

ISSN : 2457-0583

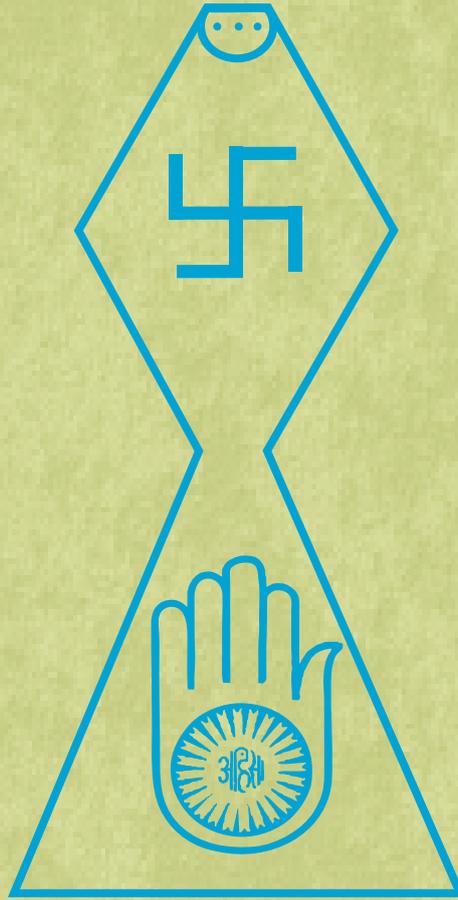
# ISJS - TRANSACTIONS

A Quarterly Refereed Online Research Journal on Jainism

**VOL. 5**

**No. 1**

**January - March, 2021**



**International School for Jain Studies**

C/o Firodia Hostel, 844, B.M.C.C. Road,  
Shivaji Nagar, Pune - 411004 (Maharashtra), INDIA

[www.isjs.in](http://www.isjs.in)



ISSN: 2457-0583

# ISJS – TRANSACTIONS

A Quarterly Refereed Online Research Journal on Jainism

VOL.5

No.1

January – March, 2021

## CHIEF EDITOR

**Prof. Prakash C Jain**

Former Professor  
School for International Studies  
Jawaharlal Nehru University, New Delhi  
Email: [pcjain.jnu@gmail.com](mailto:pcjain.jnu@gmail.com)

## EDITOR

**Dr. Shrinetra Pandey**

Joint Director  
International School for Jain Studies, Pune  
Email: [dr.snpandey1981@gmail.com](mailto:dr.snpandey1981@gmail.com)



## International School for Jain Studies

C/o Firodia Hostel, 844, B.M.C.C. Road,  
Shivaji Nagar, Pune – 411 004 (Maharashtra), INDIA

Email: [isjs.india@gmail.com](mailto:isjs.india@gmail.com)

Website: [www.isjs.in](http://www.isjs.in)

### **ADVISORY BOARD**

- **Dr. Shugan Chand Jain**, Chairman, International School for Jain Studies, New Delhi. Email: [Shuganjain1941@gmail.com](mailto:Shuganjain1941@gmail.com)
- **Prof. Kamal Chand Sogani**, Director, Jain Vidya Sansthan, Jaipur. Email: [jainapa@rediffmail.com](mailto:jainapa@rediffmail.com)
- **Prof. Kusum Jain**, Former Director, Center for Advance Philosophical Research, University of Rajasthan, Jaipur. Email: [kusumonnet@yahoo.com](mailto:kusumonnet@yahoo.com)
- **Dr. Sulekh Chand Jain**, Former President, JAINA, USA. Email: [scjain@earthlink.net](mailto:scjain@earthlink.net)

### **EDITORIAL BOARD**

- **Prof. Viney Kumar Jain**, Emeritus Professor, Dept. of Yoga and Science of Living, Jain Vishva Bharati Institute, Ladnun-341306, Dist. Nagaur, Rajasthan, India. Email: [vineykjain@yahoo.com](mailto:vineykjain@yahoo.com)
- **Prof. Christopher Key Chapple**, Director, Master of Arts in Yoga Studies, University Hall, Room 3763, Loyola Marymount University, Los Angeles, California-90045, USA. Email: [christopherkeychapple@gmail.com](mailto:christopherkeychapple@gmail.com)
- **Prof. Anne Vallely**, Department of Classics and Religious Studies, University of Ottawa, 55, Laurier East, Ottawa, ON, Canada- K1N 6N5. Email: [avallely@gmail.com](mailto:avallely@gmail.com)
- **Prof. Jayanti Lal Jain**, Dean, Faculty of Humanities, Mangalayatan University, Mathura - Aligarh Highway, 33<sup>rd</sup> Milestone, Aligarh -202145. Email: [jl.jain@mangalayatan.edu.in](mailto:jl.jain@mangalayatan.edu.in)
- **Dr. Priyadarshana Jain**, Assistance Professor & Head i/c, Department of Jainology, University of Madras, Chennai – 600 005. Email: [priyadarshanajain@yahoo.in](mailto:priyadarshanajain@yahoo.in)

Articles can be sent in favour of International School for Jain Studies, Pune

ISSN: 2457-0583

### **PUBLISHED BY**

International School for Jain Studies, C/o Firodia Hostel, 844, B.M.C.C. Road, Shivaji Nagar, Pune – 411 004. Email: [isjs.india@gmail.com](mailto:isjs.india@gmail.com)

© International School for Jain Studies

**Note:** The facts and views expressed in the Journal are those of the authors only.

## From the Chief Editor's Desk

This issue of the *ISJS-Transactions* consists of four articles on diverse topics, three in English and one in Hindi followed by a book review. The first article “*Jain Concepts of Prāṇa and Paryāpti: Two Essential Conditions of Life*” by Dr. Narayan Lal Kachhara attempts to explain these concepts in the light of advances in modern biological and allied sciences. Made of subtle matter, the two bodies *Prāṇa* (vital powers) and *Paryāpti* (biopotential) are supposed to connect the body and soul. According to the author, “*Prāṇa*, the essential sign of life, are interpreted as form of subtle energy that has close relation with the types of bioelectricity found in the body of organisms by modern science. *Paryāpti* is necessary preparation for new life and describes the essential condition to be fulfilled. This requires transfer of zygote from mother to the soul taking birth, and exchange of the subtle bodies, and communication and installation of the information from *kārmaṇa* body of this soul to DNA of the zygote so that structure and construction of the body proceeds in the planned way. The entire process is pointer to deep knowledge of body structure by *Jainācārya-s*.”

In the second article on “*Theoretical Similarities between Aristotelian Ethics and Jain Ethics*”, Ms. Chelsi Kimberly Dimm argues that among other things both the systems take into account “the intension of the person to be deemed virtuous or vicious and valuing their morality accordingly, and because of this there is a scale of how virtuous a person is based upon deliberation and feeling.” Needless to say, more such comparative studies are required in order to advance the cause of Jain Studies.

“*Ahimsā and other Social Reforms Inspired by Lord Mahāvīra*” by Dr. Parveen Jain explains in detail the concept of *Ahimsā* and then goes on to list other social movements which were inspired by *Mahāvīra*, namely movement against slavery and bonded labour, caste system, inferior status of women, ecological distortions and language inequality, etc. The article also highlights the virtue of *aparigraha* and its role in building an all-inclusive society.

Our final article in this issue is authored by Dr. Samani Shashi Prajna on the theme of the relevance of the Jain way of life and the Jain style of death in the context of the Covid-19 Pandemic, and is in Hindi. The article is a welcome addition to about a dozen articles on the broad theme of Covid-19 and Jainism that we have already published in a couple of previous issues of the journal. The Jain way of life including that of dignified death (*sallekhanā*) is already codified in a number of Jain texts on *śrāvakācāra*. The author rightly maintains that it is highly relevant in the on-going Pandemic situation which has been haunting the world in its second/third/fourth wave. As of 8<sup>th</sup> April 2021, the Pandemic had globally claimed about 2.9 million individuals, besides exposing about 135 million people to the virus.

We had introduced a Book Review section in the previous issue of the journal. The book taken up in this issue is titled *Sallekhanā: Jain Approach to Dignified Death* edited by Dr. Shugan C. Jain and Prof. Christopher K Chapple which is reviewed by Ms. Pragya Jain.

I am thankful to all the authors for contributing their scholarly papers to this issue. I am also thankful to Dr. Shugan C. Jain, Chairman ISJS, for his continuous support and guidance. Thanks, are also due to Dr. Shrinetra Pandey for rendering his editorial skills, Ms. Pragya Jain for editorial assistance and Mr. Sushil Jana for his technical support and putting it on our website. The readers and contributors are welcome to send their valuable suggestions for improving the journal.

April 12, 2021

**Prakash C. Jain**

## CONTENT

From the Chief Editor's Desk

- |   |   |                            |       |
|---|---|----------------------------|-------|
| 1 | Jain Concepts of Prāṇa and Paryāpti: Two Essential Conditions of Life | Prof. Narayan Lal Kachhara | 1-16  |
| 2 | Theoretical Similarities Between Aristotelian Ethics and Jain Ethics  | Ms. Chelsi Kimberly Dimm   | 17-25 |
| 3 | Ahiṃsā and Other Social Reforms Inspired by Lord Mahāvīra             | Dr. Parveen Jain           | 26-36 |
| 4 | कोविड-19 महामारी में जैन जीवन शैली एवं मरण शैली की प्रासंगिकता        | डॉ. समणी शशिप्रज्ञा        | 37-48 |
| 5 | Book Review - Sallekhanā: Jain Approach to Dignified Death            | Ms. Pragya Jain            | 49-52 |



# Jain Concepts of Prāṇa and Paryāpti: Two Essential Conditions of Life

Narayan Lal Kachhara\*

“Acceptance of soul by science may come by knowing the role of subtle matter in connecting the soul and body.”

## I. Introduction

All Indian philosophies believing in soul regard soul as non-physical. The soul inhabits the physical body and the two, the soul and the body, are distinctly different. It is also agreed that the body is just like a vehicle for the soul, the soul in the driving seat is the doer. The place of soul in the body is, however, not agreed to be the same in all philosophies; in Jain philosophy it occupies the space of the body<sup>1</sup>.

An obvious question arises how the non-physical soul and the material body are connected and how does the soul-body system work. It is our common experience that matter is accommodated in the non-physical space, *ākāśa*, but the two do not interact with each other. But in the case of a living being the soul and body interact to behave as a unit. This aspect of interaction is well defined in Jain philosophy. It states that besides the gross material body there are other subtle bodies like *kārmaṇa* body and *taijas* body that act as links between the soul and material body (*Tattvārtha Sūtra* 2/36). Vedic tradition also mentions about five *kosa*, (subtle sheaths): *annamaya kośa*, *prāṇamaya kośa*, *manomaya kośa*, *vijñānamaya kośa* and *ānandamaya kośa* (*Taittirīya Upaniṣad* 364-377) but says nothing about their role in providing connection between the soul and the body.

Jain philosophy gives details of types of matter, particularly subtle matter, and of functions of the subtle bodies in living beings. In this article I describe the subtle type of matter called *vargaṇā* and the role of subtle bodies in providing connection between the soul and the material body and their functions in life.

## II. The Subtle Matter

The smallest indivisible constituent of matter, called *pudgala*, is *paramāṇu*<sup>2</sup> (*Bhagavatī Sūtra* 101). *Paramāṇu* has one colour, one smell, one taste and two touch properties (one either cold or hot and two either *snigdha* or *rukṣa*) (*Uttarādhyayana Vṛtti* 24). In modern context, *snigdha* can be identified as positive charge and *rukṣa* as negative charge. So, essentially, *paramāṇu* (atom) is an energy particle having a charge. A composite form of matter or combination of *paramāṇus* is known as *skandha* (atomic cluster) (*Tattvārtha*

---

\* Emeritus Professor, Jain Vishva Bharati Institute, Ladnun; Formerly, Principal, Motilal Nehru Regional Engineering College, Allahabad; Email: [nlkachhara@yahoo.com](mailto:nlkachhara@yahoo.com)

<sup>1</sup> “*jīvo uvaogamao amutti kattā sadehparimāṇo*”, *Dravyasaṅgraha* 2.

<sup>2</sup> *Paramāṇu* is much smaller than photon particle.

*Sūtra* 5/25). The form of atomic cluster made up of similar nature of *paramāṇus* (atoms), are called *vargaṇā*.<sup>3</sup>

According to *Bhagavatī Sūtra* (*Bhagavatī* 2/4), there are infinite numbers and types of *vargaṇā* out of which the following eight types are important from the point of view of their association with soul: *Audārika*, *Vaikriyaka*, *Āhāraka*, *Taijas*, *Kārmaṇa*, *Śvāsocchavāsa*, *Bhāṣā*, and *Mano Vargaṇā*.

According to *Ṣaṭkhaṇḍāgama* (XIV/759-83), the *audārika*, *vaikriyaka* and *āhāraka vargaṇā* exist as gross aggregates (atomic cluster) having attributes of eight- touch, the *taijas*, *kārmaṇa*, *bhāṣā* and *mano vargaṇā* exist in subtle form having four touch attributes. The *śvāsocchavāsa vargaṇā* exists as both four-touch (subtle) and six touch (gross) *vargaṇā* (*Bhagavatī Sūtra* II/1/4-5). This supposition is not in agreement with the classification of *vargaṇā* given in *Gommaṭasāra*.

*Gommaṭasāra Jivakāṇḍa* (594-600) classifies *vargaṇā* as 23 types of *vargaṇās* found all over *loka* on the basis of number of *paramāṇu* present in the cluster. In the order of increasing number of *paramāṇu* in the cluster the *vargaṇās* are as follow:

1. ***Aṇu* (smallest) *vargaṇā*** – consisting of a single *paramāṇu*.
2. ***Saṅkhyāta aṇu* (countable atoms) *vargaṇā*** – comprising of countable number of *paramāṇus* in the cluster. There is a range of number of *paramāṇus* in this type of *vargaṇā* starting from two to maximum countable number.
3. ***Asaṅkhyāta aṇu* (Innumerable) *vargaṇā*** – contains innumerable *paramāṇu* in the cluster. Here again the range of number of *paramāṇus* in the cluster is large.
4. ***Ananta aṇu* (infinite atoms) *vargaṇā*** – has infinite number of *paramāṇu* in the cluster and there is a range. The lowest number in the range is one more than the highest number in the lower *asaṅkhyā aṇu vargaṇā* and the highest number is more than the lowest in the range by a number equal to some multiple of the Infinitely Small Fraction of the total Number of Liberated Souls (ISFTNLS).

All these four types of *vargaṇā* having very small energy do not associate with soul.

5. ***Āhāra* (assimilative) *vargaṇā*** – constitutes the gross (*audārika*), protean (*vaikriya*) and migratory (*āhāraka*) bodies of organisms. There is a range of number of *paramāṇus* in this *vargaṇā* also. The lower limit in the range is one *paramāṇu* more than the highest number in the last *vargaṇā* and the upper limit is more than the lower limit by a factor equal to ISFTNLS.
6. ***Agrāhya* (non-associable) *vargaṇā*** - The range of *paramāṇu* in this *vargaṇā* starts with one more than the higher limit in the last *vargaṇā*. The upper limit exceeds the lower limit by a factor equal to ISFTNLS.

---

<sup>3</sup> “..... *tathaiva samaguṇāḥ paṅktīkṛtāḥ vargā vargaṇāḥ*”, (*Tattvārthavārtika* 2/5/4)

7. **Taijas (luminous) vargaṇā** – constitutes the *taijas* body of organisms. The range of this *vargaṇā* starts after the upper limit of the last *vargaṇā*. The upper limit exceeds the lower limit by a factor equal to ISFTNLS.
8. **Agrāhya (non-associable) vargaṇā (second)** – The range of this *vargaṇā* starts after the upper limit of last *vargaṇā*. The upper limit exceeds the lower limit by a factor equal to the multiple of the lower limit and the factor ISFTNLS.
9. **Bhāṣā (sound) vargaṇā** – is instrumental in producing all kinds of sounds including the sound produced by inanimate objects like musical instruments, sound by natural phenomena like thundering of clouds, and sound produced by living organisms including speech by humans. The range starts after the upper limit of the last *vargaṇā*. The upper limit exceeds the lower limit by a factor equal to ISFTNLS.
10. **Agrāhya (non-associable) vargaṇā (third)** – A cluster having one *paramāṇu* more than the upper limit of the last *vargaṇā* provides the lower limit of this *vargaṇā*. The upper limit is infinite times greater than the lower limit.
11. **Mano (mind) vargaṇā** – The lower range of this *vargaṇā* is one *paramāṇu* more than the upper limit of last *vargaṇā*. The upper range exceeds the lower range by a factor equal to ISFTNLS. *Mano vargaṇā* constitutes the physical mind (*dravya manaḥ*) of organisms.
12. **Agrāhya (non-associable) vargaṇā (fourth)** – The lower range of this *vargaṇā* is one *paramāṇu* more than the upper limit of last *vargaṇā*. The upper range is infinite times greater than the lower range.
13. **Kārmaṇa vargaṇā** – constitutes the *kārmaṇa* bodies of organisms. The range of this *vargaṇā* starts after the upper limit of last *vargaṇā*. The higher range exceeds the lower range by a factor equal to ISFTNLS.
14. **Dhruva (permanent/regular) vargaṇā** – The range of this *vargaṇā* starts after the upper limit of last *vargaṇā*. The higher range is infinite times greater than the lower range.

All the above fourteen *vargaṇās* are regular in the sense that clusters are formed for every number in the range.

All subsequent *vargaṇās* may be regular or irregular, that is, the clusters are formed for some numbers of *paramāṇus* and may or may not form for other numbers in the range.

15. **Sāntara -nirantara (intermittent-regular) vargaṇā** – The range of this *vargaṇā* starts after the upper limit of the last *vargaṇā*. The upper range is infinite times greater than the lower range. The *vargaṇā* clusters are formed for small range intermittently dispersed between the non-forming ranges over the full range. This *vargaṇā* is also non associable with soul.
16. **Śūnya (nil) vargaṇā (NV)** – This *vargaṇā* starts with one *paramāṇu* more than the upper range of last *vargaṇā*. The upper range is infinite times greater than the lower range. The meaning of adjective nil is not clear. One possibility is that the *paramāṇus* in this *vargaṇā* rapidly assemble and disassemble so that the *vargaṇā* is always in a transient state. At any given instant, the *vargaṇā* of any number in the range is not

stable. The other possibility is that the aggregates formed by this *vargaṇā* are not detectable. The later possibility has an important significance in physics.

17. **Pratyeka śarīra (individual body) vargaṇā (IBV)** – The range for this *vargaṇā* starts with one *paramāṇu* more than the upper limit of the last *paramāṇu*. The upper limit is some multiple of the lower limit. In the living world one soul may have one body or many souls may share a common body. The former is called *pratyeka* or individual body soul and the latter is called *sādhārṇa* or common body soul.<sup>4</sup> The body of an individual body soul consists of individual body *vargaṇā*.
18. **Dhruva-śūnya (permanent nil) vargaṇā (PNV)** - The range of this *vargaṇā* starts after the range of last *vargaṇā*. The upper limit in the range is some multiple of the lower limit. This *vargaṇā* is similar to last NV.
19. **Bādara (large) nigoda vargaṇā (LNV)** – The range of this *vargaṇā* starts after the range of last *vargaṇā*. The upper limit is innumerable times more than the lower limit. This *vargaṇā* forms the *kārmaṇa* and gross body of large *nigoda*/nano organisms. Carrot, radish, spurge wort, green ginger, creepers, etc. are examples of LNV. Each one of them has innumerable micro bodies and one micro body contains infinite number of nano organisms.
20. **Śūnya (nil) vargaṇā (Second NV)** – The higher limit of this *vargaṇā* is innumerable times its lower limit.
21. **Sūkṣma (minuscule) nigoda vargaṇā (MNV)** – This *vargaṇā* starts with one *paramāṇu* more than the higher limit of the last *vargaṇā*. The LNV has limited occurrence but MNV is found all over in water, land and sky. This *vargaṇā* constitutes the gross as well as the *taijas* and *karman* bodies of small nano organisms.
22. **Nabho (space) vargaṇā** – This is the next *vargaṇā* in order. The upper limit in the range is innumerable times the lower limit.
23. **Mahāskandha (gross matter) vargaṇā (GMV)** – This is the last *vargaṇā*. All gross matter, visible or invisible, in the *loka*, universe, is made of GMV.

As the number of *paramāṇu* in *vargaṇā* increases the *vargaṇā* occupies proportionately less space. This kind of formation is due to the property that one *pradeśa* can contain any number of *paramāṇu*. It can be said that this feature makes *paramāṇu* like boson (Bosons). Thus, with increase in number of *paramāṇu*, the number of *paramāṇu* per *pradeśa* i.e., energy density increases. The energy density in a higher order *vargaṇā* is more than that in a lower order *vargaṇā*. *Vargaṇā* of varying energy density have different application for soul as explained above. *Vargaṇā* up to the 14<sup>th</sup> order are four- touch type and are supposed to be massless.

A *vargaṇā*, cluster of infinite number of *paramāṇu*, would have both positive and negative *paramāṇu*, and the number of positive and negative *paramāṇu* is not likely to be equal and, therefore, a *vargaṇā* has a net charge either positive or negative. This charge produces an

<sup>4</sup> “*ekkaseva jīvassa jaṃ sarīraṃ taṃ patteya sarīraṃ.....bahūṇaṃ jīvānaṃ jamegaṃ sarīraṃ taṃ sāhāraṇa sarīraṃ nāṃ*” (*Śaṭkhaṇḍāgama Dhavalā Tīkā Sahita* 14/5, 6/119)

electric field. A moving *vargaṇā* with an electric charge also produces a magnetic field. So, a moving *vargaṇā* has an electromagnetic field of subtle type.

The interpretation of *vargaṇā*, which is commonly made, has many anomalies from the scientific perspective. For example, it is said that *āhāra vargaṇā* constitutes the gross (*audārika*), protean (*vaikriya*) and migratory gross (*āhāraka*) bodies of organisms. According to science the physical body of any organism is made up of organic molecules which contain elements like carbon, hydrogen, oxygen, nitrogen, sodium, potassium, calcium, phosphors, iron, etc. These elements are also found in inorganic matter, which is not made from *āhāra vargaṇā*. According to Jain concepts, the bodies of higher mobile beings and plants are said to be made from different order *vargaṇā* (*āhāra vargaṇā*, and IBV respectively) but according to science they are made from similar organic molecules containing common elements. Thus, the common interpretation believed by scholars of Jain philosophy is not in agreement with scientific view and needs a re-look and proper understanding.

### II.1. Some Specific Characteristics of Āhāra Vargaṇā

*Āhāra vargaṇā* has been said to constitute the gross, protean and migratory bodies of organisms. For understanding this *vargaṇā* we must appreciate the difference between ordinary matter and live matter. Live matter of the body of an organism is far superior and different from the dead organic matter. The superiority of the live matter is due to *āhāra vargaṇā*. In a living organism the energy of organic matter is augmented by *āhāra vargaṇā* increasing its energy manifold. That is

Live matter = ordinary matter + *āhāra vargaṇā*

These *vargaṇā* are continuously attracted by body cells, which are known to be sensitive to a broad range of frequencies. Assimilation of these *vargaṇā* is *oja āhāra*, appropriation of energy, intake of energy by cells. Note that *āhāra vargaṇā* being massless do not add to mass of the body, they only increase the energy level of the atoms and molecules. These high energy atoms and molecules participate in cell processes and keep the body alive.

The subtle *āhāra vargaṇā* also form the subtle protean bodies of heavenly beings and infernal beings, and the migratory body for *yogīs*.

### II.2. Some Specific Characteristics of Taijas Vargaṇā

The *taijas* body of an organism is made of *taijas vargaṇā*. Normally, an organism has three bodies: *audārika*, *kārmaṇa* and *taijas* body. On death of the organism the subtle *kārmaṇa* and *taijas* bodies travel with the soul, which now takes birth in a new mode. Thus, *kārmaṇa* and *taijas* bodies have always been attached to the soul and they shall remain so till the soul attains liberation when the two bodies get detached and disintegrated. The *taijas* body performs two important functions viz., management of

the body system and providing support and controls for the same (Mahaprajna 2013). The *taijas* body has been said to be an electric body and a source of vital energy.

Scientifically, the functioning of gross body, which is made up of cells, depends on electricity. The electricity found in living bodies, zoological or botanical is known as bioelectricity (Bioelectricity). Biological cells use bioelectricity to store metabolic energy, to do work or trigger internal changes, and to signal one another. Bio electromagnetism is the electric current produced by action potentials along with the magnetic fields they generate through the phenomenon of electromagnetic induction. Bio electromagnetism is an aspect of all living things, including all plants and animals.

The origin of electricity as found in living organisms is still a detail of uncertainty for which there are several theories.<sup>5</sup> The normal electricity cannot be converted into bioelectricity nor bioelectricity can be produced outside the body, but the two kinds of electricity can mix with each other. Bioelectricity is much superior to normal electricity in the same way as a living organism is superior to non-living matter. Bioelectricity is many times more powerful and effective than normal electricity. Bioelectricity is responsible for synthesis of enzymes and proteins in cells, functioning and control of various organs and development and growth of the body of organism, from constituents taken through nutrition, respiration and environment. Science has not succeeded so far, in finding the right source of bioelectricity. The concept of *taijas* body in Jain philosophy establishes a similarity between *taijas* body and bioelectricity. For understanding the full role of *taijas* body we must know the functions of *prāṇa*.

### II.2.i. Prāṇa (Vital Powers)

*Prāṇa* are sign of life. *Prāṇa* are (means of) expression of consciousness, and intelligence, of soul in the gross body (*Kārtikeyānupreksā* 139-141; *Gommaṭasāra Jīvakāṇḍa* 129-133). *Prāṇa* have two forms *dravya prāṇa* (physical vital powers) and *bhāva prāṇa* (metaphysical vital power). *Dravya prāṇa* is the physical form, comprising of *taijas vargaṇā*, while *bhāva prāṇa* is the consciousness and intelligence of the soul expressed in an organism. *Prāṇa* exist for one life span and are expressed again in the next life on the basis of accumulated karma in the current birth. Termination of *prāṇa* is death and installation of *prāṇa* is starting of life. *Prāṇa* are source of vitality in organism. From mundane point of view (*vyavhāra naya*), *prāṇa* are divided in four groups – *indriya*, *bala*, *āyu* and *śvāsocchvāsa* which are further classified as 10 *prāṇa*:<sup>6</sup>

<sup>5</sup> Four such theories include, but are not limited to, the Diffusion theory, the Membrane theory, the Oxidation theory, and the Phase - Boundary theory.

<sup>6</sup> *tikkāle cadupāṇā indiyabalamāu āṇapāṇo ya / vavahārā so jīvo ṇiccayaṇayado du ccedaṇā jassa // Dravyasaṅgraha 3.*

1. *Sparśana indriya prāṇa* (touch sense) – is the power behind functioning of the touch sense organ
2. *Rasanā indriya prāṇa* (taste sense) – is the power behind functioning of the taste sense organ
3. *Ghrāṇa indriya prāṇa* (smell sense) – is the power behind functioning of the smell sense organ
4. *Cakṣu indriya prāṇa* (see sense) – is the power behind functioning of the see sense organ
5. *Karṇa indriya prāṇa* (hear sense) – is the power behind functioning of the hear sense organ
6. *Mana bala prāṇa* (mind) – is the power behind functioning of the mind
7. *Vacana bala prāṇa* (speech) – is the power behind functioning of the speech
8. *Kāya bala prāṇa* (body) – is the power behind functioning of the body
9. *Āyu prāṇa* (age) – is the power behind functioning of age factor that helps in keeping the body alive for pre-determined time unit, on termination of which death occurs
10. *Śvāsocchvāsa prāṇa* (breathing) – is the power behind functioning of breathing

These are physical vital powers (*dravya prāṇa*) possessed by all worldly souls. From absolute point of view (*nīścaya naya*), consciousness is the metaphysical vital power (*bhāva prāṇa*) of an organism. Empirical souls possess both physical vital powers and metaphysical vital powers. At the bare minimum level, an organism with a single touch sense also thrives on four *prāṇa* – one touch sense *prāṇa*, *kāya prāṇa*, *āyu prāṇa* and *śvāsocchvāsa prāṇa*. The two karma instrumental in causing these *prāṇa* are body forming (*nāma*) karma and the age determining (*āyuṣya*) karma.

It has been said above that *taijas* body also manages and controls the functions of the gross body. Actually, *taijas vargaṇā* are serving two important functions, one as carrier of *prāṇa*, and two vitalizing the gross body. *Prāṇas* work in two ways: One communicating the consciousness of the soul to the gross body so that this body also has consciousness like property and behaves as a living system, and two these help manage the body functions intelligently. It may be mentioned that Jain texts generally refer to functional units of the body and not to the specific organs. *Prāṇas* have not been understood in the modern context. As bioelectricity in various forms is the means of control of the body functions according to biology a relationship between *prāṇa* and bioelectricity is logically expected.

---

We try to understand *prāṇa* in this context:

**(A) Indriya Prāṇa**

*Indriya* in Jainism is just not the sense organs, but it is sensing system comprising *nivṛtti* and *upakaraṇa*.<sup>7</sup> *Nivṛtti* is the sense organ proper and *upakaraṇa* is the sensing apparatus in the form of brain. An important component of body like brain is not mentioned exclusively in Jain literature, it is considered a part of the sensing system. We have five sense organs all connected to the brain. The nerve system connecting sense organs and the brain is also part of this system. Brain also has a dedicated source of electricity different from the body bioelectricity. *Indriya prāṇa* refers to this source of electricity in the brain; it exists as action potential on axons which is means of information transfer between neurons (*Introduction to Psychology* 128). Brain cannot function without this electricity and *prāṇa* is its source.

**(B) Mano-bala Prāṇa**

*Mana* (mind) in Jainism is different from brain. It is a subtle unit made up of *mano vargaṇā*. Mind thinks, imagines, plans, stores memory, makes choices and takes decisions. Mind and brain have the relationship of software and hardware where mind is software and brain is hardware. Brain also controls the activities of the body through an elaborate information communication system. For the system to work successfully there has to be right connection between the subtle mind and brain. This connection is made through subtle matter called *mano-bala prāṇa*. Without this *prāṇa* the mind does not connect to the brain. A person with disturbed mind or poor connection between mind and brain, due to insufficient *mano-bala prāṇa*, loses the thinking power and the mental capability. *Mano-bala prāṇa* plays an essential role in our mental activity.

This *prāṇa* may also be connected to the electricity found in the brain; it has the vitalizing power. Both *indriya prāṇa* and *mano-bala prāṇa* are produced by elimination-cum-subsidence of vitality obstructing karma and perceptual cognition covering karma<sup>8</sup>. These two *prāṇas* are related to cognition process and are connected to brain.

The vital powers are the fundamental basis of life; no life is possible without *prāṇa*. *Prāṇa* manifest as electrical activity of different kinds and are the powers that are essential for the life system. *Taijas* body manages and controls the gross body and the life functions through *prāṇa*. This highlights the essential role of *taijas* body which is generally not well

---

<sup>7</sup> “*nivṛtyupakaraṇe dravyendriyam*”, *Tattvārtha Sūtra* 2/17.

<sup>8</sup> “*vīriyajudamadikhauvasamutthā noindiyendiyesu balā.....*”, *Gommaṭasāra Jīvakāṇḍa* 131.

understood. We can now appreciate why the karma body and the *taijas* body are always attached to soul. When soul enters a new body, it has these two essential bodies with him, the *kārmaṇa* body, information body, and the *taijas* body, the executive body that has the energy to execute the plan contained in the *kārmaṇa* body. The gross body is constructed as per plan from the material received through nutrition and respiration.

### (C) Vacana-bala Prāṇa

*Vacana* (speech) is not mere sound, but it is carrier of information, each word has a meaning.

Speech = Sound + Meaning

So *vacana* refers to the system of sound production and the associated device that imparts meaning to this sound. This device is part of the brain, mainly the temporal lobe, which is associated with speech production and recognition. The role of *bhāṣā vargaṇā* as mentioned below helps in understanding this *prāṇa*. It is said that *bhāṣā vargaṇā* are drawn in from atmosphere when speaking and are discharged back after speech. These *vargaṇā* are subtle matter and exist in charged form. During the act of speaking the *bhāṣā vargaṇā* are attracted by the temporal lobe and are discharged back after end of speech. For this to happen, the brain must have the power to attract and discharge the *vargaṇā*. This power is provided by *vacana-bala prāṇa*. *Vacana-bala prāṇa* from the *taijas* body enables the brain to act as receiver and transmitter of *bhāṣā vargaṇā*.

Inarticulate speech is speaking without sound, it is a mental process. As it has meaning the *bhāṣā vargaṇā* are involved in this case also just like the speech with sound.

### (D) Kāya-bala Prāṇa

The structure of the body is produced by cells which divide and arrange in the designed manner. This is a continuous process in the body. This *prāṇa* is developed by rise of body making (*śarīra-nāma*) karma that has the information the way the cells are to be arranged.<sup>9</sup> *Kāya prāṇa* is supposed to be related to bioelectricity that is responsible for synthesis of enzymes and proteins in the cell and its division. Thus, *kāya prāṇa* has an important role in structure and making of the body.

### (E) Āyusya Prāṇa

This *prāṇa* is the essential condition of life, and it is produced by rise of *ayusya* karma.<sup>10</sup> *Āyusya prāṇa* is compared with bioelectricity as an aspect

<sup>9</sup> “..dehudaye kāyāṇā (dehodaye kāyāṇau)...”, Ibid.

<sup>10</sup> “.....āu āudaye (āyuh āyurudaye)”, Ibid.

of life. Each body cell produces bioelectricity that consists of ions, but these ions are different from ordinary ions in the sense that these are many times more powerful. This is supposed to be because energy from *taijas* body energises the ions increasing their power manifold. Cells perform intelligent functions with bioelectricity since it is produced by *āyusya prāṇa*. The process starts at the very first stage of life and ends with the end of life. *Āyusya prāṇa* is the basic *prāṇa*. *Āyusya* karma, source of *āyusya prāṇa*, is like a reservoir having some fixed storage of karma. When this reservoir becomes empty, *āyusya prāṇa* ceases to exist resulting in death.

### (F) Śvāsocchvāsa Prāṇa

*Śvāsocchvāsa* refers to the act of breathing consisting of inhaling and exhaling processes.<sup>11</sup> The process consists of inhaling air, supplying it to different parts of the body and exhaling the products of its use. We know the process of inhaling and exhaling is performed by lungs. Lungs work in association with heart. Blood with carbon dioxide is sent by heart to lungs where exchange of carbon dioxide with oxygen in blood takes place. The oxygenated blood flows to heart from where it is circulated to body parts. So, heart and lungs together are responsible for receiving oxygen from atmosphere, supplying it to body parts, and discharging the carbon dioxide produced in cells to atmosphere. Therefore, the role of *śvāsocchvāsa prāṇa* must be seen keeping in view both the lungs and the heart. Heart has a dedicated source of electricity, called myoelectricity, which makes heart muscles to contract and expand for pumping action. *Śvāsocchvāsa prāṇa* has the primary role in producing this electricity. Heart cannot function without this electricity and lungs cannot perform the desired function without heart.

### II.3. Some Specific Characteristics of Bhāṣā Vargaṇā

An organism attracts *bhāṣā vargaṇā* before speaking. These *vargaṇā* may remain with the organism for a period of one *samaya*<sup>12</sup> to innumerable *samayas*, being the period of sound production. An organism attracts *vargaṇā* from all six possible directions. These *vargaṇā* may flow in for a certain period and intermittently for more periods. The flow period can be of minimum two *samaya* and maximum innumerable *samaya*. The organism discharges these *vargaṇā* intermittently and not continuously. (*Prajñāpanā Sūtra* 11/877-79) There are two kinds of speakers, powerful and weak.

<sup>11</sup> “....., *ucchvāsaparāvarttotpanna khedarahita viśuddhacitprāṇādviparītasadr̥ṣa ānapānaprāṇaḥ*” (*Brhadravyasaṅgraha* 1/3)

<sup>12</sup> “*sarvajaghanyagatiparinatasya paramāṇoḥ svāvagādhapradeśavyatikramakālah paramaṇiṣiddho nirvibhāgaḥ samayaḥ.*” (*Tattvārthavārtika* 3/38/7) **meaning:** *samaya* is time taken by a *paramāṇu* travelling at slow speed to travel a distance of one *pradeśa*. One *pradeśa* is the space occupied by a *paramāṇu*.

The *vargaṇā* discharged by a powerful speaker travel to the end of *loka*. The *vargaṇā* discharged by a weak speaker travel only a finite distance.

Jain philosophy distinguishes between word and speech. A word is a sound produced by the movement of tongue and is a physical phenomenon accomplished with the help of brain, mind and *prāṇa*. Imparting the intended meaning to the word is a mental and psychic process. The mental resolve to speak makes the speech biopotential karma to rise emitting a karma wave impulse. This wave impulse makes the brain to attract appropriate *bhāṣā vargaṇā* from the cosmos. The incoming *bhāṣā vargaṇā* interacts with the brain, the temporal lobe, and is superimposed with the intended meaning. This *vargaṇā* carrying the meaning is transmitted back to cosmos in the manner as mentioned above. *Vargaṇā* being electromagnetic travel to far distances, and that from a powerful speaker, like *arihant*, may travel to the end of *loka*. Incidentally, this speech can be captured in space if a suitable receiver is available (*Prajñāpanā Sūtra-Malayavṛtti* 267).

*Bhāṣā vargaṇā* is used just not for producing speech but is also used in sound produced by inanimate objects like musical instruments, etc. To understand this, we have to differentiate between the sound produced by instruments and interpretation of this sound by human beings. Production of sound by any instrument is just a physical phenomenon. The person receiving this sound imparts meaning to it and enjoys it as music. So here we have a case in which the sound is produced by external means instead of the vocal system in the body. The mental part is the same in the two processes i.e., the brain attracts *bhāṣā vargaṇā* from cosmos and imparts meaning to the sound received. If this is not done the sound produced from instrument does not become music and has no meaning, it is just an unconcerned sound. It is in this sense that *bhāṣā vargaṇā* is said to produce all kinds of sounds<sup>13</sup>; we interpret the sound coming from a source and make meaning out of it.

#### II.4. Some Specific Characteristics of Mano Vargaṇā

According to Jain philosophy there are two kinds of mind, *dravya-manaḥ* the physical mind and *bhāva-manaḥ*, the psychical mind or power of the soul.<sup>14</sup> The physical mind is made of *mano-vargaṇā*. The functions of mind are thinking, making choices, memory, pondering, meditating and imagining. All these activities of the soul require a medium in the form of physical mind (*dravya-manaḥ*). The mind is connected to brain as mentioned above. Is supposed to exist all over the body space just like *kārmaṇa* body and *taijas* body.

<sup>13</sup> “*bhāṣādavvavaggaṇāe paramāṇupoggalakkhandhā caduṇṇaṃ bhāṣānaṃ pāoggā | paṭaha-bherī kāhalabbhagajjaṇādisaddānaṃ pi esā ceva vaggaṇā pāoggā ||* (*Ṣaṭkhaṇḍāgama Dhavalā Ṭkā Sahita* 14/5, 6/83)

<sup>14</sup> “*mano dvididham – dravyamano bhāvamanaśceti*”, *Sarvarthasiddhi* 2/11.

## II.5. Some Specific Characteristics of Kārmaṇa Vargaṇā

The *kārmaṇa vargaṇā* constitutes the *kārmaṇa* body, containing various types of karma. The soul under the influence of passions and yoga experiences vibrations. These vibrations induce vibrations in the *kārmaṇa* body, which are typical of the karma active at that instant. The frequency of vibration depends on the actions and passions as different types of actions and passions induce different frequencies. When the *kārmaṇa* body vibrates at a particular frequency, the *kārmaṇa vargaṇā* of the same frequency are attracted and attach themselves with the existing karma of the same type. The passion is the binding force between the old and new karma. The number of *vargaṇā* bonding at any instant depends on the action; stronger the action larger is the number of *vargaṇā* bonding on each soul *pradeśa*. The duration and intensity of bond are determined by strength and type of passion. Bonding of different types of karma takes place uniformly on all soul *pradeśa* at any instant.

Karma is record of action performed by the soul and the soul experiences its effect sometimes in later life or sometimes in the next life. Karma is the key player in the life of a soul; it obstructs full expression of natural powers of the soul.

## III. Organization of Prāṇa

*Prāṇa* are essential for every form of life. One sense beings have four *prāṇa* – *āyusya prāṇa*, *śarīra prāṇa*, *svasocchvāsa prāṇa* and one *indriya prāṇa*. Two sense beings have six *prāṇa*, *āyusya prāṇa*, *śarīra prāṇa*, *svasocchvāsa prāṇa*, *vacana prāṇa* and two *indriya prāṇa*. Three sense beings have seven *prāṇa* and four sense beings have eight *prāṇa*. Five sense beings without mind have nine *prāṇa* and five sense beings with mind have ten *prāṇa* including *mano-bala prāṇa* (*Sarvārthasiddhi* 2/13-14).

*Prāṇa* can be divided in two major classes – one related to body (*dehastha*) and the other related to mind (*mānasika*). They can be called basic *prāṇa* and super *prāṇa* respectively. Basic *prāṇa*, comprising *āyusya prāṇa*, *śarīra prāṇa*, *svasocchvāsa prāṇa* and one *indriya prāṇa*, is present in all living beings and the super *prāṇa*, consisting of *mano-bala prāṇa* and *vacana prāṇa*, is found only in higher organisms having five senses and mind. Basic *prāṇas*, in all beings, including five sense beings, flow from the *taijas* body to the gross body and perform the functions as described above. *Taijas* body attracts *taijas vargaṇā* from cosmos for maintaining its equilibrium. According to Ācārya Hemacandra, mind and super *prāṇa* in five sense beings mix with each other such that wherever the mind goes (in the body) so does the super *prāṇa* i.e. there is close connection between mind and super *prāṇa* (*Yogaśāstra* 5/2).

Whereas the basic *prāṇa* exists all over the body, super *prāṇa* is supposed to be concentrated in the head; place of brain and senses, the nervous system including the spinal cord and the nerve system in the body, and palm and fingertips. Super *prāṇa* is drawn from cosmos through the consciousness centres (*cakras*), particularly centre of the head, and flows into the body through *prāṇa* channels, called *nāḍī*.

As super *prāṇa* is closely coupled to mind, it influences our psychic activities. Basic *prāṇa* is the essential *prāṇa* for life and it is not accessed by mind. *Prāṇāyāma* is a potent way of increasing *prāṇa*. *Prāṇāyāma* helps mind to be free of distraction. When mind is calm the senses are controlled, passions are subsided, wisdom awakes, and intuition power is increased (Ibid 5/1-13).

Super *prāṇa* interacts with the basic *prāṇa*. So *prāṇāyāma* also benefits the body in many ways. It vitalises the body, enhances immunity power and reduces the risk of external attack of bacteria and virus, and thus improves the overall physical, mental and emotional health.

#### IV. Biopotential (Paryāpti)

*Paryāpti* is necessary preparation for new life. Major decisions about this life such as the place of birth, form of the body, gender, body with or without deficiency, etc., have been made in the last life. The first step in this life is to execute these decisions which are contained in *kārmāṇa* body.

Two special powers of the worldly soul are bio potential (*paryāpti*) and vital powers (*prāṇa*). Biopotential is the power of biological development possessed by a soul (*Kārtikeyānupreksā* 134-35). When soul takes rebirth, a new body is to be formed. The power to develop this new body is called biopotential. These bio potentials exist due to fruition of biopotential body making karma. Biopotentials (*paryāpti*) are of six kinds<sup>15</sup>:

1. *Āhāra paryāpti* (Food biopotential) – Food biopotential is the power of the soul so that the body appropriates nourishment.
2. *Śarīra paryāpti* (Body biopotential) – Body biopotential is the power of the soul for making the body.
3. *Indriya paryāpti* (Sensing system biopotential) – This biopotential ensures proper functioning of the sensing system.
4. *Svāsocchvāsa paryāpti* (Respiration biopotential) – This biopotential ensures proper functioning of the respiratory system
5. *Bhāṣā paryāpti* (Speech biopotential) – This biopotential ensures speech production and transmission.
6. *Mana paryāpti* (Mind biopotential) – This biopotential enables receipt of subtle matter for making the mind.

All bio potential powers develop simultaneously right in the beginning of life i.e. just after the zygote is formed. The process is fast, and the development of powers is completed within one *antarmuhūrta* (*Gommaṣāra Jīvakāṇḍa* 120) i.e. less than 48 minutes.<sup>16</sup> However, the time of completion of each power is different. The food bio potential is

<sup>15</sup> *āhāra-sarīrindriya, pajjattī āṇapāṇa-bhāsa-maṇo / cattāri pañca chappiya, e-indriya-viyala-saññīṇaṃ // Gommaṣāra Jīvakāṇḍa* 119.

<sup>16</sup> According to (Taṭṭa 272), 1 *muhūrta* = 48 minutes and 1 *antarmuhūrta* < 2 *samaya* of a *muhūrta* (*Ṣaṭkhaṇḍāgama Dhavalā Ṭikā Sahita* 3/1/2/6/67).

completed first followed by other powers. A soul that develops all the six powers completely is called fully developed (*paryāpta*). Otherwise, the soul remains undeveloped (*aparyāpta*) and further progress of life is abandoned.<sup>17</sup> The two to four sense creatures and five sense organisms without mind have first five biopotential powers and the five sense beings endowed with mind have all the six powers.

The vital powers and biopotentials have the cause and effect relationship. Without vital powers the biopotential powers cannot develop. Vital powers in sufficient measure are needed for full development of biopotential powers. Soul lacking in vital powers cannot develop all biopotential powers and remains undeveloped. All the body processes like nourishment of various kinds, and others, mind processes etc. are accomplished with the help of both the vital powers and biopotential powers. Vital powers remain ineffective in the absence of biopotential powers. Thus, both kinds of powers are essential to soul.

Like *prāṇa*, *parayāpti* are also to be understood in modern context. As mentioned above the *paryāpti* are completed within few minutes of starting of life. This is the time when life starts from zygote formed in the mother's womb. The first thing for starting new life is transfer of zygote from mother to the incoming soul. This is called *āhāra paryāpti* i.e. the soul receives the zygote as essential *āhāra*, nourishment. This is followed by exchange, of *kārmaṇa* body which ensures that the essential biological structure in the new body is made.

To understand other *paryāpti*, knowledge of biology is helpful (see: Kachhara 224-28). Although complete body of the organism is formed as per plan some important specific systems are considered essential for working of the body. These are senses and the brain, heart and lungs, and the speech production system. These three systems are mentioned separately in Jain texts to show their particular importance. Successful transfer of information from karma body to DNA for making the sense organs and brain, and ensuring that the system shall function successfully is *indriya paryāpti*. Similarly, successful transfer of information for making the heart-lungs system and its successful operation is *svāsocchvāsa paryāpti*. *Vacana paryāpti* consists of successful transfer of information for operation of the brain and sound producing system. Installation of information about these three systems in DNA is assisted by respective *prāṇa*. Please note that by implication these three systems, and other such parts in the body trunk, are considered sufficient for survival of the organism; the other parts like limbs are not considered essential for survival.

*Mana paryāpti* may not work through DNA. Supposedly, a mind field is produced in the zygote by fruition of respective body making karma and this process is assisted by *mano-bala prāṇa*. This field works as mind when brain is formed in the foetus. As mentioned above, mind and brain work as a coupled system.

---

<sup>17</sup> “*āhāraśarīrendriyocchvāsa-niḥśvāsabhāṣāmanasām niṣpattiḥ paryāptiḥ | tāśca ṣaṭ bhavanti, āhāraparyāptiḥ śarīraparyāptiḥ indriyaparyāptiḥ ānapāna paryāptiḥ bhāṣ paryāptiḥ manaḥ paryāptiḥ | etāsāmevāniṣpattiraparyāptiḥ ||*” (*Ṣaṭkhaṇḍāgama-Dhavalā Tīkā* 1/1/1/70)

There are scientific evidences of mind existing in pre-natal period and that foetus in the womb has ability to learn<sup>18</sup>. A well-known example is of Abhimanyu who learned war strategy when he was in the womb of his mother.

If the above explanation of *paryāpti* is accepted as true, there are two important inferences. First, the *āchāryas* were aware of existence of cell structure of the body and a DNA like unit in the cell. Second, they knew that information from *kārmaṇa* body is transferred to the cell for making the physical structure of the body. And lastly, it was known that this information transfer is completed in a few minutes time and that its successful transfer is a pre-requisite to formation of the body.

We see that the concept of *paryāpti* describes how new life begins. It also highlights the role of *kārmaṇa* body, *taijas* body and *prāṇa* in starting the life. *Prāṇa* continues to play essential role throughout life and are the mandatory requirements for living.

We can now appreciate the role and functions of the subtle bodies which provide links between the soul and the gross body. According to Jainism the life system cannot be explained without knowing and understanding the subtle part of our existence. And it is the speciality of Jainism that it provides details of this subtle part.

Further research in biological and medical sciences and psychology would confirm Jain theories. A correlation between *prāṇāyāma* and bioelectricity of all types including heart and brain electricity is anticipated. Similarly, effects of practices of contemplation and meditation on bioelectricity of various types are expected. It would also be interesting to study changes in the structure of DNA of the zygote and early foetus in comparison to DNA of the mother expected because karma of the foetus. Study of relation between biophoton emission and practices of *prāṇāyāma*, contemplation and meditation can also support Jain theories.

## Summary

The subtle matter in the form of *vargaṇā* is briefly described and use of some of the *vargaṇā* in the life processes of organisms is presented in proper perspective so as to understand their role in terms of modern science.

*Prāṇa*, (vital powers), the essential sign of life, are interpreted as form of subtle energy that has close relation with the types of bioelectricity found in the body of organisms by modern science. The existence and the roles of two types of *prāṇa*, related to body and mind respectively, is discussed.

---

<sup>18</sup> Research led by Charlene Krueger, an associate professor at the University of Florida's College of provides evidence that what fetuses hear by their 34th week in uterus can inspire learning. For detail, see: (Krueger, 2014).

*Paryāpti* (biopotential) is necessary preparation for new life and describes the essential condition to be fulfilled. This requires transfer of zygote from mother to the soul taking birth, and exchange of the subtle bodies, and communication and installation of the information from *kārmaṇa* body of this soul to DNA of the zygote so that structure and construction of the body proceeds in the planned way. The entire process is pointer to deep knowledge of body structure by Jain *ācāryas*.

In this way, the concepts described in this article help in understanding the connection between soul and body and the role of *pranas* and *paryāpti* in the biological processes taking place in the body of organisms.

**Acknowledgment:** I acknowledge and appreciate the views of Dr. Sudhir V. Shah, Dr. Pratap Sanchetee, Dr. Viney Jain and Dr. Paras Mal Agrawal in writing this article.

## Bibliography

- Akalaṅkadeva, Bhaṭṭa. *Tattvārthavārtika*. Ed. Mahendra Kumar Jain. Vol. I. New Delhi: Bharatiya Jnanpith, 2001.
- "Bosons." n.d. *HyperPhysics*. 5 February 2021. <<http://hyperphysics.phy-astr.gsu.edu/hbase/Particles/spinc.html#:~:text=The%20elementary%20particles%20which%20carry,the%20same%20location%20in%20space>>.
- Britannica, The Editors of Encyclopaedia. "Bioelectricity." 20 November 2018. *Encyclopaedia Britannica*. 25 February 2021. <<https://www.britannica.com/science/bioelectricity>>.
- Cakravartī, Ācārya Nemicandra Siddhānta. *Gommaṭasāra Jīvakāṇḍa*. Delhi: Bhartiya Jnanpith, 1997.
- Goyandaka, Harikrishnadas, trans. *Taittirīya Upaniṣad, Īsādi Nau Upaniṣad*. Gorakhpur: Gitapress, 1993.
- Hemacandra, Ācārya. *Yogaśāstra*. Ed. Padmavijay Maharaj. Delhi-Meerut: Shri Nirgranth Sahitya Prakashan Sangh, 1990.
- Jain, Haralal, ed. *Ṣaṭkhaṇḍāgama Dhavalā Ṭīkā Sahita*. Vol. 14. Solapur: Jain Sanskriti Sanrakshak Sangh, 1994.
- Kachhara, N. L. *Scientific Explorations of Jain Doctrines*. Delhi: Motilal Banarasidass, 2014.
- Krueger, Charlene and Lynthia Garvah. "Emergence and retention of learning in early fetal development." *Infant Behavior and development* 37.2 (2014): 162-173.
- Madhukar Muni, ed. *Vyākhyāprajñapti (Bhagavatī Sūtra)*. Vol. I. Beawar: Shri Agam Prakashan Samiti, 2014.
- Mahaprajna, Acharya. *Jain Darshan, Mannan and Mimansa*. Delhi: Adarsha Sahitya Sangh, 2013.
- Mahaprajna, Acharya and Acharya Tulsi, ed. *Bhagavatī*. Ladnun: Jain Vishva Bharati, 2009.
- Muni, Amamr, ed. *Bhagavatī Sūtra*. Vol. II. Delhi: Padma Prakashan, 2006.
- Muni, Madhukar, ed. *Prajñāpanā Sūtra*. Beawar: Shri Agam Prakashan Samiti, 1993.
- Nemicandra, Ācārya. *Bṛhadravyasaṅgraha*. Ed. Manohar Lal Shastri. Agas: Shri Paramshrut Prabhavak Mandal, 1999.
- . *Dravyasaṅgraha*. Trans. Nalini Balbir. Mumbai: Hindi Granth Karyalay, 2010.
- Pūjyapāda, Ācārya. *Sarvarthasiddhi*. Ed. Pt. Phoolchandra Shastri. New Delhi: Bharatiya Jnanpith Publication, 1998.
- Śāntyācārya. *Uttarādhyayana Vṛtti*. Devchand Lalbhai Pustakodhar Fund, n.d.
- Shastri, Kailash Chandra, trans. *Kārtikeyānuprekṣā-śubhacandra-viracita Sanskrit Ṭīkā*. Agas: Sri Paramshrut Prabhavak Mandal, 1997.
- Siddhantacakravartī, Ācārya Nemicandra. *Gommaṭasāra Jīvakāṇḍa*. Delhi: Bhartiya Jnanpith, 1997.
- Surishwarji, Anandasagar, ed. *Prajñāpanā Sūtra-Malayavṛtti*. Vol. II. Palitana: Vardhaman Jain Agam Mandir Sanstha, 2017.
- Stangor, Charles and Jennifer Walinga. *Introduction to Psychology*. Victoria, Canada: BCCampus, 2014.
- Tatia, Nathmal. *That Which Is - Tattvārtha Sūtra*. San Francisco: HarperCollins Publishers, 1994.
- Umāswāmī. *Tattvārtha Sūtra (Mokṣa Śāstra)*. Trans. Pt. Pannalal Jain. Surat: Digambara Jain Pustakalaya, 1978.

# Theoretical Similarities Between Aristotelian Ethics and Jain Ethics

Chelsi Kimberly Dimm\*

## I

According to the timeline, Aristotle was alive from 384 to 322 BCE. He studied in Plato's Academy from the age of seventeen until Plato's death in 367-344 BCE (Aristotle i). Aristotle then traveled to Asia Minor, first to Assos, then to Lesbos. Aristotle returned to Athens in 335 BCE to begin his own school, the Lyceum (ibid). Although Aristotle's writings are often considered to be notes that his students made of his teachings, they can roughly be dated to the time Aristotle was tutoring and teaching, which is from about 344 to 322 BCE, or shortly thereafter.

Mahāvīra, the last and 24<sup>th</sup> *tīrthāṅkara* of Jain tradition and preacher of Jain ethics, was born in 599 BCE, and taught in north-east India for his lifetime. More than a century after Mahāvīra's death in 500 BCE, Jainism took hold in whole of India and has maintained it until today.

More specifically, Kundakunda, a Jain *ācārya*, whose line of thinking most closely resembles that of Aristotelian ethics, and whose teachings are known and followed by many Jains, began his school of thought in the very beginning of 1<sup>st</sup> century AD (Upadhye 10). It is unclear to scholars whether he was the sole author of his body of work, or the work attributed to him was written by many scholars, all of a particular line of thought (Long 218).

## II

According to Amartya Sen, "Ancient Greek literature is full of uncommon happenings and thoughts attributed to India" (Sen 151). The contacts were made between Alexander and India during a period in history where India was portrayed as an "exotic" place by outsiders, and interest in the country was piqued in that way. The focus on India as an exotic place usually was seen in history as an effect of the seemingly very religious nature of India. According to Amartya Sen (ibid), "Exotic interest in India can be seen again and again, from its early history to the present day. From Alexander listening to the gymnosophists' lectures to the contemporary devotees hearing the sermons of Maharishi Mahesh Yogi and Shri Rajneesh, there is a crowded lineage." Therefore, it would be reasonable to believe that conversations and ideas about religion took place when Alexander was in India.

---

\* Lecturer at California Polytechnic University, Pomona; Email: [cdimm@cpp.edu](mailto:cdimm@cpp.edu)

Other scholars have also noticed similarities between Indian and Western thought. For example, Schopenhauer once said that the New Testament must have an Indian origin because of its completely Indian ethics, and its asceticism (ibid 152). He stated,

“On the other hand, through virtue and moral purity, which also included abstinence from animal food, and by turning away from earthly pleasures and desires, they can reach their previous (enlightened) state. Hence the same fundamental wisdom, constituting the main idea of Brahminism and Buddhism and indeed of true Christianity [. . .] was also brought home to us by this Ancient Greek” (Schopenhauer 35).

### III

In Aristotle’s *Nicomachean Ethics*, two different categories of justice are explained. These are: Universal justice and particular justice. Universal justice includes all virtues, and particular justice includes retributive justice and corrective justice. An Aristotelian scholar, Charles Young states, “Universal justice enjoys three dimensions of completeness: it involves all the virtues, not merely some of them; it involves the exercise of all the virtues, not merely their possession; and it involves the exercise of the virtues in relation to other people, not merely in relation to oneself” (Young).

According to Aristotle, there are three types of immoral people (Aristotle, VII.8 29-31). Firstly, the person who knows their tastes are bad, and acts in a better way than his tastes would lead him to, is virtuous. Secondly, the person who knows their tastes are bad but acts out of tastes even so, is incontinent. Thirdly, the self-indulgent man has tastes that are bad and acts on them without knowing his tastes are bad. Aristotle says, “The self-indulgent man, as was said, has no regrets; for he stands by his choice; but an incontinent man is subject to regrets” (ibid). “And generally, incontinence and vice are different in kind; vice is unconscious of itself and incontinence is not” (ibid 35-37). It is important to note this scale of virtue inherent in Aristotle’s thought.

Also, there is consideration for particular people within Aristotle’s theory. He states, “Of those which are thought to be bad some will be bad if taken without qualification but not bad for a particular person, but worthy of his choice, even for a particular person” (ibid VII.12 28-31). Here it is important to note that when concerning the good and the bad, Aristotle makes a distinction between good generally and good for an individual.

Aristotle, in his *Nicomachean Ethics*, accounts for universal and particular justice, universal is synonymous to the whole of virtue and particular relates to universal as part of a whole. Many philosophers characterize him as a virtue ethicist who uses a mean state, meaning that the good was to be found between two extremes, as courage is found between cowardice and rashness. The ideas of intention and action are also important because they explain how a person becomes virtuous or vicious and they also explain three levels of virtue, vice and incontinence. Aristotle’s theory shows that justice is not only related to a

character, but also to specific actions, intentions, and outcomes. This is exemplified in his articulation of mistakes and miscalculation.

#### IV

Jainism has some similarities to Aristotelian ethics. To contextualize, Jainism is an ancient religion that began in India. There are some main Jain texts referred for the practice of the religion. These include the *Ācārāṅga Sūtra*, which explains the rules the Jain monks are to follow, and the *Kalpa Sūtra*, which tells of the life of Mahāvīra. Metaphysically, Jains believe in karma. Karma are tiny particles, which bind with the soul and hinder the person from having full knowledge. The technical term for knowledge in Jain thought is *pramāṇa*, or that by which reality is known. The aim of knowledge is to understand the reality of nature, and there is a reality that one has access to. According to Jains, removing karma is important not only because they have a truer sense of the world, but also because it affects their next rebirth. The influx of karmic particles both determines the amount of knowledge that person has, and determines their identity in the next life. To stop the inflow of new particles, they do penances to remove the particles that have already accumulated. There are many ways to stop the influx of karmic particles. Some are: forgiveness, humility, penance, carefulness in walking and eating<sup>1</sup> and to endure hunger, thirst, and mosquitoes (Bhargava 67). Ideally, to meditate and to stay in the state of meditation that brings one closer to one's soul is the ultimate way to stop the influx of karma. *Mokṣa* is the state of full knowledge where there are no karmic particles on the soul and also the state of complete bliss, where the cycle of rebirth ends. Jain temples also contain statues of *tīrthankaras* – those who attained *mokṣa* which iterates how central the ideas of knowledge, karma, and *mokṣa* are to their beliefs by the placement of idols of tirthankaras inside their sacred space.

Kundakunda's teachings seem to be most similar to Aristotelian ethics. Kundakunda was a celebrated Digambara teacher and mystic. One of Kundakunda's main contributions to Jain theory is the distinction between the mundane and ultimate perspectives.<sup>2</sup> According to Jeffery Long, a scholar of Jainism, "In order to understand Kundakunda's distinction between these two perspectives, recall the complex nature of the *jīva*. It has a substantial unchanging aspect (*dravya*), characterized by intrinsic qualities (*guṇas*)...and a constantly changing karmic aspect, which includes its embodiment in various forms" (Long 126). A *jīva* is a living thing. All the principles of *jīva* apply equally to a human being, an animal and a plant.

<sup>1</sup> this is to ensure that they do not harm small organisms in their path

<sup>2</sup> *jo passadi appāṇaṃ abaddhapuṭṭhaṃ aṇaṇṇayaṃ ṇiyadaṃ/  
avisesamasanjuttaṃ taṃ suddha-ṇayaṃ viyāṇihi// Samayasāra 1/14.*

The karman is something material, which produces in the soul (*jīva*) certain conditions, even as a medical pill which, when introduced into the body, produces therein manifold effects (Glaser 3). For instance, a person in mundane existence has karman, which is the same as karma, on their soul because they killed a one sensed creature. This person cannot perceive objective knowledge himself or herself, like a person/soul, in the ultimate perspective can. Instead, they view the world through one flawed perspective and have a particular place and status because of how their actions affect their karma. The mundane perspective has a relationship to the ultimate perspective as part of a whole. This is because the mundane perspective is one of many valid perspectives, and the ultimate perspective encompasses all of the mundane perspectives.

Other religions of the east also talk about karma, however, there are differences in the doctrine. Glaser states:

For, in no other system, perhaps, has Karman been taught to be of such concrete, realistic, physical nature as here. This should not be taken to imply that other systems of philosophy and religion had no beliefs regarding Karman that seem at least to approach the Jain version. The technical terms as well as the illustrations, used in teaching and explaining Karman in Vedanta, for instance, appear to suggest that the moral element in each action which is followed by reward or punishment would produce a physical entity, to be consumed in enduring the pain or enjoying the reward. But nowhere, if our sources and their knowledge are comprehensive enough, has the physical nature of the Karman been asserted with such stress as in Jainism (Ibid viii).

Here the author shows how karman, in other systems such as the Vedanta, one of the six schools of Vedic philosophy is used up completely with the pleasure or pain that it causes. However, some schools seem to include a mechanism, such as habit, that affects the ability of a person to be good.

The next example by Karl Potter shows how a role of habituation plays into a general theory of karma. He articulates Karma generally (citing Hindu, Buddhist and Jain traditions) to mean-

“It is a fact, well known to reflective men the world over, that many of the frustrations in life are due to our inability to deviate at the appropriate moment from habits built up prior to the moment of decision. This, then, is the bondage to karma, habit, which thwarts human freedom even when no "external" constraint is present.” (Potter 44)

This shows that although the particles themselves may not cause habituation in karma theories of these traditions, there is a mechanism by which habituation plays a role in them. These examples are to show that the karma theory explained previously in this paper is that of the Jains, and although it shares similarities with other Indian traditions, its specificities

are unique. The mechanism of “habituation” for Jains is through the action, that causes a karman to adhere to the soul, and this hinders knowledge and moral abilities. And in other systems the karma may be played out through pleasure or pain. And the good comes from deviating from previous non-virtuous actions. An action causes a correlating amount of karma to adhere to or to dislodge itself from the soul. The amount and direction of karma is determined by the nature of the action and its relation to the actions the Jains deem as good generally this consists of doing no harm to any other living organism, which is called *ahimsa*, or non-violence. The karma then assists or hinders the person in/from acting virtuously in the future because they do not have the correct knowledge of how to act, and overall, it hinders them in attaining *mokṣa*.

Dayanand Bhargava, in his book *Jain Ethics*, states, “The doctrine of Karman, (the name for the particles on the soul caused by Karma) as expounded by Jainism takes notice of the motives behind actions fully. There are two aspects of an action: (1) psychological and subjective and (2) physical or objective [ . . . ] The same action may yield different results in accordance with the motive of the agent. There are examples of where a lesser sin was met with heavier punishment on account of the intensity of the feeling of the agent” (Bhargava 30). Both the action itself and the intention of the agent matter in assessing if the action was wrong. If a person has a very strong intent or desire to act viciously, then they will receive more karma.

Long also comments on the role of intention in Jainism. He states, “To practice *ahimsā* is to wish no harm on no living thing, either deliberately or even through one’s carelessness which though not as bad as intentional violence, is still regarded in Jainism as carrying a negative karmic effect” (Long 97). This shows again that the role of motive is strong within Jain ethics, particularly along with action and outcome for the mundane. The goal of Jainism is to be a virtuous person who attains ultimate perspective or *mokṣa*. The only way to be a virtuous person under Jainism is to observe the right conduct with the right intentions or the right belief. This right conduct/action along with atonement will allow the person to remove karma from the soul and become closer to virtue and enlightenment. The Jains have a highly detailed account of how bad intentions create karma and good intentions help get rid of them. If a person intentionally or ignorantly kills an insect it will have karmic consequences, but if a person does the same accidentally and unintentionally, such an act attracts less karma.

Let us look at four cases. The first case is where a monk accidentally kills a bug by walking and not noticing it. The monk’s karma increases by a particular amount  $x$ . The monk did not intend to kill the bug, and therefore there are less karmic consequences. Say the monk intentionally kills a bug because it was bugging him. In this case the karma of the monk increases an amount that is greater than  $x$ . If a layperson accidentally kills a bug, they

receive x amount of karma, like the monk. If a layperson intentionally kills an insect, they will receive the same amount of karma as a monk if the monk were to do this task. There is a difference between the monk and the layperson, however. The monk accepts the tenets of right faith, right knowledge, and right conduct and has been steeped in the ways of the Jains and attempts to live them perfectly. This complete process depends on the person's intentions over his actions or emotions as a person's intentions determine which type of karman he will attract (Todarmal 238).

## V

The similarities between Jainism and Aristotelian ethics can be easily seen in this distinction. First, both systems contain a path to virtue through actions, and those actions are involved in a feedback mechanism that determines how virtuous a person is and will be. Second, both schools of thought take into consideration the feelings and desires of a person when determining the virtuosity of an action. These similarities can be illustrated in the path to becoming a just character in Aristotle, and the path to moksha in Jain thought.

Burnyeat's essay ("Aristotle on Learning to Be Good") shows that in Aristotelian thought a person becomes just through practical wisdom. Practical wisdom entails acting in a way that is just, and those actions will change the taste of a person. Likewise, in Jain thought, the action is what changes the amount of knowledge a person has. By changing the tastes, and amount of knowledge, respectively for each school of thought, the actor then is more virtuous if they do those actions which will change their tastes for the better or do those actions that will remove karma from the soul.

According to Burnyeat (ibid), Aristotelian thought contains a similar mechanism. To begin, the person must have had a good upbringing where they gain knowledge of what sorts of actions are good, which can be correlated to right action and ahimsa in Jain thought. Then, if the person acts virtuously, he will become more virtuous. It is not simply that a person used to act virtuously will also act virtuously in the future but that a change of taste occurs and the person. A person who acts virtuously will acquire a taste for those things that are good, and then will at a future time act in accordance with his/her tastes which like things that are virtuous, and therefore act virtuously. Aristotle says that the supreme good only appears good to the good man. Or, put in an equivalent way, the good man has an appetite for the supreme good because of his actions, and therefore acts in accordance with the supreme good.

Specifically, Aristotle and Jain theory both involve actions that causally affect how virtuous one is. For example, in Jainism right actions (*tapa*) with right knowledge (of what is right and wrong) lead to dislodging of karma from the soul (*Tattvārtha Sūtra*, 9/3).

Aristotelian thought is that the good things that a person who has a right upbringing does, eventually change the taste of that person and give that person a virtuous character.

The mechanisms are similar in both schools of thought; an action causes an increase or decrease in karma for Jains, or a change of taste for Aristotelians, and that intermediate step causes a person to act in a more virtuous or vicious way in the future. A person will likely act more virtuously if the first action they do is virtuous, and more vicious if the action that they do first is vicious.

In reference to Bhargava's quote on the Doctrine of Karman, the agent is deemed more or less virtuous based on his or her feelings. Bhargava example exemplifies the responsibility that a person has towards their feelings and desires to act virtuously. A person's intention causes karma inflow or outflow, and a person is responsible for their feelings in order to be virtuous or vicious. Jains believe that both virtuous and vicious feelings cause influx of either *puṇya* or *pāpa* karman respectively (*Nāṭaka Samayasāra*, 4/3). This responsibility is also true of Aristotle because he thinks the agent is responsible for their emotional responses. He says that incontinent men oftentimes act out of anger, and that this is likened to being mad or drunk (Aristotle, VII.3). The incontinent man is responsible for his actions under these emotions, and in order to be virtuous he must control his emotions and act in a virtuous manner. So, in both Aristotle and Jain traditions one must be responsible for their actions. In Jain traditions even those feelings could cause Karma on the soul, whereas in Aristotelian thought the emotions could hinder someone from acting virtuously, but they do not change the taste of a person.

Therefore, both systems take into consideration the intention of the person to be deemed virtuous or vicious and valuing their morality accordingly, and because of this there is a scale of how virtuous a person is based upon deliberation and feeling. This notion is present in the section where Aristotle talks about mistakes and misadventures. Depending on the person's intention, the actions of the person can be deemed just, unjust, a mistake, or a misadventure. Further, the just know what it is to be just and who are in the practice of it; know the unjust who do not know that they are acting unjustly because they did not have the proper upbringing; and know the incontinent, who are in the process of acting justly, and who have information about what it means to be just. The incontinent would know whether or not his actions are just or not.

Jains have degrees of virtue as well. The examples about the monk's intentional action, unintentional action, the layperson's intentional action and unintentional action show the amount of karma that get on their soul, and how far they are from virtue. The intentional actions seem to accrue karma whether or not the person knows what virtue is, like with Aristotle. However, Aristotle does distinguish different terms for the two categories,

whereas Jains make the distinction in specific terms. They make the distinction in the amount of karman the intentional or unintentional act manifests. And, like those who are mistaken or who create misadventures, so are those in Jain theory who unintentionally do an act of vice. They are similar in that they are deemed less vicious than people who intentionally do harm. Incontinent people seem to also be on a level of virtue that is less than complete but are not vicious in Aristotelian theory because of their upbringing, and likewise those who act without intention to harm are also more between virtue and vice in Jainism because they did not intend harm.

First, the virtuous person in Aristotelian thought has become virtuous because they have chosen the right action and that action has altered their tastes for the better are most virtuous character, and likewise, those who have reached *mokṣa* are the most virtuous in Jainism because they have done actions that altered their knowledge for the better. And second, the degree of deliberation in Aristotle, and intention in Jainism, is a large factor in the degree of virtuosity or viciousness of the person. There is a scale of virtuousness, which considers feeling and deliberation in the Jain and Aristotelian theories, respectively. This scale can look like the difference between a layperson and a monk in Jainism, as well as the amount of karman the act a person commits manifests. In Aristotelian Ethics this scale can look like the amount of learning and habituation a person does to become virtuous, it can also look like his account of mistakes, misadventures, etc., which are less serious variants of breaking virtue ethics.

## **Conclusion**

It can be seen that there are similarities between Jain ethics and Aristotelian ethics.

Kundakunda's distinction between the mundane and the ultimate perspectives and Aristotle's distinction between a virtuous and unvirtuous person have different epistemic positions. The ultimate perspective has a greater access to right knowledge and right conduct or right action, while the mundane perspective has its limitations. If we see from the mundane perspective, Kundakunda and Aristotle are on the same page, where they talk about right action and right knowledge of the virtuous and vicious persons, where virtuousness and viciousness depend on individual's intention.

The feedback mechanisms of karman and habituation help to determine the virtuousness or viciousness of a person. If a person has been acting virtuously in each system, simply by fact they are more inclined to act virtuously in the future. This is demonstrated through the ideas of karman and habituation in each system.

The allowance for mistakes and misadventures of people whose intentions are good. Both systems favor those people whose intentions are good yet fail for some other reason to

choose the moral action. In Jainism one can see that a well-intentioned person accrues less karman on the soul than an ill-intentioned person doing the same act. In Aristotle's ethics the well-intentioned person is said to have had a mistake or a misadventure, while still maintaining the character of a virtuous person.

### **Bibliography**

- Aristotle. *The Nicomachean Ethics*. Trans. David Ross. Oxford: Oxford University Press, 2009.
- Banarasidas. *Nāṭaka Samayasāra*. Sonagarh: Shri Digambar Jain Svadhyay Mandir Trust, V.S. 2027.
- Bhargava, Dayanand. *Jain Ethics*. Delhi: Shri Jainendra Press, 1968.
- Burnyeat, M. F. "Aristotle on Learning to be Good." *Essays on Aristotle's Ethics*. Ed. Amelie Oksenberg Rorty. Berkley and Los Angeles: University of California Press, 1980. 69-92.
- Glaserapp, H. V. *Doctrine of Karman in Jain Philosophy*. Varanasi: P. V. Research Institute, 1991.
- Long, Jeffery D. *Jainsim*. New York: I. B. Tauris & Co. Ltd., 2010.
- Potter, Karl H. "The Naturalistic Principle of Karma." *Philosophy of East and West* 14.1 (1964): 39-49.
- Schopenhauer, Arthur. *Parerga and Paralipomena*. Trans. E. F. J. Payne. Vol. I. Oxford: Elearndon Press, 2000.
- Sen, Amartya. *The Argumentative Indian*. New York: Farrar, Straus and Giroux, 2005.
- Umāsvāmī, Ācārya. *Tattvārtha Sūtra*. Trans. Vijay K. Jain. Dehradun: Vikalp Printers, 2011.
- Todarmal. *Mokṣamārga Prakāśaka*. Jaipur: Shri Kundkund Kahan Digambar Jain Teerth Suraksha Trust, 1983.
- Upadhye, A. N. "Introduction." *Śrīmatkundakundaviracita Pravacansāra*. Ed. A. N. Upadhye. Agas: Srimad Rajchandra Ashram, 1999. 10.
- Young, Charles. Module on Book V of Aristotle's *Nicomachean Ethics*. Project Archelogos, 2000.

# Ahiṃsā and Other Social Reforms Inspired by Lord Mahāvīra

Parveen Jain\*

## Introduction

The name of Lord Mahāvīra<sup>1</sup>, the last *tīrthaṅkara* of this era, immediately invokes the thought of *ahiṃsā* (non-violence) – perhaps the most valuable gift ever granted to humanity. There is no one in the history of mankind who promoted the value of non-violence more robustly than him, and no one is more effective, thoughtful, and kind-hearted champion of comprehensive non-violence. The core of Lord Mahāvīra’s glory is in his meaningful and effective application of non-violence towards social issues. His teachings led to widespread public transformations during his time and have continued to inspire social reformers like Mahatma Gandhi and Dr. Martin Luther King throughout the history.

Lord Mahāvīra’s elucidations were not just theoretical exercises; they had a far-reaching and everlasting impact on every aspect of life, comprising the spiritual and physical well-being of humans, and their interactions with each other, animals, ecology and the environment. His teachings were instrumental in transforming the social, cultural and political life of Indian society forever. His thoughts were revolutionary, yet pragmatic, and they all emerged from the underlying philosophy of compassion, love, mutual respect and non-violence.

Some of the wide-ranging social reforms inspired by Lord Mahāvīra are presented in this article based on some of the discourses by Ācārya Roop Chandra<sup>2</sup> and other sources.

## (I) Non-violence

Non-violence is the foundational belief of Jains – the followers of *jina*. The entire edifice of Jain doctrine is supported by the principles of non-violence propounded by Lord Mahāvīra and his previous *jinās*. Every aspect of the Jain tradition is fashioned with the meticulous application of non-violence – perhaps more rigorously than in any other organized faith. Non-violence is pervasive and it is fully engrained in the Jain way of life. It affects how Jains think and engage in mental contemplations; how they indulge in personal expressions and in written or verbal communications; and how they take physical actions. Inspired by non-violence, Jain followers conduct their life while keeping in mind the tenets like *aparigraha* (restrained possessiveness), *satya* (truthfulness) and

---

\* An Entrepreneur and Philanthropist, San Francisco, California (USA);  
Email: [parveen@jainfamily-us.com](mailto:parveen@jainfamily-us.com), Web: [www.parveenjain.com](http://www.parveenjain.com)

<sup>1</sup> Mahāvīra is an honorific title meaning “great hero,” and prevalent name of Vardhamāna Jñāṭrputra, who lived in sixth century BCE (599-527 BCE) and is the twenty-fourth and last of the Jain *tīrthaṅkaras* of the current era.

<sup>2</sup> His Holiness Ācārya Roop Chandra Ji Maharaj is an earnest Jain monk, eminent scholar with profound knowledge of Jain philosophy, a poet and an author of several books. He has dedicated his life in the service of Jain Dharma and to spreading the teachings of Lord Mahāvīra around the world. He consistently delivers sermons on Jain philosophy and other traditions and especially on the life of Lord Mahāvīra during *Paryuṣana* celebrations every year. (Acharya Roopchandra Ji Maharaj)

*asteya* (non-stealing); their thinking guided by *anekāntvāda* (non-one-sidedness); and their expressions modulated by *syādvāda* (qualified or conditional assertion) (Jain 1991).

**(a) Non-violence is not limited to vegetarianism**

Often, non-violence is equated to vegetarianism. That is true but not the entirety – vegetarianism is just one element of non-violence. Non-violence has much wider and multi-dimensional implications. It addresses every part of life in terms of how we think, speak and physically act. Mahāvīra teaches us to be non-violent in thought by not pondering, planning or scheming to unnecessarily hurt any living beings; to be non-violent in speech by not using language against others to abuse, hurt, denigrate, lie, etc.; and to be non-violent in bodily actions by not taking actions against other living beings to kill, physically hurt, damage, enslave or enrage, etc. them.<sup>3</sup>

Lord Mahāvīra expounded that all living beings — humans, animals, and even vegetation — are inherently equivalent and interdependent — *parasparopagraho jīvānām* (*Tattvārtha Sūtra-That Which Is* 5/21)<sup>4</sup>, meaning that all life is bound together by mutual support and interdependence. All *jīvas* are souls that are all innately identical and are endowed with inherently pure similar characteristics. Thus, if one does not want to be hurt by someone else, one must not hurt anyone either. Lord Mahāvīra attained complete wisdom and enlightenment after twelve years, five months, and fifteen days (4,545 days) of intense penance (*Triṣaṣṭīśalākāpuruṣacaritra* VI/10/4).

*Ācārāṅga Sūtra* (I/5/5/170) quotes Mahāvīra saying, Do not kill any living being. Do not hurt anyone. Do not bring anguish or sorrow to any living being. If you kill any living being, you will get killed as well. If you hurt anyone, you will get hurt too. If you bring anguish and sorrow to others, you too will receive the same from others (*Ācārāṅga Sūtra* I/5/5/170).

For Jains, non-violence is the supreme virtue. According to Mahāvīra (*Ācārāṅga Sūtra* II/15/777), in addition to not personally causing violence in mind-body-speech directly, one should not cause it indirectly through others by promoting it or by encouraging or praising those who indulge in such acts. The non-violence taught by

<sup>3</sup> *Yatkhalu kaṣāyayogātprāṇām dravyabhāvarūpāṇām /  
vyaparopāṇasya karaṇam suniścītā bhavati sā hiṃsā // (Puruṣārtha Siddhyupāya 43).*

<sup>4</sup> The ancient Jain scriptural aphorism *parasparopagraho jīvānām* (all life is bound together by mutual support and interdependence) is refreshingly contemporary in its premise and perspective (Singhvi 219). It defines the scope of modern ecology while extending it further to a more spacious 'home'. It means that all aspects of nature belong together and are bound in a physical as well as a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teeming with interdependent constituents. Mahāvīra proclaimed a profound truth for all times to come when he said: "One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them."

Mahāvīra touches every part of living, and that is how it ought to be practiced by his follower.

**(b) Compassion for animals and the movement to end animal cruelty**

During the times preceding Lord Mahāvīra, cruelty towards animals was widespread in Indian society, and it was escalating. Animal cruelty occurred in many forms – consumption of meat and meat products, animal hunting, animal use for hunting and gaming, and so on. In addition, there were social-cultural-religious ritualistic practices where animals were freely hurt, maimed or killed. An example of such practices was the ritual of animal sacrifices in some forms of *yajña*. Generally, *yajña* – a sacred sanctification exercise that has been conducted for millennia to appease deities and seek their blessings – is a peaceful pious exercise that involves sacrifice of some precious items. In those days, animals were sacrificed under the pretext of being precious items. This custom became widespread which prompted intervention by Lord Mahāvīra.

Being a promoter and ardent practitioner of compassion, Lord Mahāvīra persuaded the populace through debates and consensus building, without using any forceful tactics or causing any social upheavals. Based on the philosophical doctrine he propounded, Mahāvīra presented logical reasons and convincing arguments against the prevailing inhumane acts against animals. All kinds of animal atrocities subsided considerably during Mahāvīra’s time because of his efforts, but unfortunately, many of those, especially non-vegetarianism, resurrected over centuries after him and are practiced even today.

**(c) The movement against animal sacrifices in religious activities**

After attaining omniscience, Lord Mahāvīra addressed the prevailing forms of *yajña* practice that involved animal sacrifices. A typical *yajña* performance involves burning a special incensed fuel poured over a fire in a sacrificial pool called *yajña-kunḍa* or *havana-kunḍa*, accompanied by chanting of verses by religious leaders. Although, in present times, *yajña* does not generally involve any animal cruelty, in those days, it commonly involved the sacrifice (killing) of one or more animals.

Lord Mahāvīra explained that hurting or killing innocent animals to supposedly appease the deities, actually be spiritually hurtful for one’s self-improvement and the attainment of genuine happiness in the long run. Self-improvement, he explained, comes while exercising non-violence through *karma* (deeds), self-control, restraint and penance. Drawing parallels to the prevailing *yajña* practice, Lord Mahāvīra, says,

In performing a religious *yajña* (ritual) in truly spiritual settings, penance is like fire and living beings are like sources of light. The unification (*yoga*) of mind, body, and speech is like a stirrer, and our body is like a vast sacrificial pool (*yajña-kunḍa* or *havana-kunḍa*). Our *karma* or deeds are like fuel, and self-control is like chanting a peace

sermon. Using all these, we perform this spiritual *yajña*, which the learned ones have termed as the clearest and most admirable religious act.<sup>5</sup>

Mapping Lord Mahāvīra's sermon onto the act of *yajña*, one can analogize that one's body is a vessel in which to perform this spiritual *yajña* using penance (likened to the fire) to burn *karma* (likened to the fuel) while restraining the self with right unification of mind, body, and speech (stirrer), and where the fire is started by borrowing it from a lamp (spiritual inspiration – the source of penance fire). As such, the process of *yajña* is understood to be an internal process of self-discipline rather than an external performative routine.

**(d) The movement against animal meat for food and promotion of plant-based diet**

Lord Mahāvīra emphasized that food for human consumption must be free of any cruelty towards the animals and be prepared with minimum harm to the environment and vegetation. This prescription parallels the guidelines of no unnecessary harm to any living beings with two or more senses, unless it is for the extreme situation for self-defence when left with no peaceful options; and one engages in only the least possible harm to singled sensed entities (such as vegetation) (*Ācārāṅga Sūtra* II/1/1). The allowance for consumption of vegetation-based food is in recognition of the fact that all living beings, including the humans, need food for survival, and creation of consumable food is not possible without causing some level of harm to others. To meet the necessary requirement of food intake, he explained, one must consume only the amount that is essential while causing the minimum possible harm to other living beings and the environment.

Plant-based foods are deemed consumable because vegetation is considered to possess only one sense (the sense of touch). However, as much as possible, strict Jains used to first try to gather that which was discarded by the trees and plants to cause the minimum possible violence when eating. Even today, from within the wide spectrum of plant foods available, those with minimum reproductive capabilities are preferred. That is why, strict followers of Jain principles do not consume root vegetables such as potatoes and carrots; they do not consume vegetables and fruits with high level of seeds such as figs; do not consume sprouts and take only grains and lentils on certain days of the month; avoid freshly fermented foods because of the presence of live bacteria in such foods; and observe other similar restraints.

One of such restraint is in terms of the timing of eating. Many Jains do not consume any food after sunset to avoid accidentally intaking or harming living beings while cooking. It is highly possible to have insects in the vicinity after sunset, and many times, they are not visible in the dark. Thus, many Jains do not intake any food items when it is dark – after sunset or before sunrise.

---

<sup>5</sup> *Tavo joī jīvo joīṭhāṇaṃ jogā suyā sarīraṃ kārisaṃgaṃ /  
kammehāsañjam jog-santī/ homaṃ huṇāmiisaṇaṃ pasatthaṃ // (Uttarādhyayana Sūtra 12/44)*

All practicing Jains are advised to preferably adhere to a plant-based diet and consumption of food items that cause minimum harm to the environment and ecology. This doctrine is grounded in the fact that we cannot give-up what is minimally required for living, but we can certainly give-up that which is non-essential or optional and causes more violence.

Above all, the Jain monks propound the ultimate *ahimsā* as when no passions, attachment, malice etc. are born in one's soul. That way, one does not harm oneself and practices ultimate forgiveness as well.<sup>6</sup>

## (II) Movement Against Slavery and Bonded Labor

The practice of taking advantage of and holding individuals as slaves who are weaker has unfortunately prevailed through history. Despite frequent movements against this practice by various social reformers, it has continued to resurrect after limited abatements and has dubiously survived to be practiced in all of the cultures and societies around the world. The practice of slavery may involve exploitation of the destitute for carnal desires, household and/or professional labor services, menial jobs and other such undignified tasks while paying the victims either meagerly or not at all. The same applies to “bonded labor,” where the victims are frequently compensated with only the minimum amounts of food and clothing that are absolutely essential for living. Both slaves and bonded laborers are deprived of the basic human rights and are not extended any sort of dignity and compassion. Until a couple of centuries ago, human slaves and bonded laborers were openly traded like commodities in many parts of the world, and this horrendous practice, unfortunately, continues even today in many places, albeit covertly.

Lord Mahāvīra addressed the practices of slavery of both human and animals head-on and proclaimed those as major acts of violence. It is obvious that his ascetic followers (*śramaṇas*) would not practice any form of slavery, but his householder followers (*śrāvakas*) were forbidden as well. He epitomized his commitment against this practice in the last year of his penance in a way that was clearly noticeable by the elite classes, the main holders of slaves and bonded laborers. During his approximately twelve-and-a-half years of intense penance, he frequently observed fasting as a part of his penance. In the last year of his penance, he started a fast and took an introverted vow to end it only when the food is offered by a female slave, in torn clothes, with shaven head, in shackles, with a bowl of boiled lentils, and in tears (*Triṣaṣṭiśalākā Puruṣacarit Mahākāvya* 10/4/478-81).

When he took the vow, with his clairvoyance (*avadhijñāna*) he must have known the whereabouts of such a person but kept wandering in the town like a normal ascetic. He

---

<sup>6</sup> *aprādurbhāvaḥ khalu rāgādīnām bhavatya hiṃseti/ teṣāmevotpatti hiṃseti jināgamasya saṃkṣepaḥ// Puruṣārtha Siddhyupāya 44.*

kept coming to the town from the forest for alms but, to people's surprise and without disclosing the reason for his refusal, he continued to decline the offering because the circumstances did not meet his pledged conditions. He was also winning over his desire to eat for the day. This went on for five months and twenty-five days i.e. 175 days during which period he did not take a grain of food or drink water. Finally, he met a lady who satisfied all the conditions of his vow, and broke his fast by accepting some of the boiled lentils that she offered from the portion given to her by those who had enslaved her.

This is the famous real-life story of Candana Bālā. She was a princess but was forced into slavery because of a series of unfortunate events and was traded repeatedly and lived like a destitute until she met Mahāvīra (Ibid, 10/4/516-600).

Mahāvīra limited the variety of food and places where to accept it from<sup>7</sup> and took an unusually strict vow to break his fast. After this episode, Candana Bālā pleaded to Lord Mahāvīra for ascetic sanctuary and he accepted her as a disciple. She excelled in her asceticism and headed Mahāvīra's fraternity of over thirty-six thousand female monks.

### (III) The Movement Against Caste System

Lord Mahāvīra emphasized the quest for equanimity as one of the most important spiritual practices. Internalized equanimity is important for personal spiritual growth such as successful meditation (*dhyāna*) efforts, and external equanimity or equality is critical for peaceful living that is enriched with friendliness towards all – humans, ecology and the environment. He regarded equalized living as an application of *ahimsā* (which is the vital concept of Jainism) and implemented non-discriminatory living arrangements among his ascetic and householder followers and advocated the same for the larger society.

During the age of Lord Mahāvīra, the society was divided into four hierarchical castes (*varṇas*) named Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. The Brāhmaṇas were religious and spiritual leaders, teachers, etc., and were treated as fore-bearers of intellectualism and the purveyors of knowledge. The Kṣatriyas were the ruling class comprising of kings, ministers, military leaders, etc., and were regarded as protectors of the society. The Vaiśyas were traders and business people who ran the economy. The Śūdras were the working class people who were assigned the unskilled jobs such as cobblers, janitors, gardeners, etc. – the jobs that were considered menial.

An individual's caste was determined on the basis of their lineage and not based on personal skills, qualities or qualifications – it was inherited and not earned. The demarcations were rigid. The Brāhmaṇas and the Kṣatriyas considered themselves to be superior to others – the Brāhmaṇas felt superior because of their roles as religious and intellectual leaders, and the Kṣatriyas felt superior because they were the ruling class.

---

<sup>7</sup> “*vrutti-parisaṅkhyāna vrata*”, *Tattvārtha Sūtra* 9/19.

The Śūdras were not extended any respect in the society and were deprived of even the basic facilities – they lived in separate destitute colonies, and were generally forbidden from participating in religious, cultural or social activities where people from the other three castes were present. They were treated as “untouchables.” This is very much akin to how African-Americans were treated in the USA until about a hundred years ago.

Mahāvīra started a crusade against societal disparity by not allowing any of those divisions within his followers – both ascetics and householders, and by educating the society at large about the spiritual and karmic consequences associated with such evil customs. He accepted disciples from all backgrounds based only on their commitment to ascetic life. In his fellowship, the hierarchy was based purely on the ascetic qualities such as level of penance, knowledge, dedication to spiritual growth, etc. No consideration was given to a person’s caste or social background before that individual was ordained into monkhood under Lord Mahāvīra. As an example, many of his disciples were Brāhmaṇas and kings or rulers prior to their ordainment. In fact, according to Jains, a monk does not belong to any caste or creed he was born in before accepting the monkhood.

Mahāvīra presented a compelling argument that all *jīvas* are intrinsically identical and are engaged in their personal never-ending birth-death cycles in similar ways. Therefore, one who is Brāhmaṇa or Kṣatriya in this life could be born as a Śūdra in the next. Since we do not want to be discriminated against ourselves in future lives, we should not do the same to others in this life. Moreover, he taught, since all of the souls, being inherently identical, would be equalized after salvation – a state sought by all the spiritual seekers – one should treat everyone the same way even when in the bodily form.

The society heeded his teachings and saw considerable change in people’s inter-personal relations during Mahāvīra’s times and for centuries after that. Unfortunately, this deeply rooted societal nuisance has never been completely eradicated. The custom continues even today in the Indian society, and highly disappointingly, many in the Jain community practice it as well. It prevails in different forms in societies around the world, for instance, black and white relations in USA and other parts of the world.

#### **(IV) The Movement Against Language Inequality**

Lord Mahāvīra regarded the use of commonly understandable language as a catalyst for overall equalization of the society, especially in regard to learning. In his view, language equalization was an indicator of a just and even society.

During Mahāvīra’s times, Sanskrit and Prakrit were commonly used languages. Sanskrit was the language of the elitist and educated people – mostly the Brāhmaṇa and Kṣatriya men, whereas Prakrit, or Ardha Māgadhī, was the language of the masses. All the religious discussions, discourses and writings were conducted in Sanskrit because it was considered a divine language and religious teachings were postulated as God’s

messages. These customs deprived women, the masses and people from the so-called lower castes of the values of education and religious discourse.

Mahāvīra wanted his message to reach the masses because his messages of truth were the result of his own spiritually realized revelations and not the messages that supposedly transcended from God. Therefore, he chose to communicate in Prakrit (to be specific Ardha Māgadhī) for the benefit of the entire society comprising men, women, educated, non-educated, elite, commoners, etc. He did so because everyone understood Prakrit, whereas only a few communicated in Sanskrit.

To him, the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras were all equal, and everyone, not just a few privileged ones, had the rights to learn. He decided to deliver his discourses in the language that appealed to all sections of the society, especially those who were deprived of the rights to learn. In addition to educating the entire society, this was his effective and highly visible step against the prevailing caste system. This, as he taught, was a form of *intellectual ahimsā*.

It should be noted that although humans comprehended Lord Mahāvīra's teachings in what sounded like Prakrit to them, his messages were in a universal language that were cognized by all human as well as non-human living beings with equal effortlessness in his congregation (*samavasaraṇa*) (*Ṣaṭkhaṇḍāgama-Dhavalā Tīkā IX/4/1/44*). According to Jain texts, his sermons are without words, but just the sound of *Omkāra* which all listeners understand in their respective languages like it is being told to each of them (Ibid).

#### (V) The Creation of Inclusive Society

The emergence of pluralism was an inevitable occurrence in the society that followed the teachings of Lord Mahāvīra. His teachings of comprehensive *ahimsā* along with his unintentional campaigns against societal evils such as slavery, caste system, language inequality; his teachings for compassion towards the environment and ecology; and other such initiatives resulted in all-around inclusivity among his followers. The society at-large witnessed the same and experienced significant decline in social evils of discrimination, intolerance, etc.

Lord Mahāvīra likened pluralistic living to a life that is guided by *ahimsā* and emphasized inclusivity and equality as two of the most important spiritual practices. He pointed that the fact that a *jīva* has taken, and will continue to take, births in all kinds of castes and clans while being in human forms, and as all kinds of other living species as it traverses from one life to the other, should be the sufficient reason for us to believe in pluralistic living. He applied parity among his followers – both ascetic and householder followers, and advocated the same for the society at large. Among his followers, the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras were all equalized irrespective of their backgrounds. A person's merit was not determined by the clan they came from, but on the basis of their efforts to progress in their spiritual journey, and to conquer maladies

such as malice, greed, fear, possessiveness, and attachment while being nonviolent, forgiving and truthful. As a result, the organizational hierarchy in his ascetic fraternity was decided solely by one's spiritual qualifications such as righteous qualities, exertion of asceticism, knowledge, and so on with no impediments to one's quest for spiritual growth and other righteous pursuits.

Lord Mahāvīra's philosophy of a inclusive society extended to his female followers and women in the society at-large. Although in the Indian society of that time women did not enjoy the same rights and privileges as men. He ordained thirty-six thousand female disciples and Chandan Bālā was the head of that group. Before Mahāvīra, Lord Pārśvanātha also had female disciples and nuns, but the practice languished after his *nirvāna*. Lord Mahāvīra not only revived the tradition of female disciples, but he energized it as well.

Lord Mahāvīra's initiatives to include women as equal participants were adopted by his householder followers also, and gained momentum for the adoption in the larger Indian society.

#### **(VI) Social Uplifting Through the Message of Non-possessiveness**

The doctrine of non-possessiveness (*aparigraha*) elucidated by Lord Mahāvīra is immensely important for self-improvement. Humans have tendencies to hoard and acquire more of everything like material items of food, clothes, cars, real estate property, luxury items, and so on.

Our possessiveness also extends to intangible items like fame, position, etc. For instance, when one becomes famous or gets an illustrious position, that person wants to hold on to that achievement and yearns for even higher in terms of scope, span, etc. Being ambitious is fine, but it is unhealthy to employ corrupt means for that purpose.

One's quest for knowledge does not escape possessiveness either. To learn more is beneficial, but to be egotistic about own knowledge, or to pursue learning to show superiority in learnership, or to deprive others of learning opportunities are all signs of pride (*māna kaṣāya*) which can be understood as academic possessiveness which is harmful for institutionalized learning.

Possessiveness is not limited to the individual level – it afflicts the society as a group as well. In some ways, it could be considered one of the main causes of societal malpractices such as intolerance and discrimination. For instance, those belonging to a particular race or ethnicity want to maintain exclusivity over certain jobs, residential areas, educational facilities, etc.

Thus, clearly, one's possessiveness can boundlessly span all the directions depending on one's desires, affluence and reach. Unimpeded possessiveness is harmful for an individual's own spiritual welfare as well as the society's well-being, and the only way

to mitigate it is through broad self-restraint. Lord Mahāvīra spoke against possessiveness not for economic equalization or to stir the “have” versus “have not” sentiments. He propounded non-possessiveness for one’s own betterment. Lord Mahāvīra taught that non-possessiveness fortifies the methods for attaining mental peace and self-restraint for fruitful spiritual exercises. He expounded that possessiveness not only causes major hindrance to one’s spiritual advancement, but it can actually result in spiritual downfall because of the hardening feelings of attachment, jealousy, etc. Such feelings result in anger, deceit and other such malicious passions – all of which are major causes of karmic acquisitions. That is why he pronounced non-possessiveness as one of the five major vows.

Surprisingly, it is not unusual to find people with abundance to be more possessive than those who are deprived. Such people are under the spell of *mūrchā* – ignorance (*Tattvārtha Sūtra* 7/7). There is no harm in being ambitious and to work hard to achieve, but such efforts are spiritually destructive when one loses the sense of bounds and becomes attached to one’s laurels and materials and has anxiety of losing those. Under such devious spells, prompted by the greed to retain or acquire more, one could start deploying dishonest means and the quest becomes spiritually harmful.

### Conclusion

This article presents only a few examples of Lord Mahāvīra’s initiatives to bring social reforms through spiritual awareness. His teachings, captured in Jain philosophy as explained in numerous texts by illustrious Jain Ācāryas and scholars, when followed intently, are instrumental in extricating and eliminating the evils of the society such as violence and eradicating the cancer of intolerance, discrimination, etc. His message is best encapsulated by the ancient Jain scriptural aphorism *parasparopagrahojīvānām* (*Tattvārtha Sūtra* 5/21) – all life is bound together by mutual support and interdependence. Lord Mahāvīra’s elucidations motivate humanity to stop and reverse its drift away from the inherent social virtues of compassion, peace, friendliness, non-violence, etc. His teachings are faith-agnostic, ubiquitous, straightforward, pragmatic and logical, and can be examined and defended somewhat like science. With all these attributes, one may wonder why everyone on our planet does not subscribe to and follow the path illustrated by Lord Mahāvīra.

Jain religion and its followers have steadfastly existed for ages before Lord Mahāvīra– all because of the pragmatic nature, depth and comprehensiveness of the teachings of the *jinās*. In the current era, Jain religion flourished for many centuries after Lord Mahāvīra’s *nirvāna* but has been stagnant or on the decline in the last few centuries. Presently, the number of Jain followers in the entire world has dwindled to less than estimated ten million. There could be many reasons for this decline – the internal divisions within the Jain community is cited as one of the major ones fairly often.

All of the sectarian and other tensions would vanish if we keep the teachings of Lord Mahāvīra – our greatest guru, in the forefront and follow the principles of *parasparopagrahojīvānām* and *ahimsā parmo dharma* while embracing compassion,

friendliness and mutual respect. Jain dharma is the greatest philosophical gift to the mankind, and we must all work to preserve it and see it flourish.

## Bibliography

*Acharya Roopchandra Ji Maharaj*. n.d. 25 February 2021.

<<https://manavmandirmission.org/acharyaroopchandra>>.

Amṛtcandra, Ācārya. *Puruṣārtha Siddhyupāya*. Ed. Nathuram Premi. Agas, India: Shrimad Rajchandra Ashram, 2006.

Diwaker, S.C. *Religion and Peace*. Mathura, India: All India Digamber Jain Sangh, 1962.

Howard, Veena R. *Gandhi's Ascetic Activism*. New York, USA: State University of New York Press, 2013.

Jain, Hiralal, ed. *Ṣaṭkhaṇḍāgama-Dhavalā Tīkā*. Vol. IX. Amraoti: Jain Sahitya Uddharak Fund Karyalay, 1949.

Jain, Kailash Chand. *Lord Mahāvīra and His Times*. Delhi, India: Motilal Banarsidass Publishers Pvt. Ltd, 1991.

Jain, Parveen. *An Introduction to Jain Philosophy*. New Delhi: DK Printworld, 2019.

Johnson, Halen M., trans. *Triṣaṣṭīśālākāpuruṣacaritra*. Vol. VI. Baroda: Gaekwad's Oriental Series, 1962.

Muni, Madhukar, ed. *Ācārāṅga Sūtra*. Vol. II. Beawar: Agam Prakashan Samiti, 2011.

-----, ed. *Ācārāṅga Sūtra*. Vol. I. Beawar: Shri Agam Prakashan Samiti, 2010.

-----, ed. *Praśnavyākaraṇa Sūtra*. Beawar, India: Shri Agam Prakashan Samiti, 2013.

-----, ed. *Uttarādhyayana Sūtra*. Beawar: Shri Agam Prakashan Samiti, 2012.

Sethia, Tara, ed. *Ahiṃsā, Anekānta and Jainism*. Delhi, India: Motilal Banarsidass Publishers Pvt. Ltd., 2004.

Shah, Subodh Chandra Nanalal, ed. *Triṣaṣṭīśālākā Puruṣacarit Mahākāvyaṃ*. Mumbai: Smt. Gangabai Jain Charitable Trust, 1977.

Singhvi, L. M. "The Jain Declaration on Nature." *Jainism and Ecology: Nonviolence in the Web of Life*. Ed. Christopher Key Chapple. Hava Tirosh-Samuelson: Harvard University Press, 2002. 217-224.

Umāsvāti., Ācārya. *Tattvārtha Sūtra-That Which Is*. Trans. Nathmal Tatia. New York: HarperCollins Publishers, 1994.

Vijaya, Muni Ratna Prabha. *Śramaṇa Bhagwān Mahāvīra – His Life and Teachings*. 6 vols. Delhi, India: Parimal Publications, 1989.

## कोविड-19 महामारी में जैन जीवन शैली एवं मरण शैली की प्रासंगिकता

समणी शशिप्रज्ञा\*

### प्रस्तावना

मनुष्य की प्रत्येक प्रवृत्ति स्व-दृष्टि से संचालित होती है। स्व-दृष्टिकोण (Self-perspective) का निर्माण व्यक्ति अपने परिवेश, शिक्षण विधियों, पारिवारिक परवरिश, मित्र मंडली, संचार-साधनों के माध्यम से अर्जित करता है। जिस प्रकार पाश्चात्य दार्शनिक इमानुअल काण्ट के अनुसार देश-काल रूपी चश्मे से हम संसार की प्रत्येक वस्तु का बोध करते हैं,<sup>1</sup> उसी प्रकार जैन दृष्टि से हमारी हर प्रवृत्ति रागद्वेष रूपी चश्मे से होकर कार्य रूप में परिणत होती है। यदि आज के युगीन कोरोना महामारी को जैन धर्म-दर्शन एवं जैन जीवन-शैली एवं मरण शैली के आलोक में देखा और समझा जाए, तथा जिन भगवान एवं जैनाचार्यों की अनुभूत आगम वाणी का नवनीत जन-जन में प्रसारित किया जाय तो अनेकान्तिक दृष्टिकोण, जैन आचार एवं जैन जीवनशैली विश्व को एक नयी दिशा प्रदान कर सकती है। प्रस्तुत आलेख को दो भागों में विभक्त किया गया है। जिसके प्रथम भाग में वर्तमान कोरोना संकट काल में जैन सिद्धांतों की भूमिका एवं युगीन प्रासंगिकता को उजागर किया जायेगा। इसके द्वितीय भाग में यह स्पष्ट करने का प्रयत्न किया जायेगा कि कोरोना संक्रमित व्यक्ति भावधारा को प्रशस्त रखते हुए जैनाचार्यों द्वारा प्रदर्शित परिस्थिति प्रबन्धन के सूत्रों को एवं जैनों की संलेखनापूर्वक मरणविधि को अपनाकर किस प्रकार समाधिपूर्वक इहलौकिक एवं पारलौकिक जीवन को सफल बनाया जा सकता है।

जैन धर्म की आत्मा है-अहिंसा। संपूर्ण आचार जगत् की मीमांसा इसी अहिंसा सिद्धांत पर टिकी हुई है। वर्तमान संकट उसी अहिंसा सिद्धांत की विस्मृति की फलश्रुति हैं। जैनदर्शन की आत्मा-‘सव्वभूयखेमंकरि अहिंसा’<sup>2</sup> रूपी जीवनमूल्य को नजरअंदाज करने के कारण आज हम इस वैश्विक कोरोना महामारी की विकट परिस्थिति से गुजर रहे हैं।

### भाग-1

जैन जीवन शैली का महत्त्वपूर्ण सूत्र है-आहार-शुद्धि एवं व्यसन मुक्ति।<sup>3</sup> आज के इस दौर में नितान्त अपेक्षा है कि हम कोरोना महामारी में खान-पान की शुद्धि की ओर दृष्टिपात करें। कोरोना चाहे चमगादड़ आदि के मांस-भक्षण से, मांसाहार सेवन से या कोई घातक वायरस के संक्रमण आदि जिस किसी कारण से उत्पन्न हुआ हो, हमें अपनी जीवन शैली, रहन-सहन, खान-पान पद्धति, भोग-परिभोग, सुख-सुविधा के संसाधनों के प्रयोगों पर पुनर्विचार करना होगा। समग्र दृष्टिकोण को मद्देनजर रखकर वर्तमान स्थिति का जब अवलोकन करते हैं तो ऐसा प्रतीत होता है कि भगवान महावीर कालीन जीवन शैली कोरोना संकट के बहाने जीवन्त हो उठी है। चाहे वह घर के अन्दर का एकान्तवास हो, सामाजिक/शारीरिक दूरी हो, मास्क धारण करना हो, यात्रा से सम्बन्धित प्रतिबन्ध हो या खानपान से सम्बन्धित अनुशासन हो, इत्यादि सभी बातों ने स्वतः जैन जीवन पद्धति को जीवन का अंग बना दिया है। आज की ज्वलन्त अपेक्षा है हम जैन-जीवन-शैली के महत्त्वपूर्ण अंग-आहार शुद्धि एवं व्यसन मुक्ति को जनव्यापि रूप दें एवं संपूर्ण विश्व को शाकाहार की महत्ता से अवगत कराएं। संपूर्ण विश्व में

\* एसोसिएट प्रोफेसर, जैन दर्शन तथा तुलनात्मक धर्म एवं दर्शन विभाग, जैन विश्व भारती संस्थान, लाडनूं;

Email: [shashi121272@gmail.com](mailto:shashi121272@gmail.com)

<sup>1</sup> *History of Western Philosophy*, p. 344.

<sup>2</sup> *प्रश्नव्याकरण सूत्र*, द्वितीय श्रुतस्कन्ध, प्रथम अध्याय, सूत्र 108।

<sup>3</sup> आचार्य तुलसी, *श्रावक संबोध*, पृ. 129।

मांसाहार भक्षण से अनेक जीवों की प्रजातियाँ नष्ट हो चुकी हैं एवं कुछ जैविक प्रजातियाँ नष्ट होने के कगार पर हैं। जैन कर्मसिद्धांत की दृष्टि से देखा जाये तो मांसाहार हेतु मूक पंचेन्द्रिय प्राणियों की हिंसा का दुष्परिणाम व्यक्ति को स्वयं भोगना पड़ता है, जो आज सर्व विदित प्रत्यक्ष है। संपूर्ण शाकाहार का निर्धारण जैन जीवन पद्धति की एक प्रमुख और अनूठी विशेषता है। यह बौद्धिक रूप से जानने का विषय है कि शरीर रूपी मंदिर की पवित्रता को कायम रखने के लिए व्यक्ति को क्या खाना चाहिए और क्या नहीं, जिससे उसमें निवास करने वाली अंखड़, अरुज, शाश्वत, पवित्र, शुद्ध आत्मा कलुषित न हो एवं सद्भाव के साथ रह सके। स्वस्थ और संतुलित जीवन जीने के लिए आहारशुद्धि आवश्यक है। शारीरिक, मानसिक और भावनात्मक स्वास्थ्य में वृद्धि के लिए आहार-शुद्धि की विशिष्ट भूमिका है। संवेगों के नियंत्रित रखने के लिए, अपराधों से बचने के लिए आहारशुद्धि एवं मद्य-मांस आदि व्यसन मुक्ति भी जरूरी है।<sup>4</sup> केवल धार्मिक दृष्टि से ही नहीं पारिवारिक और सामाजिक स्वस्थता के लिए भी आहार शुद्धि एवं व्यसन-मुक्ति के सिद्धांत पर विचार करना आवश्यक लगता है।

### शाकाहार बनाम संपूर्ण आरोग्य

शाकाहार जीवन के प्रति एक संवेदनशीलता है। शाकाहार कर्म बंधन को कम करने का एक सचेत प्रयास है। कर्म का उत्तम नियम और अहिंसा का सिद्धांत वास्तव में शाकाहार के लिए एक आध्यात्मिक दृष्टिकोण है। शाकाहारी भोजन जैसे-फल, सब्जियाँ, अनाज, मेवे आदि मानव शरीर में प्रकाश, ऊर्जा एवं जीवन शक्ति प्रदान करते हैं, क्योंकि वह एक जीवित पौधा बनाता है। प्राकृतिक खाद्य पदार्थों का चयन प्रकृति के साथ सामंजस्य स्थापित करता है और स्वास्थ्य को ठीक करने और बनाए रखने में मदद करता है। सामान्य और आग्रही धारणा है कि शक्ति के लिए मांस खाना चाहिए। वास्तव में इसकी कोई नींव नहीं है, वास्तविकता इसके ठीक विपरीत है। शाकाहारी भोजन सबसे ज्यादा प्रोटीन आदि से भरपूर, लाभदायक, स्फूर्तिदायक एवं स्वास्थ्यप्रद है। हमारी शारीरिक बनावट भी शाकाहार के अनुरूप हुई है। शाकाहार शरीर में कम संतृप्त वसा और एन्टीऑक्सीडेंट प्रदान करते हैं, मोटापे को दूर करने में फायदेमन्द एवं दुबले शरीर की संरचना को बढ़ावा देते हैं और मांस खाने वालों की तुलना में शरीर में कम कार्सिनोजेन्स का उत्पादन करते हैं। विज्ञान ने भी शाकाहारी भोजन के स्वास्थ्य लाभों की सिफारिश की है। शोध के परिणामों ने संतुलित एवं नियोजित शाकाहारी भोजन करने वालों में हृदय रोग में 50 प्रतिशत की कमी और दीर्घ जीवन प्रत्याशा भी दर्ज की है। बीफ में दूध से छह गुना कोलेस्ट्रॉल होता है। पशु प्रोटीन के स्थान पर वनस्पति प्रोटीन का सेवन रक्त में कोलेस्ट्रॉल के स्तर को कम करता है एवं हृदय संबंधी तथा स्वास्थ्य संबंधी अन्य लाभ भी प्रदान करता है।<sup>5</sup>

अब हम कोरोना काल में अणुव्रत आचार संहिता प्रधान जीवन शैली की भूमिका पर प्रकाश डालेंगे।

### COVID-19 में अणुव्रत आचार संहिता की भूमिका

जैन आगम में हर गृहस्थ के लिए पांच अणुव्रत एवं सात शीलव्रतों (तीन गुणव्रत और चार शिक्षा व्रत) का प्रावधान कर भगवान महावीर ने स्वस्थ, शान्त, समृद्ध एवं अहिंसक समाजसंरचना का सूत्र हाथों में थमा दिया। जैन आचार्यों द्वारा प्रतिपादित पंच अणुव्रत (अहिंसा, सत्य, अचौर्य, स्वदार-संतोष एवं इच्छा परिमाण)- न केवल आत्मकल्याण के लिए उपयोगी हैं, अपितु समाज, राष्ट्र और विश्व के कल्याण के लिए भी अत्यन्त उपयोगी हैं। यहाँ प्रसंगानुसार बारह व्रतों में तीन गुणव्रतों-दिशा परिमाण व्रत,

<sup>4</sup> आचार्य महाप्रज्ञ, *पहचान जैन श्रावक की*, पृ. 173।

<sup>5</sup> *महावीर का जीवन विज्ञान*, पृ. 16।

भोगोपभोग परिमाण व्रत एवं अनर्थदण्ड व्रत पर वर्तमान समस्याओं के संदर्भ में सामाजिक प्रासंगिकता पर प्रकाश डाला जायेगा।

हम जानते हैं कि हमारी अनन्त इच्छाएं जीवन की अशान्ति और विविध प्रकार की समस्याओं की जननी हैं। अतः इन इच्छों पर नियंत्रण आवश्यक है। जिस प्रकार तम्बू तानने के लिए जमीन में कुछ खूंटियाँ गाड़नी पड़ती हैं, खूंटियों के आलम्बन बिना तम्बू टिक नहीं सकता। उसी प्रकार इच्छा परिमाण एक तम्बू है, उसे टिकाने के लिए तीन खूंटियों की अनिवार्यता है। इन तीन व्रतों या नियमों को स्वीकार किए बिना इच्छाओं को सीमित करने का संकल्प फलित नहीं हो सकता।<sup>6</sup>

(I) **दिग्परिमाणव्रत**—साम्राज्यवादी मनोवृत्ति के दो रूप हैं— क्षेत्र—विस्तार और व्यापार विस्तार। प्राचीन काल में क्षेत्रीय उपनिवेशवाद का प्रचलन था। आज उसका स्थान व्यावसायिक उपनिवेशवाद ने ले लिया है। वर्तमान परिस्थितियों में सामान्यतः कोई भी राष्ट्र दूसरे राष्ट्र पर सीधा अधिकार करना नहीं चाहता। किन्तु व्यापार पर अपना कब्जा करने के अवसर खोजता रहता है। बहु-उद्देशीय कम्पनियों की घुस पैठ भी आर्थिक साम्राज्य स्थापित करने के लक्ष्य से हो रही हैं, ऐसा माना जाता है। किसी भी राष्ट्र में व्यावसायिक प्रभुत्व के विस्तार को रोकने में दिग्व्रत एक महत्त्वपूर्ण भूमिका निभा सकता है।<sup>7</sup> दिग् परिमाण व्रत स्वीकार करने वाला अपने अर्थोपार्जन एवं विषय भोग का सीमा क्षेत्र छहों अथवा चारों दिशाओं में निर्धारित करता है।<sup>8</sup> जिसके फलस्वरूप अर्थलोलुपता एवं विषयतृष्णा की पूर्ति हेतु देश—विदेश में भटकन की मनोवृत्ति पर स्वतः नियंत्रण स्थापित हो जाता है। यद्यपि वर्तमान तीव्र संचार तकनीकी के युग में कहा जा सकता है कि इस प्रकार के व्रत की क्या प्रासंगिकता हो सकती है। पर इस व्रत के द्वारा अनियंत्रित आकांक्षाओं पर अंकुश लगता है, स्वदेश प्रेम एवं स्वावलम्बन का विकास होता है, अनावश्यक हिंसा एवं परिग्रह पर स्वतः नियंत्रण हो जाता है। इस कोरोना काल में Lockdown के दौरान सरकार द्वारा यातायात नियंत्रण से स्वतः वाहनों से उठने वाले वायु प्रदूषण, ध्वनि प्रदूषण, जल प्रदूषण इत्यादि को नियंत्रण रेखा के भीतर दर्ज किया गया। महानगरों में प्राकृतिक सन्तुलन एवं पर्यावरण संरक्षण की दृष्टि से दिशा परिमाण व्रत की महत्ता स्वतः उजागर हो गई। इस व्रत से निर्धारित क्षेत्र से बाहर यातायात की सीमा करने से उन क्षेत्रों में होने वाले समस्त आरम्भ—समारंभ के पाप से न केवल व्यक्ति बचता है अपितु सन्तोष वृत्ति का विकास करता है, जो सुखी जीवन का आधारसूत्र है।

(II) **भोगोपभोगपरिमाण व्रत**—श्रावक के व्यक्तिगत जीवन में स्वेच्छा से भोगोपभोग वृत्ति पर अंकुश लगाना ही इस व्रत का मूल उद्देश्य है।<sup>9</sup> आज के भोगवादी संस्कृति के युग में इस व्रत की उपयोगिता को कोई विचारशील व्यक्ति अस्वीकार नहीं करेगा। आज भोगोपभोग सामग्री की जितनी विधाएँ विकसित हुई हैं, उस भूल—भूलैया में व्यक्ति बाजार में जाने के बाद जेब खाली किए बिना नहीं लौट पाता है। छोटी से छोटी साबुन से लेकर बड़ी से बड़ी वस्तुओं की इतनी विविधताएँ हैं कि व्यक्ति का दिमाग चकरा जाता है कि क्या खरीदें और क्या न खरीदें? परन्तु कोरोना काल ने मनुष्य की इस उच्छृंखल भोग—वृत्ति पर अंकुश लगाया। यही इस व्रत का मूल उद्देश्य है। इस कोरोना काल में लोगों ने चाहे—अनचाहे इस व्रत को अंगीकार किया,

<sup>6</sup> पहचान जैन श्रावक की, पृ. 112।

<sup>7</sup> Who is a Jain Shravak?. p 188.

<sup>8</sup> पुरुषार्थसिद्धयुपाय 137।

<sup>9</sup> रत्नकरण्ड श्रावकाचार 82—83।

परिणामस्वरूप स्वादवृत्ति के कारण बढ़ने वाली बीमारियों पर रोकथाम संभव हुई है। अनावश्यक धारण करने के वस्त्र, सौन्दर्य प्रसाधन सामग्री, वस्त्रों की खरीददारी, दैनन्दिन प्रयोग में आने वाली नई साधन-सामग्री इत्यादि सारी सुविधाजनक सामग्री के संग्रह एवं आसक्ति पर नियंत्रण हुआ एवं अभावग्रस्त को पर्याप्त सामग्री उपलब्ध हुई है।

जैन आचार्यों ने बड़े ही मनोवैज्ञानिक तरीके से यह भी स्पष्ट करने का प्रयास किया कि गृहस्थ को समाज में जीने के लिए आजीविका का उपार्जन अनिवार्य है। पर जिस व्यवसाय में महाहिंसा होती है जिन्हें 15 कर्मादान के नाम से जाना जाता है, वैसे व्यवसाय से आजीविका अर्जित करना निषिद्ध माना गया है।<sup>10</sup> 15 महाहिंसात्मक व्यवसायों का निषेध वास्तव में आज के संदर्भ में देखा जाय तो बड़ा प्रासंगिक प्रतीत होता है। उसकी वर्तमान युग में किस प्रकार पर्यावरण प्रदूषण से उत्पन्न होने वाली समस्याओं से निजात पाने में महत्वपूर्ण भूमिका है उसका विश्लेषण किया जा रहा है। प्रथम कर्मादान-वन कर्म अर्थात् जंगल कटवाने का व्यवसाय, दूसरे अंगार कर्म में अग्नि प्रज्वलित करके किये जाने वाले सारे व्यवसायों का निषेध किया गया है। आज बड़े-बड़े कारखानों में महाहिंसा के साथ-साथ निकलने वाले धूएँ से शहरों में वायु प्रदूषण बढ़ रहा है एवं ओजोन की छत में भी छेद बढ़ता जा रहा है। कोरोना काल में बड़े-बड़े कारखानों के बंद रखने से उनसे उठने वाले धूएँ आदि के अभाव में जहाँ वायु प्रदूषण, जल एवं ध्वनि प्रदूषण की समस्या का स्वतः समाधान हुआ है, वहीं पर प्राकृतिक संसाधनों का संरक्षण, अनावश्यक जीव हिंसा का परिहार एवं भोगोपभोग संयम भी हुआ है। आजकल घरेलू साज-सज्जा एवं फर्नीचर निर्माण हेतु जिस प्रकार जंगलों की कटाई हो रही है, इससे यह अनुमान लगाया जा रहा है कि भविष्य में वर्षा का स्रोत सूख जाने से तीसरा विश्व युद्ध पानी के लिए ही होगा। साथ ही दन्त, रस, विष, केश एवं यन्त्र पीड़न आदि निषिद्ध व्यवसायों में धनार्जन के लिए जिस क्रूरतापूर्ण तरीके से पशुओं का कत्ल एवं मानव स्वास्थ्य हेतु पशुओं पर परीक्षण किया जा रहा है, वह निश्चित ही मानव जाति के लिए महाकलक है।<sup>11</sup> प्राणियों की अनेक प्रजातियाँ आज विलुप्त हो चुकी हैं एवं अनेक विलुप्ति के कगार पर हैं। भगवान महावीर ने ठीक ही कहा कि जो षड्जीवनिकाय के अस्तित्व को अस्वीकार करता है, वह अपने अस्तित्व को ही अस्वीकार करता है।<sup>12</sup> परस्पर सभी जीव अपने अस्तित्व के लिए एक दूसरे पर निर्भर हैं। आचार्य उमास्वाती के 'परस्परपग्रहो जीवानाम्'<sup>13</sup> इस अन्तर्निर्भरता के सूत्र को विस्मृत करने के कारण ही आज स्वयं मानव अस्तित्व पर खतरा मंडरा रहा है। इसीलिए आजकल Human Survival की बात पर गंभीरता से विचार-विमर्श एवं मानव अस्तित्व की सुरक्षा हेतु पर्यावरण प्रदूषण पर सरकार द्वारा रोकथाम के विविध आयाम अपनाए जा रहे हैं। परन्तु जब तक मानव का स्वनियंत्रण काम नहीं करेगा, मात्र बाह्य नियंत्रण से वांछित परिणाम की आशा करना अशक्य है। इस प्रकार आज भोगोपभोग व्रत की प्रासंगिकता हस्ताम्लकवत् स्वतः सिद्ध है।

**(III) अनर्थदण्डविरमण व्रत**—अनावश्यक निष्प्रयोजन हिंसा का परित्याग करना अनर्थदण्डव्रत है।<sup>14</sup> मानव अपने जीवन में ऐसे अनेक कर्म करता है जिसके फल स्वरूप उसका अपना कोई हित साधन नहीं होता। इस निष्प्रयोजन, अनावश्यक कर्म का यहाँ निषेध किया गया है। आजीविका चलाने के लिए

<sup>10</sup> उपासकदशांगसूत्र 1/47; योगशास्त्र, 3/100-101.

<sup>11</sup> Social Implication of Jain Doctrines, p. 167.

<sup>12</sup> आचारांग सूत्र, 1/55/5।

<sup>13</sup> तत्त्वार्थ सूत्र, 5/21।

<sup>14</sup> रत्नकरण्ड श्रावकाचार 74।

जो हिंसा करनी पड़ती है वह यहाँ अर्थदण्ड है और निष्प्रयोजन ही केवल प्रमाद, कुतूहल, अविवेक, अज्ञानता के वशीभूत होकर चलते हुए अनावश्यक पत्तियों को तोड़ना, अपने मनोरंजन के लिए मुर्गे, अश्व, बैल आदि में लड़वाना अनावश्यक हिंसा अथवा अनर्थदण्ड है।

आचार्य समन्तभद्र ने तो इतनी सूक्ष्मता से इस व्रत को रत्नकरण्ड श्रावकाचार में वर्णित किया है। निरर्थक जमीन खोदना, अग्नि प्रज्वलित करना, पंखा एवं कूलर चलाना, वनस्पति का छेदन-भेदन करना (फल एवं हरियाली पत्तीदार वनस्पति आदि जीवों की विवाह आदि में विविध आकृति बनाना), पानी का दुरुपयोग (स्नान, हाथ धोने में एवं बर्तन एवं वस्त्र प्रक्षालन में), घी, तेल, दूध आदि के बर्तन खुले रख देना (जिसमें जीवों के गिर जाने से अनावश्यक प्राणिघात के भागीदार बनते हों) लकड़ी, पानी आदि को बिना देख-भाल के काम में लेना—ये सभी प्रमाद से उत्पन्न हिंसा है, जो आज की आधुनिक जीवन शैली के अंग बन चुके हैं। इस व्रत के माध्यम से महावीर ने संपूर्ण जीवन शैली को संयमित करने का प्रयास किया है। इससे न केवल स्वयं का निष्प्रयोजन पाप से बचाव होता है अपितु जागृत मानवीय व्यवहार का विकास होता है एवं संयम चेतना के विकास से अभाव ग्रस्त को उचित सामग्री उपलब्ध होती है। इसी व्रत के अन्तर्गत गृहस्थ से यह अपेक्षा की जाती है कि वह अशुभचिन्तन, पापकर्मोपदेश, हिंसक उपकरणों के दान एवं उपरोक्त प्रमादाचरण से बचे।

श्रावक के उपर्युक्त पांच अणुव्रतों एवं तीन गुणव्रतों का बहुत कुछ सम्बन्ध हमारे सामाजिक जीवन से है। मानव समाज में आज भी ये सभी चारित्रिक विकृतियाँ विद्यमान हैं और एक सभ्य समाज के निर्माण के लिए इनका परिमार्जन आवश्यक एवं अति प्रासंगिक है।

गृहस्थ पर अपने परिजनों के उदर पोषण के दायित्व के साथ-साथ साधक एवं समाज के असहाय एवं अभावग्रस्त व्यक्तियों के भरण-पोषण का दायित्व भी है। हमारा जीवन पास्परिक सहयोग एवं सहभागिता के आधार पर ही चलता है। कोरोना संकट काल में दूसरों के सुख-दुःख में सहभागी बनना एवं अभावग्रस्त पीड़ितों एवं दीन-दुखियों का तन-मन-धन से सहयोग करना भी गृहस्थ का अनिवार्य धर्म है। इस महामारी में मानव में करुणा की चेतना का जागरण हुआ एवं अनावश्यक हिंसा के दुष्परिणामों के प्रति भी सजगता आई है। इस व्रत से गृहस्थ में समाज सेवा, दान चेतना एवं अर्जन के साथ विसर्जन की चेतना का जागरण होता है एवं साथ ही अनासक्ति का विकास होने से आत्मोत्थान होता है एवं समाज में समरसता, सामाजिक सम्बन्धों में मधुरता एवं साधार्मिक वात्सल्य का विकास होता है।

निष्कर्षतः जैन धर्म के श्रावक आचार की उपर्युक्त समीक्षा करने के पश्चात् यह स्पष्ट होता है कि जैन श्रावकों के लिए प्रतिपादित आचार के नियम हर देश-काल, हर व्यक्ति एवं हर समाज में वर्तमान युग में भी प्रासंगिक सिद्ध होते हैं। इस प्रकार यह स्पष्ट परिलक्षित होता है कि जैन आचार की सार्वभौमिक प्रासंगिकता महावीर के युग में भी थी, आज भी है एवं भविष्य में भी रहेगी। श्रावक के 12 व्रत की अनुपालना न केवल जैन नागरिक के लिए आवश्यक है, अपितु संपूर्ण मानव जाति एवं राष्ट्र हित में है। जैनों में मान्य श्रावक के बारह व्रतों के अन्तर्गत दिशा-परिमाण व्रत, अनर्थदण्ड व्रत, भोगोपभोग परिमाण व्रत का इस कोरोना संकट काल में मानों स्वतः अनुपालन हो गया। आगे भी इन व्रतों का परिपालन कर यात्रा संयम द्वारा अपनी इच्छाओं को संयमित किया जा सकता है। परिग्रह संचय पर विचार करें तो इच्छा परिणाम व्रत से परिग्रह-परिमाण की दिशा में प्रस्थान शनैः-शनैः आत्म-शान्ति एवं आत्मविकास का मार्गप्रशस्त

करेगा। इस विषम परिस्थिति में स्पर्शसंयम, ब्रह्मचर्य व्रत, अहिंसा व्रत, इच्छा परिमाण व्रत, दिग्व्रत, इत्यादि व्रतों की महत्ती प्रासंगिकता है।

जैन परंपरा में गृहस्थ आचार संहिता के अन्तर्गत जैन मरण शैली को भी उजागर किया गया है। अब क्रमशः परिस्थिति प्रबंधन के सूत्रों के साथ-साथ कोरोना संकट में संलेखनापूर्ण मरण की महत्ता को लेख के द्वितीय भाग में उजागर किया जा रहा है।

## भाग-2

### जैन धर्म-दर्शन में मरने की कला

यह सर्व जग विदित है कि इस कोरोना महामारी ने संपूर्ण विश्व की मानव सभ्यता एवं मानव संस्कृति को झकझोर कर रख दिया। शिक्षा जगत् से लेकर व्यावसायिक जगत् की समस्त गतिविधि अस्त-व्यस्त हो गई है। धार्मिक पर्वों से लेकर लौकिक त्यौहार, विवाह परंपराजनित रीति-रिवाज, अन्य धार्मिक परिषद् में धर्मश्रवण, सार्वजनिक मिलन इत्यादि से जहाँ आपसी सौहार्द, पारस्परिक प्रेम, भाई-चारा, इत्यादि मानवीय गुणों को प्रोत्साहन मिलता एवं जन-जीवन में सरसता बढ़ती है, वहाँ इस कोरोना महामारी ने भारतीय संस्कृति एवं संपूर्ण सामाजिक व्यवस्था के ढांचे को तहस-नहस कर डाला है। संपूर्ण विश्व में लगभग 26 लाख से अधिक मौतें हुई हैं। इस महामारी में जिन-जिन परिवारों ने अपने स्वजन, संगे-संबंधियों की दर्दनाक मौत से अपनों को खोया है, उन आबालवृद्धों की अब स्मृति मात्र शेष रह गई है। पारिवारिक जन में एक धार्मिक जागरूकता पैदा हुई है कि सारे स्वजन बन्धुओं का संयोग क्षणभंगुर है। 'इमं सरीरं अणिच्च'<sup>15</sup>— इस सत्य का बोध हुआ है एवं मानसिक सन्तुलन का विकास हुआ है।

जैन शास्त्र मृत्यु के क्षण में आवश्यक सजगता का भी निर्देश करते हैं। कोविड-19 से ग्रस्त ऐसा मरीज या पारिवारिक स्वजन जिसके उपचार में चिकित्सक अशक्त हो, मृत्यु अवश्यम्भावी हो, उसे संपूर्ण जैन मरणविधि को आद्योपान्त समझाकर उसके मरण को आर्त ध्यान से धर्म ध्यान में लगाकर शांतिपूर्ण संलेखनापूर्वक मृत्यु द्वारा एक गरिमामयी मृत्यु के लिए प्रात्साहित किया जाना चाहिए। तो अब संक्षेप में संलेखना की परिभाषा, महत्ता, विधि एवं उसके फल पर प्रकाश डाला जा रहा है।

### संलेखना का स्वरूप

'जन्म से पहले और मृत्यु के बाद' इस विषय पर मतभेद हो सकते हैं, क्योंकि यह विषय प्रत्यक्ष नहीं है। यह सारा विषय अनुमान और श्रद्धा का है। किन्तु जिसका जन्म होता है उसकी मृत्यु भी होती है। इस विषय पर दुनिया के कोई भी व्यक्ति असहमत नहीं हो सकता। अतः मृत्यु की अनादिनिधनता, सार्वभौमिकता और असांप्रदायिकता स्वतः सिद्ध है। यह सत्य तथ्य है कि जीवन के साथ मृत्यु का अवश्यंभावी सम्बन्ध है। जीवन के अलग-बगल चारों ओर मृत्यु का साम्राज्य है। मृत्यु का अखण्ड साम्राज्य होने पर भी मानव उसे भुलाने का प्रयास करता रहा है। वह सोचता है कि मैं कभी नहीं मरुंगा किन्तु यह एक ज्वलन्त सत्य है कि जो पुष्प खिलता है, महकता है, अपनी मधुर सौरभ से जन-जन के मन को मुग्ध करता है, वह पुष्प एक दिन मुरझा जाता है। अतः जीवन के पश्चात् मृत्यु निश्चित है। संसार में जितने भी महापुरुष हुए हैं उन्होंने जीने की कला सिखाने का प्रयास किया है। जीवन शैली की समग्र चर्चा का सम्बन्ध जीने की कला के साथ है। जीवन कैसे जीना चाहिए? इस विषय पर कार्यशालाओं और सेमिनारों के माध्यम से विशद परिचर्चाएँ आयोजित हो रही हैं, पर मरने की भी कोई

<sup>15</sup> उत्तराध्ययन सूत्र, 19/12.

कला होती है, इस बारे में सब मौन हैं। भगवान महावीर ने जिस प्रकार जीने की कला सिखाई, उसी तरह मरने की कला का भी बोध दिया। संलेखनापूर्वक समाधिमरण का वरण वही कर सकता है, जो मरने की कला सीख चुका होता है। श्रावक और साधु की आचार संहिता में दोनों कलाओं का समावेश है। बारह व्रतों की आराधना एवं महाव्रतों की आराधना जीने की कला है और संलेखनापूर्वक जीवन-यात्रा का समापन मरने की कला है।

संलेखना को परिभाषित करते हुए कहा गया है कि—**सम्यक्कायकषायलेखना सल्लेखना**।<sup>16</sup> अर्थात् अच्छी प्रकार से काय और कषाय का लेखन करना अर्थात् कृश करना संलेखना है। बाहरी शरीर को और भीतरी कषायों को उत्तरोत्तर कृश करते हुए और कषाय को पुष्ट करने वाले कारणों को घटाते हुए सम्यक् प्रकार से लेखन अर्थात् कृश करना संलेखना है। जैन दृष्टि से काय और कषाय को कर्मबन्धन का मूल कारण माना गया है, इसीलिए उसे कृश करना ही संलेखना है। संलेखना काय (शरीर) और कषाय के कृशीकरण की अनुपम साधना है। जैसे किसान अच्छी फसल की प्राप्ति हेतु बीज बोने से पूर्व खेत में हल द्वारा जुताई करके जमीन को पोली करता है, वैसे ही संलेखना भी कृशीकरण की प्रक्रिया है। अतः सम्यग्दर्शन, सम्यग्ज्ञान, सम्यक्चारित्र्य रूप रत्नत्रय, तप, त्याग और संयमादि गुणों के द्वारा चिरकाल तक आत्मा को भावित करने के बाद, आयु के अंत में अनशनादि विशेष तपों के द्वारा शरीर को और श्रुतरूपी अमृत के आधार पर आत्मा पर लगे कषायों को कृश करने की प्रक्रिया को संलेखना कहा गया है।

भारतीय मूर्धन्य चिन्तकों ने जीवन को एक कला कहा है तो मृत्यु को भी एक कला माना है। जो साधक जीवन और मरण—इन दोनों कलाओं में पारंगत है, वही अमर कलाकार है। भारतीय संस्कृति का घोष है कि जीवन और मरण का खेल अनन्त काल से चल रहा है। तुम खिलाड़ी बनकर खेल रहे हो। जीवन के खेल को कलात्मक ढंग से खेलते हो तो मरने के खेल को भी ठाठ से खेलो। न जीवन से झिझको, न मरण से डरो। जिस प्रकार चालक को मोटर गाड़ी चलाना सीखना आवश्यक है, उसी तरह उसे रोकना सीखना भी आवश्यक है। केवल उसे गाड़ी चलाना आये, रोकना नहीं आये, उस चालक की स्थिति गंभीर हो जाएगी। इसी तरह जीवन—कला को जानने के साथ मृत्यु—कला भी बहुत आवश्यक है। जिस साधक ने मृत्युकला का सम्यक् प्रकार से अध्ययन किया है, वह हंसते, मुस्कराते, शान्ति के साथ प्राणों का परित्याग करेगा।

### संलेखना ग्रहण करने की अर्हता

भगवती आराधना<sup>17</sup> में संलेखना संधारा स्वीकार करने के अधिकारी का वर्णन है। कौन व्यक्ति एवं कब इसे स्वीकार करें? इसका विधान है। इसके अधिकारी वे होते हैं—

1. जो दुश्चिकित्स्य व्याधि (Advance Stage of Corona/ Cancer हो संयम को छोड़ बिना जिसका प्रतिकार करना संभव न हो) से पीड़ित हो।
2. जो श्रामण्य—योग की हानि करने वाली जरा से अभिभूत हो।
3. जो देव, मनुष्य या तिर्यच संबंधी उपसर्गों से पीड़ित हो।
4. जिसे चारित्र्य—विनाश के लिये अनुकूल उपसर्ग दिये जा रहे हों।
5. दुष्काल में जिसे शुद्ध भिक्षा न मिले।
6. जो गहन अटवी में दिग्मूढ हो जाये और मार्ग हाथ न लगे।

<sup>16</sup> सर्वार्थसिद्धि 7 / 22.

<sup>17</sup> भगवती आराधना 71—74.

7. जिसके चक्षु और श्रोत दुर्बल तथा जंघाबल क्षीण हो जाये और जो विहार करने में समर्थ न हो। इन जैसे अन्य कारण उपस्थित होने पर व्यक्ति अनशन का अधिकारी होता है।

श्रावक को इस बात का विचार सदैव करना चाहिए कि मैं अपने मरण-समय में अवश्य संलेखना धारण करूंगा, क्योंकि मरण-समय में प्रायः मनुष्यों के परिणाम बहुत क्लेशपूर्ण हो जाते हैं तथा कुटुंबीजनों व धनादि से ममत्व भाव नहीं छूट पाता। जिसका ममत्व भाव छूट जाता है, उसी के संलेखना होती है। ममत्वभाव छूटने से पाप का बन्ध न होने के कारण नरकादि गति का बंध भी नहीं होता, इसलिए मरण-समय में अवश्य ही संलेखना करने के भाव रखना चाहिए। अंत समय में की गई आराधना से चिरकाल तक किये हुए सम्यक् व्रत, नियमरूप से सफल हो जाते हैं और क्षणमात्र में दीर्घ काल से संचित पाप का नाश हो जाता है। यदि अंत समय में मरण बिगड़ जाए अर्थात् असंयमपूर्वक मृत्यु हो जाए तो जीवनपर्यंत की की हुई धर्माधना फलीभूत होने से वंचित रह जाती है।

### संलेखना ग्रहण की विधि

संलेखना की विधि के बारे में आचारांग सूत्र, उत्तराध्ययन सूत्र, भगवती आराधना, रत्नकरण्ड श्रावकाचार, मूलाराधना, मूलाचार इत्यादि ग्रंथों में विस्तार से वर्णन प्राप्त होता है। संलेखना काल में कषायों को नष्ट करने का उपाय बताते हुए कहा गया है कि साधक को सर्वप्रथम अपने कुटुम्बियों, परिजनों एवं मित्रों से मोह, अपने शत्रुओं से वैर तथा सब प्रकार के बाह्य पदार्थों से ममत्व का शुद्ध मन से त्यागकर, इष्टवचनों के साथ अपने स्वजनों और परिजनों से क्षमायाचना करनी चाहिए तथा अपनी ओर से भी उन्हें क्षमा कर देना चाहिए। उसके बाद किसी योग्य गुरु (निर्यापकाचार्य) के पास जाकर कृत, कारित, अनुमोदन से किये गये सब प्रकार के पापों की छलरहित आलोचना कर मरणपर्यन्त के लिए महाव्रतों को धारण करना चाहिए। उसके साथ ही सब प्रकार के शोक, भय, सन्ताप, खेद, विषाद, कालुष्य, अरति आदि अशुभ भावों को त्यागकर अपने बल, वीर्य, साहस और उत्साह को बढ़ाते हुए, गुरुओं के द्वारा सुनाई जाने वाली अमृतवाणी से अपने मन को प्रसन्न रखना चाहिए।<sup>18</sup>

इस प्रकार ज्ञानपूर्वक कषायों को कृश करने के साथ अपनी काया को कृश करने के हेतु सर्वप्रथम स्थूल, ठोस आहार दाल-भात, रोटी आदि का त्याग करना चाहिए तथा दुग्ध, छाछ आदि पेय पदार्थों पर निर्भर रहने का अभ्यास बढ़ाना चाहिए। धीरे-धीरे जब दूध, छाछ आदि पर रहने का अभ्यास हो जाए, तब उनका भी त्याग कर मात्र गर्म जल ग्रहण करना चाहिए। इस प्रकार चित्त की स्थिरतपूर्वक अपने उक्त अभ्यास और शक्ति को बढ़ाकर, धीरजपूर्वक, अन्त में जल का भी त्याग कर देना चाहिए और व्रतों का निरतिचार पालन करते हुए पंच नमस्कार मन्त्र के स्मरण के साथ शान्तिपूर्वक देह का त्याग करना चाहिए।<sup>19</sup>

### संलेखना की अवधि में अवश्य करणीय आराधना

भगवती आराधना के कर्ता आचार्य शिवार्य के शब्दों में 'संलेखना के लिए वही तप या उसका वही क्रम अंगीकार करना चाहिए, जो द्रव्य, क्षेत्र, काल और शरीर धातु के अनुकूल हो, क्योंकि सामान्यतः संलेखना का जो क्रम बतलाया गया है, वही क्रम रहे-ऐसे एकान्त नियम से साधक को प्रतिबद्धता हो सकती है। अतः जिस प्रकार शरीर का क्रमशः संलेखना (तनूकरण) हो, वही प्रकार अंगीकार करना उचित है। संलेखना के समय योग्य गुरु, आचार्य और संघ आदि के सहयोग की भूमिका भी बड़ा महत्त्व रखती है।

<sup>18</sup> रत्नकरण्ड श्रावकाचार 124-127.

<sup>19</sup> रत्नकरण्ड श्रावकाचार 128.

अतः साधक को भीतर के आवेग और कालुष्य को मिटाकर संलेखनाधारक को उत्तम धर्मात्माओं की सहायता लेनी चाहिए, क्योंकि साधर्मी तथा गुरु आदि की सहायता से अशुभ कर्म या अन्यान्य तत्त्व विघ्न उत्पन्न नहीं कर पाते। साधक को चाहिए कि व्रत के अतिचारों (दोषों) को साधर्मिकों अथवा आचार्य के सम्मुख प्रकट करके निःशल्य होकर प्रतिक्रमण, प्रायश्चित्त आदि विधियों से दोषों का शोधन करें, क्योंकि ज्ञात दोषों का प्रायश्चित्त और अज्ञात दोषों की आलोचना करने वाला निर्भार (निःशल्य) हो जाता है। संलेखना-धारक अपने जीवन में किए, कराए और अनुमोदित (कृत, कारित और अनुमोदन से) समस्त हिंसादि पापों की निश्छल भाव से आलोचना (खेल-प्रकाशन) करें तथा मृत्युपर्यन्त महाव्रतों का अपने में पुनरासक्ति करें। इसके साथ ही शोक, भय, खेद, ग्लानि और आकुलता को भी छोड़ दे तथा बल एवं उत्साह को जागृत करके अमृतोपम आगम वचनों द्वारा मन को प्रसन्न रखे।<sup>20</sup> संलेखना धारण के सुअवसर की प्राप्ति बड़े सौभाग्य का सूचक, अपूर्व दुर्लभ अवसर है। इससे इहलोक और परलोक दोनों सुधरते हैं। संलेखना धारक साधक इससे अपने भावी पर्याय को वर्तमान जीर्ण-शीर्ण नश्वर पर्याय से अधिक सुख, शांत, निर्विकार एवं उन्नत बनाने का सफल पुरुषार्थ करता है। नश्वर से शाश्वत वस्तु का लाभ हो तो कौन विवेकी पुरुष उसे छोड़ने को तैयार नहीं होगा? अतएव संलेखना धारकों को निम्नलिखित पांच दोषों से स्वयं को बचाना चाहिए— 1. जीवन की आशंसा, 2. मरण की आशंसा, 3. मित्र के प्रति अनुराग, 4. भुक्त भोगों की स्मृति, 5. आगामी भव में अच्छे भोगों की प्राप्ति की कामना।<sup>21</sup> संलेखना काल में इन पांच विषयों की आकांक्षा कभी नहीं करनी चाहिए। इन दोषों के चिन्तन से संलेखना में भी गति बिगड़ सकती है, अतः साधक बड़ी सावधानीपूर्वक इनसे बचते हुए आत्मध्यान में लीन रहे। आचार्य समन्तभद्र<sup>22</sup> ने इसी सम्बन्ध में आगे कहा है कि संलेखनाधारक को सबसे पहले इष्ट वस्तुओं से राग, अनिष्ट वस्तुओं से द्वेष, स्त्रीपुत्रादि प्रियजनों से ममत्व और धनादि में स्वामिभक्त की बुद्धि को छोड़कर पवित्र-मन होना चाहिए। उसके बाद अपने परिवार और अपने से संबंधित व्यक्तियों के प्रति जीवन में हुए अपराधों के लिए प्रियवचन बोलकर सबसे क्षमायाचना करके और दूसरों को भी क्षमा करके, अपने अंतःकरण को निष्कषाय बनाना चाहिए। सभी से क्षमायाचना करना तथा स्वयं भी मन, वचन और कायपूर्वक सबको क्षमा कर देना, आत्मोदय की दृष्टि से उत्तमोत्तम कार्य है। अंत समय में क्षमा करने वाला संसार से पार पहुंच जाता है और वैर-विरोध रखने वाला अर्थात् क्षमाधर्म को न अपनाने वाला जीव अनंत संसारी होता है।

### संलेखना का फल

आचार्य समन्तभद्र संलेखना का फल बतलाते हुये लिखते हैं—“उत्तम संलेखना करने वाला धर्म रूपी अमृत का पान करने के कारण समस्त दुःखों से रहित होता हुआ निःश्रेयस् और अभ्युदय के अपरिमित सुखों को प्राप्त करता है।”<sup>23</sup> तीर्थंकरों ने समाधि-मरण की प्रशंसा की है। समाधि-मरण करने वाला महान् आत्मनिश्चय से संसार रूपी पिंजरे को तोड़ देता है, फिर उसे चिरकाल तक संसार के बंधन में नहीं रहना पड़ता है। आचार्य समन्तभद्र ने रत्नखण्ड श्रावकाचार में यहाँ तक कहा है—

संलेखना मन की उच्चतम आध्यात्मिक दशा का सूचक है। संलेखना जीवन की अंतिम आवश्यक साधना है। वह जीवन मंदिर का सुन्दर कलश है। अतः संलेखना मृत्यु पर विजय प्राप्त करने की कला सिखाती है। वह जीवन-शुद्धि और मरण-शुद्धि की एक प्रक्रिया है। जिस साधक ने मदन के मद को गला दिया है, जो परिग्रह पंक से मुक्त हो चुका है। सदा सर्वदा आत्म-चिंतन में लीन रहता है, वही व्यक्ति उस

<sup>20</sup> भगवती आराधना 276-283.

<sup>21</sup> तत्त्वार्थसूत्र, 7 / 32.

<sup>22</sup> रत्नकरण्ड श्रावकाचार, 124.

<sup>23</sup> रत्नकरण्ड श्रावकाचार, 130.

मार्ग को अपनाता है। संलेखना में सामान्य मनोबल वाला साधक, विशिष्ट मनोबल प्राप्त करता है। जीवन की संध्यावेला में जब उसे मृत्यु सामने खड़ी दिखाई देती है, वह निर्भय होकर उस मृत्यु को स्वीकार करना चाहता है। उनकी स्वीकृति में अपूर्व प्रसन्नता होती है। वह सोचता है कि यह आत्मा अनन्त काल से कर्मजाल में फंसी हुई है। उस जाल को तोड़ने का मुझे अपूर्व अवसर मिला है। वह स्वतन्त्र होने के लिए, आत्मिक आनन्द को प्राप्त करने के लिए स्वेच्छा से शरीर को त्यागता है।

अब कोरोना व्याधिग्रस्त व्यक्ति किन परिस्थिति प्रबन्धन के सूत्रों को अपनाकर अपने आत्म-विश्वास को कायम रखते हुए साहस के साथ सामना कर सके, उन पर प्रकाश डाला जा रहा है।

### जैन दृष्टि में कोरोना परिस्थिति प्रबन्धन-सूत्र

जैन जीवन शैली एवं जैन मरण शैली दोनों का अविनाभाव संबंध है। इस कठिन दौर में कोरोना महामारी की विभीषिका से निपटने हेतु सर्वप्रथम परिस्थिति-प्रबन्धन (Situation Management) के जो सूत्र जैनाचार्यों ने हमें प्रेषित किया है उसके प्रति जन-जागृति पैदा करने की आवश्यकता है। यदि हम स्वयं को कोरोना संक्रमित पाएं तो हमें सर्वप्रथम आत्मनिरीक्षण की प्रक्रिया अपनानी चाहिए तथा जैन परंपरा द्वारा निर्दिष्ट परिस्थिति प्रबन्धन के सूत्रों का अनुपालन करना चाहिए, जैसे-

1. सर्वप्रथम अपने आत्मवीर्य पर अटूट विश्वास रखें। जैन दर्शनानुसार हर आत्मा अनन्त शक्ति संपन्न है-इस तात्त्विक तथ्य की अनुभूति करें एवं निराश न हो। 'ॐ अनन्तवीर्येभ्यो नमः'- इस मंत्र जप का प्रयोग कर आत्मवीर्य को जागृत करें।<sup>24</sup>
2. 'णत्थि कालस्स णागमो'<sup>25</sup> अर्थात् मृत्यु के लिए कोई भी समय अनवसर नहीं हैं अर्थात् मृत्यु किसी भी क्षण आ सकती है। इस आचारांग सूत्र की स्मृति करें एवं संसार की नश्वरता का यथार्थ बोध करें।<sup>26</sup>
3. मृत्यु से डरे बिना तटस्थ भाव अथवा माध्यस्थ भावना (अनुप्रेक्षा) से अपनी आत्मा को भावित करें ताकि कोरोना महामारी आप पर हावी न हो।<sup>27</sup>
4. अरिहंत-सिद्ध-आचार्य एवं केवली प्रज्ञप्त धर्म की शरण को स्वीकार कर संपूर्णतया निश्चिन्त हो जाएं। अपनी जीवन की बागडोर को चतुःशरण में समर्पित कर आध्यात्मिक ऑक्सिजन से आयुष्य कर्म को शान्त भाव से भोगे।<sup>28</sup>
5. भगवान महावीर द्वारा निर्दिष्ट 73 प्रकार के प्रश्नोत्तर शैली में निबद्ध सम्यक्त्व-पराक्रम के सूत्रों का अनुपालन करना चाहिए। इनमें क्षमापना के अनुपालन से परम आह्लाद् का अनुभव होता है। जैसे ही हम सभी जीवों के प्रति मैत्री भावना करते हैं, सभी की शुभकामना परोक्ष रूप से हमको प्राप्त होती है जो औषधीय उपचार से भी अधिक कार्य करता है।<sup>29</sup>

<sup>24</sup> मंत्र: एक समाधान, पृ. 77।

<sup>25</sup> आचारांग सूत्र, 1/2/62।

<sup>26</sup> चत्तारि संरण पवज्जामि। अरहंते सरणं पवज्जामि। सिद्धे सरणं पवज्जामि। साहू सरणं पवज्जामि। केवलिपण्णत्तं धम्मं सरणं पवज्जामि। (ज्ञानार्णव 38/57)

<sup>27</sup> रागद्वेषपूर्वकपक्षपाताऽभावो माध्यस्थम्। (तत्त्वार्थवार्तिक 7/11)

<sup>28</sup> ज्ञानार्णव, 38/57.

<sup>29</sup> उत्तराध्ययन सूत्र, 29/18.

6. सभी स्वजन, मित्रों एवं सम्बन्धीजनों के प्रति राग-द्वेष की गांठ से मुक्त होकर समस्त प्राणियों के प्रति समभाव की स्थिति के लिए सावद्योग अर्थात् पापकारी प्रवृत्तियों से निवृत्त होकर सामायिक का अभ्यास करना चाहिए।<sup>30</sup>
7. किसी भी प्राणी के प्रति रागात्मक एवं द्वेषात्मक भाव को मैत्री की अनुप्रेक्षा द्वारा निर्मूल कर लें। मैत्री भावना से आत्मा को भावित कर कषाय को कृश कर क्रमिक आत्मिक विकास करें। क्योंकि ये रागादि भाव मन को मूढ़ करते हैं, भ्रमित करते हैं, कभी भय उत्पन्न करते हैं तो कभी शंकित करते हैं। अतः इनको निर्मूल करना आवश्यक है।<sup>31</sup>
8. इस समय संपूर्ण जीवन में स्वकृत, सुकृत एवं दुष्कृत की आलोचना स्वतः करें अथवा सौभाग्य से किसी चारित्रात्मा का योग प्राप्त हो तो उनके समक्ष बालकवत् अपने अतीतकालीन पापों का प्रायश्चित्त करें। दूसरे शब्दों में संपूर्ण जीवन की प्रतिक्रमण कर आत्मा का व्युत्सर्ग करें।<sup>32</sup>
9. यह सर्वविदित है कि इस बीमारी से ग्रस्त व्यक्ति के पास जाना निषिद्ध होता है, स्पर्श भी नहीं किया जा सकता, उनसे बातचीत भी संभव नहीं हो पाती है। ऐसी स्थिति में रोगग्रस्त व्यक्ति एकत्व भावना एवं अन्यत्व भावना से अपनी आत्मा को भावित करें कि मैं अकेला हूँ। मेरा कोई नहीं। आत्मा भिन्न है, शरीर भिन्न है—इन दोनों भावनाओं का प्रशिक्षण एवं प्रयोगविधि के सम्यक् बोध की नितान्त अपेक्षा है। ताकि व्यक्ति आर्त्त-रौद्र ध्यान में न जाय, धर्मध्यान के सूत्रों द्वारा धर्म में स्थित हो सके। यदि जीवन-रक्षा के समस्त प्रयत्नों के बावजूद भी मृत्यु आसन्न लगे तो धैर्य एवं समता से समाधिपूर्ण एवं सम्मानपूर्ण संलेखना संथारा पूर्वक मृत्यु का वरण करें। जैन कर्मसिद्धान्त के अनुसार कर्म कर्ता का ही अनुगमन करता है, व्यक्ति के शुभाशुभ कर्म ही उसके साथ जाते हैं। कोई भी व्यक्ति कृत कर्म के फलोपभोग में संविभागी नहीं बन सकता।<sup>33</sup> अतः आत्मकर्तृत्ववाद के सिद्धान्त को हृदयंगम करके कोरोनाग्रस्त व्यक्ति को परदोषारोपण को छोड़कर आत्म-चिंतन करना चाहिए। जीवन भर में जो भी शुभाशुभ कार्य किए हैं, रागद्वेष के वशीभूत होकर जिस किसी भी प्राणी को शारीरिक, वाचिक एवं मानसिक कष्ट दिए हैं। उन सभी की स्मृति कर अशुभ भावों से अपनी आत्मा को हटाएं एवं वर्तमान परिस्थिति का जिम्मेदार किसी अन्य व्यक्ति को न मानकर, सकारात्मक सोच के साथ भावशुद्धि के द्वारा कर्मशोधन करते हुए समाधि मरण का वरण कर समत्व की प्राप्ति का प्रयत्न करना चाहिए।

### उपसंहारः

इस प्रकार जैन परंपरा में गृहस्थ आचार संहिता में प्ररूपित शाकाहार अहिंसक प्रधान जीवन शैली, कोरोना व्याधि के निवारण में महत्त्वपूर्ण भूमिका अदा करता है। शाकाहार सेवन जहाँ मानव के रोग-प्रतिरोधक क्षमता को बढ़ाता है वहीं कोरोना वायरस जैसे विजातीय तत्वों का निष्कासन कर शरीर को आवश्यक पोषण प्रदान करता है। इच्छापरिमाण व्रत के द्वारा स्वेच्छा से वैयक्तिक जीवन की असीमित आकाक्षाओं एवं प्रवृत्तियों को संयमित कर अर्जन के स्रोत, साधन एवं उसका समाज पर होने वाले दुष्परिणामों का गहराई से चिंतन-मनन, आलोडन विलोडन करने का इस कोरोना संकटकाल में पुनर्विचार का खुला वितान मिला है।

<sup>30</sup> वही, 29/9.

<sup>31</sup> क्वचिन्मूढं क्वचिद्भीतं क्वचिद्गतम्। शंकितं च क्वचित्किलष्टं रागाद्यैः क्रियते मनः॥ (ज्ञानार्णव 23/7)

<sup>32</sup> उत्तराध्ययन सूत्र 29/5-13.

<sup>33</sup> न तस्स दुःखं विभयन्ति नाइओ, न मित्तवग्गा न सुया न बन्धवा।  
एक्को सयं पच्चणुहोइ दुक्खं, कत्तारमेव अणुजाइ कम्मं॥ (वही 13/23)

इस प्राकृतिक वैश्विक आपदा काल में इच्छासंयम द्वारा यात्रा-गमनागमन संयम, अनावश्यक हिंसा संयम द्वारा जहां प्रवृत्ति प्रधान जीवनशैली में निवृत्ति का अंकुश लगा है वहीं वायु, ध्वनि, जल प्रदूषण मुक्त हवा में शुद्ध ऑक्सिजन में श्वास लेने का एवं प्रकृति के मूल सौन्दर्य को पुनर्जीवन मिला है। जैन आगम के अनुसार हाथों का संयम, पैरों का संयम, वाणी का संयम एवं समस्त इन्द्रियों के संयम से अनावश्यक हिंसा पर नियंत्रण हुआ है।<sup>34</sup> अनावश्यक मनोरंजन हेतु भ्रमण पर नियंत्रण होने से स्वतः वाहन जनित प्रदूषण को विराम मिला है। अस्तु वर्तमान कोरोना महामारी के परिप्रेक्ष्य में मानव, जैन जीवन शैली के सूत्रों को अपनाकर आगमोक्त वाणी को आधार बनाकर, अपने दृष्टिकोण को अणुव्रत प्रधान जीवनशैली एवं मरणशैली के अनुरूप ढालकर प्रशस्त, प्रशान्त, प्रसन्नमना रहकर कोरोना परिस्थिति प्रबंधन सूत्रों को अपना कर विवेकपूर्वक आत्मोत्थान के साथ-साथ समाजोत्थान करते हुए विनाश शून्य विकास द्वारा वैश्विक शांति की स्थापना में महत्त्वपूर्ण भूमिका निभा सकता है।

### संदर्भ ग्रंथ सूची

- 1- *आचारांगसूत्र*, संपादक – मधुकर मुनि, श्री आगम प्रकाशन समिति, ब्यावर, 2012।
- 2- *उत्तराध्ययनसूत्र*, संपादक – मधुकर मुनि, श्री आगम प्रकाशन समिति, ब्यावर, 2010।
- 3- *उपासकदशांगसूत्र*, संपादक – मधुकर मुनि, श्री आगम, प्रकाशन समिति, ब्यावर, 1980।
- 4- *दशवैकालिकसूत्र*, संपादक – मधुकर मुनि, श्री आगम प्रकाशन समिति, ब्यावर, 2013।
- 5- *प्रश्नव्याकरणसूत्र*, संपादक – मधुकर, मुनि, श्री आगम प्रकाशन समिति, ब्यावर, 2002।
- 6- *ज्ञानार्णव*, अनुवादक – पन्नालाल बाकलीवाल, श्रीमद् राजचन्द्र आश्रम, आगास, 1998।
- 7- *योगशास्त्र*, अनुवादक – पद्मविजय महाराज, श्री निर्ग्रन्थ साहित्य प्रकाशन संघ, 1990।
- 8- *आचार्य उमास्वाति का तत्त्वार्थसूत्र*, संपादक – जे. एल. जैनी, दिल्ली: बेरिस्टर चम्पतराय जैन ट्रस्ट, 1956।
- 9- आचार्य तुलसी, *श्रावक संबोध*, नई दिल्ली: आदर्श साहित्य संघ प्रकाशन, 2016।
- 10- आचार्य महाप्रज्ञ, *पहचान जैन श्रावक की*, लाडनू: जैन विश्व भारती, 2014।
- 11- आचार्य महाप्रज्ञ, *मंत्र एक समाधान*, लाडनू: जैन विश्व भारती, 2014।
- 12- *पुरुषार्थसिद्धयुपाय*, सम्पादक व अनुवादक – विजय कुमार जैन, देहरादून: विकल्प प्रिंटर्स, 2012।
- 13- *भगवती आराधना*, सम्पादक – विमला बेन, अनुवादक- अभय कुमार शास्त्री, मुम्बई: श्री कुन्दकुन्द कहान पारमार्थिक ट्रस्ट, 2013।
- 14- *तत्त्वार्थवार्तिक (राजवार्तिक)*: द्वितीय भाग, सम्पादक – महेन्द्र कुमार जैन, भारतीय ज्ञानपीठ, नई दिल्ली, 2001।
- 15- यू. एस दूगड़, *महावीर का जीवन विज्ञान*, दिल्ली: राजदीप पब्लिशर्स, 2019।
- 16- *सर्वार्थसिद्धि*, सम्पादक व अनुवादक- पं. फूलचन्द्र शास्त्री, नयी दिल्ली: भारतीय ज्ञानपीठ, 1998।
- 17- Masih, Y. *A Critical History of Western Philosophy*. Delhi: Motilal Banarasidass, 1994.
- 18- *Barasa Anuvkha*. Tran. Nathuram Premi (Hindi) & Anish Shah (Eng.). Mumbai : Hindi Granth Karlay, 2019.
- 19- Samani Shashi Prajna, *Social Implicaion fo Jain Doctrines*, Ladnun : Jain Vishva Bharati, 2020.
- 20- Acharya Mahapragya, *Who is a Jain Shravak?*, Ladnun : Jain Vishva Bharati, 2019.
- 21- *Ratna Karaṇḍa Śrāvākācāra*. Trans. Champat Rai Jain. Ed. Hem Chand Jain. Deolali: Pujya Shree Kanjiswami Smarak Trust, 2004.

<sup>34</sup> *दशवैकालिक सूत्र*, 10 / 15.

## Book Review

### SALLEKHANĀ: THE JAIN APPROACH TO DIGNIFIED DEATH

**Editors:** Shugan Chand Jain, Christopher Key Chapple

**Publisher:** D K Printworld, New Delhi

**Year:** 2020, **Edition:** First, **Pages:** VIII+342, **Price:** ₹ 1,200/-

**Reviewer:** Pragya Jain\*

*Dying*

*Is an art, like everything else.*

*I do it exceptionally well.*

- *Lady Lazarus* (43-45), Sylvia Plath

Renowned American poet Sylvia Plath (1932-1963) attempted suicide and was successful in her third attempt.<sup>1</sup> She has written several poems on her depression and suicidal thoughts. 'Dying is an art' is a popular expression from her poem *Lady Lazarus*. Jainism has a stance beyond this thought that masters living for artful dying. That skill is called *sallekhanā*.

Dr. Hukamchand Bharill in his book called *Samādhi Maraṇa Yā Sallekhanā* defines *samādhi* as a state where the soul rests in itself without the troubles of mental, physical or external pains.<sup>2</sup> He further argues that such a state is achieved by not only practicing *sallekhanā* while sensing your death coming closer, but by practicing it in every moment of life.<sup>3</sup>

Death, for Jains, is not a matter of grief but of celebration. While writing a commentary on *Ratnakaraṇḍaka Śrāvaka-cāra*, Paṇḍit Sadāsukhdāsa created extra eighteen verses in the middle of the chapter of *sallekhanā* calling it *Mṛtyu Mahotsava* (Festival of Death). He elaborated on his analogy of death being a festival by saying that a soul residing in a body continues to dwell in itself, in its own true nature while traveling to a different city (or body). Then there is no reason to be afraid of, instead it's time to celebrate.<sup>4</sup> He asserts that this body is full of hundreds of microorganisms and is in a thread-bare condition from day one. While the soul that inhabits this bodily cage should not fear the cage being shattered as the soul actually inhabits its body of conscience.<sup>5</sup>

While explaining the process of *sallekhanā* at length, *Ācārāṅga Sūtra* discusses about creating a bed of dry grass in a clean area which has a specific term called *santhārā*.<sup>6</sup> This term took a wide acceptance and became synonymous to *sallekhanā*. *Santhārā* indicates the act of lying down in the bed of dry grass taking different vows in order to exercise a spiritual death.

---

\* Research Associate at International School for Jain Studies (ISJS), Pune;  
Email: [pragya1008@yahoo.in](mailto:pragya1008@yahoo.in)

Various scholars interpret the practice of *sallekhanā* in different manners. Twelve such interpretations have been compiled and edited by Shugan Chand Jain and Christopher Key Chapple in this collection of research papers called *Sallekhanā: The Jain Approach to Dignified Death*.

The book articulates the meaning of *sallekhanā* from various perspectives. It gives several references from Jain scriptures as well as from the history where the purpose of accepting *sallekhanā* is not to invite death but to surrender to the inevitable acceptingly and peacefully. Ācārya Samantabhadra specifies when to accept *sallekhanā* in *Ratnakaraṇḍka Śrāvakācāra*. He says during an unavoidable adverse situation, during a famine, in old age or while suffering from an incurable disease one should relinquish body in order to protect one's righteousness, and that is called *sallekhanā* or *samādhi maraṇa*.<sup>7</sup> According to Ācārya Pūjyapāda, connotation of the term *sallekhanā* itself signifies that one should begin to reduce penchant for corporal desires and internal passions as *sat* means in a well manner and *lekhana* means to crush or to reduce the passions to a minimal level.<sup>8</sup>

The editors mention the incident in their long introduction when a 93-year-old lady from Rajasthan wanted to adopt the traditional practice of *sallekhanā* and the matter escalated by a human right activist and his lawyer in 2006 by lodging a PIL to stop her. It was just the beginning. Multiple court hearings followed. After a long fight, the Supreme Court of India gave the verdict in 2015 in favour of *sallekhanā* being a fundamental component of the Jain principle of *ahimsā* which is not an act of suicide.<sup>9</sup>

Introduction of the book, written by Shugan Chand Jain and Christopher Key Chapple, mentions five types of death explained by Ācārya Śivakoṭi in *Bhagavatī Ārāadhanā* among which the third and the fourth types include *samādhi maraṇa* or *sallekhanā* as an integral part of death. The practice is acceptable and popular in both the Jain traditions – Digambara and Śvetāmbara.

The research papers, loaded with vital references, are divided in three sections. The first section is legal aspect of *sallekhanā* that contains five essays by Whitney Braun, Ananth Acharya, Purushottama Bilimoria, D. R. Mehta and Kusum Jain, and Panachand Jain. All these authors have singled out the legal issues this Jain-specific religious practice has to deal with. The papers predicate constitutional perspective as how the practice is not suicidal.

The second section contains three papers dealing with the medical aspect of *sallekhanā* by Sean Hillman, Nitin Shah and Reshma Bhansali. These papers voice the opinions about fasting and immobilization in Jain and Buddhist traditions, modifications in the lifestyle prescribed by medical practitioners to cure acute diseases, and alternate medical practices to help terminally ill patients for peaceful death.

The third and final section talks about the philosophical aspect of *sallekhanā* in four research papers by Christopher Key Chapple, D. S. Baya, Priyadarshana Jain and Rajal Borundia Jain, and Shugan Chand Jain. These essays throw light upon the notion of eternal life and its

relationship with death, relevance of *sallekhanā* in modern day, views of *ācārya* written in the scriptures about the process of *sallekhanā*, and the perception of new life in Jain philosophy.

After the research papers, there are four appendices compiled by the editors. Appendix-I has the summary of the three seminars organized on *sallekhanā* in 2016 where these papers were presented and discussed by the authors. The session wise proceedings of the seminars conducted at Chennai, Delhi and Moradabad respectively also mention other papers presented by the researchers on the same theme.

Appendix-II presents a chart citing the differences between suicide and *samādhi maraṇa* in English and Hindi compiled by Br. Sumat Prakash which he had presented at the University of Madras during the seminar. He has given twenty-four bases of differences between the two terms and called *samādhi maraṇa* as Death with Equanimity as opposed to suicide. He brings the fact to notice that a person who considers body as soul dies every moment which is equal to committing suicide.

Appendix-III has a song called *Samādhi Bhāvanā* composed on the theme of ideal emotions of a person while dying. The beautiful song written by poet Shivarām is sung in every Jain household by every member of the family irrespective of age to prepare a person for how to feel and what to remember when its time. An English translation of the song titled *Contemplations of Death with Equanimity* is also given for non-Hindi readers.

Two case studies on *sallekhanā* are given in Appendix-IV. The first case study is about *sallekhanā* of Dr. Motilal Gangwal whose death at the age of 84 inspired his son Dr. Kalyan Gangwal to write a 'will to die' describing the process and place of his death. The second case study is about peaceful death of Rosemary Bowen from Oklahoma who died by fasting at the age of 94 after being diagnosed with a spinal compression fracture. Her daughter Mary Beth Bowen had filmed the whole process of Bowen's death as her mother wished to spread the word that there is a legal, relatively pain-free way to end one's life.

At the end of the book, a brief introduction of all the twelve contributors is provided stating their field of research and specialization followed by a consolidated bibliography and alphabetical index of important terms and people mentioned in the book. The publisher D. K. Printworld has put together the book in a hard cover with attractive cover page having the footprint of Candragupta Maurya who undertook *samādhi* at *Candragiri Parvata* at Śravaṇa Belgola in 297 BCE. The front inner of the cover page includes a short behind-the-scenes story of this book and the back inner includes a brief intro of the editors.

In this collection of research papers, the twelve contributors from across the globe have voiced their pertinent thoughts and presented their valuable researches on *sallekhanā* supporting the sacred journey of those who exercise the practice for a serene death. As one cannot just arrive at their spiritual destination by walking the path of materialistic choices, they need to carry out practicing distinguishing insight (*bheda-jñāna*) when they are young and healthy. On growing old, it becomes difficult to control one's passions, remember the hymns, pray the rosary, eat

mindfully, observe fasts, read scriptures perceptively or meditate with an alert mind. Therefore, only those who have practiced such acts for their whole life can practice it towards the end.

Paṇḍit Daulatrāma has advised in *Chhahḍhālā* those who want to walk the three-fold path of mundane (*vyavahāra*) and absolute (*niścaya*) right faith, right knowledge and right conduct to attain salvation, they should cease to be lazy, instead be courageous and take this advice to their heart that before any illness or old age arrives, they should do the good of their soul.<sup>10</sup>

Ācārya Amṛtcandra in *Samayasāra Kalaśa* pronounces that one should realize one's soul even at the cost of dying. Therefore, for some time, one should be the neighbour of one's body to identify one's true nature, which is different from other substances, especially matter which comprises the body. This will also cause relief from *moha* (delusion) towards the body.<sup>11</sup>

Anyone who wants to understand the concept of *sallekhanā* or *samādhi maraṇa* according to Jain philosophy and wants to identify that Jain traditional practice of death and euthanasia are different from each other, should read the book for sure. The book helps the academic researchers, legal practitioners, medical professionals, philosophers in particular, and laymen in general. In a nutshell, anyone who is mortal and wants to learn the art of dying should read this compilation of research papers on *Sallekhanā: The Jain Approach to Dignified Death*.

## References:

- <sup>1</sup> Wikipedia contributors. "Sylvia Plath." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 10 Mar. 2021. Web. 11 Mar. 2021.
- <sup>2</sup> Bharill, Hukamchand. *Samādhi Maraṇa Yā Sallekhanā*, Jaipur: Pandit Todarmal Smarak Trust, 2015:5.
- <sup>3</sup> Ibid, 51.
- <sup>4</sup> *jñānin bhayam bhavet kasmāt prāpte mṛtyu-mahotsave / svarūpasthaḥ puram yāti dehī dehāntara sthitiḥ // Mṛtyu Mahotsava*, 3.
- <sup>5</sup> *kṛmijāla-śatākīrṇe jarjare deha-piñjare / bhajyamāne na bhetavyam yatastvam jñānavigraham // Ibid*, 2.
- <sup>6</sup> *Ācāraṅga Sūtra*, 1/8/6/223-224.
- <sup>7</sup> *upasarge-durbhikṣe-jarasi-rujāyāṃ ca niḥpratīkāre / dharmāyatana-vimocanamāhuḥ-sallekhanāmāryā // Ratnakaraṅḍaka Śrāvākācāra*, 122.
- <sup>8</sup> "samyak-kāya-kaṣāya-lekhanā-sallekhanā", *Sarvārtha Siddhi*, 7/22.
- <sup>9</sup> Rajgopal Krishnadas. "Supreme court lifts stay on Santhara ritual of Jains." *The Hindu*. Thehindu.com 28 March 2016. Web. 25 February 2021. <<https://www.thehindu.com/news/national/supreme-court-lifts-stay-on-santhara-ritual-of-jains/article7600851.ece>>.
- <sup>10</sup> *mukhyopacāra dubheda yom, baḍbhāgi ratnatraya dhareṇ / aru dhareṇge te śiva laheṇ, tin sujās-jala jag-mala hareṇ // imi jāni ālasa hāni, sāhasa thāni, yaha sikha ādarau / jablauṇ na roga jarā gahe, tablauṇ jhaṭiti nija hita karau // Chhahḍhālā*, 6/14.
- <sup>11</sup> *ayi-kathamapimṛtvā tattva-kautūhalī san / anubhava-bhava mūrtteḥ-pārśvavartī-muhūrtam // Samayasāra Kalaśa*, 1/23.



**International School for Jain Studies 'ISJS':** A leading institution for academic studies of Jainism setup in 2005. Its mission is to introduce academic studies of Jainism in the universities globally. So far 764 participants from 279 universities/schools/institutions of 35 countries, primarily from USA attended ISJS summer program.

ISJS also conducts seminars, undertakes funded research projects, and publishes papers and books on various aspect of Jainism and its application in today's society. ISJS is associated with a number of universities and research organizations and works closely with leading scholars of Jainism.