



ESSENCE OF JAINISM

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by
PURAN CHAND SAMSOOKHA

translated by
GANESH LALWANI

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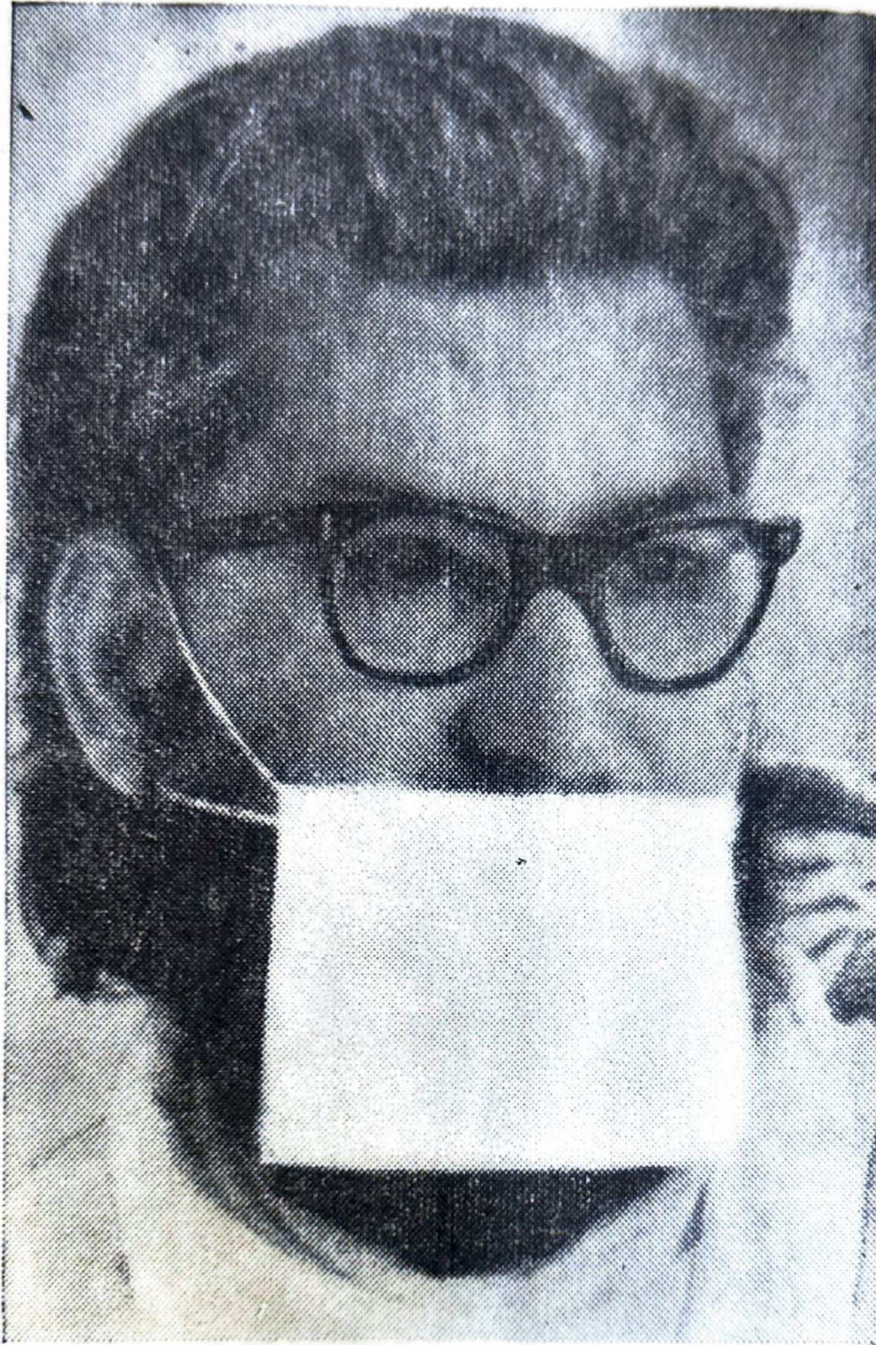
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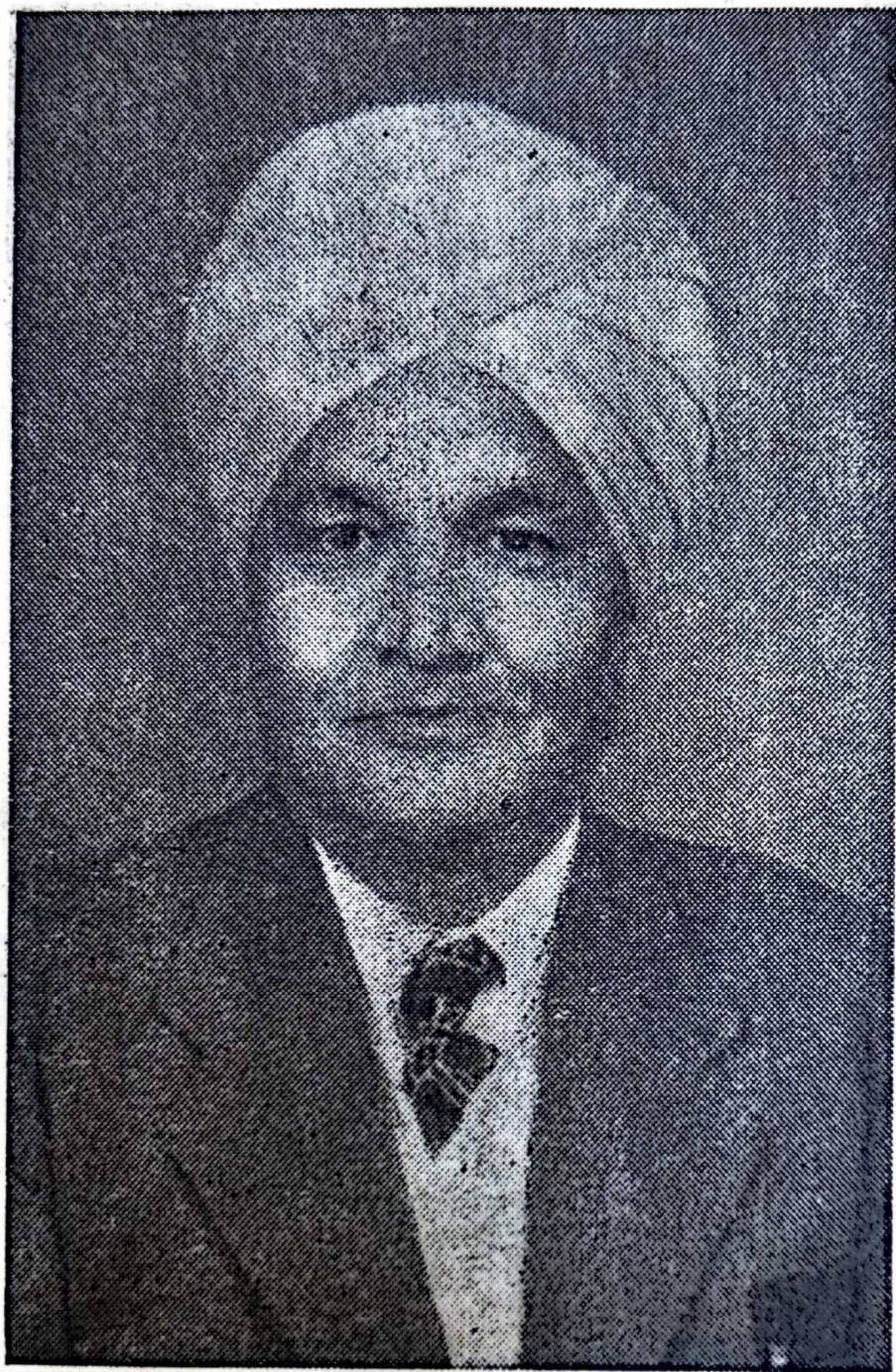
By

LALA UDDAM SINGH JAIN

14, Alipore Road, Delhi, India



H. H. MUNI SUSHIL KUMARJI



LALA UDDAM SINGH JAIN

PREFACE

The self is possessed of infinite knowledge, infinite bliss and infinite power. This truth was revealed by Lord Mahavira 2500 years ago. As mind is the root cause of all diseases, lack of spirituality is the fundamental cause of all dissatisfaction. Make the mind strong, all the diseases will disappear. Develop spirituality, all dissatisfaction will die. This can only be achieved by dispassionate thought and detached action. The book contains a glimpse of the precepts of Lord Mahavira. I am sure the reader will be much benefited by it.

MUNI SUSHIL KUMAR

Jainism is one of the earliest religions of the world.

The word '*jina*' literally means one who has conquered his inner passions like desire and hatred. Jainism is so named, for it is preached by a *jina*. Formerly, this religion was known as *nirgrantha* religion—a religion of one who has got rid of all knots.

A *jina* is variously mentioned by the Jainas as *arhat*, *arhant*, *arihant*, *tīrthankara*, etc. Of these, the word '*tīrthankara*' has a special significance. It implies one who is the founder of the four-fold order of monks and nuns and of lay followers, male as well as female. A *tīrthankara* is also its supreme law-giver.

Of the twentyfour *tīrthankaras* who were born in this sacred land of India, Rsabha was the first. He was not only the first *tīrthankara* who preached religion, he was also the first sovereign monarch to rule and teach people household duties. Of the many things he taught, mention may be made of the art of cultivation, of cooking and of making earthen pots. Rsabha, after living worldly life for many years, renounced the world and took to penance and preaching. As he was the first among the *tīrthankaras*, he is also known as Adinatha or Adideva. Mahavira, the elder contemporary of the Buddha, was the last *tīrthankara*.

FOUR-FOLD ORDER

We have already mentioned that a *tīrthankara* is the founder of the four-fold order, of monks and nuns and of lay-followers, male and female. Of these four, the *sādhus* or the monks are held in highest respect. They live a hard and austere life after renunciation. They observe the five great vows or *Mahāvratas*. These are *ahimsā* (not to kill), *satya* (not to lie), *acaurya* (not to steal), *brahmacarya* (to abstain from sexual relation) and *aparigraha* (non-attachment to worldly things). These vows are strictly to be observed by the monks, in speech, mind and deed and this until their death. They should be of kind disposition and of even mind towards all beings. *Himsā* implies not only killing, but also torturing or forcing a living creature to act against his will. To desist from such acts is *ahimsā*.

Monks not only observe this form of *ahimsā* themselves, they do not advise others to indulge in such acts as may cause death or injury to any living organism nor approve of such acts, if others do it. This is the first great vow and is known as *ahimsā* or *prāṇātipātā viramaṇa*.

Not to lie is the second great vow. This is known as *satya* or *mṛṣāvāda viramaṇa*. Monks always speak what is true. In case a truth uttered causes pain or death to a living being, they should remain silent. As anger, greed, fear and joke are the breeding-grounds of untruth, monks should not yield to any one of these. This vow is also to be observed by them completely, in speech, mind and deed. They themselves will not utter what is not true, they will not ask another to utter what is not true nor approve of it.

The third great vow is *acaurya* or abstention from theft. This is known as *adattādāna viramaṇa*. Monks are required to

observe this vow completely so that they not only desist from appropriating things not given to them in villages or towns but also desist from picking up wild fruits in the forests. They themselves do not appropriate anything, nor ask another to appropriate it nor approve of it. Moreover, they are also advised to keep vigilance so that they may not take more, when accepting alms, than what they strictly require. To take more than one's requirement is also theft.

The fourth great vow is *brahmacharya* or *maithuna viramana*—abstention from sexual relation. Monks are required to observe this vow strictly and completely. They themselves will not enjoy sexual pleasures, nor ask another to do the same nor approve of it. If they had had any experience of sexual pleasure in their past domestic life, they will now not think of it and observe this vow strictly to the letter. As this vow is very difficult to observe, they are advised not to sit on a cushion or a bed used by a

woman nor take palatable dishes which may rouse their sex and observe such other rules. They must lead a hard life.

The fifth great vow is *aṣṭaṅga* or *aṣṭaṅga viramaṇa*—renunciation of all interests in mundane things. Monks are required not to have attachment to anything—wealth, property, grains or house, whatever it may be. They themselves should not keep such things, nor ask another to keep them nor approve of it. By giving up all attachments to the objects of sound, sight, smell, taste and touch, in all ways and by all means, they observe this vow.

Along with the above-mentioned five great vows, monks strive after ten-fold virtues of a *yati* or a self-controlled ascetic, viz., *kṣamā* (forgiveness), *mārdava* (humility), *ārjava* (candour), *nirlobhatā* (non-covetousness), *akiñcanatā* (poverty), *satya* (truthfulness), *samyama* (self-restraint), *tapasyā* (austerity), *souca* (purity) and *brahmacarya* (chastity). They are

constantly required to bear equanimity towards all beings—friends and foes alike. They do not take food at night. They live on alms and do not use any kind of conveyance in their movements from one place to another. They do not keep money nor accept it even if they are offered any. They have no property and have no belongings.

As monks constantly have to control the fierce desires of their mind and flesh, sometimes finding expression in words, three *guptis* or regulations with reference to controlling one's inner nature are prescribed. The first one is *mano gupti* or regulation by which mind is to be controlled. If at any time unseemly or evil desire arises in mind, they have to control it by excluding the evil thought and making room for a pure one. The second *gupti* is *vāk gupti* or regulation of speech. It runs to the length of observing complete silence even. The third one is *kāya gupti* or regulation of one's bodily activity. Along with these *guptis*, monks

have to observe five *samitis* also. These *samitis* are : *īriyā samiti* or regulation of walking, *bhāṣā samiti* or regulation of speaking, *eṣaṇā samiti* or regulation of begging, *ādāna-nikṣepa samiti* or regulation of taking or keeping anything and *utsarga samiti* or regulation of disposal of any thing. To keep strict vigilance so that they may not kill or hurt a creature while moving is *īriyā samiti*. To be restrained in speech and to speak the truth which is beneficial is *bhāṣā samiti*. To beg food which is pure and harmless and necessary for the maintenance of the body is *eṣaṇā samiti*. To take care while receiving and keeping anything whatsoever is *ādāna-nikṣepa samiti*. And to be careful when disposing of unnecessary things is *utsarga samiti*.

To make room for pure thought and to drive out the evil ones, monks have to reflect. These reflections are twelve in number. *Anitya bhāvanā* are reflections regarding transitoriness of life, youth, wealth and property. These will help a

monk to break all earthly attachments. *Aśaraṇa bhāvanā* are reflections regarding helplessness against death and disease. These will encourage him to endeavour to make these cease by annihilating his *karma*. *Samsarā bhāvanā* are reflections regarding the flimsiness of our relations. Really there are no such worldly relations as father, mother, friend or foe, etc. It is we who establish these relations and live accordingly and are caught. That is the nature of this world. Thus he will cease to have any attachment to anybody or anything whatsoever. *Ekatva bhāvanā* are reflections such as, 'I have been born alone' and 'I have alone to suffer for the deeds I do or have done'. Such reflections will stimulate his efforts to get rid of *karma* by his own initiative. *Anyatva bhāvanā* are reflections regarding the relation of the body and the soul. These are not one. This body is matter while the soul is all-consciousness. He should not mistake one for the other, and allow himself to be controlled by the urge of the flesh. *Aśuci bhāvanā* are reflections regarding the con-

stituent elements of this body. It is made of impure things like blood, flesh, etc., and shelters impure things like faeces, urine, etc. Therefore he should not attach too much importance to this body. *Āsrava bhāvanā* are reflections regarding *karma* streaming into the soul. Every time he enjoys the pleasure of the senses he makes his *karma* to increase. These reflections will make him more careful and he will try to stop the influx of it. *Samvara bhāvanā* are reflections to stop the evil thought and to make room for the good one. *Nirjarā bhāvanā* are reflections regarding the evil consequences of *karma* and the striving to destroy the previously acquired *karma* by austerity and meditation. *Loka bhāvanā* are reflections regarding the real nature of this universe. Judging from the standpoint of substance, it is eternal but from the standpoint of modification it is transitory. Thus all objects of the world come into existence and perish. These reflections make him understand the true nature of things, which is so necessary for the right knowledge. *Bodhidurlabha bhāvanā*

are reflections that it is difficult to acquire right seeing and right conduct in this world. These will strengthen his effort to attain them and live accordingly. *Dharma bhāvanā* are reflections that religion is the only isle on which to rest, an excellent shelter in this world full of agony. All other things lead to misery and suffering.

There are other regulations of conduct for the monks such as going through the twenty-two hardships like hunger, thirst, cold, heat, etc.

The *sadhvīs* or nuns also observe the same strict vows and rules of conduct as the monks. It is these monks and nuns who practise self-control and having given up all desires and earthly possessions become the spiritual teachers.

Male lay-followers of the path are known as *śrāvakas* and female lay-followers as *śrāvikās*. They are not required to renounce the world but are expected to discharge household duties by honest

means and live a progressively pure life. They are to be magnanimous, calm, placid, upright, kind, impartial, appreciative of good qualities of others, humble, grateful, and do good to others. Twelve kinds of rules of conduct are prescribed for them.

Sthūla prāṇātipāta viramaṇa is the vow of not injuring an inoffensive creature intentionally. *Sthūla mṛṣāvāda viramaṇa* is the vow of not uttering a lie which hurts or injures others. To deny trust, to give false evidence before a law court, to pass somebody's property as one's own or of another may be treated as the breach of this vow. *Sthūla adattādāna viramaṇa* is the vow of not stealing. Theft of somebody's things or evasion of tax payable as revenue are instances of the above. *Sthūla maithuna viramaṇa* is the vow of not enjoying sexual pleasures with any woman except one's own wife. Even with her one must live with restraint. *Parigraha parimāṇa* is the vow of keeping property including wealth, grains and

animals, not exceeding a certain limit, which he fixes for himself. He is required not to amass wealth indefinitely. *Dik parimāṇa* is the vow of limiting the sphere within which one is free to move for trade or other purposes. *Bhogāpabhoga parimāṇa* is the vow of limiting the things to be used by one like food, clothes, houses, etc. Things like food, flowers, ointments which can be used only once are *bhogya* and things like houses, clothes which can be used repeatedly are *upabhogya*. *Anartha daṇḍa viramaṇa* is the vow of not indulging in sinful acts, not required for one's own or family's maintenance. To give arms and administer poison, to instigate birds or animals to fight, to give suggestions concerning sinful acts to others, to cherish evil thoughts in one's mind and to indulge in alcoholic and emotional inebriation are breaches of this vow. Thus this vow is of great practical import. *Sāmāyika* is the vow of performing the *sāmāyika kriyā*. It consists in sitting down at one place for at least fortyeight minutes concentrating one's mind on religious activities like

reading sacred books, praying or meditating. For the duration of this time one vows to give up evil thoughts, words and deeds and thus becomes of even mind towards all beings and nearly comes up to the moral standard of a monk. *Deśāvākāśika* is the vow of setting new limits everyday within the limitations already set by the sixth and the seventh vows in accordance with one's daily requirements. *Pauṣadha* is the vow to live for a day the full life of a monk. It consists in fasting and giving up all earthly activities for a day or for a day and a night taken together. For the duration of that time one concentrates on religious activities. It is called *pauṣadha* as it promotes and nourishes one's religious life. And lastly, *atithi sambibhāga* which is the vow of serving monks and nuns with proper food and clothes, etc.

Of these twelve vows, the first five are *aṇuvratas*, somewhat easier in comparison with the *mahāvratas* which are specifically meant for the monks; from the sixth to

the eighth, they are *guṇavratas*, so called because they purify the *guṇa* or merits of the preceding five *aṇuvratas* and the remaining four are called *śikṣāvratas*. *Śikṣāvratas* are preliminary for entering into the ascetic life of a monk. By performing these twelve vows a lay-follower may live a righteous life and advance towards a fuller and more perfect life.

THE PRINCIPLES

The aim of Jainism is to attain the freedom of the soul by freeing it from the shackles of *karma*. But unless one knows what is soul, what is *karma*, what are the attributes of the soul, how it is forced by the incoming *karma* to traverse the cycle of life and death and suffering and the way of getting out of this cycle by exhausting *karma*, how can one free one's own self? To know all these one has to know the constituent elements of the universe, their relations, why and how the soul finds itself in bondage and the ways and means of becoming free again. This knowledge is embodied in the *nava tattva* or nine principles. These are *jīva* (soul), *ajīva* (non-living substances), *āsrava* (influx of *karma*), *bandha* (bondage of *karma*), *puṇya* (virtue), *pāpa* (sin), *samvara* (arrest of the influx of *karma*),

nirjarā (exhaustion of *karma*), and *mokṣa* (liberation). But in reality the principles of *jīva* and *ajīva* comprehend the whole world. The other seven principles simply explain how the soul is defiled by coming into contact with *karma*, and how it may be freed from this contact.

The first principle is *jīva*. The main characteristic of *jīva* is *cetanā* (consciousness). Other characteristics of *jīva* are infinite knowledge, vision, power and bliss. *Jīvas* have separate existence and they are infinite in number. *Jīvas* are of two kinds : *mukta* (free) and *saṁsārī* (worldly). Those who have attained *nirvāṇa* by destroying the shackles of *karma* and passed beyond rebirth are free. They are also known as the *siddhas* (perfect) and are endowed with infinite knowledge, vision, power and bliss. The worldly souls are the embodied souls which are subject to the cycles of life and death, and have not yet attained the final liberation. They may be born as *devas* (gods), *mānavas* (men), *nārakas* (beings of hell) and *tiryakas*

(birds, beasts, insects, plants, etc.), and when the sands of their life run out, they die and are born again.

Jīvas are, again, divided according to the number of sense organs they possess. The highest are those which have five senses : touch, taste, smell, sight and hearing. The lowest have one sense only: touch. As *jīvas* with one sense organ (*ekendriya*) cannot move, they are called *sthāvaras* (beings devoid of power of movement). *Sthāvara* beings are subdivided into five categories : *prthvikāyas* or *jīvas* of earth-body, *apkāyas* or *jīvas* of water-body, *agnikāyas* or *jīvas* of fire-body, *vāyukāyas* or *jīvas* of air-body, and *vanaspatikāyas* or *jīvas* of flora-body. Every kind of earth and stone, every kind of water, every kind of fire, every kind of air, and every kind of flora are full of *jīvas* of earth-water-fire-air-flora bodies. The beings possessing two to five sense organs can move and are known as *trasa jīvas*. Of these, *dvīndriya* beings possess

two sense organs of touch and taste (worms, leeches, etc.) ; *trīndriya* beings possess the sense organ of smell along with the above two organs (ants, lice, etc.) ; *caturindriya jīvas* possess the sense organ of sight along with the above three (flies, bees, etc.) and *pañcendriya jīvas* possess the sense organ of hearing along with the above four. In this category we may mention human beings, animals, birds, gods, and beings of hell. According to the Jaina scriptures, there are seven hells. Those who commit gross sins enter into hell after their death and have to undergo unimaginable sufferings. Those who perform meritorious work enter into heaven and enjoy pleasures limitless. There are twelve heavens besides the abodes of lower-gods and the *vimānas* of the higher ones. Beings with one sense organ to four sense organs do not possess mind and are known as *amanaska*. Beings with five sense organs possess mind and are known as *samanaska*, though there is a great difference in the development of their minds.

The second principle is *ajīva*. In one respect it is fundamentally different from the *jīva*, namely, it is devoid of consciousness. There are five entities of *ojīva*: *dharma*, *adharma*, *ākāśa*, *pudgala* and *kāla*. These five entities, like the *jīva*, are eternal.

Dharma is the principle of motion. If this principle of motion never existed, it would not have been possible for a *jīva* or *pudgala* to move. *Dharma* is non-corporeal, devoid of all sense qualities and pervades the whole *loka*. *Loka* is that portion of the universe where *jīva* and *ajīva* can exist. Beyond this *loka* is *aloka* or empty void. In *aloka*, as there is no principle of motion, nobody can go.

Adharma is the principle of rest. It helps a moving *jīva* or *pudgala* to stop, if it desires to stop. *Adharma* is also non-corporeal, devoid of all sense qualities and pervades the whole *loka*.

Ākāśa is space. It gives room for *jīva*

and *pudgala* to exist. This pervades *loka* and *aloka* and is non-corporeal and devoid of all sense qualities.

Atom (*paramāṇu*) or any combination of atoms is called *pudgala*. Atom is the smallest indivisible particle of which the whole material world is composed. The material objects are infinite in number. Form, taste, smell, touch and sound are the characteristics of this *pudgala* or material-substance. Though the atoms cannot be perceived by our organs, they too have the qualities of form, taste, smell, touch and sound.

According to one view, *kāla* or time is an imaginary thing ; it has no real existence. Relative time is determined by changes or motions of things. The smallest indivisible portion of this relative time is *samaya* and combinations of such infinitesimal *samayas* are variously classified as moment, month, year, etc. According to another view, time has a real existence and consists of innumerable time atoms

(*kālānus*). Time comes as an agency in the changes of *jīva* and *pudgala*. It is also non-corporeal and devoid of sense qualities.

The third principle is *āsrava*. The causes which lead to the influx of good and evil *karma* leading to the bondage of the soul are called *āsrava*. In short, *āsrava* may be described as attraction in the *jīva* towards sense-objects. *Mithyātvā* (ignorance), *avirati* (lack of self-restraint), *kāṣāyu* (passions like anger, conceit, deceit and lust), *pramāda* (unmindfulness) and *yoga* (activities of mind, speech and body) are the five causes for the influx of good and evil *karma* and hence they are known as *āsrava*. As *himsā*, untruth, stealing, sex indulgence and attachment to the worldly objects are causes of the influx of *karma*, they may also be regarded as *āsrava*.

The fourth principle is *bandha*. *Bandha* is the attachment of *karma-pudgala* to the soul. *Karma-pudgala* is a particular

type of *pudgala* which, being attracted by ignorance or by the action of body, mind and speech and by its reaction of attraction and repulsion, attaches itself to the soul and shrouds it. In its essential nature, the soul is pure, transparent, conscious and non-corporeal. Therefore, logically it cannot be bound by corporeal and unconscious *pudgala*. But still from eternity, it has got this bondage by forms of *karma-pudgala*. In Jaina philosophy this *kārmic* body is known as *kārmaṇa śarīra*. As the *jīva* is encased in this *kārmaṇa śarīra* from time eternal, different kinds of impulses and reactions sprout from it. Attracted by these impulses and reactions new *karma-pudgalas* are constantly flowing in and attaching themselves to the *kārmaṇa śarīra* of the *jīva*. And as a result of this the *jīva* has to pass through the cycles of births and deaths, experiencing pleasure and pain.

Kārmic-matter attaching itself to the soul assumes four forms. These are : *prakṛti bandha*, *sthiti bandha*, *anubhava*

bandha and *pradeśa bandha*.

When *karma-pudgala* attaches itself to the soul, it will obscure or weaken in various ways the original attributes of the *jīva*. This is called *prakṛti bandha*. *Prakṛti bandhas* are arranged under eight heads according to the particular attribute of the soul that it obscures : *jñānāvaraṇīya* is that which covers up the soul's power of infinite knowledge ; *darśanāvaraṇīya* is that which clouds its power of infinite vision ; *vedanīya* is that which obscures the blissful nature of the soul and thereby produces pleasure and pain ; *mohanīya* is that which generates delusion in the *jīva* in regard to its own true nature and makes it identify itself with non-self ; *āyu* is that which determines the span of life in one birth, thus obscuring its nature of eternal existence ; *nāma* is that which obscures the non-corporeal existence of the soul and produces the body with its limitations and qualities, faculties, etc. ; *gotra* is that which obscures its character of equani-

mity and determines the caste, family or social standing and *antarāya* is that which obstructs the natural energy of the soul and prevents it from attaining liberation. It also prevents a living being from doing something good and enjoyable.

When *karma-pudgala* attaches itself to the soul, the duration of the attachment is determined at that time according to the intensity or dullness of the *jīva*'s passions. This kind of attachment is called *sthiti bandha*.

What fruits the *karma-pudgala* will produce is determined at the time of attachment by the varying degrees of reactions of the passions. The attachment that is pregnant with the power of producing such fruits is called *anubhava bandha* or *rasa bandha*.

The quantum of *karma-pudgalas* that are drawn towards the *jīva* for attaching themselves with it is determined by the intensity or dullness of the *jīva*'s action.

This kind of attachment of varying magnitude is called *pradeśa bandha*.

The fifth principle is *punya*. *Punya* is nothing but influx of *karma-pudgala* due to the good activities of mind, body and speech with the potentiality of producing pleasant sensations and good results. Such *karma-pudgalas* can be acquired even by offering food, drink shelter, bedding and clothes, by purifying thought, or by paying homage to the preceptor. Physical and mental happiness, health, charming body, riches, property and fame are the results of good *karma*.

The sixth principle is *pāpa*. It is just the reverse of *punya*. *Pāpa* is the influx of *karma-pudgala* due to evil activities of mind, body and speech with the potentiality of producing unpleasant sensations and evil results. Such *karma-pudgalas* are acquired by *himsā*, untruth, theft, unchastity and attachment to objects, and anger, conceit, deceit and lust. It is not possible for the soul besmeared with

evil *karma-pudgalas* to free itself. It is forced to roam in the cycle of births and deaths for eternity acquiring new fetters of bondage. Diseases, ugliness of features, lower animal forms, birth in hell and poverty are the results of evil *karma*.

As *pāpa* and *puṇya* are the diverse results of the fourth principle, some exponents of Jaina philosophy do not treat them as separate principles and according to them the main principles are only seven instead of nine.

The seventh principle is *samvara*. The method which arrests fresh *karma* streaming into the soul is *samvara*. It is just the reverse of *āsrava*. It can be accomplished by constant practise of restraint of mind, speech and body, by religious meditation, by the conquest of desire, by forgiveness, tenderness, purity, truth, austerity, renunciation, unattachment and chastity, by abstention from evil action and avarice and by reflecting upon the transitoriness of the world, of life and youth, etc.

The eighth principle is *nirjarā*. *Nirjarā* is the exhaustion of *karma-pudgala* already acquired. All *karmas* exhaust themselves by producing their results when it is time for them to do so. But unless they are exhausted before they are mature and start producing results, it becomes difficult to be free because by that time new *karma-pudgala* begins to pour in. Therefore it becomes necessary for one desirous of final liberation to exhaust all *karmas* before maturity. *Nirjarā* is to be done by rigorous austerities. Austerities are of two kinds : external and internal. External austerities are *anaśana* (complete abstinence from all kinds of food), *alpāhāra* (reduction of one's food), *icchānirodha* (control of the desire for the palate), *rasatyāga* (renunciation of juicy substances like milk, butter, honey, alcohol, etc). *kāyakleśa* (mortification of one's body) and *samlīnatā* (sitting in a lonely place in due posture and senses withdrawn). Internal austerities are *prāyaścitta* (atonement for transgressions), *vinaya* (appropriate behaviour towards

the preceptor), *vaiāṛṭya* (selfless service to the suffering and the deserving), *svādhya* (meditation on the discourse), *byutsarga* (non-attachment to the body) and *śubha-dhyāna* (religious meditation).

The ninth or the lest principle is *mokṣa*. *Mokṣa* is the liberation of the soul after complete exhaustion or elimination of all *karmas*. A liberated soul regains its original attributes of infinite knowledge, vision, power and bliss and ascends to the crest of the *loka* and remains there immersed in the termless beatitude of its unconditioned existence. It never returns again into the cycle of life and death. This state of the soul is the liberated or perfect state and this is *nirvāṇa*. As a lamp lit in a house illuminates the whole house and its light gets mixed up with that of others when so lit, so the liberated souls, which are each one an effulgence, get mingled with each other and remain on the crest of the *loka*, permanently fixed.

THE WAY

Now as to the way to this *mokṣa*—the final liberation. It is three-fold : *samyak darśana* (right seeing), *samyak jñāna* (right knowledge), and *samyak cāritrya* (right conduct). A simultaneous practice of these three leads to liberation. And for that reason these three excellences are metaphorically called *triratna* (three jewels).

Samyak darśana is *samyaktva*. It consists in seeing the real nature of things truly. Generally, people deluded by ignorance take falsehood for truth and truth for falsehood. *Samyaktva* is just the reverse of it—to perceive truth as truth and falsehood as falsehood. And truly speaking, when one can discern truth from falsehood, it can be said that one is on the path to realisation because then and

then only one can give up what is to be given up, know what is to be known and embrace what is to be embraced. This is the state of right seeing.

It is admitted that every *jīva* possesses some kind of knowledge. But unless one attains the state of right seeing it cannot be said that one has the right knowledge. Upto this time, the knowledge is imperfect and wrong. This is *ajñāna* or *mithyājñāna*. This is because in this state one cannot discern what is truth and so it cannot be said that one possesses right knowledge. It can only be attained after attaining the state of right seeing.

Now, there are five kinds of knowledge ; *mati*, *śruta*, *avadhi*, *manahparyāya* and *kevala*. *Mati* is ordinary cognition obtained by normal means of mind and senses. *Sruta* is derived through signs, symbols or words. *Sruta* knowledge like *mati* is also obtained through mind and senses and this knowledge of a thing cannot be had unless there has already

been *mati* knowledge. But still it has a wider range than *mati*, for *śruta* knowledge comprehends a study of words and their meanings. To know by hearing from the wise and from reading the scriptures is *śruta* knowledge. *Avadhi* is direct knowledge of corporeal things without the means of senses and mind within some limit of space and time. It is a kind of spiritual knowledge or extra-sensuary perception. One who possesses this knowledge can see, even with one's eyes closed, all things which are not formless within a certain limit. *Manahparyāya* is direct knowledge of the thoughts of others within a certain limit of space and time without the means of mind and senses. This too is a kind of spiritual knowledge. *Kevala* is that knowledge which completely reveals without the aid of senses and mind the truth of all things, corporeal or non-corporeal, with all their attributes and modifications, past, present and future, of the whole universe. This is spiritual knowledge *par excellence*. *Kevala* knowledge is the natural state of *jīva*

and it dawns when the four kinds of *karma* — *jñānāvaraṇīya*, *darśanāvaraṇīya*, *vedanīya* and *mohanīya* are completely exhausted. Once this state is realised it becomes certain that the *jīva* will attain final liberation and the remaining span of life comes to an automatic end. The *tīrthankaras* are such persons possessing *kevala-jñāna*—all-knowing and all-seeing.

Restraint, renunciation, control of senses and purity in action are *cāritrya* or conduct. Right conduct is the practice of these after one has attained right seeing and right knowledge. Five great vows, ten *yati dharmas*, seventeen forms of self-restraint for the monks and twelve *vratas* for the lay-followers are included in right conduct. Conduct is of two kinds : *sarva tyāga* (total renunciation) and *deśa* or *amśa tyāga* (partial renunciation). Total renunciation is for the monks and partial renunciation for the lay-followers.

To give up *himsā*, untruth, stealing, sex indulgence and craving for possession, to

give up attachments to five kinds of sense objects—objects of sound, sight, smell, taste and touch, to control four *kaṣāyas*—anger, conceit, deceit and lust and to restrain evil propensities of mind, speech and body are the seventeen kinds of conduct. One who endeavours to attain right seeing, right knowledge and right conduct to their perfection is sure to get liberation.

Right seeing, right knowledge and right conduct are inter-dependent, i.e., unless seeing becomes perfect, knowledge cannot be perfect. Again, unless seeing and knowledge become perfect, conduct cannot be perfect. Again possession of one or two of the jewels of *triratna* does not mean liberation. One may possess right seeing and right knowledge but they are fruitless unless they are supplemented by right conduct. Liberation is only attained by attaining all the three. In Jainism, much stress has been laid on the purity of action because it is the most difficult of all due to temptations of the sense-objects

of sound, sight, smell, taste and touch. Unless one follows the five great vows of *ahimsā*, truthfulness, non-stealing, chastity and non-possession rigorously it will not be possible to have right conduct. The ideal of monkhood as upheld by the Jaina scriptures is the ideal of this right conduct of which *ahimsā* is the fulcrum.

Around this fulcrum the rules of conduct for the monks have been woven. Unless one practises truthfulness, non-stealing, chastity and non-possession, it becomes practically impossible to keep the vow of *ahimsā*. Therefore, the other four are included in the list of the five great vows. Again, unless one restrains his mind and senses, one cannot keep the vow of *ahimsā*. On the other hand, restraint becomes difficult unless one practises austerities to control one's senses and mind. This is why *ahimsā*, restraint and austerities are said to be *dharma* in Jaina literature. Monks are required at every moment and in every action to be careful so that they may not

kill, hurt or injure a living being, howsoever small it may be. This requires the fulfilment of the above-mentioned five great vows. Monks do bear unflinchingly and with courage and equanimity the tortures inflicted on them even to the point of death. They do not become angry or desire retaliation for the injury inflicted on them.

Vratas of lay-followers have been already mentioned. They are so formulated that by following them a lay-follower may learn to live a good life and conquer desire. While earning gold or amassing it, while taking up arms to protect his self, his family or his country against an intruder, he is taught self-restraint. On the one hand, he is debarred from doing any harm to himself, to his family or to his country or even to humanity by his reckless conduct, and, on the other, by giving up attachment gradually he prepares himself for the life of a monk. If one goes deeper into the rules laid down, one will find that the practice of

limiting the number of things to be kept or enjoyed by self eliminates the danger of concentration of wealth at one point. Unable to earn more than what is prescribed to self, one is expected to spend the whole of it and this for the benefit of the whole society. It is natural that as a good disciple one will not spend it by wrong means. Thus limiting the desires of individuals, restraint does immense good to society and maintains it in perfect order. If this principle is revived and restored in its pristine purity in the life of the individual, the society and the polity, harmony can be established by driving out death, destruction and blood-thirstiness.