should be a part and parcel of our daily routine. If food is placed in a plate before a man he would not go away merely after seeing the food. When that is so, how can we attain our objectives by merely seeing the Lord? We have also to worship him every day. In order to render devotion to him, you should spend something every day and it is necessary that we have to worship him with ghee-wicks incense, etc. Moreover, every day we should carry out some spiritual activities such as glorifying the Lord, adoring his lofty virtues, carrying out Japa, meditation, prayer etc.

A shravak must have this pride, "I am a Jain and so without rendering devotion to the supreme benefactor, namely, the Jin, I will not take my food". The benefits accruing from such devotion shown to the Arihant are immense and immeasurable. You get the benefit of one Upavasavrata by merely entertaining the desire to visit the temple. King Kumarpal attained sway over 18 kingdoms by merely offering a few flowers. Nagaketu attained KevalJnan, the highest knowledge while worshipping the Lord with flowers.

THE RULES RELATING TO THE TEMPLE

When you go to the temple in order to have a darshan of the Lord, you must observe 10 principles of 3 each which are called technically Dashatrik.

THE TEN THRIK

You must set out to the temple from your house with sublime contemplations in your mind relating to your devotion for the Vitrag Bhagwan. On the way, you should not cause the death of any kind of jiva. After having a darshan of the Lord from outside the temple, you must perform a salutation with folded hands placed on the forehead and say, "Namo Jinanam" which means "I salute the Jin". Then, when you enter the temple you should say "Nissih" and from that point upto the point of Chaityavandan you should observe Dashtrik (10 rules of 3 each.).

On entering the temple; you should carry out the following activities:

(1) Saying Nissih (2) Performing circumambulations then (3) Standing before the image of the Lord you must carry out the activities of salutation and glorification (4) Worship (5) Standing before the image of the Lord you should contemplate upon the various states of the Lord. Then you must observe five thriks in order to carry out Chaityavandan. Of these, (6) seeing only the Lord and nothing else (7) Clearing the ground before sitting down so

that no jiva may be killed (8) Sitting in the right posture (9) planning the form of the hands to assume the posture (10) Pranidhan: that means being absorbed in carrying out the Chaityavandan with absolute concentration

AN ACCOUNT OF THE TEN TRIKAS:

Each of the 10 Trikas such as Nissihi has three different forms -

(1) Nissihi: That means prohibition. The first Nissihi should be to discard all thoughts relating to Samsar while entering a temple. The second Nissihi should be to discard thinking of such things as cleaning of the temple, its management etc. while entering the gambar the sancto sanctorum. The third Nissihi is to discard thinking of the dravyapuja (worshipping with substances) before carrying out Chaityavandan.

(2) Pradakshina: Circumambulations. We must keep holy substances always on our right side; therefore we must perform circumambulations three times around the Lord from the left to the right so that by this means, we may become Vitrag; our wandering in samsar may end; so that the contemplation on the Vitrag may keep echoing in our minds while we are going round the image of the Lord and so that the desire for the Vitragatha may arise in us. The female bee goes round an insect which will become a bee some day. 3 circumambulations should be performed because they will bring us 3 remedies for the maladies of the Samsar. The remedies are Darshan, Jnan, Charitra. While performing the circumambulations we should have the feeling that we are going around Samavasaran itself.

(3) Pranam (Salutation): 1) The Salutation offered with folded hands saying Namoh Jinanam placing your folded hands over your stooping forehead. This should be done when you see the Lord first in the temple. 2) Secondly, performing a salutation with a bowed body, standing at the entrance to the sancto sanctorum bending the body half and saluting with folded hands 3) Panchangapranipath: This is to be done while performing the Chaityavandan, saluting the Lord, touching the ground with five limbs 2 knees. 2 hands and the forehead.

(4) Puja (worship): There are three kinds of worship to be offered 1) Angapuja (worshipping the organs), 2) Agrapuja (worshipping the Lord from before the image), and 3) Bhava-puja (emotional worship): These are to be carried out thus--

(1) Angapuja is performed by touching the organs of the Lord; by offering such substances as water (milk), sandal paste, saffron, flowers etc.; (2) The Agrapuja is performed by placing the substances in front of the image of the Lord. Offering incense, lights, raw rice and fruits, sweets etc. 3 kinds of Angapuja and 5 kinds of Agrapuja are together called the Ashta Prakari, (the eight kinds of worship). This is worship offered by means of substances; (3) After that the Bhavapuja has to be carried out; glorification of the Lord, Chaityavandan, adoring the virtues of the Lord etc., are called the Bhavapuja.

(5) Contemplating on the states of the Lord (Avasthachintan). After performing the worship with substances, you must carry out this activity. Men should stand to the right side of the Lord and women to the left. Standing thus, they should contemplate on the three states of the Lord namely, his Pindastha avastha Padastha avastha and his Rupastha avastha. (Existence in the body). In contemplating on the Lord's Pindastha avastha, you must contemplate on his Janmavastha, Rajyavastha, and Shramanavastha as described below:

JANMAVASTHA: Oh Lord; when you attained birth as a Thirthankar, all the 56 Dikkumaris (Goddesses of directions) and the 64 Indras performed oblations to you. How tremendous was your greatness even at the time of your birth; yet O Lord; there was not even a grain of pride in you. Your sublimity is blessed; Oh supreme Lord; you had the status of a Prince; you attained the highest kind of princely power and grandeur. Yet you were not attached to them even to the slightest extent. You had no attachments or hatred regarding them. You were like a Yogi who is absolutely detached. Blessed is your renunciation.

SHRAMANAVASTHA: Oh heroic Lord; You renounced the Samsar which abounded in grandeur treating it equal to a dry blade of grass and became a sadhu and carried out heroic endeavours for the attainment of spiritual elevation, bearing with the most bitter kind of impediments and calamities. At the time, you carried out incomparable and arduous spiritual austerities and penance. You stood for days absorbed in deep meditation. Acting thus you destroyed all the terrible karmas. Oh blessed hero !

PADASTHA AVASTHA: This means the state of the Thirthankar. You must carry out these contemplations relating to the Lord's status as a Thirthankar. You acquired the 34 specialities and became Arihant Thirthankar. (1) There surged from your lips the downpour of spiritual sermons on Tatvas comprising the 35 virtues of the voice; (2) You established the Thirtha (Dharma) and the four-fold Jain sangh and the Jain shasan. In the same manner, you bestowed a tremendous benefaction on the world by giving them the spiritual props of darshan, smaran, puja and dhyan (seeing remembering, worshipping and meditating respectively). You expounded the noble doctrines of Jivatatva and the Ajivatatva of the Samsar. You showed the path of salvation comprising the right faith, knowledge and character. You expounded the immortal philosophical doctrines like the Anekantvad and the Nayavad. O you light giver to the three worlds ! Service is rendered to you in the manner of Ashtaprathiharya (the 8 means). Even the greatest Gods like Indra bow devoutly to your feet. Even Ganadhars, the greatest scholars and men of exceptional intelligence render service to you. The efficacy of your voice is so tremendous that even the wild animals of the forest sit in front of you along with their preys and listen to your discourses.

O You Lord; all our sins get destroyed if we merely remember you or see you. Your countless benefactions are of inconceivable and boundless efficacy. Yet, you do not desire anything from us in return for these benefactions which you have bestowed upon us. How

affectionate you are towards us ! Though we don't deserve you extended sublime benefactions even to sinners and criminals and morally degenerate people and helped them to cross the ocean of samsar. Therefore, I am sure to cross the ocean of samsar with your guidance.

(3) ROOPASTHAVASTHA: This means contemplating on the pure form of the Lord. O Paramatma ! You have destroyed totally and eradicated all your Karmas and you have become bodiless, formless, pure, awakened, liberated, perfect and having attained this state, you are absorbed in infinite knowledge and ineffable felicity. You embody countless virtues. Your state is absolutely free from stains, distortion and agitation. In that state, death disease, distress or destitution and all such adversities do not exist. O Lord thou Art Blessed !

UPTO THIS POINT FIVE TMRIKAS HAVE BEEN DESCRIBED. THE REMAINING FIVE ARE DESCRIBED BELOW.

6) Dishatyag: Now you have to perform the Chaityavandan. This activity of Chaityavandan should not be impeded by anything. That means, the Chaityavandan that has begun in your mind should not be shaken even to the slightest extent and should remain firm upto the end. Therefore, you must, before commencing this activity, stop looking in any direction above below, sideways etc. Until the Chaityavandan is over. your eyes must be fixed on the idol.

7) Pramarnjan: While sitting you must clean the ground 3 times with your upper cloth so that no jivas may be killed by your sitting there.

8) A lamban: Having sat down, you must provide three props to your mind 1) The image of the Lord; 2) The sutras you utter; and 3) their meaning. Your mind should be concentrated on these three things.

9) Mudra (Posture): Among the eight Angas of Yoga (spiritual practice such as Yama and Niyama etc.) the right posture is the third Anga. Even the right posture is an absolute necessity to attain the sublime fruits of Chaityavandan. Those fruits can be attained by means of a special posture of the body.

(i) Yoga Mudra: At the time of glorifying the Lord and of reciting the sutras etc. you must put together your palms put the fingers of your hand into the spaces between the fingers of the other hand. Keep both the ring fingers in equal position. Then bending your hand upto the elbow putting them together over your stomach you must salute the Lord.

(ii) Muktaashuktimudra: You must keep your hands in the posture of an oyster shell; both the hands should be put together such that there is space between the two palms and the fingers meet. This posture is used at the time of carrying out the Pranidhan trik (while reciting the sutras "Javanthi Cheyi Ayam", "Javantkevi Sahu", and "Jai Viyaraya").

(iii) Jin Mudra: At the time of Kayotsarg; standing up in such a way that between the two feet there is a distance of 4 inches in the front and less than this at the hind position. The hands should be hanging down. Your eyes should be fixed on the tip of your nose. Just as the Jin Bhagwan stands in the Kavusagga posture.

10) Pranidhan: This means restraining the senses, the body and the voice and the mind from moving in other directions or engaging in other thoughts and propensities and concentrating all of them on the Chaityavandan and carrying out Chaityavandan.

THE PRECAUTIONS TO BE TAKEN IN RESPECT OF POOJA OR WORSHIP:

(1) (Jin Padima Jin Sarikhi) You must consider the image of the Jin to be the Bhagwan in reality. In case, the metal image of the Lord has to be carried from one place to another; it should be carried in reverence holding straight with the support of the hand beneath.

(2) You must have this caution. At the time of worshipping the Lord with substances you must bring the necessary substances from your house because even the little drop (small quantity of substances) offered to the holy feet of the Jin which are like an ocean become an imperishable and immense wealth.

(3) The buds of the flowers should not be removed. When making a garland of the flowers, a needle should not be used for stringing them together.

(4) While using a brush to clear the image of the Lord there should not be even the slightest noise produced by that action. In this manner, the things sticking to the image should be removed; you must carefully and cautiously, remove the saffron etc., sticking in the corners and crevices of the image. Moreover, the saffron etc. should be cleaned only with a wet thick cloth but you should not move the brush and rub the Lord roughly.

(5) The flowers, the decorations and the smearings which are on the organs of the Lord should not be allowed to fall on the ground. In case they fall down, they should not be used. They should be kept in a clean plate.

(6) In case you have to rub the saffron (Keshar) you must close your mouth; wash your hands and the slab.

(7) You must recite the hymns and sutras relating to the Chaityavandan in such a way that they do not disturb the concentration and devotion of others.

(8) In the same manner, at that time, you should not do any thing else.

(9) While coming out of the temple you should not turn your back towards the Lord etc.

GURUVANDAN (SALUTING THE SPIRITUAL HEAD):

As long as you are near the spiritual head (Gurumaharaj who is a noble spiritual head; who is observing the five great vows and who strictly abides by the commands of the Jin, you must not entertain any ideas relating to the samsar. Folding your hands you must say, "Maththayena Vandami". When you have a darshan of a Muni who is observing the great vow of celibacy and who is absolutely self-disciplined, in your heart, there should surge out an unprecedented kind of delight and elation. You must offer two Khamasamans. (Saluting, touching the ground with 5 limbs) Afterwards, you must recite the sutra called Ichchakar suharayi. After that, you must make polite enquiries and you must entreat him to accept food, water etc. Standing before the Gurumaharaj, folding your hands you must say, "Ichchakarena Sa,ndhisaha Bhagawan. Abbutiomi--Ichchami Tamemirayiyam". After saying this, placing your knees on the ground; placing your forehead and the hands on the ground, you must recite the remaining part of the Abbutio sutra. In case, there is any negligence on your part or unpleasantness in your attitude towards the Gurumaharaj you must say ~'Michachami Dukkhadam". May my mistakes be falsified (pardoned) . After that, you must receive from the~ Gurumaharaj the Pachchakkan vow. If you have received the vows relating to Pachchakkan and Jnan (knowledge), you must listen to his discourses only after offering him devout salutations. You should not be impolite to the Gurumaharaj. You should not calumniate him in his absence. You should not say anything irreverent to him. These are great sins.

Questions:

- (1) How has the Arihant Bhagwan helped us?
- (2) Describe the ten Thrikas (rules) that should be borne in mind while in the temple.
- (3) Write short notes on the following: (i) The performance of circumambulations; (ii) Pranama trika; (iii) Puja trika; (iv) The five contemplations of the states of the Lord; (v) Mudra trika; (vi) The five precautions to be borne in mind at the time of worshipping the Lord.

THE SPIRITUAL ACTIVITIES TO BE CARRIED OUT DURING THE CHATURMAS, ANNUALLY AND THROUGHOUT ONE'S LIFE

The Shraddhavidhi: prescriptions relating to faith and Dharma which a Shravak should carry out during the Chaturmas, during the year and throughout his life-span is fully described in the Shastras.

THE DUTIES RELATING TO THE CHATURMAS:

A Shravak should carry out some special spiritual activities and austerities during the Chaturmas, that is the 4 months of the rainy season commencing from the month of Ashad. These have two objectives: (1) since it is the rainy season the production of jivas

and destruction take place in a special form and to a great degree. Therefore, a Shravak should bear in his mind the idea that he should be kind to the jivas and he should discard all aberrations. (2) There will be during this season a natural depression or decrease in the occupations or business of Shravaks. The Munis or the spiritual heads stay in the same place during the Chaturmas. Therefore the Shravaks get a special and easy opportunity to carry out spiritual austerities.

On account of this reason, the Shravak has to undertake several kinds of vows and rules to carry out such spiritual activities and austerities as Jnanachar, Dharshanachar, Charitra--char, Tapachar and Viryachar as well as to carry out endeavours to attain higher and higher levels of purity and spiritual knowledge and having undertaken those vows he has to carry them out with a whole-hearted devotion and dedication. He must epitomise or abbreviate the 12 vratas he has undertaken. If he has not undertaken any vows he has to undertake new vows and rules. For example, he should take vows to carry out the following activities:--

Worshipping the Lord three times a day; using special substances for the worship; extraordinary salutations to be offered to the gods; carrying out oblations; acquiring new knowledge by means of scriptural studies and discourses; taking vows to minimise such activities as washing clothes, pounding grinding and digging etc. drinking only boiled water and discarding totally all Sachitta (living substances). Apart from this, he should keep the verandah of his house, walls, pillars, roof, iron bars, the vessels in which ghee, oil, water etc. are stored, and the places where they are kept etc. in a clean condition. He must also keep in a clean condition foodgrains, coal, cow dung cakes etc, so that in those things no jivas might rise. Therefore, cleanliness should be maintained regarding these things. For keeping clean the walls etc., substances like lime-stone or ash have to be used.

In a day, water should be filtered and cleaned 2 or 3 times. He must cover the rooms and the places where he sleeps, takes a bath and cooks or takes his food, with a canopy. In the same manner he should also keep the Mandir (God's room) Paushadashala (the room where the austerities of Paushad are performed) clean.

Moreover he must also observe the following principles. He should observe the principle of celibacy; he should give up going to other places. He should discard such things as shoes, sandals, tooth-brushes etc. He should discard during this period the occupations of digging ground or colouring things, running carts etc. He should discard during this period all these sinful activities.

Moreover, he must also discard during this period taking papad, etc. (spicy food) etc., dry vegetables in which jivas might be produced and he must also discard such things as betel leaves, cloves, dates etc.

During this period the Shravak should discard 15 prohibited occupations (Karmadan) and those who are engaged in exhausting activities should refrain from arduous tasks. They

should also place a limit on their activities of taking a bath, using oil, massaging etc. They should also carry out such austerities as Upadhan Tap, Vardhaman Ayambil Tap, Samsar Taran, Tap, Upavas etc., according to their ability. The other duties to be carried out during the Chaturmas are Chauvihar during the nights and rendering charity to those in distress.

ANNUAL DUTIES:

(1) Adoration of the fourfold Jain Sangh (2) Showing devotion to fellow members of one's faith (3) 3 kinds of Yatra (4) Snatra (oblation) (5) Increasing Devadravya or the fund set apart for the use of the Lord (6) Mahapooja (7) Spiritual vzgil (8) worshipping the scriptures (9) completion ceremony (10) dissemination of one's dharma and (11) Purification. Every year a Shravak should carry out these 11 sacred duties. In case, one man cannot carry out such activities as Ratayatra (taking out a chariot procession) he may join a group and carry out the activity. The details are given below.

(I) Sanghapooja (Adoration of the four-fold Jain Sangh)

According to his abilities and means, a Shravak should give clothes, vessels, books etc. to sadhus and sadhvis, and honouring the Shravaks and Shrivikas and meeting them with devotion

(2) Sadharmikbhakti: A shravak must invite other Shravaks and Shrivikas to his house and bring them to his house with honour. He must show politeness to them and serve food to them with affection and reverence. He must carry out the activities of Prabhavana (dissemination of the Jinshasan) and if some Shravak or Shrivika is in adversity, he should help them by giving them the substances necessary for carrying out the spiritual activities and help them to retain their faith in Dharma. Moreover, a Shravak should try to save those who have committed mistakes by preventing them from committing such mistakes. He should encourage them to pursue the right faith and he must show them hearty affection.

(3) THE THREE KINDS OF YATRAS:

(1) Showing devotion to the Jinendra Bhagavan by carrying out such activities as Astanhika, Pilgrimage to holy places, Atthai Mahotsava, song, music, procession and by giving to the deserving proper help etc.;

(2) Taking out the Bhagavan's image in a splendid chariot after placing the image in it;

(3) Thirthayatra: carrying out pilgrimages to holy places like Shatrunjaya;

(4) Snatra Mahotsava (oblation ceremony); this should be carried out every day and if it is not possible to carry it out every day it must be carried out on festival days, either on the

first day of the month or on some special occasions (or at the end of some special occasions). At least once in a year a Shravak should carry out the oblation ceremony to the Lord;

(5) Increasing the Devadravya--increasing the funds set apart for the use of the Lord by offering decorations, substances useful for worship, cash etc.;

(6) Mahapooja (the grand worship) decorating the various parts of the Lord's image in a special manner; decorating the surroundings of the temple etc.;

(7) Ratri Jagaran (keeping a spiritual vigil). On the occasion of some special ceremonies or at the time of the Nirvan of the Gurumaharaj and on such occasions keeping vigil throughout the night, spending the night in such spiritual activities as singing songs and prayers;

(8) Shruthapooja (by means of worshipping scriptural texts) as well as getting such books written or getting books published;

(9) Completion ceremony: After completing such austerities as Navapath, Bees Stanaka etc., or on similar other occasions exhibiting and dedicating things relating to knowledge, faith and character:

(10) Thirthaprabhavana: disseminating the Jina Shasan among people by celebrating in a grand manner the arrival of a Gurumaharaj at a place;

(11) Sudhi (atonement) ordinarily when defects appear they should be cleansed. Therefore, during the Chaturmas or at the end of the Chaturmas at least once a year approaching the Gurumaharaj you should carry out this ceremony of internal purification. Actually you must approach the Gurumaharaj and confess to him like a child your mistakes and sins and seek atonement for them in accordance with your ability and then carry it out as directed by the Gurumaharaj.

THE DUTIES TO BE CARRIED OUT THROUGHOUT THE LIFE AND ELEVEN PRATHIMAS (WAYS)

A householder has to carry out these duties once in his life.

(1) You should carry out such activities as getting at least one Jin temple constructed and in that connection taking care regarding purity of substances, of the ground and of the means; seeing that workers and artisans work with honesty and pure minds, retaining the objective of wisdom and inspiring enthusiasm in the workers and artisans;

(2) Collecting the images of the Lord according to shastrik prescription;

- (3) Enshrining them in the temple with proper celebrations and Jubilations:
- (4) Giving Diksha to the members of one's family;
- (5) Organising ceremonies in connection with bestowing the titles of Gani, Panyas, Acharya etc., on spiritual heads.
- (6) Writing out Shastras and reading them out;
- (7) Getting Paushadshalas constructed;
- (8) to (18) A Shravak has to undertake 11 special Prathimas or spiritual vows: The Shravak has to strictly carry out 11 arduous vows such as Samyaktva. He must carry out such austerities as Dharshana carrying out vows; Samayik, Paushad, Kayotsarg, Celibacy and he must vow to discard achitta, business, servants etc., discarding food etc., prepared and intended for him--Shramanabhut Prathima: Each in order:--

the first one for 1 month;
the second one for 2 months;
the third one for 3 months;

In this manner, carrying out 11 Aradhanas in 11 months.

Later at the time of carrying out the prathimas he must also observe the prathimas undertaken earlier. Karthik Seth observed this austerity 100 times. In addition to this, the Shravak should also act according to the principles mentioned in the great book Dharmabindu and put into practice the prescriptions mentioned in the second chapter of the Panchasutra. Attaining the 16 virtues necessary for the initiation into the Charitra-dharma and attaining spiritual excellence.

Questions:

- (1) Why should a Shravak carry out special spiritual activities during the Chaturmas? What are they?
- (2) What are the 11 duties to be performed annually?
- (3) What are the austerities that should be performed at least once in one's life?
- (4) Mention the 11 Prathimas of the Shravak?

FESTIVALS AND CELEBRATIONS

Compared to ordinary days, on festival days, certain more important spiritual austerities have to be carried out. Generally, people enjoy themselves eating delicious food etc., on

festival days like the Deepavali, and this naturally increases the zest for the Samsar. In the same manner, the zest for Dharma increases if people carry out some special austerities on such festival days.

A LIST OF THE FESTIVAL DAYS: -

Every month:

2 Dwitias
2 Panchamis
2 Ashtamis
2 Ekadashis
1 Full-Moon day
1 New-Moon day

II Kartik sukla (Bright fortnight) 5
3 Chaturdasi 14 of Ashad, Kartik, Palguna,
Margashirsh, Shukla (Bright fortnight) 11 (Maunekadashi) Pausa Dashami 10
Magh 13 (Bleak fortnight)
Trayodasi (Meru Trayodashi)
Palgun (Bleak fortnight) Ashtami
(Varshitap begins).

III On different thithis in a year,
120 Kalyanaks of Tirtankars

specially: Lord Mahavir's Chyavan Kalyan Ashadsukla (Bright fortnight); of birth; Chait 13 (Bright fortnight); of Deeksha (Bleak) Dasami (Bleak fortnight) 10 of Keval Jnan: Vai (Bright fortnight) Vishak 10 Moksha Deepavali.

IV: Three Attai (&) days in Kartik Palgun, Ashad Sukla 7 to 14 (Bright fortnight) In Chaitra and Asoj (9) days of Navapadoli (twice a year) 8 Paryushan days.

On ordinary festival days, the Shravak has to carry out the following austerities. Tapasya (Spiritual austerities); special devotion to be shown to the Lord Jineshwar; the duty of Chaityavandan; Visiting the temples in your place; offering salutations to all Sadhus; performing Samayik, Paushadh, and observing the principle of celibacy; and carrying out Pratikraman etc. Discarding unboiled water, vigai, green vegetables, activities like grinding, pounding, and powdering things; washing clothes, colouring, digging etc., discarding such occupations and activities and also discarding agitations and dissensions.

The Ayushya Bandha of another state of existence in all probability takes place on festival days. Therefore, if you are engaged in noble activities, on these days the Ayushya Bandha

of the lower states of existence will not take place. Every month, austerities should be carried out on twelve thithis from the Dvitiya (the second day). If this is not possible, you must at least carry out austerities on the five thithis-5th Sukla (Bright fortnight) two ashtamis two chaturdashis. Even among other days, on at least, one or two days, you must carry out special austerities like Upavas. .

If all the austerities cannot be fully carried out on all the festival days, you must, according to your ability, carry out such austerities as discarding certain things, showing devotion to the Jin; rendering benevolence; Pratikraman, reducing business etc,

On the Kalyanak thithis, you must, at least, carry out the activity of reciting with rosary the names of the Thirthankars. This will awaken and increase the devotion for Arihant.

Upavasas on Chaumasi, Ekadashi, Chaumasi Chaturdashi, Paushad, saluting the Gods etc., should be carried out. The devotees have to carry out upavas on Pakshik (pakki) Chatur- dashi, Chatt on Chaumasi Chaturdashi, and Attam on the Samvastarik day (Annual day). If one cannot perform Chatt on Chaturdashi, one can complete the austerity of Chaumasi by carrying out upavas separately on Ekadashi and Chaturdashi. The new year commences on the Pratipada (first day) of Kartik (Bright fortnight). Therefore on that day you must n to Navsman and the Gautam Ras (epic); carry out Chaityavandan and show devotion to the Lord by means of the Snatra utsav (Oblation ceremony) so that the whole of the coming year may be filled with the grand colour of Dharma, the austerities of Dharma; and intellectual serenity and equanimity.

The Saubhagya Panchami falls on Kartik sud (Bright fort-night) Panchami, On that day, by way of adoring Jnan (Knowledge) the following activities have to be carried out Upavas, Paushad; the salutation to Gods relating to Panchami with the help of rosary reciting Namom Nanassa, 20 rosaries, means 1000 Japas.

The eleventh day of Margashirsh sud (Bright fortnight) The Maun Ekadashi falls on that day. Therefore, throughout that day, you must remain silent and perform upavas and aushad. You must carry out the activity of saluting Gods as prescribed for Maun Ekadashi. You must also perform Japa of 150 rosaries 150 Kalyanaks relating to 90 Bhagwans.

Paush (Bleak fortnight) (10). The birth day of Lord Parshwanath falls on this day. On that day, you must carry out Ekasan only with Khir (a sweet preparation) or Ayambil. With this you must carry out activities like offering oblations to Lord Parshwanath, saluting Gods at three times; and 20 rosaries uttering: "Om Hrim Shri Parshwanathaya Arhate Namaha."

Magh (Bleak fortnight) (13) or Meru Thrayodashi. It was on this day that Lord Rishabhdev, the first Tirthankar of this yuga (millenium) attained Moksha. On that day, you must design the 5 Merus and light ghee-wicks. Then you must perform a japa reciting

"Shri Rishabh dev paragataya namah" 2000 times.

Palguna (Bleak fortnight) (6) This is the day connected with the Kalyanak of the birth of Rishabhadev and his receiving the Deeksha. The Varsitap should be begun on the first day with chatt or attham upavas and Biyasan also is to be done alternately with these. If Chaudas (14) comes in the course of this, upavas has to be carried out. Chatt is to be performed on Chaumasi 14. This tapa continues upto Vaishak (Bright fort-night) of the next year, alternately.

Vaishak (Bright) 3 --On the day of the Akshay Tritiya, the completion ceremony has to be carried out with sugar-cane juice, Lord Rishabhdev carried out continuously Chauvihar for 400 days. Shreyans Kumar carried out the completion ceremony on Vaishak (Bright) 3. Varsitap indicates this truth:

Vaishak (Bright) 11. On this day, Lord Mahavir established the Shasan in Pavapuri. The Ganadhar Deeksha, the composition of the Dwadashangi Agam and the establishment of the fourfold sangh took place on this day. On this day, all the members of the sangh should carry out upavas, collectively.

On the day before the Deepavali, Lord Mahavir began to deliver discourses on dharma from the morning. It went on continuously upto the last part of the night of Deepavali (i.e., for 16 prahars). After that, the Lord attained Nirvan. People lit lights to show devotion to him and because the great light had been Put out. Deepavali began on that day.

After the Bhagwan's Nirvan, the next morning, Gautam Swami attained Keval Jnan. You must perform chatt and on the night of Deepavali, in the first part of the night you must count 20 garlands of beads saying "Shrimahavir Swami Sarva- jnayanamaha". Earlier, you must count 20 garlands of beads relating to the Devavandan of the Vir Nirvan and 20 garlands of beads uttering "Maha Swami Paragatayanamaha"..

On the five Kalyanak days or auspicious days of Shri Mahavir Swami you must carry out these special activities procession, collective singing of songs glorifying the virtues of Mahavir; carrying out noble contemplations; performing tapa besides counting twenty garlands of beads each. In the year, Kalyanaks come in the order. (1) Karthik (Bleak fortnight). This is the Deekshakalyanak: "Shri Mahavir Swamy Jnataya Namaha"; (2) Chaitrasudi (Bright) 13 Janma Kalyanak: "Shri Mahavir Swami Arhate Namaha"; (3) Vaishakasudi (Bright) 10. Kevaljnankalyanak: "Shri Mahavir Swami Sarvajnaya Namaha"; (4) Ashadasudi (Bright) 6 Chyavankalyanak: "Shri Mahavir Swami Parameshtine Namaha"; (5) The Nirvana-kalyanak of Deepavali: "Shri Mahavir Swamy Paragataya Namaha". Thus the garland of beads should be counted. A shravak attains tremendous spiritual benefits by carrying out worship, Tapa, Japa and devotional activities for the Jin on the five Kalyanaks (auspicious days of the twentyfour Thirthankars).

In the course of your tapa if 1, 2, 3 or 5 Kalyanaks fall on the same day you must carry out the following activities in the order mentioned below: Ekasan, Nivi, Ayambil, Upavas, Ekasan along with upavas, studying the history of the Lord; and worshipping the Arihant pada. You must carry out twelve Kavvusagga yogasan; twelve Kamasamans, 12 Sathis (designing swastik with rice; saluting the Lord at three times and carrying out Prathikraman at two times etc. If all these things are not possible, at least, you must remember and celebrate the Kalyanaks telling one garland of beads each. (6) Attayis: Karthik Palghun, Ashad-3 Atthayis-8 days upto sudhi (Bright fortnight) 14, 2 attayi from the (Bright) sudhi 7 upto 15 in Chaitra and Ashwin; one Attayi in Shashwathi Oli; Paryushans, Shravan (Bleak), twelve to Badhrasudhi (Bright) 14-these six Attavi festivals should be carried out.

In Shashwathi Oli; specially, worship is offered to the Navapad (Five Parameshti) and with Darshan, Jnan and Charitra at the rate of one Pada each day. Ayambil should be carried out upto 9 days. 20 garlands to be counted for each Pada. In accordance with the number of qualities of each Pada) Logassa Kayotsarga, circumambulations, Khamasamans, Swastic designs and the 9 Chaityavandan in 9 temples should be carried out.

During the Paryushan, you should carry out specially the following activities; Amaripravarthan (The gift of fearlessness to jivas); showing affection to the fellow members of one's faith; listening to the Kalpasutra along with the austerity of extending forgiveness to all jivas; Chaityavandan and the annual Prathikraman.

Questions:

- (1) What is the importance of the following days? Vaishakasudi (Bright 3, Ashadasudi (Bright) 6, Karthikbadhi (Bleak) 10, Margasheershasudi (Bright) 10 and 11.
- (2) On what days do the five Kalyanaks of Lord Mahavir fall?
- (3) Why should we celebrate festivals?
- (4) How are the Kalyanaks celebrated?
- (5) What are the duties of a shravak relating to Shashwathi oli and Paryushan?

SADHU DHARMA

The Method of entering the Sadhu dharma: The main objective of carrying out true endeavours relating to Dharma are the following; being liberated from Samsar, being separated from the loved ones, the appearance of calamities, disease sorrow, physical, psychological and inherited maladies. A human being has to liberate himself from the

slavery to these karmas. When he does so, the desire to discard these things and to attain Moksha appears. This is renunciation.

Even after one attains the spirit of renunciation, one may remain a householder, on account of moha (infatuation) and inability, and still can carry out dharma as a householder. But in his daily-life though he is living as a householder, he may cause the death of the Shadkayajivas and may commit sins of the 18 stanas or sources. This may appear hard and vexing to him. Therefore, he tries to strengthen his hard spirit of renunciation and his spiritual energy. As he keeps progressing on this path, he will be disgusted with dwelling in a house with his relatives, with wealth and occupation. Then, he surrenders his life at the feet of a worthy and noble spiritual head; and from that point onwards, he becomes absorbed deeply in leading the arduous life of a Sadhu, observing the severe vows of non-violence, self-discipline etc.

The spiritual head examines his strength and devotedness. He then gives him deeksha by making him take the severe samayik vow by taking Arihant Parmatama as witness, to discard and renounce all sinful activities throughout his life, . This is how one is initiated into the Sadhudharma. Before he becomes a muni, he is given another name so that he may not remember any past experiences of his life. This is the smaller deeksha, the samavik charitra.

After this, the muni is given training in the performance of the austerities relating to Sadhudharma and in giving protection to the Shadjivas like Prithvikay. He is also made to study the scriptures. After this, he is made to perform Tapa and to study sutras (Yogodhwahan). Again at the proper time, he has to take these vows, "I will not commit sins with body, mind or voice; I will not get them committed and I will not countenance such sins". He has to take this threefold vow. This is called Upasthapancharitra. For breaches, the sadhu loses a duration and is reinitiated.

The daily activities of a sadhu commence in the last prahar (part) of the night. He gets up at that time; remembers the panchparameshti with devotion, carries out self-scrutiny and salutes the feet of the Gurumaharaj. After that, he carries out Kayotsarg. To get rid of the evil effects of bad dreams; he carries out chaityavandan and then engages himself in scriptural studies. At the end, performing the Prathikraman he carries out such activities as cleaning the clothes (the prathilekhana of Rajoharan). By this time, the sun would have risen.

Then, he carries out meditation on sutras in sutraporasi and after 6 ghadis (two hours and 40 minutes) of the day have passed he carries out patraprathilekhan examining wooden platters. After that, he goes to the temple and performs chaitya-vandan. After returning from the temple, he carries out Arthaporasi or he studies sutras to understand their meaning. At the time of Bhiksha he goes out to obtain Bhiksha from the houses of his devotees just as a cow eats grass moving about plucking grass here and there and elsewhere. He thinks of the 42 cautions; wanders to various houses; brings Bhiksha;

shows it to the Gurumaharaj and tells him about it. Then, after Pachchakkan; performing meditation showing devotion to the Acharya, the younger sadhus, the sick sadhus etc., and devotion to guest sadhus, tapasvis, etc., discarding the 5 objectionable qualities like attachment and hatred, he takes his food. After that, he goes out of the town to some place where there are no jivas and carries out ablutions and at the end of the third Prahara carries out the prathilekhana--examining wooden vessels and clothes. In the fourth prahara he carries out scriptural studies, Guruvandan and Pachchakkan etc. In case, in the night, he has to go out, on returning he performs a prathikraman, then worshipping his Gurumaharaj in the first prahar of the night, he carries out scriptural studies. After reading the Santaraporasi, he goes to sleep.

1. A sadhu has to do everything only with the permission of his Gurumaharaj,
2. A sadhu has to be cautious regarding the duty of rendering service to the munis who are ill.
3. He must render service to the Acharya and show politeness to him and others.
4. For every breach committed by him, he must like a child, approach his Gurumaharaj; confess his mistake and seek atonement from him.
5. Vigais should be renounced according to ability and possibility.
6. He must carry out special austerities on festival days.
7. Twice or thrice in a year, he must with hand remove his hair. This is called Keshalunchan.
8. He must spend the remaining time in carrying out vihar, going from place to place on foot.
9. He must study the meaning of sutras properly. He must keep himself totally detached from wealth and woman. He should not develop intimacy with anyone and should not have intimate conversations with others. In the same manner, a sadhu should not talk about woman, food, nation or country. He should not engage himself in any actions thoughts or utterances which lead the mind from its path of internal contemplation astray to the path of thinking about external things. Therefore, a sadhu should not have special contacts with house holders.
A sadhu has to carry out the following activities also. The ten kinds of Samachar i.e. (observances) like ichchakar; many other kinds of observances; the Ashta pravachan mala (Samithis and gupitis) Samvar, Nirjara, and the Panchachar.
10. Samacharis: (1) Ichchakar: a sadhu has to do his work himself, mainly. In case, he has to get some of his work done by another, he must ask him if he is willing and then get it

done by him.

(2) Mithyakar: In case he commits a mistake, at once he must say "Michchami Dukkhadam".

(3) Tatakar, when the Gurumaharaj says something, the sadhu must say: "Tahatti" (It is so).

(4) Avashyaki: While going out he must give up all his doubts both major and minor and say: "Avassahi" and then he must set out.

(5) Nishedhaki: While entering a place, he must say "Nissihi".

(6) Prichchana: Seeking the permission of the Gurumaharaj (asking him) before doing any work.

(7) Pratiprichchana: He must again ask for the Guru maharaj's opinion before going out.

(8) Chandana: Before taking food, he must invite others to share the food.

(8) Nimantrana: Before going out to obtain Bhiksha asking the other sadhus, "What shall I fetch for you?"

(9) Upsampada: Seeking and accepting the refuge and guidance of a worthy Gurumaharaj in order to get training from him regarding austerities, politeness, studying scriptures etc.

There are also other observances such as Aavashyak and Swadhyay. The sadhu has to carry out the activities of Samvar, listening to discourses, Panchachar, Nirjara etc. This will be described in the next chapter.

Questions:

(1) What are the preparations to be made for receiving the Sadhu Deeksha? What is the major Deeksha?

(2) Give an account of the daily activities of a sadhu.

(3) Explain the following terms: 22 Parishahas, 10 Yatidharmas, 12 Bhavanas.

SAMVAR

Samvar means actually blocking. It means blocking the Asravas or the passages through which karmas flow into the soul. Samvar is of 6 kinds namely: 1) Samithi (Limitation); (2) Gupti (restraint); (3) Parishaha (Hardships); (4) Yati- dharma (The dharma of a sadhu);

(5) Exalted contemplations on noble character.

Can everyone of these block Asrav? These six types of Samvar will be efficacious and real only if they are carried out with firm faith in the commands of the Jin. Therefore, Samyaktva is deeply and intimately connected with Samvar. By this means the Asravas called Mithyatva get completely blocked and stopped. By means of charitra and Yatidharma vow, the Asravas relating to the sins get deeply blocked. By means of Gupti, Bhavan (Contemplation) and Yatidharma the Kashay Asrav (Passion) gets blocked. By means of Samithi, Gupti, Parishaha etc., physiological activities and Pramad (Negligence) get blocked. In this manner, Samithi blocks Asravas.

FIVE SAMITHIS

Samithi actually means Sam + ithi = Samithi or the right use, the right objective, spiritual awareness, the right discipline, and spiritual vigilance and caution. In this manner, there are 5 Samithis.

- 1) Irya Samithi--moving about with eyes fixed on the ground so that by your movement no jiva might be harmed and killed.
- 2) Bhasha Samithi (Limitation in respect of wrong utterances): Speaking of things that provoke violence, flattering, calumny, gossip etc., to be limited or blocked; or uttering unpleasant things thoughtless things, ambitious things or ideas opposed to Jinajna or things that can provoke Mityathva and words that cause harm to others. All these are to be limited or blocked.
- 3) Eshana Samithi: Keeping in mind the importance of scrutinising food, clothes, vessels, place etc. meant for the Muni so that no defects are sticking to them.
- 4) Adan Bhand Matra Nikshep Samithi: The action of taking and putting vessels etc., so that no jivas may be harmed while taking or keeping them.
- 5) Parishtapanika Samithi: The action of passing excretion etc. only in places where there are no jivas

THREE GUPTIS (RESTRAINTS)

Gupti means restraining or concealing. This is of 3 kinds. Preventing the mind, body and voice from engaging themselves in inauspicious activities or propensities and impelling them to engage themselves in auspicious activities and propensities. The meaning is that the gupti prevents unpleasant activities and encourages pleasant and auspicious activities. In other words, discarding evil thoughts, evil words, evil activities etc. and pursuing auspicious activities.

The 24 Parishahas (means enduring impediments). Parishahas means bearing with impediments and difficulties or maintaining family, the Ratnathrayi: Samyagdarshan Jnan Charitra; developing spiritual energy. Remaining in a state of serenity and equanimity so that all karmas may be destroyed. This is Parishaha.

(1) Hunger (2) thirst (3) cold (4) heat (5) biting of mosquitoes etc. (6) Uneven ground (7) evil words (8) kicking and beating (9) disease (10) sleeping on a bed of coarse grass (11) unclean body (12) torn clothes.

A sadhu should bear with these 12 things deeming them beneficial, and thinking that they encourage spiritual development.

In the same manner (13) while going about to various houses for Biksha he should not experience shame, pride or helplessness and (14) when one does not get food etc., one should not become worried and one should deem it a thing that encourages austerities. (15) In case, a sadhu sees a woman unintentionally that is, by chance, he should not think of attachment or pleasure. He should remain calm and serene and contemplate on the puru form of the soul (16) Nishadhya: (i) fixing a time for carrying out Kayotsarg in cemeteries (ii) staying in a place where there are no women, animals or impotent people (17) Arati --If Arati (depression) occurs, he must contemplate on Dharma thus: "I have attained a golden and precious wealth of self-discipline". What do I lack to be in Arati? He must think thus and check Arati or Udveg (18) When one is honoured with food etc., and (19) and with salutation, decoration etc., one should not give way to attachment pride or to such evil propensities (20) not being proud of one's knowledge (21) Ignorance--if one is ignorant and if one cannot read, one should not be depressed. He must think of Karmodaya and must keep his pursuit of knowledge alive (22) Ashraddha (lack of faith, scepticism regarding tatvas or faith in false tatvas. If these propensities appear, he must check them by thinking that there cannot be even the slightest contradiction in the words of Sarvajna.

TEN YATHIDHARMA (DUTIES)

(1) Kshama (forgiveness) (2) Namrata (politeness) and Laghutha (meekness) (3) Saralatha (simplicity) (4) Nirlobha (absence of Avarice) (5) Tapa (internal and external austerities) (6) Samyama (kindness to animals and controlling senses) (7) Satya (avoiding condemnable speech) (8) Shaucha (mental purity); non-stealing; not being attached even to substances relating to Dharma (9) Aparigraha (non-attachment) (10) Brahmacharya or celibacy. A sadhu should carry out these 10 duties with the greatest degree of austerity.

THE TWELVE BHAVANAS OR CONTEMPLATIONS

Bhavana means the contemplations by means of which you impel your soul to carry out lofty reflections. The Bhavanas are of 12 kinds: -

(1) Anitya Bhavana:

All external substances including the body are transitory (Anitya). They are perishable; therefore, why should we have attachment for them?

(2) Asaran Bhavana:

Seeking the refuge of Dharma. Human beings are experiencing tremendous agitations like a deer in the claws of a hungry lion. Such things as the emergence of sinful karmas such as Ashata are compared to the lion. When death occurs; when the soul has to leave the body, there is no one who can save the jiva who is helpless. Wealth, family etc. have to be given up at such a time. Dharma is the only refuge.

(3) Samsar Bhavana:

In the cycle of samsar mother can become wife; wife can become mother; and an enemy can become a friend; etc. How futile is samsar ! Why should we have attachment for it? Oh ! birth, old age, death, disease, killing, bondage, desire dis-pleasure etc. are the sorrows that abound in Samsar. Developing the spiritual power of renunciation by such contemplations.

(4) Ekatva Bhavana:

"I am alone, I am born alone, I die alone, I am sick alone, I have to suffer alone, I have to experience the karmas, I have earned, alone". Therefore, one should be cautious and keep away from attachment and hatred and then one should become free from attachment and interests. This is Ekatva Bhavana.

(5) Anyatva Bhavana:

"This body is transitory, without base, without roots and it is different from me; it is not myself, I am always the pure soul which is not perishable and which is the mine of knowledge. Even wealth, family etc., are absolutely not mine; they are different from me; therefore I discard attachment for all these things." This is Anyatva Bhavana.

(6) Asuchi Bhavana:

This body is made up of impure substances. It is being nourished by impure substances. Even now, in it, there are countless impure substances and it pollutes food, drink and anything that is smeared to it. I will discard my attachments for this body and engage myself in self-discipline, renunciation and spiritual endeavours.

(7) Asrava Bhavana:

Thinking of the passages of sins. Every Asrava is tremendously harmful. We should think of this, thus: "Just as a river carries away grass; in the same manner, the various sense organs and other Asravas carry the jiva towards spiritual ruin. "On account of this, we have to gather many karmas. So I will discard it."

(8) Samvar Bhavana:

Samvar means blocking the passage of sins. One must think of the tremendous benefits of each Samvar. Thus, "Oh ! how magnificent are the Samvars like Samithi, Gupti, Yathi-dharma etc. One must carry out these activities and try to reduce or to get rid of the bondages of karma.

(9) Nirjara Bhavana:

One must think of the benefits that accrue from each of the 12 kinds of Tapas or the austerities. One must think thus: "On account of dependence and because of bearing with vexations involuntarily karmas cannot be fully destroyed. Karmas can be fully destroyed by means of austerities both internal and external. In this manner, one should carry out a contemplation on the way to destroy sins.

(10) Lokaswabhava Bhavana:

This means one must contemplate on the three Lokaswabhavas namely--The upper world, the middle world and the neither world and the whole universe filled with jivas and pudgals.

One must contemplate on the principles of production existence and duration, Samsar, Moksha etc. and must chasten renunciation and spiritual knowledge.

(11) Bodhidurlabh Bhavana:

One must carry out this contemplation, "How difficult of attainment is the Jin dharma for jivas that are wandering aimlessly in the four stages of existence in the Samsar? There should be not even the slightest negligence when this Bhodhi has been attained.

(12) Dharma Swakhyata Bhavana:

"Oh: Arihant Bhagwan, the omniscient has expounded an excellent Shrutha Dharma and Charitra Dharma. I will engage myself in these Dharmas". He should carry out this contemplation again and again according to opportunity and necessity. One should investigate these contemplations. These are also called Anupreksha.

CHARITRA (CHARACTER)

(1) Samayik:

Discarding all condemnable propensities and activities by means of an austere vow, throughout life and retaining equanimity and serenity by means of the observance of Panchachar.

(2) Chedopastapaniya:

Undertaking great vratas like Ahimsa (non-violence) and great Vratas to discard evil propensities just as we get rid of a corrupt part of the body.

(3) Parihar Vishuddhi:

The Parihara Tapa is to be carried out by a new Sadhu in 3 parts for 18 months. This brings about purification of character.

(4) Sukshma Samparay:

The charitra which has the least attachment in the last part of the 10th Gunastan.

(5) Yatakhyat:

The charitra of Vitrag Maharshi.

PANCHACHAR:

Just as in the life of a Sadhu such great vows as non- violence constitute the path of renunciation, the sadhu must pursue the path of the Panchachar in order to attain qualities like knowledge, development etc. They are:

(1) Jnanachar (relating to knowledge). (2) Darshanachar (relating to faith).

(3) Charitrachar (relating to character). (4) Tapachar (relating to austerities). (5) Viryachar (relating to energy).

By observing these Acharas (practices) the soul develops knowledge, faith, character, austerities and energy.

(1) Jnanachar: This is of eight kinds:--

(1) This means studying the scriptures only at the right times. That means leaving out the 2 twilights, noon, midnight which are not proper for carrying out spiritual studies.

(2) Vinaya: Showing politeness to the Gurumaharaj, the enlightened one and to substances that bring knowledge.

(3) Bahuman: Having the highest reverence for the Gurumaharaj etc.

(4) Upadan: Carrying out Yogodvahan (spiritual exercises) for attaining authority over the Sutras and their implications.

(5) Aninhava: Not condemning the giver of knowledge and knowledge.

(6) Pronouncing proper sounds and uttering properly the meaning, the Sutras, their words etc. and reading clearly and perfectly. Thus pronouncing Sutras in accordance with their meaning, inner meaning, essence as they are. Remembering them; contemplating on them and assimilating them.

(2) Darshanachar: Even this is of 8 kinds:

(1) Nissankita: Believing in the words of the Jin without any kind of scepticism.

(2) Nihkankshita: Not being attracted towards false Tapa and false dharma and festivals at any time.

(3) Nirvichikitsa: Carrying out dharma without entertaining even the slightest doubt in its efficacy.

(4) Amudh Drishti: Not becoming fooled or stupefied by false theories, the miracles of false Gods. One must also think thus "What is the use of this when it does not have the basic Samyagdarshan?"

(5) Upabrimhana: Encouraging the activities relating to Samyagdrishti like knowledge, Tapa etc. and praising them.

(6) Sthirikaran: Helping those who cannot carry out spiritual activities on account of their sorrows and destitution. Rendering help to them with body and mind and funds.

(7) Vatsalya: Having a genuine affection for the fellow- members of one's faith and treating them as one's dearest relatives.

(8) Prabhavana: You must do such noble activities as will disseminate the Jin Dharma among people.

(3) Charitrachar:

This means observing austerities, the 5 samithis 3 guptis.

(4) Tapachar:

Carrying out 6 external and 6 internal austerities--they are described under the section entitled Nirjara Tap.

(5) Viryachar: This is of 36 kinds.

8 of Jnana etc., $8 + 8 + 12 = 36$

This must be carried out with body, mind and voice concealing one's abilities with the greatest enthusiasm and awareness in order to attain spiritual energy and elevation.

Questions:

- (1) What is the importance of Samvar in our life?
- (2) How should we contemplate on every kind of impediment and hardship (Parishah)?
- (3) Describe fully the Bhavanas relating to Ashran, Samsar, and Ekatva?

NIRJARA

Nirjara means destroying the karmas and trying to eradicate them from the soul and trying our best to do so. Just as a mango falls down when it is fully ripe or when it is made ripe, so also the dropping of the roots of karma is called Nirjara.

Akamanirjara means experiencing and bearing with sorrows without volition and the karmas losing their roots naturally. Sakamnirjara means the dropping of the roots of sins by means of our Tapas and on account of our desire to destroy karmas and bearing with agonies on account of this reason. When their condition is ripe, they emerge to the surface and exhaust themselves. On account of this, karma losing its roots is called swathaha self-destruction. The destruction of karmas by means of Tapas is called Upayanirjara or the destruction of karmas by means of endeavours.

At present, karmas have to be destroyed only by means of Tapas or austerities. So they are described below. (It must be remembered that if by your bearing with hunger, thirst, violence, involuntarily, karmas end by exhausting themselves then it is Akamnirjara. If we destroy karmas by means of willed endurance and by means of endeavours and austerities, with the idea of achieving spiritual purification and development and by enduring the effects of karmas and by carrying out austerities like fasting etc. and if we can destroy karmas thus, it is called Sakamnirjara.

Tapas or austerities are of 2 kinds: 1) External and 2) Internal. External austerities are those which are visible to the outside world and which cause hardship outwardly. The internal austerities are intended to shake and destroy the internal, impure propensities. The Jain dharma expounds six kinds of each of these two; so there are 12 kinds of austerities or Nirjaras.

The six kinds of external austerities: Anashan, Unodari, Vrittisankshap, Rasatyag, Kayaklesh and Samlinata

1. Anashan: Discarding food. That means performing Upavas, Ekasan, Biyasan, Chauvihar, Tivihar, Abhigraha etc.
2. Unodari: Eating a little less than what one requires so that his austerities may achieve success. This is also a kind of austerity.
3. Vritti Sankshap: Limiting the number of items to be eaten out of the items served. Taking a vow that one would not eat certain items other than some.
4. Kayaklesh: Bearing with the severities of loch (removing hair with the hand), traversing on foot, impediments and difficulties. Upasarga here means the impediments caused by Gods, human beings and animals.
5. Rasatyag: Renouncing the attachment for taste in food and drinks.
6. Samlinata: Preventing the body, organs, the voice, the senses and the mind from engaging themselves in evil propensities and restraining them.

The six kinds of internal austerities: Prayashchitta, Vinaya, Vaiyavachcha, Swadhyaya, Dhyana and Kayotsarg. Prayashchitta means atonement for sins.

1. Prayashchitta: Self-scrutiny relating to spiritual purification; the purification of the chitta and the destructions of karmas. There are 10 kinds of Prayashchittas.

(i) Alochana: Self-criticism revealing to the Guru maharaj the propensity that prompted one to commit sins committed by one after thinking about them.

(ii) Prathikraman: Discarding sins by means of genuine repentance (mityadushkruta) (May my sins be falsified) .

(iii) Viveka: Discarding unnecessary and unacceptable food and other substances.

(iv) Vyutsarga: Carrying out a kayotsarg to avoid impediments to the study of sutras or prathikraman or the pursuit of knowledge.

(v) Tapa: The austerities and penances suggested by the Gurumaharaj as atonement for sins.

(vi) Ched: In order to purify the breaches reducing Charitraparyaya.

(vii) Mool: After having acted ignobly eradicating all the Charitraparyayas (The years of a

sadhu's life) and again taking the great vows.

(viii) Anavasyapya: Discarding all relations, even conversations with a person who has gone wrong or keeping him beyond certain barriers.

(ix) Paranehit: Outside the group without the dress of a muni, staying for only a certain time in disguise.

2. Vinaya (Politeness): (1) Devotion is the form of service. (2) Internal love and honour. (3) Adoration. (4) Discarding calumny. (5) Discarding unpleasantness and unhappiness. Thus there are these 5 ordinary kinds of politeness and even these are austerities. This is different from the principles of Jnana, Darshana, Charitra, Manoyoga, Vachanayoga, Kayayoga and Lokopachar. The following are the special kinds of politeness: (1) Treating knowledge and those who have acquired knowledge with devotion; (2) honouring them; (3) a noble contemplation on what the sarvajna has said; (4) besides observing the principles like Yoga, Upadan, one must also acquire knowledge; (5) putting the knowledge into practice. These are the 5 kinds of Jnanavinaya.

(b) Darshanavinaya means being polite in rendering service etc. to those who possess the virtues of Samyagdarsan.

(e) Shushrushavinaya: This is of 10 kinds-- (1) Satkar (salutation, warm reception etc.); (2) Abyutthan (getting up by way of honouring someone); (3) Sanman (taking the things in their hands); (4) Asanaparigraha (arranging a seat etc.); (5) Asanadan (taking his cloth used as asan and putting it as a seat); (6) Vandana (salutation); (7) Folding the hands; (8) After he comes, going to bring him near; (9) If he is sitting, adoring him; (10) Bidding farewell.

THE 45 KINDS OF ANASHATHANAVINAYA:

(1) Thirthankar; (2) Dharma; (3) Acharya; (4) Upadhyaya (Elderly in age and knowledge); (5) Stavir (elder); (6) Kula (progeny of the same tradition); (7) Gana (a collection of many kulas); (8) Sangha (a collection of many ganas); (9) Sambhogik (Sadhus with whom Bhiksha etc. is taken); (10) Kriya (there is the other world; the soul exists stating such things); (11) to (15) the 5 kinds of knowledge like matijnana etc.

(1) discarding Ashathana (displeasure); (2) devotion and honour for them; (3) adoring extraordinary virtues. Showing these 3 kinds of politeness to those, 15 kinds of Yogas: so, $15 \times 3 = 45$.

(d) Charitravinaya: This is of 15 kinds. Having 5 kinds of faith in charitra. Acting according to them and stating them. $5 \times 3 = 15$.

(e) to (f) --displaying politeness to Gurumaharaj etc. by means of the 3 yogas namely the

activities of the mind, body and voice. Avoiding inauspicious propensities and engaging in auspicious propensities.

(g) Lokapaeharvinaya: This is of 7 kinds well-known in the world to be shown to Gurumaharaj etc. (1) staying near him; (2) abiding by his wishes; (3) trying to repay his benefactions with gratitude; (4) showing devotion to him by giving food etc., because of his virtues like jnana; (5) taking care of him and helping him in times of sorrow, sickness etc.; (6) thinking of the right time and place to serve him; (7) being obedient and helpful to him in all things.

3) Vaiyavacheha-- rendering service to the Aeharyas. the Stavirs (elders) the tapasvis, the sick sadhus, the new sadhus, the fellow members of one's faith (kula, gana, sangha). These are the 10 kinds of Vaiyavaheha.

4) Swadhyaya (scriptural studies): It means pursuing knowledge and meditation. It is of five kinds (1) Studying and explaining the sutras and their meanings Vachana; (2) clarifying doubts regarding one who has not understood it pruchcha;

(3) Paravarthan: repeating the sutra and the meaning one has learned; (4) Anupreksha: contemplating on the sutra and its meaning; (5) listening to Dharmakathas engaging in spiritual discussions, enquiries, preaching etc.

4) Dhyana (meditation or contemplation): This is of 4 kinds Artha, Raudra, Dharma and Sukla. These are described later.

6) Kayotsarg: This is a very great internal austerity. According to this, you should recite the Annathasutra and fix firmly your body by means of a place, your voice by means of silence and your mind by means of a sublime meditation. After performing a perfect meditation by means of a vow one must remain without any activity of the body or the voice. This is its specialty. This destroys all karmas like Antarays. Kayotsarg is a kind of renunciation (Vyutsarga). This is of 2 kinds: (1) of substances; (2) of thoughts.

(1) The Physical Vyutsarga is of 4 kinds:

(1) Ganatyag: For the sake of attaining some special knowledge or tapasya (leaving one group with the permission of the Gurumaharaj and joining another group) or going away leaving one's group for the attainment of such things as jnanakalpa.

(2) Dehatyag: This implies carrying out Kayotsarg, Anashan (antim padapopagamana) at the proper places discarding the conscious and the inert substances,

(3) & (4) Upadhi Ahartyag: Discarding defective or excessive clothes, vessels or food in a lonely place according to prescriptions.

The Psychic Vyutsarga: Bhavavyutsarg: This means discarding passions, karmas and Samsar.

Questions:

- (1) Explain the meaning of Akamnirjara and Sakamnirjara. external austerities?
- (2) What are the benefits of carrying out the internal and
- (3) Explain the following terms: (i) Vrittisankshep; (ii) Samlinata; (iii) Ten kinds of prayaschitta; (iv) The seven Lokopacharvinayas; (v) 45 Ashathanavinayas; (vi) 2 kinds of Vyutsarga; (vii) 5 kinds of scriptural studies.

DHYAN (MEDITATION)

Dhyan means meditation on something with an absolute concentration of mind. It is of 2 kinds: auspicious meditation and inauspicious meditation. Inauspicious meditation is not an austerity. It does not destroy karma. It is an Asrav by means of which new karmas enter the soul. An auspicious meditation is an austerity. It can destroy karmas.

Incidentally, the inauspicious meditations will also be described so that you may escape from them by keeping them off. The point is that meditations are tremendously efficacious. For example: Prasanna Chandra Rajarshi on account of his evil meditations gathered the sins that forced him to go to the seventh hell. But when he began auspicious meditations he could ascend straight upto the supreme level of Kevaljnan.

The inauspicious meditation is of 2 kinds namely Artha-dhyan and Raudradhyan. Each of these two has 4 kinds.

In Arthadhyan -- (1) One meditates on these ideas. "How can I get something which I like? How can I remain with one?" (2) "How can I get rid of undesirable things? How can I avoid them?" Thinking of these things. (3) Thinking of getting rid of or remedying agony and malady. (4) Nidan: that means a painful fear regarding materialistic pleasures.

In Raudradhyan: (1, 2, 3 Himsanubandhi, Mrishanubandhi, Steyanubandhi). Raudradhyan means carrying out cruel contemplations on violence, falsehood, stealing, robbery and such ignoble things, Samrakshananubandhi Raudradhyan--thinking carefully about safeguarding one's wealth, fame etc.

The auspicious meditations are of 2 kinds-- (1) Dharma-dhyan; (2) Shukladhyan.

(1) Dharmadhyan is of 4 kinds namely Ajna, Apaya, Vipaka and Sansthana.

(1) Ajna Vichaya: "The commands of the Jin and the words of the Jin are extraordinary

and beneficial to all jivas" --this kind of thinking.

(2) Apaya Vichaya: Terrible calamities can result from attachment, hatred, indifference, ignorance and vowlessness"; thinking of these things.

(3) Vipaka Vichaya: "Happiness and sorrow are the result of the Vipaka or the ripening of our noble and ignoble karmas"-- thinking thus.

(4) Samstana Vichaya: Meditating with concentration on the 14 Rajaloks comprising the upper, the lower and the middle worlds.

THE FOUR KINDS OF SHUKLADHYANAS:

(1) Pathakthva-Vitharka Savichar: Means variety by meditating on the various substances and their mental differences, Vitarka = means 14 Purvas or Shruthas. Vichar = the mutual activity among substances, sounds and the three yogas. The Shukladhyana comprises these three contemplations.

(2) Ekatva Vitarka Avichar Dhyan: Ekatva = not mutual but depending only on one substance--Avichar - free from what is said already. These two kinds of meditations were carried out by masters of Agams.

(3) Sukshma Kriya Apratipati: This is a spiritual reaction born out of subtle yoga of the body at the time of the jiva reaching moksha which does not perish; which is Aprathi pati and which prevents at that time the activities and the propensities of body and mind.

(4) Vyuchchinna Kriya Anivarti -- In this, even the Sukshmakaya Yoga is destroyed; it is the Mountain stage. On account of the destruction of all Karmas, Moksha is attained.

THE TEN KINDS OF DHARMADHYAN

There is a beautiful exposition of the 10 or 12 factors. On each of the 4 kinds of meditations namely Artha etc., as stated in Dharmashataka, especially, in the commentary on the Avashyak Sutra, "Chavuhim Jhanehim". There is a detailed description of the Adhikari, the Linga, the Lakshana, the Phala of each of these meditation. We can also learn from this how we can change inauspicious meditation into an auspicious meditation. 10 kinds of Dharmadhyana are mentioned in the Adhyatmasara and in Shastravartta, a commentary on Sanmati Tarka. From these sources we can gather information about the various kinds of meditation.

THE TEN KINDS

(1) Apaya (2) Upaya, (3) Jiva (4) Ajiva, (5) Vipaka, (6) Bhava, (8) Samstana, (9) Ajna, (10) Hetuvichaya. In order to carry out these contemplations concentrating the mind on Apaya etc., you must meditate thus:--

(1) Apayavichaya: "Oh; why do I give value to the terrible calamities that result from the inauspicious activities of the mind, the body, the sense organs, the special propensities of thinking, acting and the contacts in connection with thinking? If somebody has acquired even a vast kingdom, he begins to gamble foolishly. In the same manner, though Moksha is within my reach, why should I engage myself in sensual activities?" On account of this kind of meditation there appears an awareness which discards evil actions and propensities.

(2) Upayavichaya: "Oh; how can I increase my noble propensities and actions of the mind, body and voice so that my soul may be safeguarded against the ghost of infatuation?" By making this kind of determination you can entertain auspicious propensities.

(3) Jivavichaya: By this meditation you can concentrate on the Jivas which are without a beginning and the countless pradheshas (Units); those having form and the formless (Jnan and darshan) Upayog, the necessity of experiencing the effects of one's Karmas etc. This meditation helps you to leave out inert substances and to concentrate on your soul.

(4) Ajivavichaya: The objective of this meditation is to think of Dharma (helping in movement), Adharma (helping in stop), Akash (space), Kala (time), Pudgals (matter) and also their counter modifications. On account of this kind of meditation you get rid of your agitation; evil thoughts, attachment for the body etc.

(5) Vipakavichaya: Thinking of the sources of the sin and the sweet and bitter fruits of actions, the ripening of auspicious and the inauspicious Karmas. The Samavasaran etc. of the Arihant; the way in which the tortures of hell arise. From this, the desire for the fruit of Karmas disappears.

(6) Virag Vichaya: This meditation is about the body, the family, dwelling in a house and the renunciation of those things: "Oh; my body is unclean made up of hateful substances like blood, humors and unholy dust. This body is filled with such unclean things as excretion etc. As in a pot of liquor anything in this body becomes unholy. For example, you may eat the most delicious food. You may eat the best food; you may even drink amrit but this body is such that it pollutes them and that unclean stuff comes out of the nine openings of the body. Moreover it is perishable. It cannot take care of itself. It does not provide protection to the soul also. Even in the family, when sickness or death appears in the body, parents, brothers, and sisters, sons and daughters, wife or no one else can provide protection to the body. Is there anything good in it? Apart from this, if we think of sounds, smell, taste etc. we understand that these enjoyments are dreadfully poisonous like eating a poisonous fruit. This body is surely perishable. It is dependent on other things. It cannot enjoy the taste of real felicity. Great men have seen this; deemed it thus. The pleasures arising from the senses are unreal and imaginary like the pleasure the children feel while tasting resins experiencing the taste of milk. Wise men do not have attachment for the body. It is good to be detached from it. Residence at home is like living in a house

of fire. The senses which are burning burn to ashes merit as if it is wood. The vicious circle goes on endlessly. This fire can be put out only by the wisdom of Dharma. Therefore I should carry out Dharma. You must think thus. Moreover, you should think that attachment hampers spiritual progress. This kind of meditation gives us supreme felicity.

(7) Bhavavichaya: Oh ! how full of anguish this Samsar is ! I have to be born again and again in samsar to experience the effects of my Karmas. How many times should I come out of my mother's womb which is unclean like the pot in a Persian wheel. Nobody can help me in my distress when I have to experience the painful effects of my Karmas. In the same manner, even the relationships in samsar are strange. Mother becomes wife; wife becomes mother. I denounce this kind of aimless, endless, wandering through Samsar". This kind of meditation creates noble propensities and contemplations about Samsar.

(8) Samsthanavichaya: This means meditating on the organisation of 14 Rajaloks. The nether world is kept inverted like a large vessel; the middle world is like a vessel. The upper world is like an inverted hollow of a receptacle. The nether hollow contains the seven hells abounding in the lowest kind of creatures, experiencing the most bitter kind of torments. In the middle world, there are countless islands and oceans, illustrated by the principle. "Mastya galagal". Might is right here. The cow belongs to one who has a whip. The upper world contains many structures of auspicious pudgals. We have to think of these things and about all, permanent and changing things in this universe. This kind of meditation prevents the distraction of mind and helps concentration.

(9) Ajnavichay: This means thinking thus: "Oh; though in the samsar we have the cause, the examples, logic etc. we do not have such intelligence. Therefore, it is difficult for us to see personally, and to understand the bondage of Karma connected with the soul. Dharma etc. are metaphysical concepts; so it is extremely difficult to understand and visualize them. This can be known with the help of a spiritual well- wisher. The Vitrag Sarvajna has thrown light on this. He had no need to utter lies; therefore his utterances are absolutely true.

"Oh; His message can bring us boundless spiritual progress. He is honored by the enlightened and worshipped by Gods and demons. By means of this kind of meditation, we develop noble propensities and great faith flows in us like a continuous stream.

(10) Hetuvichaya: In case some controversies arise in connection with the Agams, we should use the right logic and the right philosophical approach like the Syadavad and seek the refuge of the Agamas and our argument must be like gold purified by Kasha, Cheda and Tapa (the touch-stone method, analyzing and burning.)

Just as we test the purity of gold we should test the purity of Shastras.

Test of Kasha: Testing with a touch-stone, we should see whether the Shashtra contains

proper rules and prohibitions like the tapas, scriptural studies, meditation; discarding violence as mentioned in the Jinagam.

(2) Chedh: The test of Analysis: We should see whether the Shastras provide necessary observances which can be carried out without the slightest breach and whether proper rules and prohibitions have been mentioned in them. For example--the Jin Agams prescribe Samithis, Gupthis, the 5 Acharas etc. This does not at all encourage violence and it encourages the performance of spiritual austerities. (3) Taap Pariksha (testing with fire). We should see whether there is an exposition of convenient theories according to which we can observe rules and prohibitions. For example, realising the transitory and permanent nature of Dravyas like soul from the Anekantvad point of view; and whether the theories relating to production, destruction and duration and modification are described. By means of this kind of meditation, we attain Samyagdarshan of the highest level.

Some ideals relating to meditation. In the Jain dharma meditation has a great importance. Dhyana is a part of every Anuyoga. Every activity and propensity is carried out according to Pranidhan.

Pranidhan means being absorbed in every activity or sutra with a noble feeling of dedication to it. This kind of meditation relating to dedication is carried out. Therefore, sadhus and shravaks will have to carry out their vows and duties. Meditation is a part of it. After carrying it out, there is opportunity for meditation in solitude.

In order to learn this meditation first of all you must practise and acquire concentration.

(1) By means of meditating on every parthiharya of the Lord gradually you must dedicate your mind to the Arihant who possesses the 8 prathiharyas; you must enshrine him in the lotus of your heart and then carry out the Mrutunjaya Japa saying: "Om ! Hrim ! Arham Namah". You must bear in mind this point. You must know how long you have carried out meditation without being disturbed by other things.

2) The Navakar Mantra must be in your heart like a white gem placed in the lotus of your heart. It should keep shining. You must concentrate on those words and carry out firm Japa. This is the experiment of internal faith.

3) You must keep your eyes shut or absorbed in the 3 kinds of Japa called Bhasha, Upamshu and Manas. First you must recite the Bhashya japa. Then after having some practice you must recite the Upamashu japa mentally. You must say, "I salute the 24 Tirthankars: Rishabhdev, Ajitnath, Sambha-nath etc". After completing one; immediately the second one should be begun and immediately the third. During this activity, you must keep your mind concentrated on the words so that your mind may not think of other things. In this manner, you must think of other things. You must proceed thinking of the extent of your japa, whether you have with concentration recited 15, 100, 500, 1000 times the name of the Lord. For the sake of the Manasjap even the internal recitation should be

avoided. But how can words be fixed without utterance? The japa should be carried out observing this point. Haste is useless in this. You must acquire concentration so that you may get the power to carry out meditation.

4) Suppose someone whose voice is familiar to you like your Gurumaharaj is sitting at a close distance and is speaking, we see only his moving lips but we listen to his words. This is called Antas shravan (internal hearing).

(5) Imagine that you are at the Samvasaran. Countless Arihantas are seated there. Over their heads, there are countless Sidhas. In front of the Arihants, there are countless Acharyas, Upadhyayas and Sadhus. After imagining this sight, we go on saluting them by turns. In this manner, the Japa, of the Namaskar Mantra is carried out. Of the two Padasthajapas, these are the Roopasthajap and the Padarthjap. After that, to enter meditation, you must carry out the meditation on the Arihant in this manner. You must take up every story of the glorifications of the Arihants and visualizing those ideas and the form, you must carry out those meditations.

6) Even at the time of Chaityavandan and Prathikraman, you have to visualise the idea found in the related sutras. Keeping it before your mind, you have to dedicate ourselves to it. For example: While uttering the couplet; Je A Aiya Siddha. You must realise that on your left side there are countless Thirthankars. In the same manner, you must think that there are countless prospective Thirthankars on your right side and that the present 20 Thirthankars are visualised in the Samava-saran with the 8 Prathiharyas. You must salute them with mind, voice and body. If you do not know the meaning of the couplet you must write out mentally the four lines and read them out. This is the 5th Tapadhyan.

Questions:

(1) Explain the 4 kinds of meditation.

(2) What meditation should be carried out in (1) Viragvichaya (2) Bhavvichaya (3) Upayavichaya (4) Hetuvichaya?

(3) How should we carry out Roopasthadhyan, Padasthadhyan, Antardarshan and Antahshravan?

SALVATION

So far we have discussed 8 Tatvas namely the jiva, the Ajiva, the Punya, the Papa the Asrava, the Bandha, the Samvara, the Nirjara tatvas. Now, we shall discuss the ninth tatva namely the Mokshatatva. Samsar is the impure form of the soul. The pure form of the soul is that in which all Karmas have been destroyed. Moksha Purushartha is to be carried out by means of Dharmapurushartha. All spiritual activities are carried out only to attain this objective. When once we attain salvation, there is no birth again; there is no body and

there are no karmas. The liberated soul is above all agitations and slavery,

Question: What is the happiness that we get from Moksha? How can it dispel this samsar which is without a beginning? What is Moksha?

Answer: You experience happiness when your disease is cured; when your enemies are destroyed or when you get some thing you wanted to possess. What kind of happiness would you experience if you are free from all diseases; if you have no enemies and if all your desires are fulfilled?

The felicity that you get from moksha is countless times greater than this. It is felicity arising from no worldly circumstances, but the jivas in Samsar who are accustomed to enjoy low pleasures cannot think of this. But surely this felicity of moksha which is natural and spontaneous exists.

There is also the possibility of attaining salvation because Samsar exists on account of certain causes and by acting according to certain contrary causes, the samsar can also be ended. For example when, gold and stone are mixed, the gold can be separated and purified by means of chemicals. In the same manner, we can remove from the soul all the impurities of Karmas by means of Samyaktarshan, Jnan and Charitra. The soul that is purified thus is Bhavya (Sublime) and it is absolutely pure, perfect, awakened and liberated.

A liberated soul will never be connected with Karmas again. As a result of this, the soul becomes imperishable and free from all vexations and abounds in endless felicity, infinite knowledge sublime vision and boundless energy. They become permanent. In the same manner, on account of the destruction of 8 Karmas the 8 virtues of the soul emerge. On account of this, that soul will never again enter samsar. It is completely free from such vexations as wandering through samsar, possessing a body and the senses, experiencing, pleasure and displeasure; joy and sorrow; grace and disgrace etc.

THE EXPOSITION OF SATPAD ETC. IN THE 62 MARGANAS (WAY OF THINKING ABOUT 9 SATPADS)

If we have to discuss the Mokshatvatva and the other tatvas in detail, we will have to describe the 9 Satpads and their 62 Marganas (ways).

Satpad etc. means what? What substance is sat (real)? What is the quantity of dravya in an object? What is the place occupied by an object? etc. Margana means the points relating to an object to be discussed. Before that discussion, we have to consider the Satpads: (1) Satpadpraroopana means explaining an object, its power, and the passages like the senses.

Praroopana means a statement or an exposition. For example; thinking thus, "Is

Samyagdarshan in the state of hell? Is it in Prithvikay or is it in Kayayoga?

(2) Dravyapraman: What is the dimension of this substance?

(3) Kshetra: What extent of place does the object occupy?

(4) Sparshana: How many units of space are in contact with the object? For example the Paramanu has one unit of space, touching it. 7 units of space touch the Paramanu on all the sides. 4 Pradeshas on four sides above and below two + 1 Pradesha covering the Paramanu; total 7 Pradeshas (units).

(5) Kala: What is the extent of its condition? How long does it stay?

(6) Antar (distance) = What interval of time is necessary to make the substance again?

(7) Bhag. In how many forms can its parts exist compared to its own class and to others?

(8) Bhava (Attitude): In what Bhava of the five Bhavas like Audayik does this object exist? What is the Bhava of the object?

(9) Alpa bahutva: What are the differences among the modifications of substances; Which are less? Which are more? If more; how many?

Bhavas 5. Here Bhava means the effect or attitude of the object. It is of 5 kinds. 1) Audayik: the effects resulting from the emergence of Karmas in the soul. Sleep, movement or direction, body etc. are Audayik Bhavas. 2) Parinamik Bhavas: the effects present from times immemorial such as Jivatatva and Bhavyatatva 3) Aupashanik Bhav: the effects resulting from the pacification of the Mohaniya such as Samyaktva and Charitra 4) Kshayopashamik: the effects resulting from the Kshayopasham (Partial destruction and partial pacification of very harmful Karmas); for Ex: on account of the Kshayopashama of Jnanavarana etc., there appears in the soul; Jnan, Darshan, Kshama, Dan etc. 5) Kshayika: the effects resulting from the total destruction of Karmas such as Samyaktava, Kevaljnan the state of Siddha etc.

The word Moksha is a pure one and it has vyutpathi; (etymological derivation). Therefore, Moksha is a truth and it exists but an expression with 2 words like Akash pushpa (Sky-flowers) is an untruth, Moksha is not like that. A single word that can be etymologically derived denotes an existing object. But a statement made up of many words may be true or may be untrue. It may be untrue also.

62. Marganas (ways): Margana means the point to be

examined. We can think about Moksha in 14 marganas (ways). They have 62 different forms. The 14 marganas are (1) Gathi -4 (2) Senses-5 (3) Kaya-6 (4) Yoga-manoyoga

etc. (5) Ved--3 Purushved, Strived, Napumsakved (6) 4 Kashayas (7) 5 Jnana + Ajnana = 8 (8) Samyam-7 (9) Darshan 4 (10) 6 Leshyas (11) Bhavyatva, Abhavyatva-2 (12)Samyaktva-6 (13) Sanjn, Asamjni-2 (14) Aharak, Anaharak-2; of these 7 Samyamas are 5 Samayik etc. + Deshviri and Avirati; 6 Samyaktva = Kshayik, Kshayopashamik Aupashamik, Mishramohaniya, Sasvadan and Mityatva.

Now let us discuss, the Satpad Praroopan, Dravyaparimana etc. in each Margana.

Moksha can be attained through Manushyagathi, the Panchendriyas with five senses. Trasakaya, Bhavyatva, Sanjini, Yathakyathcharitra, Kshayiksamyaktva, Anaharak, Kevaljnana, Kevaldarshan etc. not through the others. At the time of the Shaileshis, yoga and ved do not come up. Therefore moksha cannot be attained through these ways. This is a discussion of the existence of Moksha. In this manner, we should discuss the dravya praman, place etc. relating to the 62 Marganas. In other words, we should examine and see how many jivas attain moksha, in what place etc.

(1) Satpad, the word Moksha is a satpad because it is not untrue. It is not created; this word denotes a truth.

(2) Dravyapraman: Quantity; for ex: Siddhas are infinites-mal and countless times larger than the jivas and in all Abhavya- jivas.

(3) to (4) : Place and touch. Countless parts of the one or all Siddha Lokakash are capable of Avagahana and Sparshana (Height and touching) compared to the Avagahakshetra, the Sparshana or the tangible space is more than the surrounding clear Akashpradesha.

(5) Kala: The Kala has no beginning compared to the one Siddha. The idea of sadi beginning is this. Compared to any one jiva Moksha begins. Ananta means after this there is no end to moksha. Time is without a beginning and without an end compared to the Siddhapravah.

(6) Antar (gap) the chyavan means moves to some other position from the Siddhavastha and again becomes a siddha, but siddha has no chayavan, so no gap. If so the interval has to be **reckoned** with because chyavan will not be less for siddhas; therefore Antar, interval is absent.

(7) Bhag (Part) Siddhas are an uncountable part of all jivas.

(8) Bhava: The Kevaljnana and darshan and the siddha-bhava of Siddhas are Kshayikbhavas (Permanent).

(9) Alpa bahutva: Impotent people becoming Siddhas are the smallest in number (Not impotent at birth but unnaturally taking place later). There are countable Siddha from women compared to them. More than them there are countable times of men who are

Siddhas.

What is the maximum number of souls that become Siddhas at a particular time without intervals?

1 to 32 - upto 8 Samayas (Minutest part of time)

33 to 48 - upto 7 Samayas

49 to 60 - upto 6 Samaya

61 to 72 - upto 5 Samaya

73 to 84 - upto 4 Samaya

85 to 96 - upto 3 Samaya

97 to 102 - upto 2 Samaya

103 to 105 - upto 1 Samaya

After such a time there will be the need for Antar, gap 1) Only human beings can attain moksha. The Siddhashila which is at the top of the Loka is of that extent. Only those who take birth in Bharat and Iravat in the 3rd and 4th Ara (Phase of time) attain moksha. In the Mahavideh, moksha is always attained. 3) The Kevalis of Yatakhayata charitra only attain moksha. 4) At the most six months after one soul attains perfection, another, attains perfection (Siddhi). 5) So many jivas emerge from the Nigod stage or from non-sentient stage as the ones that attain siddhi.

Now, let us consider Alpabhahutva in a different manner. Compared to the souls that have become siddhas, in the place of their birth; compared to the upper world, the lower world, compared to that the siddhas in the Tiryanth state, compared to the siddhas in the samudras (Ocean) those in the islands; compared to Utsarpini and Avasarpini, those in Mahavideh (More in Avasarpini than in Utsarpini); compared to those siddhas who emerge from Tiryanth state to the human state;

human to human state; compared to them those in the heavenly state; compared to the Atirth Siddhas the Tirth Siddhas, are countless times larger in number.

15 KINDS OF SIDDHAS

Here Siddhas = videh (Bodiless) Siddhas and Kaivalya siddhas. If we think of the Charam (last) Bhava (Life) there are 15 kinds of Siddhas in that phase. (1) Some Jins become siddhas (Become Siddhas by becoming Tirthankars) (2) Some ajins (Non- jins) (Countless times larger in number) (3) Some Tirth Siddhas those who attain Moksha after establishing the Tirth) (4) Some Atirth Siddhas (Siddhas before establishing the Tirth like Marudevi or after the loss of the Tirth) (5) House- holders grihastalingas like Bharat Chakravarti. (6) Anyaling siddhas (Tapasis etc. wearing a dress of bark fiber) (7) Swaling siddhas (in the guise of sadhus (8, 9 and 10) Siddhas of Stree Purush and Napumsak linga) (Napumsak like Gangeyrish (il) Prathyek boudhsiddhas (the Karakandu who becomes a visagi and kevali seeing the cause of the appearance of Vairagya or renunciation) (11) Swayam Buddha Siddhas who are self-awakened (Becoming Siddhas by reduction in Karmas--Kapila Vipna) (12) BuddhahodhitaSiddhas (One who becomes a Siddha after

getting upadesha (Preaching) from the spiritual head (14) Only one Siddha at one time--like Shri Vir Prabhu) (15) Anek Siddhas (Many becoming Siddhas at one time).

THE EFFICACY OF THE NAVTATVA

Samyaktva or Samyagdarshan appears in us when we fully understand the 9 principles like Jiva, Ajiva etc. Not only this; even those who do not have a detailed knowledge of the Nava-tatvas can attain samyaktva by ardently believing in the Navatatvas. Everything said by the Jin who was omniscient must be true. Nothing said by him can be false. Those who think thus have Samagdrishti. Falsehood is uttered on account of attachments, hatred or ignorance. These defects are not present in a sarvajna; therefore, nothing said by him can be false. All his utterances are true.

If a person is in contact with Samyaktva even for an antarmuhurt (a trice) of time, he will not remain in samsar for more than half a phase of time called Ardhapudgalavart. Surely, within that duration, he attains salvation. One Pudgalavart means countless Kalachakras. More than countless Anantpudgalavart have passed.

When the question arises; how many jivas have attained Moksha, the answer given by the Jain Dharma is that an infinitesimally small part of the countless jivas in a Nigodh is to attain Moksha.

Questions:

- (1) What happiness is in Moksha if we do nothing in that state?
- (2) Write a paragraph on the 9 points like Satpad relating to Moksha.
- (3) Hunger, Profit, Helplessness, equanimity and vision. In what Bhavas are these present?
- (4) Who become Siddhas; when and how?
- (5) Describe the 15 kinds of Siddhas.

THE GRADUAL WAY OF SPIRITUAL DEVELOPMENT

The 14 Gunasthanaks (The stages of development): Mithyathva, Avirati, Pramad and the Kashayas are the internal defects of the soul. On account of these things, the soul exists at lower levels. As these defects in the soul get destroyed, step by step, virtues appear in the soul. The soul proceeds step by step by the Gunasthanaks. It goes on attaining higher and higher levels of existence.

In the Jain Dharma fourteen Gunasthanaks have been described. They are the following

(1) Mithyathva (2) Saswadan (3) Misra (4) Avirati (5) Samyag drishti (5) Desh virati (6) Pramatta (Sarva Virati) (7) Apramatta (8) Apurvakaran (9) Anirvritti Badar (10) Sukshma Samparay (11) Upashanta Moh (12) Kshina Moh (13) Samyog Kevali (14) Ayog Kevali.

The jiva that can put an end to Mithyatva exists in the second or in any higher stage. (Gunastanak). The jiva that can discard a little avirati exists in the fifth; and that which can discard avirati completely exists at the sixth or at a higher stage. That which can discard pramad exists at the seventh or at a higher stage; that which can discard kashayas completely dwells at the eleventh or at a higher stage; and the jiva that can discard yogas (the psychophysical activities) reaches the fourteenth stage and attains Moksha.

(1) MITHYATHVA (False vision or faith): Though this is a defect, it has been considered to be the first Gunasthanak because it indicates the lowest state of the Jiva from the point of view of its virtues and because after Mithyatva is discarded, the first virtue appears in the soul.

At this level, all jivas from Ekendriyas upto Asanji Panchendriya and all Bhavabinandijivas or worldly ones or Samjini-panchendriya jivas, attached to mere pudgals are collected.

At the second level exist all these jivas which, though they do not have faith in the words of Tirthankar Bhagwan desire for salvation or are agitated by samsar; or pursuing the Marganusari path and cannot be bound again by special Karmas who follow the five great vows, such as non-violence, truthfulness and who observe the rules and principles such as Shaucha-santosh, worshipping the Lord with Pranidan tapa and scriptural studies

(2) SASWADHAN GUNASTHANAK (The stage of having tasted righteousness): Compared to the first gunasthanak, at this level, there can be development upto a limit in which the Mithyathva does not appear. But this Gunasthanak is not reached by the Jivas by ascending from the first stage but jivas fall to this stage from the fourth stage. It happens like this. If the Samyaktva of a Jiva which is at the 4th stage is shaken --if Mithyathva appears the Anantanubandhi Kashayas like attachment appear and these Kashayas paralyse samyaktva and samyaktva is lost; so the jivas fall from the 4th stage to the 2nd stage but yet Mityatva would not have appeared; therefore the Jiva falls to Saswadan Gunasthanak; so it would have tasted Samyaktva once. At this stage, it tastes a part of Samyaktva which has been discarded; that is why this stage is called Saswadan. This stage lasts for a very short time (for a maximum period of 6 Avalikas) because the power of the Anantanubandhi Kashayas soon lead it towards Mityatva and the jiva returns to the 1st stage (Countless samayas equal to one avalika) 1,67,56,216 Avalikas equal to 48 minutes. Approximately one second is equal to 4800 avalikas.

(3) MISHRA GUNASTHANAK (The mixed stage): The Jivas at the first stage check

Mithyatva and the Ananthanu-bandhi and experience Misramoha and they reach the third stage. In the same manner the jivas of the 4th stage experience harm to their samyaktva and experience Mishramoha and fall down to the 3rd stage.

Misra means having neither taste nor distaste for tatvas. Just as a man living in an island full of coconut trees eats only coconut pulp and does not have either taste or distaste for food, the Jivas of this level have a mixed attitude.

(4) AVIRAT SAMYAKDRISHTI (Vowless vision) If a Jiva discards Mityatva and Anantanubandhi and Mishramoha and attains Samyaktva but if it cannot undertake vows it exists at the fourth stage.

(a) Samyaktva can be attained in 3 ways (1) The Mityatva Karmas should be totally pacified. That means on account of some special power of the auspicious adhyavasaya, for one antharamahurtha it prevents the emergence of these Karmas and during that phase of time it makes Mityatva powerless. This is how the jiva attains the state of Upashama-samyaktva.

(b) The Kshayopashama Samyaktva is attained by a jiva when it scrutinizes the mityatva karmas prevents the impure and half pure from emerging and experiences only the pure ones.

(c) The Kshayiksamyaktva is attained by a jiva when it destroys all pure, half pure, and impure Mithyatva Karma pudgals and all Ananthanubandhi kashayas.

In all the 3 stages, the faith will be in the Jin's words in the Navatatva, the path of salvation, the Arihant deva, the detached munis and the Dharma expounded by the Jins but it would not have taken vows to discard sinful actions like violence; so this is called the vowless samyag drishti.

(5) DESHVIRATI GUNASTHANAK (The stage of partial renunciation): After attaining samyaktva a man might have had faith to a certain extent like "violence and falsehood etc. are sins to be discarded". Covering that extent he must take vows to discard them. This is called Desha Virathi and it is a gunastanak for the shravaks.

(6) PRAMATTA GUNASTANAK (Full renunciation): After a man attains vairagya fully and when his spiritual energy surges out he takes vows to discard and renounce completely all sins like violence. Then, he attains the state of Sarvavirathi- sadhutva yet pramad or negligence has not been discarded; so it is called Pramad.

(7) APRAMATT GUNASTAIVAK (Absolutely careful regarding sadhana): At this state Pramad is totally discarded and the Jivas at this stage are free from pramad but forgetting etc. are so serious that though it is checked for a time it may arise suddenly later. That is why the jivas of the seventh stage cannot remain there for more than one Antarmuhurt.

They are thrown to the 6th level but the sadhaks keep always fighting against pramad. Therefore, they keep falling and rising continually. If excessive spiritual energy appears the jiva reaches the 8th stage. If it cannot go there it will fall down to the 6th stage.

(8) APURVAKARANA GUNASTANAK: After having ended mithyatva, Avirathi, Pramada and Kashaya (the emergence of 3 groups of Kashyas) the jiva attains the 7th gunas-tanak. Now if the rasa of the Samjwalan kashaya is made mild and if five Apurvas have been made the 8th state is reached.

At this stage the jiva becomes absorbed in the serious meditation which can pacify the Mohaniyakarma or which can destroy the Mohaniya karma and performs excellent spiritual exercises and by their power, he carries out five Apurvas endeavours (1) Apurva stithigath (2) Apurva rasagath (3) Apurva gunashreni (Karma being made up of countless gunas) (4) Apurva Gunasankraman (the appearance of countless gunas on account of mixing of new Karmas with old Karmas) (5) Apurva Stitinbandha.

(9) ANIVRITTI BADAR GUNASTANAK (A passionless stage). At the end of the 8th stage, the Karmas like subtle Hasya Mohaniya are totally pacified or destroyed, the jiva entertains noble ideas. Then it reaches the ninth Gunastanak. All the jivas which enter this stage simultaneously keep always rising through the Gunastanaks because their internal state remaining the same there are no differences among them. Therefore this stage is called Anivritti badar. It is called badar because still in the jiva Stulakshayas are effective compared to: the 10th stage where they are absent.

(10) SUKSHMA SAMPARAY GUNASTANAK (The stage with a little avarice remaining): Here the Badar Kashayas are pacified or destroyed. Now Samparay means Kashayas. These will be present to a very small extent.

(11) UPASHANTHAMOHAK GUNASTANAK (Periodically passionless stage): This stage is reached in which Moha is pacified after even the little avarice has been pacified. At this stage, the jiva becomes a Vitrag. The pacification of the Mohaniya Karma means that it is completely checked, at once from rising for one antharamuhurth but yet it is remaining. Therefore, in that antharamuhartha it may again emerge and push down the jiva to the lower stage and as a result of this, the Vitrag state and the Yatakyat charitra attained by the jiva by pacification, will be lost.

(12) KSHINAMOHA GUNASTANAK (The Jivas that pacify the Mohaniyakarma attain the 11th stage but those who have destroyed it reach the 10th stage and at the end when Moha is totally destroyed it reaches the 12th stage and becomes a Vitrag whose moha is totally destroyed. At this stage the Karmas like Jnanavaran, Darshanavaran and Antharay which are very harmful are still in existence. Therefore, the jiva does not become omniscient but he will be Chadmasta Vitarag. Chadma means the cover of Jnanavaran.

(13) SAYOGI KEVALI GUNASTANAK (The stage of the integrated powers): At the

end of the 12th stage when all the harmful Karmas are destroyed the jiva enters this stage and attains Keval jnan and Keval darshan. The soul becomes omniscient. As a result of this, it can directly see all the 3 lokas the alokas, all the three phases of time and everything in this universe but in this stage, still, preaching, travelling on foot, eating food etc. will be continuing. These are the activities of the voice, mind and body or yogas. Therefore, the jiva is called Sarvajna Sayogikevali. In the 11th, 12th, 13th stages there will be remaining one ashraava called Yoga. On account of it, the bondage of Satavedaniya takes place. After that when the preparation is over for reaching moksha when the jiva reaches the 3rd, 4th aspects of Shukladhyan it prevents completely the remaining Badar Kashaya and the remaining yogas (Activities of the mind, body and the voice).

(14) **AYOGI KEVALI GUNASTANAK** (Totally free from Karmas): At the end of the 13th stage all yogas are completely discarded. The soul which was shaky on account of yogas before becomes firm and steady like the Meru, the king of mountains; that is why it is called Shaileshikaran. The duration of this stage is equal to the time required to utter five short sounds (A, I, U, Ri, Lu).

Within this short phase of time, it destroys all Karmas and becomes liberated from Karmas; becomes formless and acquires pure and infinite knowledge; it acquires the right darshan (vision) and the highest kind of felicity. Having attained these virtues, it attains salvation, within one samaya. It goes to the siddhashila located on the top of 14 Rajalokas and remains there for ever.

The Jain shasan has described this ladder of 14 stages for ascending to moksha by carrying out spiritual endeavours to destroy Karmas like Mithyatva and to attain excellences like Samyaktva.

Questions:

- (1) Describe the 14 Gunastanaks and their nature.
- (2) Why is Mithyatva considered a Gunastanak? Do the Saswadan Jivas keep always falling?
- (3) Write short notes on: (1) The 3 kinds of Samyaktva, (1) The nature of the 6th Gunastanak (3) Anivritti Badar Gunastanak (4) Shaileshi (5) Apurvakarana.

PRAMANA (KNOWLEDGE AND THE JAIN SCRIPTURES)

The knowledge of substances is obtained in two ways:

- 1) Seeing the substance as it is in itself without comparing it to other substances.

2) Viewing the substance partially from a certain point of view. Let us say that we have seen a pot with wide open eyes. We understand the pot in its total form; but when we go out of the city, we remember that the pot has remained in the city. This is partial understanding because there are many aspects to it like, "The pot is in the house. The pot is with the potter. It is in our hands". All these aspects the pot has; when we think of any one of these aspects it becomes partial understanding.

The knowledge that is attained of all the aspects of substances is called Sakaladesh or Praman. Partial understanding is called Vikaladesh or Naya. Pramana and Naya are the two kinds of knowledge.

Pramana kind of knowledge comprises all the aspects of a substance. Pramana includes every aspect; not as understood from any one aspect.

The tasting of sweetness of sugar and the acquisition of knowledge of all Jivas from Shastras --these do not exclude any aspect but when we say, "It is Ramlal's pot", then the question of partial understanding arises -- whether regarding its ownership or regarding its maker or buyer. Partial knowledge results from such an understanding based on some aspects only.

THE FIVE PRAMANAS

Praman is of two kinds (1) Pratyaksha (direct) (2) Paroksha (indirect). Pratyaksha Jnan or direct knowledge is that which is obtained by the Aksha, the soul without the help of external means. Paroksha jnan means the knowledge that is obtained by the soul by means of such things as the five senses etc. Paroksha jnan is classified into (1) Mathijnan, (2) Shruta-jnan. The Pratyaksha jnan is of 3 kinds-namely Avadhijnan. Manahaparyaya jnan and Keval jnan. Thus, there are 5 kinds of Praman: (1) Mathi Jnan, (2) Shruta Jnan, (3) Avadhi Jnan, (4) Manahparyaya Jnan, (5) Keval Jnan.

(1) MATHI JNAN: This is obtained by the mind and the senses by means of our eyes; we can see substances having form, colour, shape, numbers etc., just as we say and see, "This is a pot, it is red; it is one; it is round etc".

With the help of the sense of smell we get the knowledge of the smell. "From where did this sweet smell or foul smell come?" With the help of the sense of taste we can get a knowledge of taste, "How is the taste of this sweet?"

With the help of the sense of touch, we get the knowledge of touch, "This is tender and soft". With the help of hearing we get the knowledge of sound, "Oh how sweet is the sound" The mind carries out contemplation, reminiscence, etc. and we say, "I will go tomorrow, I met him on the way. The smoke is visible; so there is fire." This is Mathijnan.

The Mathijnan is of four steps:

First we get this idea, "It is something". This is called- the Avagraha step. Then we reach the point of thinking, "What can it be? This is not this. It is something else". This is the Iha state. After this, we say "This is only that". This kind of determination is Apaya step. Lastly, recording it in the mind is Dharana.

For example, some one is singing; some one is playing on some musical instrument. This is Avagraha received through the shrothrendriya. This sound is that of a tabala or drum. It seems to be that of a drum". This is the "Iha" state. (3) This is surely the sound of a drum. This is Apaya stage. (4) Recording this in the mind is Dharan. ~ ~

Avagraha is also of 2 kinds: (1) "It is something". For expressing this Abhasa (Hazy idea), first before we say it there appears a contact between the body and the sense, and there appears in the mind an obscure idea. This is called Vyanjanabhigraha (2) We observe some substance and perceive it. This is called Arthavagraha. In the ears of a man, who is hearing, several times, the sound clashes; then any one sound is realised, perceived at the time of the clashing of the sound, an unexpressed, unawareness appears. This is also called Vyanjanabhigrah. The sound can clash even against a wall but it cannot react thus. Therefore, it should be understood that the clashing of sound against lifeless things is different from that on living things. This is not merely contact because unexpressed unawareness is awakened. It is unexpressed knowledge. This is mere sensation not mere perception because the mind and the senses need not have the same contact. The eyes can see only an object placed such that it can be seen. In the same manner the mind also thinks of clear objects.

The form of the Manasamathijnan:

1. The mind can think of the future--The mind can think of the past, it can think of the present. (4) "This is that person" This kind of linking the present and the past is called pratyabhijnan (5) "If it is so it has to be so"?; This is called the alternative tarka. (6) Seeing the cause and guessing the effect. This is called Anuman. Seeing floods in the river thinking that it has rained. This is an example. (7) Something seen or heard cannot have happened without a certain earlier condition. This is called Arthaprathi for Ex: We see a man who is strong and active in the day though he has not taken food. We think that he should have eaten food at the night.

Shrutajnan: This kind of knowledge is attained by studying scriptures or listening to the discourses. If you hear a certain sound, it becomes mathijnan. It may be also anabhijnan on account of language but after hearing the sounds~ he who knows, understands it. This is called ~ Shrutajnan. It is attained by reading the Shastras or by listening to the advice, discourses or teaching of somebody. Wherever Agams are studied, and discourses are delivered, :Shrutajnan is obtained.

The 14 kinds of Shrutajnanas: (1) Knowledge obtained from letters--this is called Akshara shruta. Akshara shruta, this is knowledge obtained from gestures made with fingers etc (3) Samjnishrutha: Knowledge obtained from mental signs by those who have the power (4) Asamjini shrutha: Knowledge obtained by Ekendrya jivas etc., (5) Samyak shrutha The knowledge obtained by a Samakitadhari (6) Mithya shrutha knowledge obtained from false shatras (7) Shadi shrutha knowledge obtained in places like "Bharath" (8) Avadi shrut)~: The knowledge obtained in Mahavideh from the flow which has no beginning (9) Saparyavasitha shrutha. The shrutajnan that ends. (10) Aparyavasitha shrutha: Imperishable flow of shrutha (11) Gamikashrutha: Samanagam s rutha equal to ajnan (12) Agamika Shrutha: Opposite to that (13) Angapravishta shrutha: Knowledge obtained from Acharanga composed by Ganadhars (14) Angabahya shruthae knowledge of the shrutha like Avashyak Dasha Vaikalik Sutra separate from the angas. Samyakshrutha is obtained from reading the Jain shastras. They were first expounded by Vivtrag; so they are samyak (right).

Now we shall think of Agams and Shastras.

45 AGAMS

The Tirthankar Bhagwan renounces the samsar; attains stainless character-- carries out severe external and internal spiritual austerities and becomes Vitrag sarvajna. After that he expounds to his ganadhars (Pupils) the tripadi, "Upaneva, Vigameiva Drhuveyiva" (Production, destruction and earlier Janmas, the specialties of intelligence, the Yogas of the Tirthankar Bhagwans, charitra etc. become united for special reasons with the result that the shrutajnavaran of e Ganadhars,, becomes partly destroyed and pacified. In other words, a certain kind of destruction takes place. As a result they become enlightened regarding some tatvas and they compose them in the form of Agmas called Dvadashangi. The Omniscient Lord makes them authentic. There are 12 Angas namely Acharaanga, Suttrakrutanga, Stanaanga, Samavayanga, Bhagvati(Vaikhya Pragnapati) Jnatha, Upa dasanga, Anthakrutha dasanga, Anuttaropapatika Dasnanga, Prashna Vyakarana, Vipaksutra and the Drishtivad.

In the 12th Anga namely Drishtivad there are 14 great shastras called Purvas. After the Nirvana of Mahavir, that is, about 1000 years after that the Drishtivad was forgotten. Now only, 11 Angas are extant. These 11 + aupapathika etc., 12 Upanga + 12 Brihathkalpa etc., 6 Moolsutras + Avashyaka Dasha vykalika, uttaradhyayana, Oghniryukta. 2 + 10 Prakirnaka shastra (Gachchacharpayanna etc.) = 45 Agamas and these are extant today. The Avashayak was also written by Gandhars. The others were written by Purvadhars Panchang Agama-The chaudhah Purvadhara (the master of 14 purvas) Acharyashri Bhadrabahuwami has written a commentary in the form of 'Slokas on the ten Agamsutras and it is called "Niryukti". Many Purvadhara Maharshis have written commentaries in the form of slokas on that. These are called Bhashyas Some acharyas have written discussions on the three in Prakrit and Sanskrit. These are called Churnis and Tikas. In this manner, the Panchangi agamas are (1)Sutra (2) Niryukthi (3) Bhashya (4) Churni (5) Tika.

The other Jain Shastras: Apart from these, there are many other Jain Shastras. There are 6 Karmagrantas Tatvartha Mahashastra, Jivavichar, Navatatva, Dandaka, Sangrahini, Kshetra Samas. There are bhashyas like (1) Pancha sangraha (2) Karma Prakriti and (3) Devavandana. There are countless Prakaranshastras like Lokaprakash, Pravachana Saroddhar etc. These have been composed by Acharyas of great scriptural scholarship.

There are upadesh shastras like Upadeshmala, Upadesha-ada, Pushpamala, Bhava Bhavana, Upadesha Tarangini, Adhyatmakalpadruma. Shanta sudharas, 32 Ashtakas, Upamiti Bhavaprapancha Katha etc.

There are such Achara granthas (meant for observance) as Shravakdharma pragnapti; Shraddavidhi, Dharmnaratna prakarana, Shraddha prathikramana vritti, Achara Pradipa; Dharmabindu, Panchashak, Bisbisi, Shodashak, Dharmasangraha Sanghachar bhashya etc.

There are such yoga granthas as Dhyana-shataka, Yoga shataka, Yoga-bindu) Yogadrishti Samuchchaya, Yogashastra Adhyatmasaara 32 Battisi, Yogasar etc.

There are such Darshan Shastras as Sanmati Tarka, Anekantavada; Lalitha vistara. Dharma sangrahini, Shastravartha samuchchaya; Shaddarshan samuchchaya; Syadvad, Ratnakar Utpadadisiddhi, Nayopadesh, Anekantavyavastha, Pramanami-mamsa, Nyayavathara, the Raas relating to dravya, guna paryaya Sapthabangi, Tarka Paribhasha, Syadvadmanjari, Ratnakara-vatarika.

Among the historical works there are such great works as Vasudeva Hindi, Trishashtishalaka Purushacharitra, Kavalayamala, Samaraichchakaha, Bhavisayattachariya, Puhavichad Gunasagarchariya, Tarangavati, Jayananda Kevalicharitra etc.

There are such works on grammar, linguistics and etymology as Siddhamavyakarana, Buddhisagar vyakarana; Abhianachzntamani, Anekarthanamamal, Kavyanushasan, Linganus Hasan, Chadapara, Vrittaratnakarnyaya sangraha, Deshinamamala, Hemaprakasha, Laghuhema prakriya; Unadiprakarana.

There are such Kavyas as Tilakamanjari, Dwayashtaya kavya, Shalibhadra charithra, Hirasowvbhagya, Jain Meghdoot Gautamiya kavya, Vijayaprashasti, Kumarpal charitra, Shanti-nath Mahakavya etc.

There are such works on astronomy and on astrology as Arambhasiddhi Narachand, Lagnashuddhi. Other than these there are works on architecture and sculpture like Vastushastra Shilpashastra. There are a large number of shastras of this kind.

Avadhijanana: Avadhi means limit. Actually Avadhijanana means that knowledge of substances with form or without form obtained by the soul without the help of the senses. This kind

of knowledge is inborn in Gods and in the inhabitants of hell but in human beings and in animals and birds it appears as a result of spiritual endeavors. Therefore, (1) Bhava prathyayik (2) Guna prathyayik. By means of this the jiva can directly see objects which have form but which exist in great distances or time. Avadhijnan is of 6 kinds such as Prathipathi, Aprathipathi. That Avadhijnan which is lost is Prathipathi. That which remains firm is aprathipathi. That which can accompany the jiva even away from the place of origin is called Anugami and that which cannot go thus is called Ananugami. That which goes on increasing is called Vardhaman. That which goes on decreasing is called Hiya-man.

(4) Manah paryayjnan: The jivas that live in the Dhaidweep (Manavlok) that is the Samjni panchendriya jivas, for the sake of contemplation receive into the mind something from Mano-varganas to know them directly. This activity is carried out by Manahparyay jnan. Only great munis and maharshis who are spiritually aware can possess this power. This is of 2 kinds: (1) Rujumathi (2) Vipulamathi The Rujumathi mind sees things from the ordinary point of view. For e.g. "This man is thinking of a pot". The Vipulamathi type of mind attains knowledge from a special point of view. For e.g. "He is thinking of certain pots made in some city at some time by somebody."

(5) Kevaljnan: Kevaljnan enables a jiva to see directly all substances, all modifications etc. in the whole universe, in the three phases of time. Nothing in this universe situated anywhere at anytime is unseen by the Kevaljnani. He knows everything. Kevaljnan appears in a jiva when he has ascended through the stages like absolute Sarvavirathi, Charitra, Apramaththa, Apoorvakarana etc. when he has destroyed the Mohaniya-karma by means of shukladhyan and when he has destroyed totally all the Karmas like Jnanavaran, Darshanavaran, Antaray etc. No new knowledge comes into the soul from outside. It is present in the souls. But it is covered. To the extent that the cover is removed, the soul's knowledge increases. As knowledge goes on increasing, the cover goes on getting destroyed gradually and then when the jiva reaches the 13th gunasthanak he attains Kevaljnan and can see directly the entire universe.

Why omniscience? On account of its knowledge, the soul is different from inert substances. As the cover over it goes on decreasing, its knowledge goes on increasing, and showing itself. Like a mirror that reflects everything the soul can know anything that can be known. If there is no cover at all it is natural that it can know all things. It is illogical to say that we can know only upto this extent, not more than this. Can we limit the flights of the mind? So, a Kevaljnani knows everything directly.

Only he who possesses this kind of knowledge can expound sound doctrines and only he is the supreme spiritual well-wisher. After that even those who act according to his commands are well-wishers. For e.g. the great Ganadhars. For them Agamas are the Pramanas, source of true knowledge.

There are 5 Pramanas, 3 Avadhijnan etc. or Prathyaksha pramanas. Mathi and Shrutha are Parokshapramanas, but this belief is based on the point of view of the supreme good. At

the practical or empirical level, knowledge obtained by the senses is called Prathyaksha (direct). This is empirical prathyaksha. Mathi and Shrutajnan include Prathyakshanuman, Upamanagam, Arthapathithi etc. Normally, controversialists in a scholarly assembly depend mainly on Prathyaksha and Anuman.

In the case of Anuman, on the basis of what is heard or seen, it is used as the cause and on that basis, a determination is made regarding the existence of some substance related to it. For e.g. When we see from a distance only towers and flags, we conclude that it is a temple. This is Anuman. Flags and towers are essentially connected with a temple. The Anuman has 5 Avayava vakyas (Predications) (1) The proposition stated at the commencement of a discussion is called Prathi- jnavdkya. For e.g. "There is fire on the mountain". This is called the proposition. (2) This is called Hetuvakya. Predication based on cause. For e.g. "Because we see smoke there". After that (3) Vyapthi (Connection) and examples given. For e.g. "Where there is smoke, there is fire as in a kitchen". Vyapthi means being spread otherwise There is an association between fire and smoke neither of which can exist without the other. Without fire there can be no smoke. Smoke is existent on account of fire. This is called Avinabhava or Anyathanu-papannathva. Avinabhava means that which cannot exist without the other. In the same manner, smoke is Anyathanupapanna with fire, that means, it cannot exist without fire. Anyatha means without. Anupapanna means cannot occur. Smoke cannot exist without fire. This is called the effect of avinabhava and anyathanupapannathva. The effect of avinabhava is connected with the other object like smoke and fire. Smoke is vyapya and fire is vyapaka.

If one has the knowledge of the connection between vyapya (spreading) and vyapaka (Causing the spread of), he gets Anuman. This takes place on account of Anvayavyopthi. He can know that in the absence of vyapaka there can be no vyapya. This is called vyathirekivyapthi. (4) When one acquires a knowledge of vyapthi and examples, then he carries out upasamhara or conclusion which is called upanaya. For e.g. There is the vyapya, fire on the mountain, namely smoke. (5) Then it is determined that there is fire on the mountain. This is called Nigaman. These 5 aspects of Anuman are necessary to think of the associate substances. Nigaman which is the cause for Swarthanuman takes place on account of the two. The determination of the soul, the other world, Karma etc. which are metaphysical concepts are determined by Anuman--Praman.

In other philosophies Praman has been described as the cause for actual knowledge (Yatharthajnan) Prama, but when discussion takes place on Pramanya it is called the nature of Prama but how is it possible here? Pramanya (Authenticity) is the nature of Pramana. Therefore, Praman is not the cause for this knowledge. It is itself knowledge. Therefore, it is said in the Jaindarshan " Savpar viyavasaay jnanam pramanam"

Questions:

(1) What is the difference between praman and naya? Why is pramana not pramakarana? Explain what is meant by prathyaksha and paroksha.

(2) Describe the 4 kinds of mathijnan. What is the difference between Iha and Samshaya?

(3) Explain: Gamika shrutha, Anaksharashrutha, Aparya- vasithashrutha, anuyayi, avadhijnan, vipulamathi.

(4) Explain what sarvajnatha is.

(5) Why is it necessary to destroy Moha before destroying ignorance?

NAYA AND NIKSHEPA

A substance possesses countless qualities or natures on account of different points of view or different associations. The reason is this. Countless qualities and specialties are present in a substance on account of its presence in modified forms. Apart from this, one substance is related to all the countless substances in this universe by such points of view as Karanatha, akaranatha, akaryatha, sahabhavitha, virodhitha, samanatha, asamantha etc.

From these points of view, it has many qualities or natures. You can take the example of a light. It has the quality of brightness, yellowness etc. The light is of oil, or it may be emerging from precious stones. It may be in the house etc. These are special paryayas or modifications. In the same manner, it has such qualities as dispelling darkness. The cause namely oil or wick; the purpose of showing things; etc. these are extraneous (Anyas) dharmas or natures. Aniyas sambandhas are those that are connected with it by existence and association. They are also called swaparayas. Water is not there in a light. It does not have blue appearance. It does not have coldness or hardness etc. These are vyatirek dharmas (Contrary qualities). These are associated with the substance by the principle of nonexistence. These are called paraparyayas.

Naya means understanding only one of these many aspects from any one point of view. For e.g. Manu lives in Ahmedabad. But he also lives in India. He also lives in Gujrat. In Ahmedabad he lives in some part. Yet this knowledge has been obtained describing only Ahmedabad, keeping off other cities.

In the same manner, knowledge may be got about Manu's age, status, health, studies etc. otherwise we say "Kumar Manu" or "Manu aged 14 or 13 years etc."

Thus, getting knowledge of a substance from any one point of view is called Shabdik Vyavahar Naya. There are seven Nayas.

The seven Nayas: When Naya gives us knowledge of a substance it also reveals to us from what point of view that knowledge has been obtained. Therefore, Naya is also called point

of view. It has so many kinds as there are predication. But the most widely current and accepted ones are seven:

(1) Naigam Naya; (2) Samgrah Naya; (3) Vyavahar Naya (4) Sutra Naya; (5) Shabda Naya; (6) Samabhirud Naya and (7) Evambhut Naya.

(1) The Naigam Naya: Praman gives us a total and comprehensive knowledge of an object. Therefore, it does not think of any one aspect. Naya looks at one aspect of an object of all its aspects. Therefore, it turns towards aspects and thinks of an aspect. Different kinds of knowledge emerge from different aspects. From a gross consideration, in the beginning, Naigam Naya type of knowledge emerges and from a subtle consideration, subtle knowledge of Naya appears.

Every object has ordinary aspects as well as special aspects. For example, a cloth is like other cloths. This is an ordinary aspect. But from the point of view of pattern or shape, it is a special cloth. Even this can become ordinary when seen with other cloths of that pattern. But being white, it is special and is different from other cloths of other colours. In this manner, every object has its ordinary form as well as a special form. This pattern is seen as a special form. But it is common with others because even this is made of cotton.

This is a special pattern compared to silk because it is cotton. But in respect of pattern it is common with even silk with the same pattern. But it is special if it is stitched in a particular way. Thus an object has many ordinary or common qualities. From various points of view an object seems to possess common qualities or special qualities. Naigam Naya carries out this function. Nai = Na Ek (not one) gam = knowledge Naigam Naya gives us knowledge on the basis of many common and special qualities. This is certain that at any one time, we can know only one aspect.

(2) Sangraha Naya: This is knowing an object in its ordinary or common form. For example why do you entertain Moha? At the end, it destroys everything. Here in the integrated truth only one sath or transient ordinary form has been taken into account. This is Sangraha Naya. Whether it is a jiva or ajiva all are sath (truth). Your own self--your bungalow all are transient. "Whether it is a vata or peepal tree--all are trees". This example reveals what Sangraha Naya is. It does not take into account the special qualities of an object.

(3) Vyavahar Naya: This means seeing an object in its special form from the practical or empirical point of view. According to this principle, no substance exists with an ordinary or common form. That which is in practice; that which is useful is true; and it is a special quality. If such trees as vata, peepal or bamboo etc. do not exist, are those trees real. No, what is, is true, whether it is vata or peepal; hence it is a special object.

(4) Rujusutra Naya: Ruju = means simple. It also goes deep, by a simple sutra or statement it gives the knowledge of an object. If an object is existent and if it belongs to

us, only then it is accepted as a true object. For example, we do not say that our money that has been lost or robbed is ours but we say that the wealth we have now is ours and we say we have so much money. In the same manner, we do not include in it the money that has been given to us to be used for taking care of by some body but on the basis of what we actually possess, we say, "I have so many thousands or lakhs". This is the knowledge obtained from the Rujusutra Naya.

(5) Shabdha Naya: This Naya recognises an object only

as long as it has the same Linga (Gender); Vachana (Number). If the linga and the vachana differ, the object also becomes different. Pot, holy pot, large pot or equal objects, small pot, pitcher and drinking pot are different from them. Incidentally, you may understand a thing thus and it is Shabdha Naya. For example "She is not a wife, she is like a man". In the same manner, a pot may be a small pot or a big pot; yet we say, why have you brought this pot, I want only a pitcher".

(6) Samabhirooda Naya: This Naya believes that an object is understood by the sound or shabdha. Only then it is accepted as an object. For example, the son of a lawyer has the qualities of arguing and defending but he is not a lawyer. A shepherd may be named as Indra but he is not really Indra. Indra really is the king of Gods because Indra means one who has wealth. This meaning can be applied only to Devendra. Indra is thought of as offering oblations to the Lord on Meru mountain. This knowledge of Indra is obtained from the Samabhirood Naya.

(7) Evambhut Naya: This Naya goes very deep in understanding an object. According to it, an object can be called by its name only in that deep sense when the meaning of the word is found applicable to the object at present. The object has its meaning. That basis is acceptable to this Naya. For example, "Indra is more affluent than emperors". This knowledge of Indra is obtained from Evambhutnaya because only he is called Indra and recognised as such who sits on the grand throne in the assembly of Gods, shining splendid with his wealth. In the same manner, while cooking food, somebody may say, 'Bring the ghee tin'. (The implication is to bring the tin containing ghee). This is said from the Evambhut point of view because the implication is the tin filled with ghee; not an empty ghee-tin. (Formerly, we used to put ghee in it. Now it is empty. If a reference is made to it in this manner. it becomes Samabhirood Naya.

In this manner, though an object may remain in the same form, it is understood in different ways from different points of view. This is because of the various Nayas. The various Nayas understand a thing on the basis of an object, the sub-stance, the modification, the practical aspect, its inner quality etc. Therefore, the seven Nayas may be briefly called: (1) Shabdha Naya (2) Artha Naya (3) Paryayarthak Naya (4) Nischaya Naya (5) Vyavahara Naua etc.

NIKSHEP

8) NIKSHEP: The same name may be applicable to various objects for e.g. (1) A boy is named Rajabhai. He is called Raja (2) In the same manner, we refer to the picture of a king as Raja (3) Sometimes even the son of a king is called Raja "Compared to his father, he is several times greater and is a Raja" (4) An actual king is also called a Raja. So, the word Raja is used as a name or as a reference to a status or as a cause etc. but it has the implied meaning of Raja. In the Jain S1lastras this is called Nikshep or Nyasa

Nikshepa is in a way a division or part of an object. Every object has four parts namely Namanikshep, Sthapananikshep, Dravyanikshep, Bhavanikshep.

(I) NAMANIKSHEPA: It means referring to the object merely by its name. For example, a boy named Indra or Indra is his name. In the same manner, a man without Jainatva being called by the name Jain which is devoid of a part.

(2) STHAPANANIKSHEP: It means referring to a person through his image, picture, painting etc. These things contain in themselves the Sthapana (establishment of the original object). For example, we say referring to an image "This is Mahavir Swami". Referring to a map we say, "This is India", "This is America".

(3) DRAVYANIKSHEP: It means referring to an object by mentioning its past condition or future condition. For example, we refer to a person who is going to become a king in future as king. Then he is Dravya Raja. Referring to an atma which will become a Tirthankar we say before that "The Tirthankar will be honoured on Meru with oblations or a Tirthankar who is not preaching from the Samavasaran but who is going on Padyatra is called a Tirthankar. This state of Tirthankar is the basis here. In the same manner, the Prathikraman performed without mental concentration is Dravya Prathikraman or Dravuavashvak.

(4) BHAVANIKSHEP: It means the name signifying the object meaningfully in its present condition. For example, the word Tirthankar used with reference to a Tirthankar who is preaching on Samavasaran who is establishing the Tirtha is an example of Bhavanikshep A sadhu who has the qualities of a

sadhu, Indra seated in the divine assembly with all his splendour are examples of Bhavnikshep.

Here, Dravyanikshepa has been deemed to be that which lies in the causative substance. In the same manner, even an object which is partly causative may be called by that name For e.g. an Abhavya Acharya also is a Dravya Acharya. Brushing the teeth etc. done in the morning also are dravya avas1lyaks The 4 Niksheps can exist in the same person (daily new) the name which is a mere Shabdha, the shape which is sthapana the condition which is causation, and the meaning of the name Bhavanikshep.

Every object has the 4 Nikshepas. But it may have more a so. For example, the Loka has Nikshepas like Kshetraloka Bhavaboka, Kalaloka This is said, "The jiva and ajiva live in

the Loka, not in the Aloka." Here Kshetraloka is referred to The jiva keeps wandering in Loka because of ignorance" Here loka means existence.

ANEKANTVAD (SYADVAD) SAPTIABHANGI-ANUYOG

The Jain Darshan is based on Anekantvad. It is not based on Ekantvad. Anekanta means taking into consideration only that nature of an object which is important at the moment and establishing doctrines and principles on that basis and denying the natures of the object which are opposed to that nature.

Anekant means understanding an object from all points of view, that is, even the meanings that are contradictory to the meaning obtained in the one point of view already accepted.

According to the Ekantavad, the soul is permanent. It is permanent and not transient, but according to the Anekantvad, the soul is both permanent and transient. This Anekantvad is not a sceptic approach; not a vacillating approach but it is a determined, fixed approach, because in both, permanence and transience are certain.

Question: How can the same thing be permanent as well as transient? Is it not self-contradictory? How can contradictory dharma exist together?

Answer: A substance has two forms. The original form and the form governed by its condition (modification). A substance is permanent in its original form but transient in its modified form. For example, the original dravya, gold is always gold but it is not permanent in the form of jewels (modified forms). This is clearly understandable. Gold gets modified and assumes different forms. So, it is transient in this sense. Undoubtedly, permanence and transience are contradictory. They are contradictory from one point of view, cannot coexist but from different points of view, they are not contradictory because those two can co-exist.

For example, the father and the son cannot be the same. The father is not the son. So, the same man cannot be the father and the son from one person's point of view but from the points of view of different persons, the same man can be the father and the son so both the dharmas (qualities) can co- exist in the same person. Rama from the point of view of Dasharatha was not both son and father but Rama was son from Dasharatha's point of view while he was a father from the point of view of Lava or Kusha. In this manner, Pitratva (father) and Putratva (son) both co-existed in Rama. In the same manner, gold as original substance is permanent but as a modified form it is transient; therefore both transience and permanence exist in it.

The Dharmas (qualities) of an object exist from different points of view. Therefore, the philosophy based on those dharmas will be true only from the point of view of the dharma on which it is based; not from any other. On the basis of other dharmas, other philosophies

have to be expounded.

For example, the soul is permanent as jiva but transient as a human being. As a human being it is perishable and transient. The same object can possess different dharmas as seen from different points of view. It can contain mutually contradictory dharmas also.

A glass which is half-filled with water is filled in one sense and empty in another. The third finger is short as well as long. Therefore, insisting upon one philosophy based on any one dharma on the basis of Ekantavad is Mitya. The meaning is this. A substance is permanent without reference to points of view and is transient from any one point of view. This is based on any one view. The Anekantvad is also called Syadvad because it implies: "This may be". Syat means from one point of view and the philosophy expounded thus is Syadvad. Under-standing, seeing or saying are Pramanik (authentic) from the Anekant point of view; not from the Ekant point of view. There-fore, the Anekant philosophy is Pramanik (authentic). The Jain philosophy is based on Anekantvad and Syadvad or the relative philosophy. The great scientist Einstein expounded the same theory "The Theory of Relativity".

UTPAD - VYAY - DRAUVYA (Production, Destruction, Duration)

A true philosophy can emerge only when an object is examined in relation to all the other things because it is related to other things. In the same manner, the substance has its original form which is unchanging and the modified forms which are transient. As a dravya it is permanent; as a modified form, it is transient because as a modified form, it goes on getting destroyed and produced.

The cloth was first in the form of a bundle. Now it has been made into a coat, shirt etc. The cloth as dravya remains permanent but as a modified form it is changing. The bundle (Than), was destroyed and coat etc. appeared. A man was a worker. Then he became an officer. Here also that man as dravya is permanent but as a Paryaya he has changed. The dravya remains in the form of an object. The object is created and it perishes. Drauvya or duration makes the dravya permanent. These are ordinary examples. Actually, every object is transient. The Bhagwan saw it with his omniscience and experienced it in meditation. The present day science also expounds the same. The particles in the atom pass through the phase of production and destruction but the form of the object remains the same. That which is seen from outside is dravya but when it is internally divided what is produced is modification. This condition prevails all over the universe. Akasha which has been in existence at all times is permanent. We cannot deny this. It is also transient as ghataakash or parabhakash or in a water booth. When a hut has been built, a new akash (space) of that extent has been created. When the hut is destroyed, that akash does not exist. Actually, it is not different from space. So we say it was produced out of akash in that form and then it has perished. As Akash, it is permanent. All dravyas in this universe are governed by the principle of production, destruction and duration.

THE SAPTHA BHANGI (The Seven-fold Predication)

The dravya (the substance) can become transformed into modified forms and can, as modified forms, assume different qualities. Therefore, the substance or dravya has the potentiality of assuming various forms and various qualities appropriate to those forms. The substance displays certain qualities from a certain point of view; not from any other point of view. On account of these various points of view, seven questions arise; and they get seven answers. These seven ways of looking at an object are called the Saptha Bhangi or the seven-fold approach to reality.

First, we think of the object from the point of view of its own Dravya (substance); Kshetra (place); Kala (time) and Dharma (attribute). This kind of predication is called assertion or the positive predication. Secondly we think of the object from the negative point of view. Even in this approach we think of the other (not its own) substance, place, time and attributes. This is called the negative predication. Both these attitudes are essentially related to the substance. For instance, a clay-pot is a substance. It possesses its own Dravya (substance) its own Kshetra (place); its own Kala (time) and Dharma (attribute). These are related to the substance from the positive point of view. In other words, these four attributes belong to the pot, from the point of view of existence. (Astitva) as existing in the pot or with it. They refer to the self-nature of the pot. Even paradravya (the other substance); the parakshetra (the other place); the parakala (the other time); and the paradharma (the other attribute) are related to the pot negatively. They are related to the pot from the point of view of their non-existence in the pot. They do not belong to the pot. They are different from those of the pot completely.

The swadravya (its own substance) of a pot is clay; its swakshetra (its own place) is the Kitchen; its swakala (its own time) is the month of Kartik and its swadharma (its own nature) is that it is red, or large or its own value or price.

As opposed to those attributes, from the negative point of view, its paradravya (other substance) is a rope; its parakshetra (other place) is the roof; its parakala (other time) is the month of Margashirsh, and its paradharma (other nature) is that it is small etc. These attributes are related to the pot from the negative point of view or from the point of view of non-existence (in the pot).

Now positive attributes like swadravya etc. and the negative attributes like paradravya etc. are the attributes of the pot from the positive and the negative points of view. Seven questions arise on the basis of the relationship of these two kinds of attributes to the pot.

(1) How is the pot from the point of view of its Swadravya etc? It has to be said, "It exists" "Syad asti gath" (Perhaps the pot exists) "It is" (Sat).

(2) How is the pot from the point of view of the Paradravya etc.?

The answer will be that it does not exist (Nasti). Syad nasti (perhaps it does not exist) "It

is not".

(3) How is the pot when viewed successively from the point of view of the Swadravya etc. and the Paradravya etc.?

The answer will be; "It is" (Asti) and "It is not" (Nasti) Sad asat.

(4) How is the pot when viewed simultaneously from these two points of view?

The answer is: It is Avyaktavya (it is inexpressible). In other words, it cannot be expressed; it cannot be explained. If we say that it is sat (existent) it is not sat from either point of view. In the same manner, it is not also Asat (Non-existent). It cannot also be said to be Sadasat (True and untrue; or existent and non-existent). Is it sat (true or existent) from both the points of view such as Swadravya and Paradravya? No ! Is it Asat (untrue and non-existent)? No ! In other words, from a simultaneous consideration from both the points of view, it is neither sat; nor asat. It is not also sadasat from the point of view of its Swadravya etc. or from the point of view of its Paradravya etc. Therefore, we have to see what we can say from a simultaneous consideration from both the points of view. The answer is that it is Avachya (it cannot be expressed); it is avyaktavya (inexpressible).

(5) How is the pot when viewed successively from the point of view of its Swadravya etc. and from the two approaches?

The answer is a composite predication of affirmation and inexpressibility. Syad Asti Avaktavyam. It is; it is in- expressible. It states that the pot is a pot but expresses the idea of inexpressibility.

(6) How is the pot when viewed successively from the point of view of the Paradravya etc. and simultaneously from the two points of view? It is syad nasti Avaktavyam. It is not; and is inexpressible.

(7) How is the pot when viewed from the point of view of Swadravya etc. and Paradravya etc. and simultaneously from the two points of view of assertion and negation?

It is Asti Nasti (Sadasat) Avyaktavyam. It is; it is not; and it is inexpressible. These predications are successive not simultaneous but in the case of affirmation and negation it is simultaneous.

The summary is this. The pot has both the natures i.e. astitva (existence) and Nastitva (Non-existence): but they are as seen from different points of view. It is at the same time sat (true) as well as Asat (untrue). Suppose, we incidentally expound only its existence sat: but we must also realize that it is also Asat (non-existent). This means that the substance is Sat (Existent) only from a certain point of view.

In order to indicate this point of view, the word Syath (Perhaps) is used. It is to be said that the pot is perhaps Sat; but it is certainly Sat. In order to express this determination, the word Eva (only) is employed. Now the form of the proposition (Pratipadan) is Gatah Syath Sat Eva. The pot perhaps is true only. Sometimes, the pot is only sat. Sometimes it is only Asat. The other predications also i.e. the remaining five are made in the same manner. This is called the Saptha Bhangi, the seven approaches to Reality.

The same Saptha Bhangi can in the same manner give us such concepts as "permanent and transient" or "useful and use- less" or "Valuable and ordinary" etc. In all these matters different points of view are at work.

For example, the pot as dravya is permanent and transient as Paryaya (modification). It is large compared to a pitcher and small compared to a big pot (Koti). It is useful in the sense that we can store water in it; but useless as a container to store milk or ghee in it.

Even if the point of view is not stated, it has to be known through inference. Therefore, the relative prediction is always true. The non-relative predications are not true. It is also said that action based on a non-relative predication is untrue (Mithya) and the one based on a relative predication is true (Satya).

The words of a Jin are Anekantvadi (multidimensional) in approach. The statements of those who act according to the philosophy of Anekantvad and Syadvad, are true.

ANUYOG (Inquiry and Research)

Anuyog means exposition, description or explanation. In the Jain Shastras there are expositions of countless subjects. These have been classified into four kinds. Therefore, there are mainly four kinds of Anuyog.

1) Dravyanuyog: (Works relating to substances)

These deal with such subjects as the Jiva, Pudgal etc. There are such works as Karma Shashtra; Sanmati Tarka Darshan Shashtra; Sthanang Sutra; Lok Prakash: Prajnapanana Sutra; Tatvartha; Mahashastra; Visheshavashyak Bhashya etc.

2) Ganitanuyog: (Works relating to mathematics)

These works deal with such mathematical subjects as calculations and measurements. There are such works as Surya Prajnapti and Kshetrasamasa etc.,

3) Charankarananuyog: (Works relating to ethical concepts etc.)

These works deal with ethical theories and observances. There are such works as

Acharanga; Nishitha; Dharma Sam- graha; Shraddhavidhi; Achar Pradip etc.

4) Dharmakathanuyog: (Relating to stories in respect of Dharma)

These works contain stories and anecdotes which inspire Dharma in the readers. These are such works as: Jnatha Adhyayan Agam, Samaraditya Charitra; Thrishasthi Shalaka Purush Charitra etc.

Quastions:

- (1) How is the knowledge of mutually contradictory Dharmas true and untrue?
- (2) Explain the Saptanayas with examples.
- (3) How are production, destruction and duration present throughout the universe?
- (4) Explain the four Nikshepas of a Tirthankar.
- (5) Explain the classification of the Jain Shastras with examples.