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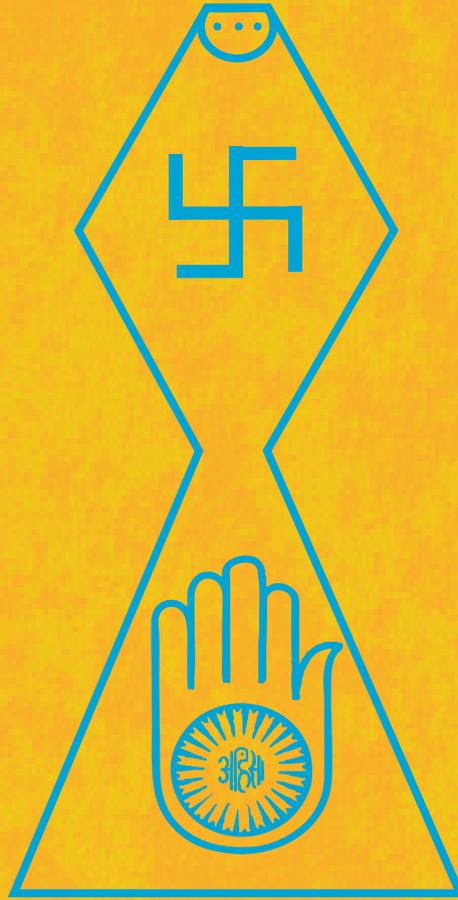
# ISJS - TRANSACTIONS

A Quarterly Refereed Online Research Journal on Jainism

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October - December, 2020



**International School for Jain Studies**

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## From the Chief Editor's Desk

This issue of the *ISJS-Transactions* consists of five articles on diverse topics, three in English and two in Hindi followed by a book review. In the last three issues we published about a dozen articles on the theme of the relevance of Jainism and the Jain way of life in mitigating the crisis resulting from the Covid-19 Pandemic which has been continuing to haunt the humanity with about 100 million cases and 2.15 million deaths as of 27<sup>th</sup> January 2021.

This issue also contains one article titled “Covid-19 and the Pandemic of Fear: Some Reflections from the Jain Perspective” by Jinesh Sheth and Sulabh Jain. It argues that the “problem of fear is far more dangerous as compared to Covid-19. Treating fear and making one-self strong enough to face any kind of situation has an overall effect on both – the mind and the body. Being free from fear serves spiritual well-being, and at the same time, as a necessary corollary, it helps in maintaining a stronger immune system.” The author rightly says that the various types of fear as elaborated in the Jain texts have not received much attention from the scholars.

The second article “Forgiveness: An Expression of the Inner Strength” by Parveen Jain deals with one of the supreme virtues, specially celebrated in Jainism. After discussing some prevailing perspectives from academic and well-being related other professional disciplines, the author delves deep into the concept of forgiveness as elaborated by Jain saints and scholars, and argues that forgiveness is an integral part of the ideal Jain way of life. It is the basis of non-violence and other virtues. Not surprisingly, “the tradition of pleading for and granting forgiveness has continued uninterrupted among the Jains for centuries, not only for the ascetics, but for the householders as well.”

The third article in this issue titled “Save Planet through Eco-Jainism” by Suresh Jain argues that Jainism attaches great importance to the environmental concerns. All the Jain *tīrthaṅkaras* from Ādinātha to Mahāvīra laid down sound principles for the preservation of environment and the maintenance of ecological equilibrium. These principles ordain to respect the life of the smallest animal, plant and even the microbes, on the one hand, and also to reduce one's worldly possessions, on the other. This explains the need for vegetarianism and the use of strained water -- two essential and identificatory marks of the Jain way of life.

The fourth article here titled as “Kṣamāvāṇī Parva: Eka Anuśīlana” by Veersagar Jain is also about forgiveness. *Kṣamāvāṇī* which has been institutionalized in Jainism as a *Parva* (festival), says the author, needs a thorough research as we do not have a credible history of this institution in Jain literature. The author also suggests that it should be declared as a National Festival which would be in tune with the Indian culture.

The final article in this issue “Ayodhyā ke Ikṣvāku aura Tīrthaṅkara Ṛṣabhadeva: Vedic Paramparā meṁ Tatsambandhī Sākṣya” by Shailendra Jain is about establishing the historicity of Ṛṣabhadeva. The author forcefully argues that there are ample evidences in the

literature of Vedic tradition as well as in the Śramaṇa tradition to suggest that Ṛṣabhadeva was one of the earliest members of the Ikṣvāku Vamśa of Ayodhyā whom the Jains regard as their first *tīrthaṅkara*, and after whose one of the sons' name, the country is known as Bhārata.

Reference books are important indicators of the growth of an academic discipline or sub-discipline, in our case the Jain Studies. Keeping this in mind, we have introduced a Book Review section in this issue of the journal with the hope that the feature would continue in future. The book taken up here is the *Jain Community of Bundelkhand* written by Prof. Prakash C. Jain which is reviewed by Mr. Vijay Kumar Soni.

I am thankful to all the authors for contributing their scholarly papers to this issue. I am also thankful to Dr. Shugan C. Jain, President ISJS, for his continuous support and guidance. Thanks are also due to Dr. Shrinetra Pandey, editor of the journal, for rendering his editorial skills; 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.

January 27<sup>th</sup>, 2021

**Prakash C. Jain**

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# COVID-19 and the Pandemic of Fear: Some Reflections from the Jain Perspective

Jinesh Sheth\*  
Sulabh Jain†

*“There is no source of fear for the soul other than the external objects (like the body, the relations), which the ignorant, believes as his own; there is no source of security other than the experience of the pure soul, which the ignorant soul dreads.”*

- Samādhitantram 29.

*“... the only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror, which paralyzes needed efforts to convert retreat into advance.”*

- Franklin D. Roosevelt<sup>1</sup>

## Introduction

Any pandemic like situation is concomitant with a pandemic of emotions as well; fear and stress being prominent of them. The problem of fear is grave and must be dealt with equal measures. The concept of fear is thus analysed from various perspectives as gleaned from the diverse range of Jain texts. The philosophical texts come alive into the current situation and shows how a *samyagdr̥ṣṭi* remains unaffected (though, not absolutely) and *mithyādr̥ṣṭi* goes through constant turmoil despite facing the same circumstances. This can be further seen as a case of applied philosophy and ethics.

## I

Unlike an epidemic, which affects people restricted to a certain community or region, a pandemic like situation has no boundaries. Each and every person faces the consequences of a widespread outbreak of a disease. Merriam Webster defines pandemic as an event: occurring over a wide geographic area and affecting an exceptionally high proportion of the population.<sup>2</sup> In the current scenario, the COVID-19 (SARS-Cov2) crisis has affected billions of lives across the globe. Humanity is put to a test like never before. Hardly, anyone of us alive today had witnessed the perils of the Spanish flu pandemic that lasted for three years exactly a century ago. It is beyond imagination if the Corona crisis also continues to go on for a similar period. And it is not just about the number of lives that are lost. A pandemic like situation ensures that everything gets affected: humanity, religion, science, health, society, economy, politics, language, art - in short, no sector / domain is unaffected from a pandemic like ‘COVID-19’.

The reactions to a situation like this range from mental emotions like anxiety, fear, depression, loss of hope, irritation, tension, and anger to certain physical hardships related to the body, livelihood, health issues etc. Every sneeze or instance of cough now looks as if it is a sign of

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this deadly virus. It may take time for people to see the common cold as ‘common’ in the post-corona world. Unemployment, depression and poverty are viewed as a threat to progress and this pandemic has aggravated them like never before.

However, amidst all the implications and consequences of this or any other pandemic like situation, if there is one necessary corollary that goes along with it, left, right and centre, is fear. Although this is applicable to all pandemics, researchers have raised this question specifically with respect to the current situation as well: ‘is there a fear / stress pandemic concomitant with the COVID-19 pandemic?’<sup>3</sup>

Disease mongering is another issue which has its own consequences to deal with.<sup>4</sup> In short, people are suspicious and constantly living in fear - every day, every moment. They may not be dying in large numbers, but the emotional turmoil that one has to go through is nothing less than facing death itself. Some may even experience an ‘existential crisis’. From individual level, to that of society, of nation, of humanity, and of any living being on this Earth, there are many dimensions to this emotion of fear. Individually, some are so scared to pass it on to their kith and kin that they have ended up taking their own lives.<sup>5</sup> As a community or a society, people are scared of losing their identity, status, recognition - as if facing extinction. At the global level, the constant blame-game between the Chinese Communist party and the non-Chinese governments (US, in particular) had also instilled a fear of another war for some time. Such devastating has been the implications of this pandemic that fear itself has taken a form of its own. In fact, the number of people affected by COVID-19 are nowhere close to those affected by the fear of COVID-19.

Ironically, there are no precautions or guidelines issued in order to save oneself from contracting this ‘fear’ from those who are victims of it. The official sources of information all around the world are not helping in getting rid of the same, let alone social media. On the contrary, there is a vast literature and digital media which has been alleged to have increased fears in the public.<sup>6</sup> There is a need to dispel the fear of this pandemic. The death toll is updated on a minute by minute basis which does more harm than good. One can sense the fear in the eyes of the people every time a person dies in the neighbourhood due to COVID-19. Surely, people have been dying from other diseases as well - like depression, tuberculosis, cancer etc. However, unlike the death tolls of COVID-19, there has never been a counter in place to report that on a day-to-day basis. There can be a lockdown on the entire economy, but it seems that many are free to talk about COVID-19 by blowing facts beyond proportion and thus spreading more fear. There is no word of caution for the audience on the same. All these factors have aggravated fear beyond control.

Lawton suggests that (especially, among children) ‘the largest group of fears are those which are acquired through direct imitation of those who are afraid... Fears can be caught like colds... Fears also may be picked up through indirect imitation’.<sup>7</sup> The dangers of fear are not only emotional stress or depression, but it also has an impact on the biological health of an individual. Many studies from modern medical science show how fear results in breakdown of immunity - which is the only factor that matters in a fight against virus. Reed and Raison, and

the works cited therein, have presented a detailed analysis of how continued stress leads to dysregulation of neuroendocrine and immune systems.<sup>8</sup> Persistent fear leads to a Generalized Anxiety Disorder (GAD). Ayurveda views fear as a consequence of the imbalance of *vāta doṣa* (subtle energy associated with movement).<sup>9</sup>

Thus, what one may observe is that every pandemic like situation (related to a disease) inevitably involves a pandemic of emotions as well: especially, of fear, stress, depression etc. and the latter is more contagious and dangerous than the former. It thus becomes imperative to deal with this ‘pandemic of fear’ along with the pandemic of COVID-19. The rest of the paper shall be concerned with questions like - what do we mean when one says - ‘I have a fear of...’? How does this emotion arise? And more importantly, why does anyone fear at all? How does one deal with it? These questions can be analysed from various perspectives, viz., neurobiological,<sup>10</sup> psychological, philosophical, ethical, religious,<sup>11</sup> and spiritual, but we may restrict our enquiry to the psychological and philosophical perspectives in the light of Jainism.

## II

The various types of harmful / adverse emotions, viz., anger, jealousy, pride, greed, dishonesty, fear, frustration, sadness, guilt and many more, often can be traced down to a common source - ignorance (*mithyājñāna*). All these emotions represent a certain type of desire - so, for instance, one is angry when s/he *wishes* ill of others; greedy when s/he *craves* to possess something in abundance; jealous when s/he cannot *see* the progress of others; scared when one does not *want* something to happen and so on and so forth.<sup>12</sup> The source of this desire is ignorance. All types of desires can be classified under two categories: attachment (*rāga*) or aversion (*dveṣā*). Ignorance of the self and reality leads one towards these forms of desires.

The pursuit of happiness in the state of ignorance thus is misconstrued. Not being aware of the true wealth of the self, the *jīva* often looks outside for sources of happiness. Thus, in order to pursue that, there exists a constant desire towards the accumulation of certain objects and disassociation from some others. Due to this, there remains a constant fear of the opposite, viz., a constant fear to get rid of any disagreeable thing which has come in one’s possession and also a constant fear to not let go of things which one possesses with great affection.<sup>13</sup> And in order to overcome this fear, there seems to be only two possible alternatives - either all the desires get fulfilled or the *jīva* gets rid of all the desires (not letting them arise at all). Of these, the former is not even theoretically possible, let alone in the praxis; so the latter seems the only way out.<sup>14</sup> We shall discuss more on this in the last section of the paper. Let us now move to a more specific account of fear and its types.

Fear is usually defined as an emotion of “uneasiness that arises as a normal response to perceived threat that may be real or imagined... the word ‘fear’ comes from the Old English word ‘faer’, meaning sudden calamity or danger, and refers to justified fright.”<sup>15</sup> Fear can be classified in various ways such as instinctive, imaginary, learnt, taught, rational and irrational, positive and negative and so on.

In Jainism, we come across, if not more, at least three distinct accounts of fear (*bhaya*): one as an instinct (*sañjñā*); second as an emotion or a quasi-passion (*no-kaṣāya*); and, the third in the form of seven types of fear (*sapta bhaya*). Although none of the three accounts are exclusive to each other, there is certainly a difference of emphasis. As an instinct, the emphasis is on the very nature of any mundane life which inevitably involves fear in some or the other form. As a passion, it connotes a more negative tone - something which is destructive. The third instance, viz., of seven types of fears, is intricately connected with *samyagdarśana*<sup>16</sup> (right belief of the self and the reality). These seven are enumerated as:<sup>17</sup> (i) *Ihaloka bhaya* → Fear of enemies and adversities related to ‘this life’; (ii) *Paraloka bhaya* → Fear regarding the ‘next life’ - where will be my next birth etc.; (iii) *Atrāṇa bhaya* → Fear of being ‘insecure’; (iv) *Agupti bhaya* → Fear of one’s ‘secrets being revealed’; (v) *Maraṇa bhaya* → Fear of ‘death’; (vi) *Vedanā bhaya* → Fear of ‘suffering’; and (vii) *Ākasmika bhaya* → Fear of any ‘unexpected and unfavourable’ incident. One who possesses such a view, viz., *samyagdr̥ṣṭi*, is said to be free from the seven types of fears and, by implication, we can say that a *mithyādr̥ṣṭi* (one having a false view of reality) is not free from them.<sup>18</sup> Let us then analyse these accounts one by one.

The term *sañjñā* has several denotations. The most popular usage is present in grammar wherein it refers to one of the parts of speech - noun. Another usage is in the field of psychology and epistemology where it refers to consciousness, and sometimes, knowledge as well. Moreover, in Jaina epistemology, the word stands for a distinct source of *pramāṇā*, i.e., recognition.<sup>19</sup> There is another sense as well in which the term has been employed in the Jain texts - as an instinct - and with which we are concerned in the present context. Although there is vast literature on the subject if one looks at developments in modern psychology since Freud, we may restrict the current discussion on instincts in the context of Jaina tradition.

Four instincts have been identified in the Jain texts, viz., hunger (*āhāra*), fear (*bhaya*), sex (*maithuna*), possessions (*parigraha*).<sup>20</sup> In a way, all four are mutually related and either of them can become a triggering point for the other. These instincts, in themselves, are not that destructive. However, being infatuated by either of them is what makes them dangerous.<sup>21</sup> A similar version of these are included in the list of sins (*avrata*) or passions (*kaṣāya*) but there certainly is a difference of emphasis such that one is dangerous whereas the other does not seem to be *that* dangerous. So, engaging in sexual activities (*abrahma*) is in itself a *sin*, but as an *instinct*, it does not give a negative connotation as much as it does as a *sin*. Same is the case with fear. As an instinct, it gives a different impression as compared to a (quasi) passion. Moreover, the reasons for its (fear *qua* instinct) arousal are also very general in nature like:<sup>22</sup>

‘the sight of some very fearful object, by attention towards it (through remembrance, or on account of hearing stories relating to fearful objects and incidents), by weakness of mind; (as well as) by the premature operation of fear-karma (a minor passion, and a sub-division of right-conduct-deluding-karma, an internal cause).’

Thus, one can see two different versions: fear *qua* instinct and fear *qua* passion. We shall now proceed onto the discussion of fear *qua* passion.

Passions have a wide range from being ‘mild to severe’ (*tīvra-manda*) and from being ‘more harmful to less harmful’. It is possible for a passion to be mild and yet more harmful; on the other hand, it is also possible for a passion to be severe and yet less harmful. These two categories, viz., intensity and the level of impact, are thus exclusive from one another. The distinction in terms of mildness or severity is captured by the six *leśyā*<sup>23</sup> whereas the distinction in terms of level of harm caused is categorised into four types: *anantānubandhī*, *apratyākhyānāvaraṇa*, *pratyākhyānāvaraṇa* and *saṃjvalana*.<sup>24</sup> Thus, each passion, viz., anger (*krodha*), pride (*māna*), deceit (*māyā*) and greed (*lobha*) have these gradations in terms of how harmful they are. They are defined as:<sup>25</sup>

1. That which obscures right conduct completely and leads to endless suffering in worldly life is referred as *anantānubandhī*. This is the most harmful of all.
2. That which hinders even partial self-discipline but is less dangerous than the first one is called as *apratyākhyānāvaraṇa*.
3. That which obstructs complete self-discipline (but allows partial restraint) is known as *pratyākhyānāvaraṇa*.
4. And that which arrests the attainment of a passionless state (though granting complete self-restraint) is called as *saṃjvalana*. This is the least harmful of all.

This kind of classification of passions is closely connected with the scheme of *guṇasthāna* (spiritual stages) as well.<sup>26</sup> Although these four levels are primarily related to the four passions, one may extend this distinction to the remaining nine quasi-passions (*no-kaṣāya*) as well.<sup>27</sup> So fear being one of the quasi-passion, we may consider the same sort of classification for fear as well - amongst which, as mentioned earlier, the fear of the level of *anantānubandhī* is the most dangerous. The remaining three levels are less harmful. By implication, this also means that the fear which is of any of the three latter types is at least *better than* the first one. This in turn leads to the interpretation of the fear in a positive sense - that it is not harmful in the way in which *anantānubandhī* is. Thus, we may discuss fear in these two senses - one, most destructive, and two, less destructive (as compared to the former), and therefore, in some sense, positive (this shall be discussed at the end).

All the seven types of fear generally co-exist and the difference is merely in terms of one being explicit and the others implicit - but not of exclusive presence. Based on this, and the scheme of *guṇasthāna* as well, it can be inferred that the seven types of fear are of the *anantānubandhī* type. Since *samyagdarśana* is free from this level of passion (*kaṣāya*), by implication, we can say that these seven fears, which are of the *anantānubandhī* type, are directly connected with *mithyādarśana*.

### III

Regarding the question as to how a *samyagdr̥ṣṭi* is free from these fears, we may dwell for some time on the very nature of *samyagdarśana* and its connection with fear. Jainism talks of *samyagdarśana* as the starting point in the path of liberation/complete happiness. *Samyagdarśana* is defined as the right belief in the seven *tattvārthas*.<sup>28</sup> The belief in these *tattvārthas* can simply be understood as the correct belief of oneself (*jīva*) and the other (*ajīva*)

along with the knowledge of suffering (*bandha*), liberation (*mokṣa*) and their respective causes (*āsrava*; *saṁvara* and *nirjarā*).<sup>29</sup> Such is the force of this understanding that it changes the perception of the universe to a great extent. It enables one to further tread on the path of liberation, and without which, all other endeavours, like mere accumulation of knowledge or performing penances, are deemed futile.<sup>30</sup>

The true belief is accompanied by eight virtues.<sup>31</sup> The first among them, i.e., doubtless-ness (*niḥśaṅkita*) is of importance for our present purpose. *Niḥśaṅkita* is the absence of doubt as well as the absence of fear.<sup>32</sup> An important point to be noted here is the fact that only in the absence of doubt, one becomes fearless. Thus, a *samyagdr̥ṣṭi* is naturally free from the seven types of fears. In other words, fear and decisive understanding / firm conviction / belief cannot co-exist. Jaini<sup>33</sup>, in his commentary to the same verse, further adds that a right believer is firmly convinced that his soul is all-supreme and permanent. Moreover, he has an unshakeable belief that the soul is indestructible and cannot possibly die or suffer from any accident; it is immaterial and free from any physical ills. It is not about suppression of fear, rather it is not letting them originate at all.

As we had discussed in the first part of the paper, a pandemic like situation naturally leads to fear of various types. These various kinds of fear are captured in some or the other form in the seven types which had been enumerated in the second section. However, a short note before we move on to that discussion: the *niḥśaṅka-ness* of *samyagdr̥ṣṭi* is not that the person is completely unaware of the situation and is absorbed into a deep meditative state. And with respect to *mithyādr̥ṣṭi*, it is not the case that s/he always lives in constant fear of death etc. But these kinds of fears are very much present at the subconscious level and their actualization may depend on circumstances (*dravya*, *kṣetra*, *kāla* and *bhāva*). Thus, the life of a *samyagdr̥ṣṭi* (in the present context, the one in fourth *guṇasthāna*) can be very much similar to that of *mithyādr̥ṣṭi* - the difference between the two is more in terms of their perception of the self and the universe. This difference is instantiated in the following part in their respective hypothetical responses to a pandemic like situation:

1. **Ihaloka bhaya** → A *mithyādr̥ṣṭi* identifies oneself with many non-self-entities – whether living or non-living. Hence, in a crisis, s/he experiences constant fear of losing the loved ones; of being deprived of their company; and of many other socio-economic adversities which a pandemic-like situation naturally brings in. With many businesses shutting down and the rising number of lay-offs among the major companies may lead to job-insecurity, loss of profits, economic standstill etc. A *samyagdr̥ṣṭi*, on the other hand, contemplates on the transitoriness of the same and knows that ‘I am not these’ thereby remaining unaffected to any such adversities.<sup>34</sup> S/he further reflects on the very nature of the universe (*loka*) that ‘the external *loka* is actually not mine, and it is the soul (consciousness) which is my *loka* and which is permanent, hence from what shall I fear?’<sup>35</sup> Thus, lives *samyagdr̥ṣṭi* fearlessly.
2. **Paraloka bhaya** → This is more dominant as and when one approaches the end of the current life, i.e., death. A *mithyādr̥ṣṭi* longs for a birth in heaven and fears from hell - though unsuccessfully. For, the actions from the present life are the ones that shall determine the

next birth.<sup>36</sup> A *samyagdr̥ṣṭi*, on the other hand, knows that my consciousness is my only abode (*cit-loka*) and ‘no matter where shall be the next birth, my wealth shall remain with me without losing even an iota of it.’<sup>37</sup> Thus, the focus of the latter is more on the mind rather than the external situation. Thus, lives *samyagdr̥ṣṭi* fearlessly.

3. **Vedanā bhaya** → *Vedanā* (pain), especially of the physical type, is the result of imbalance of the three bio-elements, viz., *vāta*, *pitta* and *kapha*.<sup>38</sup> Any kind of physical sickness, if persistent for a longer period, may have serious consequences on the mental health of the person as well. A *mithyādr̥ṣṭi*, thus, goes through a constant fear of, first, not contracting the disease, and second, if at all one does get affected, it should not be painful. The physical pain sometimes becomes so excruciating that s/he might prefer death (in other terms, committing suicide) rather than enduring the pain. A *samyagdr̥ṣṭi*, on the contrary, differentiates oneself from the body and thereby its pain by identifying oneself with consciousness. This consciousness is perceived to be always free from any type of illness.<sup>39</sup> S/he further observes - ‘the intangible nature of the self is like that of space. Just as fire may burn the entire house and yet the space, which was occupied by that house, remains unaffected, similarly, even if the body may endure significant pain, my existence remains intact’.<sup>40</sup> Thus, lives *samyagdr̥ṣṭi* fearlessly.
4. **Atrāṇa (araksā) bhaya** → In a situation where everyone may rush for protecting oneself, and at most, one’s own kith and kin, the *mithyādr̥ṣṭi* feels insecure about oneself<sup>41</sup> - ‘what if there is no one to take care of me, where shall I end up?’ Hoarding of the essential goods, medicines and other practices are quite common in these situations. Obviously, the supplies are limited and this is accompanied by the constant fear of missing out. Even the slightest indication of symptoms related to the virus puts the *mithyādr̥ṣṭi* in a spot of bother. However, the *samyagdr̥ṣṭi*, knows that the existence of each substance is independent of others.<sup>42</sup> The soul’s existence is not dependent on any other entity for its protection. S/he further embraces the fact that whether one’s *karma* is bad or good, irrespective of any efforts, one has to face the consequences; hence, worrying is not the solution. Thus, lives *samyagdr̥ṣṭi* fearlessly.
5. **Marāṇa bhaya** → Being devoid of vitals (*prāṇa*) is death. ‘I should live on forever, I should not die, I should not face death in any circumstance’ etc. - these kinds of thoughts constantly accompany *mithyādr̥ṣṭi*. Since s/he identifies oneself with the body, the fear of death is inevitable.<sup>43</sup> Thus, the news of death aggravates the emotional state of the person. In the pandemic like situation, this is what is served constantly, which in addition to instincts, results in conditioned fear of death.<sup>44</sup> *Samyagdr̥ṣṭi*, in contrast, identifies himself as a conscious soul which is free from birth and death.<sup>45</sup> Moreover, s/he acknowledges the fact that the body and soul are conjoined for a time frame and will get separated one day or another. And thus, it does not matter to him that such a separation happens now or years later. Thus, lives *samyagdr̥ṣṭi* fearlessly.
6. **Agupti bhaya** → A *mithyādr̥ṣṭi* is afraid of getting exposed or of letting his /her secrets being revealed and is obsessed with a threat of its consequences. Say, for instance, s/he may want to hide any potential symptoms of the illness; or would like to get tested privately; or would like to manipulate the results. A *samyagdr̥ṣṭi*, in a similar situation, stays calm and composed because of not identifying oneself / one’s existence with any illness as such.<sup>46</sup> Moreover, there is nothing secret as such in the life of *samyagdr̥ṣṭi* which

s/he may have a fear of not getting it out in public. Thus, lives *samyagdr̥ṣṭi* fearlessly.

7. **Ākasmika bhaya** → the fear of accidental, unexpected, and unfavourable events. *Mithyādr̥ṣṭi* finds oneself in a stressful situation when s/he imagines various kinds of unfavourable circumstances for the future - ‘what if I am left alone with sudden demise of my dear ones’, ‘what if out of nowhere I get fired from my job’, ‘what if’; and thus constantly suffers from mental agony.<sup>47</sup> The crisis is in itself a sudden event, which has, in a very short time, changed every form of our lifestyle. The alarming speed at which it is spreading makes one fearful and s/he wakes up every day with the thought ‘what if I have contracted the disease?’. Conversely, *samyagdr̥ṣṭi* has a belief in eternality of the soul (self) and of all the substances.<sup>48</sup> No change is random or arbitrary, or to put it in other way, it is always in correspondence with the nature of the substance. Just as one cannot produce a golden pot from clay, similarly, the transitions in the soul will not digress the boundaries of its essential nature. Hence, there is no scope for something that is absolutely random. Things will eventually happen the way they were destined to be, no matter what. With this attitude, thus lives *samyagdr̥ṣṭi* fearlessly.

One may say that this kind of analysis and treatment of fear may sound too idealistic or that which is not practically possible in the current situation. But that is not what this paper is concerned with. The task at hand was to show how fear is a result of improper understanding of reality. So, the focus is more on ‘beliefs’ rather than on ‘actions’.<sup>49</sup> Alternatively, and as mentioned earlier, the *samyagdr̥ṣṭi* with which we are concerned here is not one from the higher stages of *guṇasthāna* (like an ascetic), but one who is in the initial stage on the path to liberation and has not undertaken any particular vows like *aṇuvrata* or *mahavrata* (thus, an *avirata samyagdr̥ṣṭi*). S/he too will have certain kinds of fear, but they are categorically different from the seven destructive ones. S/he may have fear of committing any kind of sins which may further lead to wandering in the mundane world.<sup>50</sup> There is also a constant fear of not transgressing the path of *Jina* and that His teachings should never go out of sight. Moreover, the life of *samyagdr̥ṣṭi* is always in accordance with the laws of the state and norms of the society. S/he is ever cautious about breaking the same.<sup>51</sup> However, these are not the differentiating marks of a *samyagdr̥ṣṭi* since the *mithyādr̥ṣṭi* may also have these kinds of mild levels of fear (along with the destructive ones). All these instances point towards a fear in the positive sense of the term - being cautious - and which is not altogether destructive. Nonetheless, the fear which is presented by the present situation of COVID-19 is far away from the life of *samyagdr̥ṣṭi*.

### Concluding Remarks

The narrative on the physical, social, economic, national and international effects of pandemic is widely discussed, but this paper was an attempt to ponder on the emotional effects of a pandemic with a focus on fear from the Jaina view. It is written from the perspective of psychology and spirituality (*adhyātma*) and hence must be viewed in the same line. There are many other approaches to deal with the pandemic from both - within Jainism and beyond as well.

It was beyond the scope of this paper to deal with many other related themes pertaining to the

topic and one may take them further from here: on the role of *santhāra/sallekhanā* in the present scenario, on the concept of gifting ‘fearlessness’ (*abhaya dāna*) etc.; on the relevance of twelve *bhāvanās*. However, they more or less can be narrowed down to ‘belief’ and ‘action’ and this paper heavily focuses on the former aspect.

It has been argued that the problem of fear is far more dangerous as compared to COVID-19. Treating fear and making oneself strong enough to face any kind of situation has an overall effect on both – the mind and the body. Being free from fear serves spiritual well-being, and at the same time, as a necessary corollary, it helps in maintaining a stronger immune system. The various types of fear as enumerated in the Jaina texts have not received much attention. An attempt has thus been made to see how Jaina metaphysics is intricately connected with the praxis. Although the Jaina ethics does have its own place in dealing with matters like pandemic, but the hard subjects like metaphysics also have a role to play, and perhaps, a more significant one. This can be further analysed and subjected to a critique as well. Nevertheless, this is an unexplored territory - the link between metaphysics and ethics; and the present paper serves in filling that gap to some extent.

### Notes and References:

- <sup>1</sup> The Inaugural Address of Franklin D. Roosevelt as 32<sup>nd</sup> President of USA in the Inaugural Ceremony of Joint Congressional Committee; See: Roosevelt, Franklin D. “Only Thing We Have To Fear Is Fear Itself.” *Four Freedoms Park Conservancy*, 4 March 2018. Web. 10 September 2020. <<https://www.fdrfourfreedomspark.org/blog/fear-itself>>.
- <sup>2</sup> “Pandemic.” *Merriam-Webster.com Dictionary*. Merriam-Webster. Web. 2 June 2020. <<https://www.merriam-webster.com/dictionary/pandemic>>.
- <sup>3</sup> Ornell, Felipe et al. (2020). “Pandemic fear” and COVID-19: mental health burden and strategies. *Brazilian Journal of Psychiatry* 42.3 (2020): 232-235. doi: 10.1590/1516-4446-2020-0008.
- <sup>4</sup> Vance, M. A. Disease Mongering and the Fear of Pandemic Influenza. *International Journal of Health Services*, 41.1 (2011): 95–115. doi:10.2190/HS.41.1.g.
- <sup>5</sup> Express News Service. “IRS officer kills himself, police say note mentions Covid fears.” *The Indian Express*, New Delhi 15 June 2020. Web. 20 September 2020. <<https://indianexpress.com/article/cities/delhi/delhi-irs-officer-kills-himself-covid-fears-6459122/>>.
- <sup>6</sup> Riva, M. et al. Pandemic Fear and Literature: Observations from Jack London’s *The Scarlet Plague*. *Emerging Infectious Diseases*, 20. 10 (2014): 1753-1757. doi:<https://dx.doi.org/10.3201/eid2010.130278>
- <sup>7</sup> Lawton, G. “Fears: Their Cause and Prevention.” *Child Development* 9. 2 (1938): 151.
- <sup>8</sup> Reed, R. G. and C. L. Raison. “Stress and the Immune System.” *Environmental Influences on the Immune System*. Ed. C. Esser. Vienna: Springer-Verlag Wien, 2016: 97-126; also see: “Stress Weakens the Immune System.” *American Psychological Association*. 23 February 2006. Web. 20 July 2020. <<https://www.apa.org/research/action/immune>>.
- <sup>9</sup> Chandni, C. Pillai et al. “Ayurvedic management of generalized anxiety disorder – A case report.” *Journal of Ayurvedic and Herbal Medicine* 4. 3(2018): 111-113.
- <sup>10</sup> Koutsikou, S., et al. “Neural substrates underlying fear-evoked freezing: the periaqueductal grey-cerebellar link.” *The Journal of physiology* 592. 10 (2014): 2197–2213.
- <sup>11</sup> Brekke, T. The Role of Fear in Indian Religious Thought with Special Reference to Buddhism. *Journal of Indian Philosophy*, 27. 5 (1999): 439-467. doi: 10.1023/A:1004340028561.
- <sup>12</sup> Bharill, Hukumchand. Ed. *Ṭoḍarmal’s Mokṣamārgaparakāśaka*. Jaipur: Shri Kundakund Kahan Tirth Suraksha Trust. 1983: 38-41.
- <sup>13</sup> Dixit, K. K. Trans. *Pt. Sukhlalji’s Commentary on Tattvārtha Sūtra of Vācaka Umāsvāti* 9/31; 9/33. Ahmedabad: L. D. Institute of Indology, 2000.

<sup>14</sup> Bharill, Hukumchand. Ed. *Ṭoḍarmal's Mokṣamārgaparakāśaka*. Op. cit. 1983: 306.

<sup>15</sup> Doctor, Ronald M. et al. *The Encyclopedia of Phobias, Fears and Anxiety*. Ed. New York: Facts on File, 2008: 232.

<sup>16</sup> This term does not have a translation which is unanimously agreed. Right vision, right faith, right belief - are often used interchangeably. Vide *Tattvārtha Sūtra* 1/2, we can say that 'belief' captures meaning more appropriately than others. However, unless one arrives at a literal translation which captures the meaning in a holistic manner, these terminological compounds are better explained in phrases rather than word-to-word translation.

<sup>17</sup> “*ihaparaloyattāṇaṃ aguttimaraṇaṃ ca veyañākamhibhayā/ viññāṇissariyāṇā kulabalatavarūvajāi mayā!*” *Mūlācāra* 53.

The discussion on *saptabhaya*, in this paper, is mainly drawn from the Digambara literature. In the Śvetāmbara Āgamās, the seven types enumerated are: 1. *Ihalokabhaya*, 2. *Paralokabhaya*, 3. *Ādānabhaya*, 4. *Aślokabhaya*, 5. *Ākasmikabhaya*, 6. *Ājīvikabhaya* and 7. *Marāṇabhaya*. Among these, the third, fourth and the sixth differ from the Digambara version. Since the latter part of the paper focuses heavily on *samyagdr̥ṣṭi* and *mithyādr̥ṣṭi* as found in Digambara texts *Ātmakhyāti* and *Pañcādhyāyī*, the same has been followed throughout the paper.

<sup>18</sup> “*sammādiṭṭhī jīvā nissāṅkā homti ṇibbhayā teṇa/ sattabhayavippamukkā jamhā tamhā du nissāṅkā!*” *Samayasāra* 228.

<sup>19</sup> “*matih smritih samjñā cintā bhinibodha tyanarthāntaram*”, *Tattvārtha Sūtra* 1/13.

<sup>20</sup> The references to these four instincts are ample and found in both the traditions. See, for instance, “...*cattāri saṇṇā paṇṇattā tamjahā - āhārasaṇṇā, bhayasāṇṇā, mehuṇasaṇṇā, pariggahasāṇṇā...*”, *Samavāyāṅga Sūtra* 4; “*saṇṇā cauṇvīhā āhārabhayamehuṇa-pariggahasāṇṇā cedi*”, *Dhavalā* 2/1; and *Gommaṭasāra Jīvakāṇḍa* 135-138.

<sup>21</sup> “*āhārabhayapariggahamehuṇasaṇṇāhi mohiosi tumam/ bhamio saṃsāraṇe aṇāikālam aṇappavasol!*” *Bhāva Pāhuḍa* 110.

<sup>22</sup> “*aibhīmasaṃsaṇeṇa ya, tassuvajogena omasattīe/ bhayakammudīraṇāe, bhayasāṇṇā jāyade caduhim!*” *Gommaṭasāra Jīvakāṇḍa* 136.

<sup>23</sup> Kasliwal, Deepchand. *Bhāvadīpikā*. Ed. Yashpal Jain. Jaipur: Pandit Todarmal Smarak Trust, 2002: 71-88.

<sup>24</sup> “...*anantānubandhyapratyākhyānapratyākhyānasāñjvalanavikalpāḥ ca.....*”, *Tattvārtha Sūtra* 8/9.

“*sammattadesasayalacarittajahakhādarāṇapariṇāme/ ghādanti vā kasāyā, causola asaṃkhalogamidā!*” *Gommaṭasāra Jīvakāṇḍa* 283.

<sup>25</sup> Cf. Mehta, Mohanlal. *Jaina Psychology - A psychological analysis of the Jaina Doctrine of Karma*. Amritsar: Sohanlal Jaindharma Pracharak Samiti, 1957: 19.

<sup>26</sup> So, *anantānubandhi* is absent from 4<sup>th</sup> onwards, *apratyākhyāṇāvaraṇā* is absent from 5<sup>th</sup> onwards, *pratyākhyāṇāvaraṇa* is absent from 6<sup>th</sup> onwards and the stages from 7<sup>th</sup> to 9<sup>th</sup> are classified based on the intensity of *saṃjvalana*. The 10<sup>th</sup> stage has the last residue of the remaining passion, viz., *lobha*, post which one becomes completely free from passions (*vītarāga*). For a general introduction to *guṇasthāna*. See: Sukhlal, Paṇḍit. *Essence of Jainism*. Trans. R. S. Betai. Ahmedabad: L. D. Institute of Indology, 1988: 80-86.

<sup>27</sup> So far, this kind of explanation has been explicitly found in only one text (Kasliwal, Deepchand. *Bhāvadīpikā*. Op. Cit. 2002: 50). However, it can be easily derived from further textual sources which speaks of innumerable sub-types of passions (*Gommaṭasāra Jīvakāṇḍa* 283).

<sup>28</sup> There are many other ways in which *samyaktva* has been defined, see:

“*yā deve devatābuddhirgaurau ca gurutāmatih / dharme ca dharmadhīḥ śuddhā, samyaktvamidamucyate !*” *Yogaśāstra* 2/2.

“*śraddhānam paramārthānāmāptāgamatapobhrtām / trimūdhāpoḍhamaṣṭāṅgam samyagdarśanamasmayam !*” *Ratnakaraṇḍa Śrāvākācāra* 4.

However, the belief in seven fundamentals encompasses all other ways of defining *samyaktva* (Cf. Bharill, Hukumchand. Ed. *Ṭoḍarmal's Mokṣamārgaparakāśaka*. Op. cit. 1983: 323-330).

<sup>29</sup> This kind of exposition of the seven *tattvas* is found in quite a few texts. See, for instance, *Tattvārthasāra* 6-7.

<sup>30</sup> “*tatrāḍau samyaktvaṃ samupāsrayaṇīyamakhilayatnena!*”

- tasmin satyeva yato bhavati jñānam caritraṃ ca!*” *Puruṣārtha Siddhyupāya* 21.
- 31 *Samayasāra* 228-236; *Ratnakaraṇḍa Śrāvaka-cāra* 11-18; *Puruṣārtha Siddhyupāya* 23-30.
- 32 “*sammādiṭṭhī jīvā nissaṅkā homti ṇibbhayā teṇa/*  
*sattabhayavippamukkā jamhā tamhā du nissaṅkā!*”, *Samayasāra* 228.
- 33 Jaini, J. L. Trans. & Com. *Kundakunda's Samayasāra*. Lucknow: The Central Jaina Publishing House. 1930.
- 34 “*samyagdr̥ṣṭiḥ sadaikattvaṃ svaṃ samāsādayanniva/*  
*Yāvat karmātiriktattvāc chuddhamatyeti cinamayam!*”, *Pañcādhyāyī* 512.
- 35 “*loko 'yaṃ me hi cilloko nūnaṃ nityo 'sti so 'rthataḥ/*  
*nā 'paro 'laukiko lokastato bhītiḥ kuto 'sti me!*”, *Ibid* 514.
- 36 “*bhadraṃ cejjanma svarloke mābhunme janm durgatau/*  
*ityādyākulitaṃ cetaḥ sādhasaṃ pāralaukikam!*”, *Ibid* 517.
- 37 “*svasaṃvedanapratyakṣaṃ jyotiryo vettyananyasāt/*  
*sa bibheti kuto nyāyādanyathā 'bhavanādiha!*”, *Ibid* 523.
- 38 “*vedanā 'gantukā bādḥā malānāṃ kopatastanau/*  
*bhītiḥ prāgeva kampaḥ syān mohādvā paridevanam!*”, *Ibid* 524.
- 39 “*puḍgalādbhinnachiddhāmno na me vyādhiḥ kuto bhayam/*  
*vyādhiḥ sarvā śarīrasya nā 'mūrtasyeti cintanam!*”, *Ibid* 527.
- 40 “*yathā prajvalito vahniḥ kuṭiraṃ dahati sphutam/*  
*na dahati tadākāram ākāsamiti darśanāt!*”, *Ibid* 528.
- “*eṣaikaiva hi vedanā yadacalaṃ jñānaṃ svayaṃ vedyate*  
*nirbhedotidavedyavedakabalādekaṃ sadānākulaiḥ/*  
*naivānyāgatavedanaiva hi bhavettabhīḥ kuto jñānino*  
*niśsaṅkaḥ satataṃ svayaṃ sa sahaṃ jñānaṃ sadā vindati!*”, *Ātmakhyāti* 156.
- 41 “*atrāṇaṃ kṣaṇikaikānte pakṣe cittakṣaṇādivat/*  
*nāśāt prāgaṃśanāśasya trātumakṣamatā 'tmanaḥ/*  
*bhītiḥ prāgaṃśanāśāt syādaśināśabhramonvayāt/*  
*mithyāmātraikahetutvān nūnaṃ mithyādr̥ṣo 'sti sāl!*”, *Pañcādhyāyī* 531-32.
- 42 “*saddr̥ṣṭistu cidamśaiḥ svaiḥ kṣanaṃ naṣṭe cidātmani/*  
*paśyannaṣṭam ivātmānaṃ nirbhayo 'trāṇabhītiḥ!*”  
*dravyataḥ kṣetrataścāpi kālādapi ca bhāvataḥ/*  
*nā 'trāṇamaṃśatopyatra kutas taddhi mahātmanaḥ!*”, *Ibid* 534-35.
- “*yatsannāśamupaiti tanna niyataṃ vyakteti vastusthitir-*  
*jñānaṃ satsvayameva tatkila tatastrātaṃ kimasyāparaiḥ/*  
*asyātrāṇamato na kiñcana bhavet tadbhīḥ kuto jñānino*  
*niśsaṅkaḥ satataṃ svayaṃ sa sahaṃ jñānaṃ sadā vindati!*”, *Ātmakhyāti* 157.
- 43 “*tadbhītirjīvitāṃ bhūyānmā bhūme maraṇaṃ kvacit/*  
*kadā lebhe na vā daivāt ityādhi sve tanuvyaye!*”, *Pañcādhyāyī* 540.
- 44 “*jīvasya cetanā prāṇāḥ nūnaṃ sātmapajīvinī/*  
*nārthānmṛtyuratas tadbhīḥ kutaḥ syād iti paśyataḥ!*”, *Ibid* 542.
- 45 “*svaṃ rūpaṃ kila vastuno 'sti paramā guptiḥ svarūpe na ya-*  
*cchaktaḥ ko 'pi paraḥ praveṣṭumakṛtaṃ jñānaṃ svarūpaṃ ca nuḥ /*  
*asyāguptirato na kācana bhavet tadbhīḥ kuto jñānino*  
*niśsaṅkaḥ satataṃ svayaṃ sa sahaṃ jñānaṃ sadā vindati!*”, *Ātmakhyāti* 158.
- 46 “*prāṇocchedamudāharanti maraṇaṃ prāṇāḥ kilāsyātmano*  
*jñānaṃ tatsvayameva śāsvatatayā nocchidyate jātucit/*  
*tasyāto maraṇaṃ na kiñcana bhavet tadbhīḥ kuto jñānino*  
*niśsaṅkaḥ satataṃ svayaṃ sa sahaṃ jñānaṃ sadā vindati!*”, *Ibid* 159.
- 47 “*akasmā jātamityuccerākasmikabhayaṃ smṛtaṃ/*  
*tadyathā vidyudādīnāṃ pātātpāto 'sudhāriṇām!*”, *Pañcādhyāyī* 543.
- 48 “*nirbhīkaikapado jīvo syādanantopynādisāt/*

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*nāsti cākasmikam tatra kutas tadbhīs tamicchataḥ//”*, *Pañcādhyāyī* 546.

*“ekam jñānānādyanantamacalam siddham kilaitatsvato  
yāvat tāvādidam sadaiva hi bhavennātra dvitīyodayaḥ/  
tannākasmikamatra kiñcana bhavet tadbhīḥ kuto jñānino  
niśśaṅkaḥ satatam svayaṁ sa sahajam jñānam sadā vindati//”*, *Ātmakhyāti* 160.

<sup>49</sup> Rene Descartes says: “I know that no danger or error will result from my plan [the method of doubt], and that I cannot possibly go too far in my distrustful attitude. This is because the task now in hand does not involve action but merely the acquisition of knowledge” (Descartes, Rene. *Meditations on First Philosophy: with Selections from the Objections and Replies*. Cambridge: Cambridge University Press 1996: 22)

<sup>50</sup> *Samvega* is the perpetual fear of the cycle of existence or transmigration (*Sarvārthasiddhi*, 6/24). Kristi Wiley, citing Vidyānanda, shows how it is possible only for a *samyagdr̥ṣṭi* to develop the attitude of *anukampā*, *saṁvega* etc. (Wiley, Kristi, L. “Views on Ahimsā, Compassion and Samyaktva in Jainism.” *Ahimsā, Anekānta and Jainism*. Ed. Tara Sethia. Delhi: Motilal Banarsidass. 2004: 22-23).

<sup>51</sup> Kasliwal, Deepchand. Op. Cit. 2002: 64.

# Forgiveness: An Expression of the Inner Strength

Parveen Jain\*

All of us regularly encounter situations that seem offensive to us and cause distress. The distress may occur only for a short time while in the moment, or it could linger for a long time, emerging every time the memory of the unpleasant incident comes alive. Similarly, we often cause hurt to others – including those who are close to us – with words and/or actions. Such acts, caused by excessive anger, result in agony for everyone – the perpetrators as well as those who are victimized. In such instances, for the preservation of personal well-being and mental health, forgiveness is considered to be the best option.

Forgiveness has been studied in great depths by psychology and psychiatric practitioners, researchers, medical professionals, lifestyle counselors, and healthcare providers, and they all recommend forgiveness as a vital practice to abate anger for one's overall welfare. Similarly, in all spiritual and religious faiths, forgiveness is considered to be an important aspect of personal conduct for one's spiritual and physical well-being. All faiths provide extensive treatise on forgiveness.

In the Jain tradition, forgiveness (*kṣamā*) is placed at the highest level of altruism. The value of forgiveness is considered so vital to one's ability to traverse the path of spiritual progression that it is positioned as the first of the ten essential virtues or principles that a righteous individual must develop to make any progress on that path. In fact, the most eminent Jain festival, *paryuṣaṇā*, is entirely dedicated to the practice of forgiveness.

Before diving into the Jain perspective on forgiveness, it may be beneficial to present a brief overview of some of the prevailing perspectives regarding this important virtue.

Forgiveness is one of the numerous possible responses of a person who is victimized by a wrongful act. It is described in many different, but somewhat related, ways by professionals in the fields of psychology, mental health, and experts in general areas that deal with well-being and lifestyle practices. The common thought on forgiveness is that it is one of the most effective ways to bring inner peace to someone who experienced a wrongful act from another person. It is centered around an undertaking to free oneself (the victim) from the emotional burden caused by the actions of the wrongdoer, which the wrongdoer might have committed knowingly or unknowingly, by mistake, by ignorance, or due to the wrongdoer's own distress of some kind. Forgiveness starts with a decision by the victim to regulate and ultimately relinquish the feelings of anger, resentment, revenge, etc. According to Dr. Robert Enright, a highly respected psychologist and forgiveness expert<sup>1,2</sup> the process of forgiveness recommended for the victim can be split into the following four steps:

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1. Uncover the anger, which many times may not be obvious to others, but is harbored internally by the victim.
2. Decide to forgive the perpetrator in order to relieve oneself from the distress caused by the anger.
3. Work on (a) internalizing the offense and the hurt caused by that offense, (b) developing an understanding of the perpetrator and the reasons behind the offensive actions, (c) developing empathy with courage and compassion towards the perpetrator with the primary purpose of relieving one's (the victim's) own pain, and (d) granting forgiveness to the perpetrator as a self-driven moral gift.
4. Work to surmount one's own negative emotions of anger, bitterness, resentment, vengeance, etc., to release the pain and suffering being felt. This helps the sufferer (the victim) to regain peace and to revert back to viewing the life in positive ways. This step is especially helpful when the perpetrator is not remorseful either by not realizing the anguish caused to the victim, or by being unable to or unwilling to be regretful.

Enright's four-step process of forgiveness has become the basis on which many modern-day professionals have developed their own customized processes for forgiveness training and mentorship.<sup>3,4,5,6,7</sup>

It is important to note that the act of forgiveness applies to the wrongdoer as well – one may discover a need to seek forgiveness after offending someone. The process of seeking forgiveness could be as hard as the one of granting it. But it is immensely important for one's own healing and well-being – for example, to ease the feelings of guilt one would be carrying after hurting someone. The process of seeking forgiveness involves (1) first realizing and admitting the mistake, (2) analyzing the root cause(s) of the offensive action(s) and agreeing with the analysis, (3) planning the corrective actions, and (4) asking for forgiveness from the victim, and at the same time, sharing and assuring the victim of the planned corrective action(s).

Some additional points related to forgiveness from the Western perspective are as follows<sup>8</sup>:

- **Reconciliation:** Forgiveness does not necessarily require reconciliation, although in some cases reconciliation can follow an act of forgiveness. Reconciliation is considered a new form of relationship to be negotiated between the two parties after the granting of forgiveness. Although reconciliation happens in many cases of forgiveness, one may choose not to reconcile even after forgiving a perpetrator.
- **Conduct:** Forgiveness does not entail the justification of immoral or inappropriate conduct. When a particular conduct is justified, it implies that it was not morally wrong. But when someone is forgiven, there is a negative moral assessment on the quality of the act as perceived by the victim.
- **Excusing:** When one is forgiven, it does not entail that that person was not to be blamed for the wrong act or was not morally liable for it, or that the action is not to be perceived as wrong after the act of forgiveness. On the other hand, when one is excused for one's actions,

it may imply that that person does not carry the burden of guilt or morality anymore, but this is not what is implied by forgiveness.

- **Pardon or Mercy:** One could see similarities between forgiveness, pardon and mercy, but a subtle difference is that forgiveness is generally an introverted act on the part of the victim, whereas mercy and pardon are extroverted actions generally rendered by a third party. Moreover, mercy is commonly considered to be an act of pity and pardon. Forgiveness, on the other hand, is an act to bring peace to oneself (the victim) and that is why it is an internalized process.

Western academic, professional, and faith-based concepts rightfully position forgiveness as a practice to free the victim from hurtful emotions of anger, bitterness, vengeance, resentment, etc., after that person has been subjected to wrongful action(s) by a perpetrator who may or may not be remorseful. Forgiveness, in general, is considered to be a virtue and an act of magnanimity, albeit not easy to put in practice – it takes some serious efforts to apply. Not being forgiving, on the other hand, is considered a failing.

The Jain perspective of forgiveness concurs with these Western views in terms of the virtuous nature of this trait, and its importance for the victim’s own peace of mind. The two views start deviating somewhat when it comes to the relationship between forgiveness and anger. Jains believe anger to be a condition that results from a deficiency of the nature of forgiveness, whereas, as discussed above, the Western perspective considers forgiveness to be a mode of remedy to calm down anger. In other words, Jains believe anger to be a symptom of the erosion of forgiveness<sup>9</sup>, and for a long-lasting solution, one needs to work on cultivating forgiveness as the core forte, and not merely use it to treat the symptoms (anger). This differentiation is significant. It goes to the foundation of the Jain philosophy. For Jains, anger (*krodha*), as discussed below, is the worst of all the vices. To mitigate it, one needs to work on the root causes of its occurrence and not try to merely suppress it temporarily. The attenuation of the root causes of anger strengthens the nature of forgiveness, and then anger starts dissipating concurrently.

According to the Jain tradition, forgiveness comes naturally to us as human beings. It is a critical element of honorable living because it nurtures nonviolence (*ahimsā*), the inherent longing of all living beings.<sup>10</sup> Then, one may ask, if forgiveness is natural to us, why does it start eroding?

For an answer to that, one needs to understand the Jain concept of “self” – as the distinction between the soul and the body. The “real me” is my soul (*jīva*) which has taken a temporary refuge in a body for the duration of the current life, and the same holds true for every other living being around us. Every soul is inherently pure and is qualitatively instilled with characteristics of limitless consciousness (*caitanya*), bliss (*ānanda*), and vigor (*vīrya*). With these innate characteristics as the foundation, every living being by nature loves nonviolence, is compassionate, and shares friendship and empathy with all other living beings. With such innate characteristics, forgiveness becomes an inborn virtue that all of us possess.

However, we have continued from time immemorial to inhibit our soul's pure qualities with harmful deeds in thought, speech, and physical actions that we commonly indulge in as we go through the cycles of death-and-birth<sup>11</sup>. And, when the inherent characteristics of our soul are hindered, our virtues such as friendship, compassion and forgiveness are eroded correspondingly. We start hindering our virtuous qualities, including forgiveness, that we are endowed with.

So, how do we reverse this trend of eroding virtues, and instead learn to cultivate forgiveness?

The cultivation of forgiveness is not an isolated exercise.<sup>12</sup> It is closely linked to the overall ethos of one's conduct. The main culprits of unethical behavior are the four vices of anger (*krodha*), egoism (*māna*), deception (*māyā*), and greed (*lobha*), collectively known as the four destructive passions/tainted emotions (*kaṣāyas*). These destructive passions are caused by two inclinations towards attachment (*rāga*) and malice or aversion (*dveṣa*)<sup>13</sup>. Out of these, anger is the most destructive vice because it could result in mental and physical harm, and it is a behavioral nuisance – a detriment in inter-personal relationships. Generally, one gets angry when one's ego is hurt, or when one loses something one desires or is attached to (e.g., tangible material possessions like a favorite car, or intangible achievements like a leadership position in society), or when one is envious of somebody else, or a range of many other things. But anger cannot be abated by itself. One has to work on regulating and mitigating all the vices simultaneously by adopting and leading an honorable, and continuously improving, lifestyle.

Jain thinkers have very thoughtfully prescribed the means to build a righteous lifestyle. It starts with leading a life based on the following principles which are all derivatives or applications of nonviolence itself:

1. **Nonviolence** (*ahiṃsā*) – not becoming an aggressor and hurting any living being, or the environment and ecology, by actions in the mind (thoughts or planning), speech, or by physical action.
2. **Truthfulness** (*satya*) – the correct representation of known facts in all aspects of life.
3. **Non-stealing** (*acaurya or asteya*) – not accepting anything that is not offered voluntarily, for instance, not taking something when the owner is away or unaware.
4. **Non-possessiveness** (*aparigraha*) – minimizing possessions, acquiring just enough to lead a comfortable life, not hoarding any materials excessively, and not getting attached to any of one's possessions.
5. **Carnal restraint** (*brahmacarya*) – refraining from illicit relations and leading an honorable and restrained life.

To help practice these as lifestyle, a number of supporting guidelines and instructions – for example, guidelines for lifestyle, meditation, mindfulness, etc. – were formulated by the Jain thinkers based on the above principles. Once one starts adopting these principles as a regular routine, one starts experiencing peace and tranquility, and over time, these principles become self-motivating. With this kind of honorable lifestyle, the abovementioned vices start diminishing. As a result, forgiveness starts fortifying and anger starts subsiding.

Forgiving helps us develop a strong sense of self-evaluation. Many times, when we feel wronged and are angry, especially when there was no apparent fault of ours, upon critical analysis of the event, we might discover an element of our own wrongdoing. In such circumstances, for the victim to admit the fault and rectify it is an important step towards relieving the pain caused by the internal anger. The purpose here is not to make the victim feel guilty, but to make the process of healing a little easier through self-evaluation.

Forgiveness can be seen from two perspectives<sup>14</sup> – behavioral forgiveness (*vyavhāric kṣamā*) and internalized forgiveness (*nishcaye kṣamā*). It is best explained through an example: assume that Tom is hurt by Henry causing Tom to become angry. Tom may be able to control his anger from an outward standpoint and forgive Henry, but his anger continues to simmer internally – this would be a form of behavioral forgiveness. The act takes the form of internalized, truly all-encompassing forgiveness when Tom forsakes all internally brewing anger and vengeful thoughts against Henry; and gains an everlasting internal peace. At this stage, Tom does not harbor any residual animosity towards Henry.

We discussed earlier the Western views on reconciliation – that it is not necessarily linked to forgiveness, and neither party is required to reconcile. In the Jain tradition, reconciliation – the restoration of friendly and harmonious relations – is a natural follow-up after forgiveness. Forgiveness entails the elimination of all negative thoughts and ill-wills that the forgiving individual might have held towards the person being forgiven. With the elimination of such thoughts, the relationship reverts to normalcy, the condition under which honorable individuals do not harbor any ill-will towards each other.

The trait of forgiveness, developed through the fostering of an honorable lifestyle, works equally elegantly when we have committed a wrongful act against another person. It is not unthinkable for someone who is genuinely toiling for self-improvement and ethical living, to commit, intentionally or unintentionally, an offensive act against another person. However, the aforementioned spiritual training makes the offending person readily realize the mistake and then take appropriate corrective actions. Asking for forgiveness, in its truest genuine form, accompanies a sincere effort of repentance, a personal commitment of self-improvement, and an implied unspoken assurance of not repeating the same or similar acts of offending others.

In some ways, asking for forgiveness is somewhat easier than granting the same because after granting forgiveness, one has to overcome and transform vindictive feelings into neutral or spiritually positive feelings towards the individual who may or may not be remorseful – which is not easy. Forgiving is an act of inner strength – to quote Mahatma Gandhi “*The weak can never forgive. Forgiveness is the attribute of the strong.*”<sup>15</sup> Nonetheless, in both its granting and seeking forms, forgiveness brings immense internal calmness and helps tremendously in alleviating the anxiety caused by the unpleasant act of hostility. It is therapeutic for the body, while at the same time, it is a spiritually healing exercise for the soul.

Both seeking and granting of forgiveness are conducted in a spirit of complete giving, that is, without any concern at all about what benefit one might derive for oneself from the act of

forgiveness. Forgiveness, in both seeking and granting forms, becomes possible only when the individual who is undertaking the step has a deep sense of humility. It is only through the strength of humility that one can gather the courage to perform the act of true forgiveness. To fortify humility, one needs to restraint the feelings of ego, and for that, one needs to apply sincere and concerted spiritual efforts. It is important to note that forgiveness and humility feed into each other, and both virtues improve simultaneously when appropriate efforts are applied. In the Jain tradition, considering the importance of humility (*mārdva*) in grooming the other virtuous characteristics for honorable living, forgiveness and humility are the first and the second of the ten essential virtues or principles (called *daśa-vidhi-dharma*<sup>16</sup>) for making progress in the spiritual journey pursued by an aspiring righteous individual.

Clearly, for Jain householders, forgiveness is a highly venerated virtue, and it is supposed to be integrated with the Jain way of life. A phrase that is frequently heard from the Jain followers throughout the year, and especially during Paryuṣaṇā, the most auspicious Jain festival, is: ***micchāmi dukkaḍaṃ***. It means “*I pray that all the grief that I have caused (to you) goes in vain, and I ask for an unconditional absolution of my unpleasant deeds.*” These words are not supposed to be taken lightly or expressed casually, because they were thoughtfully crafted centuries ago by the Jain religious leaders to instill, in their followers, the characteristics of modesty, humility and the sense of acknowledgement and ownership of our misdeeds. The expression is supposed to be followed by diligent efforts to correct, and never repeat, the same personal mistakes we routinely make during our day-to-day life.

The Jain festival of Paryuṣaṇā is celebrated with a fervor of self-restraint, penance and austerities. The words celebration and penance may appear contrary, but for Jains, pleasure of the soul is more important than that of the body, and penance is for the soul’s pleasure. The Paryuṣaṇā festival is centered around pleading for forgiveness from others and granting others the same. During this festival, all Jains – mendicants, householders, men, women, and children do this pleading. Everyone humbly asks for forgiveness from all living beings whether or not they are known, for all of his or her misdeeds and sins. A special Jain prayer of forgiveness, which is recited regularly throughout the year, takes a prominent place during the Paryuṣaṇā days – eight days for some Jains (Śvetāmbara Jains<sup>17</sup>) and ten for the others (Digambara Jains<sup>18</sup>). The prayer:

<i>khāmemi savva jīvā</i>	I forgive all the living beings
<i>savve jīvā khamantu me</i>	I plead for forgiveness from all the living beings
<i>mittī me savva bhūesu</i>	I am in friendship with all the living beings on this earth
<i>veraṃ majjhaṃ na keṇai</i>	I have animosity towards no one

The prayer entails asking for forgiveness from all living beings – human or non-human –who have or might have been wronged by one’s actions in mind-body-speech, and similarly, granting forgiveness to all those who could have done wrong to the praying individual. It is an all-encompassing seeking and granting of forgiveness irrespective of whether the offensive acts were deliberate or inadvertent. The prayer recognizes forgiveness as the foundation of nonviolence, and acknowledges the fact that we commit violence against countless living beings in every moment of our existence and similarly many living beings continuously commit

violence against us. One's effort for seeking and granting forgiveness is not dependent on its acceptance by the intended person – it is pretty much a one-sided internalized effort. It amounts to a deep reflection of all the offensive acts and asks for forgiveness and grants forgiveness to everybody. The plea goes beyond just the friends and family, and especially addresses those who committed offense(s) against or were offended by the pleader, whether or not they are on friendly terms. It creates intense spiritual feelings when done with true humility. For these reasons, this prayer represents the essence of the Jain perspective on forgiveness, and therefore, it is accorded a corresponding status of eminence in the Jain tradition.

Forgiveness, in its uninhibited and purest form, is prefaced with the word “supreme,” as “supreme forgiveness (*uttama kṣamā*).” Supreme forgiveness is the venerated state when one does not experience any form of anger – either inwardly or outwardly – after complete annihilation of the vices of anger, egoism, deception, and greed, and complete elimination of the sinister inclinations of attachment and malice. This is the state of supreme living beings who have acquired clairvoyance and omniscience – the ultimate spiritual state attained after extreme penance and austerities.

In summary, forgiveness is one of the most honorable traits an individual can cultivate. It is an effective remedy for many personal mental and physical maladies. In addition, forgiveness brings everlasting feelings of love, peace and tranquility. Forgiveness is instrumental in subduing anger, the vilest human vice, and in eliminating other spiritually hurtful emotions of enmity, malice, revenge, etc. It is blissful in both forms – granting forgiveness and seeking forgiveness.

For Jains, forgiveness is the basis of nonviolence – the foundation upon which the entire edifice of a meaningful, spiritual life is erected. Both seeking and granting forgiveness are highly insightful and effective steps towards cultivating nonviolence and other virtuous qualities. That is why the tradition of pleading for and granting forgiveness has continued uninterrupted among Jains for centuries, not only for the ascetics, but for the householders as well.

**Inspiration:** Article title inspired by Mahatma Gandhi's quote on forgiveness: “*The weak can never forgive. Forgiveness is the attribute of the strong.*”

## Notes and References:

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- <sup>15</sup> M.K. Gandhi, “The Test of Faith.” *Young India*, 13.14 (02 April 1931): 59.
- <sup>16</sup> Jain, Parveen. Op. cit. *An Introduction to Jain Philosophy*. Chap. 13.
- <sup>17</sup> Today’s Jain community is divided into four mainstream sectarian traditions. Originally, there were two major traditions, both worshipping jinas in iconic (image or idol) form – Digambaras, who are unclothed or “sky-clad” monks, and Śvetāmbaras, who are “white-clad” monks and nuns. Their differences are primarily related to the practice and ritualistic procedures. In fifteenth century, some Śvetāmbara followers left the tradition to start Sthānakavāsī tradition, which does not believe in iconic worship. The Sthānakavāsī tradition was further divided in seventeenth century when a new non-iconic tradition called Terāpantha was formed based on thirteen (terā) core tenets (pantha). The remaining Śvetāmbaras, not belonging to Sthānakavāsī or Terāpantha traditions, are known as Mūrtipūjakas, and are the largest of the three Śvetāmbara groups.
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## Save Planet through Eco-Jainism

Suresh Jain\*

Despite many international efforts, the environment of our mother earth further deteriorated, and its ecological imbalance intensified. To achieve all-round success in this field, it is necessary that environmental commitments must acquire cultural and spiritual base. Religious, spiritual and cultural traditions can contribute to a great extent for the protection of environment. Regenerated and revitalized ancient values may bring revolution in the environmental improvement.

Jainism attaches greatest importance for environmental concerns. Lord R̥ṣabhanātha, the first *tīrthānkara* of Jains laid down sound principles in ancient India for the preservation of environment and the maintenance of ecological equilibrium. The concept of sustainable development is well built in daily cultural routine of Jains. Jainism provides positive response for sustainable environmental development and we must propagate such basic environmental values of Jain tradition without any further delay. Jainism lays down its unique concept for the protection of our environment and for the maintenance of ecological equilibrium of our Universe. It ordains to respect smallest animal, plant and even the microbes.<sup>1</sup>

Lord Mahavir declared 2500 years before that biologically there is no difference between man and tree. Both have life, both take birth, both take food to live, both die without food.<sup>2</sup> The world scientists have established that vegetarianism and water filter system of Jains contributed to a great extent for their good health. This system is a symbol of good health of modern civilization. We must make constant effective efforts to blend spiritual principles of Jainism with those of modern science.

Every member of Jain society compulsorily offers good wishes daily in the morning for the welfare of plants, animals and all human beings.<sup>3</sup> He prays to God that it may rain timely and sufficiently. There should not be drought or excess rains. There should not be spread of any epidemic disease.<sup>4</sup> All the Constitutional and Statutory Authorities must perform their duties and exercise their powers with sincerity, honesty and compassion.

Every responsible Jain family observes the following prohibitions strictly and regularly:

- Nobody cleans dirty clothes in the rivers to save micro-organisms of the river from annihilation.<sup>5</sup>
- Nobody uses unfiltered/impure water.<sup>6</sup>
- After drawing water from any source, everybody endeavours to leave residual unfiltered water at the original source of water so that their micro-organisms may live smoothly in their own habitat and maintain ecological balance.<sup>7</sup>

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- Nobody wastes even a single drop of water.
- Nobody plucks the leaf and flower of plants and trees without any purpose.<sup>8</sup>
- Nobody wastes any unit of heat and light energy.<sup>9</sup>

Jainism lays down social and religious prohibition for misuse, excess use and destruction of basic constituents of environment earth, water, air, fire, vegetation and ordains for their most minimum use, because every such element has life which must be respected.<sup>10</sup> Every Eco-Jain after close of the day, repents daily even for the most minimum use of earth, air, water fire, energy and vegetation.<sup>11</sup> This is the most pious reverence to the nature. Thus, Jainism promotes intellectual, spiritual and moral support for the environmental protection.

Jain monks are living statues of environment and ecology. They embody and personify principles of Eco-Jainism. they maintain balance of natural elements for the welfare of whole universe, what to say of only humanity. They keep only *kamaṇḍala* (Water-pot made of wood) and *picchī* (made of peacock feathers or fibres) with them. The *kamaṇḍala* and *picchī* are most befitting symbols of environmental conservation and development. They are made of such material which is fully bio-degradable. Its discharge is very much narrow. The saints ensure to use water of *kamaṇḍala* most economically for their daily needs. The *picchī* is an instrument to save the insects carefully which otherwise may be killed during their routine movements.<sup>12</sup> They themselves prepare the *picchī* and teach us to do their work with their own hands' labour (*śrama*). They do all their duties themselves, therefore, they are known as *śramaṇa*.

Our most revered Jain saints untangle the knotted muscles of our mind, unravel the ridden tensions of our body, unlock our true potential through their powerful healing touches, talks and actions. They established a unique and wonderful conceptual system and detailed framework for gradual change in our attitude and behaviour. Such system is known as *Leśyā*. They laid down interventions at individual, group and society levels to build, promote and refine the attitudes and skills for all-round achievement and success. They laid down most modern techniques for effective and dynamic leadership in every walk of life. Even we can see our clean and clear picture of our personality in their towering transparent personalities.

Our saints are global cooling plants. They are apostles of peace, statues of nature and embodiments of clean environment. They always preached to live in clean environment, to drink filtered, pure, luke warm and healthy water, to breathe unpolluted and clean air and to eat natural, basic fresh and vital food. They advocate use of local cheap food grains, fruits and vegetables. They advise not to use such fruits and vegetables which are harvested before they ripen, and which are chemically ripened and preserved after transportation from long distances.<sup>13</sup> They advise us to avoid snacks, processed foods and ready to eat or convenient foods like biscuits, tinned and preserved foods, Pāvabhājī and Pizza. They emphasize that everybody must prefer natural and fresh food containing high nutrition and avoid such food which has only taste or presentation value. They advise us to take a balanced, nutritious, fresh and clean vegetarian food and to inculcate and imbibe healthy food habits. If we follow such advice strictly, we can reduce drug and doctor dependence to bare minimum. Modern research fortifying their preaching, established that ministrations of doctors account for less than ten

percent of an individual well-being. More than 90 percent is determined by factors like eating habits, smoking, lack of proper and unnecessary exercise, stress over which doctors hardly have any control.

Jain society is primarily a business society. Therefore, it is our pious duty to open and run efficiently eco-friendly food shops in a most modern and scientific manner. If possible, we must subsidize healthy food items and encourage their sales to consumers and foster their marketability.

We must know the admission made by the American college of surgeons that about 30 percent of the surgical operations (about 45 lakh operations in a year) are completely unnecessary and an additional 50 percent are beneficial but not essential to save or extend life. Such operations are intended mainly to sharpen the surgeon's skill treating the patients. No figures are available for India, but situation can be better in India. A paper published in 1977 by John and Sonia McKinley makes the astonishing claim that wherever there was a doctors' strike in U.S. Canada, England and Israel, the death rates in the affected areas actually fell.<sup>14</sup> Some medical researchers have found that one of ten patients in Indian hospitals suffer from adverse drug reaction.<sup>15</sup>

Jain culture can play a key role in economic development that enables people to live happily, without any tension and in harmony with others in the community and with nature. We must design such economic and developmental policies which take care of cultural patterns and cultural sensibilities. We must follow and practise our cultural ethos in the process of economic development. We must establish centralities of our ethos and cultural forms in the mainstream of economic development. We must adopt such model of development which is environmentally and culturally sustainable.

It is most essential to promote the natural conservation and environmental protection for sustainable and equitable development of our globe. Not only the survival of our culture and our nation but the survival of our planet is under greater threat than even before. Mankind is destroying the environment at such a rate that nature can no longer fight back alone and replenish it. Before it is too late, we must awake to the biggest challenge, the survival of the earth itself. It is our responsibility to place the Jain principles of vegetarianism and right system of livelihood with limited needs before the world in a scientific manner. We must place before the world the Message of Bhagavāna Mahāvīra: Harmonious interdependence of all the creatures in the world. Jain Tradition is based on the theories of modern science and fully dedicated to clean environment, enviro-development and enviro-protection. We must display before the world how the Jain religious and social books are sources of inspiration, insight and wisdom to sustain our ecological and environmental concerns.

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Pt. Jauhari Lal. *Ālocana Pāṭha* 24. Delhi: Ātmaśodhana, Ālocana evaṁ Pratikramaṇa Kendra, 2002.
- <sup>6</sup> “*galitaṁ dṛḍhavastrēṇa sarpistailaṁ payo dravam /*  
*toyaṁ jināgamāmnāyā hāreṣa na cānyathā //”*, Lāṭī Saṁhitā 2/23.
- <sup>7</sup> “*anyatra vā gālitaśeṣitasya nyāso nipāne 'sya na tadvrate 'rcyaḥ*”, *Sāgāra Dharmāmṛta* 3/16.
- <sup>8</sup> “*nihkāraṇaṁ na kuryāddalaphalakusumocayānapi ca*”, *Puruṣārthasiddhyupāya* 143.
- <sup>9</sup> “*iṅgāla jāla accī mummura suddhāgaṇīya agaṇī ya /*  
*te jāṇa teujīvā jāṇittā pariharedevvā //”* *Mūlācāra* 211.
- <sup>10</sup> “*kṣiti salila dahana pavanārambhaṁ viphalam vanaspaticchadam /*  
*saraṇaṁ saraṇamapi ca pramādacaryī prabhāṣante //”* *Ratnakaraṇḍa Śrāvākācāra* 80.
- <sup>11</sup> *Rājavārtika* 6/24; *Bhāvapahūḍa* 78.
- <sup>12</sup> “*rayaseyāṇamagaṇaṇaṁ maddava sukumāladā laghuttaṁ ca /*  
*jatthede pañcagaṇā taṁ paḍilīhaṇaṁ pasaṁsaṁti //”*, *Bhagavatī Ārādhana* 97.
- <sup>13</sup> “*mūlaggaporabījā kandā taha khaṇḍhabījābījaruhā /*  
*saṁmucchimā ya bhaṇīyā patteyāṇtajāyā ya //”* *Mūlācāra* 213.
- <sup>14</sup> McKinlay, John B. and Sonja M. McKinlay. “The Questionable Contribution of Medical Measures to the decline of Morality in the United States in the Twentieth Century.” *The Milbank Memorial Fund Quarterly. Health and Society*, 55.3 (1977): 405-428. JSTOR. Web. 25 November 2020. <https://www.jstor.org/stable/3349539>.
- <sup>15</sup> Mandavi et al. “Adverse dry reactions & their risk factors among Indian ambulatory elderly patients.” *Indian Journal of Medical research* 136. 3 (2012): 404-10.

## क्षमावाणी पर्व : एक अनुशीलन

वीरसागर जैन\*

### क्षमावाणी पर्व का वैशिष्ट्य

यूँ तो हमारा देश पर्वों का ही देश है। यहाँ इतने अधिक पर्व होते हैं कि एक कहावत ही बन गई है— 'सात वार, नौ त्योहार' अर्थात् एक सप्ताह में दिन तो सात ही होते हैं किन्तु त्योहार (पर्व) नौ—दस तक भी हो जाते हैं। हम प्रायः देखते ही हैं कि एक ही दिन में दो—दो पर्व आ जाते हैं।

किन्तु क्षमावाणी का यह पर्व अनेक अर्थों में अन्य सभी पर्वों से बहुत अलग है। अन्य पर्वों पर जहाँ हम मित्रों के घर जाते हैं, उन्हें गले लगाकर मुबारकबाद देते हैं, वहीं इस क्षमावाणी पर्व के दिन हमें शत्रुओं के घर जाना होता है, उन्हें गले लगाना होता है और उनके एवं अपने मनोमालिन्य को पूरी तरह धोना होता है। यह कार्य आसान नहीं है, छोटा भी नहीं है, इसीलिए क्षमावाणी को 'महापर्व' कहा जाता है।

इसी प्रकार जगत के प्रायः अन्य सभी पर्व किसी—न—किसी व्यक्ति विशेष या घटना—विशेष से सम्बन्धित हैं और उसी की स्मृतिस्वरूप मनाए जाते हैं। जैसे— होली, दीपावली, दशहरा, रामनवमी, जन्माष्टमी इत्यादि। परन्तु यह क्षमावाणी महापर्व किसी भी व्यक्ति या घटना विशेष से सम्बन्धित नहीं है। इसका सम्बन्ध तो विशुद्धरूप से अपने मनोभावों की मलिनता दूर करने से है।

क्रोध सदा सर्वत्र सभी के लिए अहितकारी है और क्षमा सर्वत्र सभी के लिए हितकारी है— बस, यही सार्वकालिक, सार्वभौमिक और सार्वजनिक सन्देश है इस क्षमावाणी महापर्व का। अतएव, यह सही अर्थों में एक शाश्वत महापर्व है, पर्वराज है।

### क्षमावाणी पर्व की प्रासंगिकता

इस पर्व की प्रासंगिकता भी दुनिया में कभी खत्म नहीं हो सकती। आधुनिक युग में भी क्रोध की तीव्रता के कारण अनेकानेक अपराध घर में, समाज में, सड़क आदि स्थानों पर प्रायः प्रतिदिन हो रहे हैं जिनसे हम सभी समाचार—पत्रों द्वारा भलीभाँति परिचित हैं। अतः क्षमावाणी विश्वकल्याण का शाश्वत पर्व है। वैश्वीकरण के इस दौर में इसे 'विश्व—पर्व' की संज्ञा और मान्यता प्रदान की जा सकती है।

क्षमा का जीवन के हर क्षेत्र में असाधारण महत्त्व है। क्रोधी व्यक्ति रात—दिन जलता—भुनता रहता है, स्वयं को और दूसरों को भी सदा संतप्त करता रहता है, कोई कार्य ठीक से नहीं कर पाता। उसका आध्यात्मिक जीवन तो दूर, लौकिक जीवन भी सहज नहीं रह पाता। किन्तु क्षमावान् जीव सदा सुख—चैन की साँसें लेता रहता है, कैसी भी प्रतिकूल स्थिति हो, विचलित नहीं होता। क्षमाभाव से उसका मन सदा हल्का, शांत और प्रफुल्लित रहता है। अतः वह सहज ही सर्व कार्यों की सिद्धि में सफल हो जाता है।

जीवन में उन्नति हेतु मन की सहज संतुलित स्थिति सर्वप्रथम आवश्यक है और इसके लिए यह क्षमावाणी महापर्व ही रामबाण औषध सिद्ध हो सकता है। इसी से बात—बात पर क्रोधित हो उठने की हमारी मानसिक दुर्बलता का ठीक से उपचार हो सकता है।

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क्षमावाणी महापर्व का पावन सन्देश है कि क्रोध का पूर्णतः त्याग करके क्षमाभाव धारण करो। यहाँ 'क्रोध का पूर्णतः त्याग करके क्षमाभाव धारण करो' – का सूक्ष्म अभिप्राय यह भी है कि क्रोधादि सर्व कषायों (मनोविकारों) को त्यागकर क्षमादि सर्व पवित्र भावों को धारण करो; क्योंकि यहाँ 'क्रोध' पद वस्तुतः सर्व कषायों का और 'क्षमा' पद सर्व निर्मल भावों का प्रतिनिधि है। जो व्यक्ति क्रोध को पूर्णतः त्याग देता है, निश्चय ही उसके जीवन में सर्व कषायों का अभाव हो जाता है और वह क्षमादि सर्व निर्मल भावों को समीचीन रूप से धारण कर लेता है।

किन्तु एक साधारण मनुष्य का क्रोध से पूर्णतः बच पाना अत्यन्त कठिन है। लाख कोशिश करने पर भी मन खेद-खिन्न हो ही जाता है, जो कि वैर, झुझलाहट आदि के समान क्रोध का ही एक प्रकार है। अतः एतदर्थ विभिन्न चरणों में किया गया सतत प्रयास बड़ा उपयोगी सिद्ध हो सकता है। जिस प्रकार हम पूरी कोशिश करते हैं कि हमारे घर में बिल्कुल भी कूड़ा-करकट न आवे और इसके लिए अपने घर खिड़कियाँ-दरवाजे भी बन्द कर लेते हैं, परन्तु लाख सावधानी रखते-रखते भी धूल भरी हवा चलते ही थोड़ी धूल घर में आ ही जाती है, जिसे हम रोज सुबह झाड़ू लगाकर निकाल देते हैं। इसके बाद भी कुछ धूल घर के ओने-कोने में छुपी रह जाती है, जो रोज की झाड़ू से भी नहीं निकलती। उसे हम दीपावली आदि पर सफाई अभियान चलाकर पूरी तरह निकाल देते हैं। उसी प्रकार हमारा प्रयत्न रहना चाहिए कि प्रथम तो हमारे मन में क्रोधादि की कोई मलिनता उत्पन्न ही न हो, तथापि यदि उत्पन्न ही हो जाए तो उसे तभी यथाशीघ्र समाप्त कर देना चाहिए। इसके बाद भी जो थोड़ी-बहुत मलिनता मन की गहराई में कहीं बची रह जाए तो उसे क्षमावाणी के दिन तो बिल्कुल ही निकाल देना चाहिए। यही महत्त्व है क्षमावाणी पर्व का। क्षमावाणी पर्व आत्मा की दीपावली है।

क्रोध चार प्रकार का कहा गया है- 1) जल रेखा के समान, 2) धूलि-रेखा के समान 3) पाषाण-रेखा के समान 4) लौह-रेखा के समान।<sup>1</sup> जिस प्रकार जल-रेखा तत्काल विलीन हो जाती है, उसी प्रकार उत्तम पुरुषों का क्रोध तत्काल शान्त हो जाता है। जिस प्रकार धूलि-रेखा कुछ काल बाद चलने मात्र से भी विलीन हो जाती है, उसी प्रकार मध्यम पुरुषों का क्रोध कुछ काल बाद शांत हो जाता है। जिस प्रकार पाषाण-रेखा को मिटाना बहुत कठिन होता है, उसी प्रकार अधम पुरुषों का क्रोध चिरकाल तक भी शांत नहीं होता। क्षमावाणी महापर्व को मनाते हुए हमें अपने क्रोध के स्तर को पहचानना चाहिए और शनैः-शनैः उसे जल-रेखा के समान बनाकर समाप्त कर देना चाहिए।

यदि फिर भी क्रोध करना ही है तो क्रोध पर ही क्रोध करना चाहिए, क्योंकि वही हमारा सर्वाधिक बुरा करने वाला शत्रु है। हमें डाँटकर क्रोध से कह देना चाहिए कि वह हमें अपनी शक्ति कभी न दिखाए, हमारी नजरों से भी सदा के लिए हट जाए; अन्यथा हम स्वयं ही उससे दूर हट जाएंगे।

### आत्मशुद्धि का एक अद्भुत पर्व

इस प्रकार हम देखते हैं कि क्षमावाणी आत्मशुद्धि का एक अद्भुत पर्व है जो वस्तुतः क्षेत्र, काल, जाति, सम्प्रदाय आदि की सर्व सीमाओं से अतीत है और इसीलिए उसमें प्राणिमात्र का हित सन्निहित है। आवश्यकता है कि आज हम इसे सच्चे हृदय से मनाएं, कोरी औपचारिकता निभाकर न रह जाएं।

क्षमावाणी एक आध्यात्मिक पर्व भी है, अतः इस पर्व के दिन हमें थोड़ी देर आत्मध्यान भी अवश्य करना चाहिए। मात्र दूसरों से ही क्षमायाचना-क्षमादान की बातें बोलने से कार्य पूरा नहीं होगा। आज के दिन हमें अपने अन्तर में यह भलीभाँति निर्णय करना चाहिए कि कोई भी जीव अब हमारा शत्रु नहीं है और हम

भी किसी जीव के शत्रु नहीं हैं, हमारा जीवों के प्रति क्षमाभाव है। ऐसा करने से हमारी आत्मा में सभी के प्रति समता भाव उत्पन्न होगा, वीतराग भाव उत्पन्न होगा। यही सच्ची क्षमावाणी है।

### राष्ट्रीय पर्व घोषित होना चाहिए क्षमावाणी को

हमारे पास अपना राष्ट्रीय ध्वज है, राष्ट्रीय प्रतीक है, राष्ट्रीय पशु है और राष्ट्रीय पक्षी भी है; पर क्या एक राष्ट्रीय पर्व भी नहीं होना चाहिए ? होना चाहिए, अवश्य होना चाहिए और वह भी हमारी महान् संस्कृति के अनुरूप ही महान् भी होना चाहिए।

आप कह सकते हैं कि है तो सही, स्वतंत्रता-दिवस है ना, यह हमारा राष्ट्रीय पर्व ही तो है। ठीक है, है तो सही, परन्तु यह हमारी महान संस्कृति के अनुरूप नहीं है। इसके साथ हमारी परतन्त्रता की स्मृतियाँ भी जुड़ी हुई हैं। दूसरी बात यह कि यह एक घटना-प्रधान पर्व है जो 15 अगस्त 1947 से ही प्रारम्भ हुआ है, उससे पहले नहीं था। यह हमारी संस्कृति के समान सनातन नहीं है। अतः हमारा राष्ट्रीय पर्व कोई ऐसा ही चुना जाना चाहिए जो हमारी सनातन भारतीय संस्कृति के अनुरूप हो, सनातन हो, विश्व-कल्याणकारी हो और सर्वमान्य भी हो तो बहुत ही अच्छा। इस दृष्टि से यह क्षमावाणी महापर्व सर्वाधिक उपयुक्त सिद्ध हो सकता है। यद्यपि लोग इसे जैन समाज का पर्व कहते समझते हैं; परन्तु वस्तुतः सूर्य-चन्द्र आदि के समान क्षमा भी एक अत्यन्त सार्वजनिक वस्तु है। वह किसी व्यक्ति, समाज या जाति-विशेष की अपनी बपौती नहीं हो सकती।

क्रोध सदा सर्वत्र सभी के लिए अहितकारी है और क्षमा सदा सर्वत्र सभी के लिए हितकारी है। अतः क्षमावाणी पर्व को व्यक्ति, जाति, देश, काल आदि की किसी सीमा में भी नहीं बाँधा जा सकता। आधुनिक परिप्रेक्ष्य में जहाँ हम क्रोध की भयंकरता के परिणाम प्रतिदिन देख और भोग रहे हैं, यह क्षमावाणी पर्व अपनी और अधिक उपयोगिता को रेखांकित कर रहा है।

### क्षमा के महत्त्व को सभी धर्म स्वीकार करते हैं

क्षमा के महत्त्व को सभी धर्मों ने मुक्तकण्ठ से स्वीकार किया है, अतः इस दृष्टि से भी यह एक निर्विवाद पर्व प्रतीत होता है। यथा- भारतीय संस्कृति की प्राचीनकाल से ही दो प्रमुख धाराएँ रही हैं- श्रमण और वैदिक। श्रमण धारा को तो यह पर्व मान्य है ही, वैदिक धारा को भी यह पर्व सहर्ष मान्य है। वैदिक ग्रन्थों में कदम-कदम पर क्षमा की श्रेष्ठता के विपुल गीत गाये हैं। यदि यह भी कहा जाए कि वैदिक धर्म का पूरा साँचा ही क्षमाभाव पर खड़ा है तो कोई अतिशयोक्ति नहीं होगी। वृक्ष के मूल की भाँति क्षमा सम्पूर्ण वैदिक धर्म का मूल है। क्षमा के ही कारण वैदिक धर्म इतना उदार, सहिष्णु और व्यापक सिद्ध हुआ है। वैदिक ग्रन्थों में आगत क्षमा के महत्त्वसूचक सभी कथनों को प्रस्तुत करने का अवकाश यहाँ नहीं है, तथापि एक महत्त्वपूर्ण प्रसंग की ओर आपका ध्यान आकर्षित करना चाहते हैं।

सभी जानते हैं कि श्रीकृष्ण की मृत्यु जंगल में जर के बाण से हुई थी। बाण मारने के बाद घबराये हुए जर को श्रीकृष्ण क्या कहते हैं - यही यहाँ गम्भीरतापूर्वक ध्यान देने योग्य है। वे कहते हैं - हे जर! तुम दुःखी मत होओ। उठो और जाओ। यह जो कुछ हुआ, सब ठीक ही हुआ। मेरी अनुज्ञा है कि तुम पुण्यवानों के लिए प्राप्य स्वर्ग को प्राप्त करो।<sup>2</sup> इससे सिद्ध होता है कि श्रमण संस्कृति की भाँति वैदिक संस्कृति में भी क्षमा का महत्त्व समान भाव से स्वीकृत है।

अब यदि आगे चले तो श्रमण और वैदिक संस्कृति ही नहीं, दुनिया के अन्य सभी छोटे-बड़े धर्म या सम्प्रदाय भी क्षमा के महत्त्व को स्वीकार करते हैं। उनके ग्रन्थों में भी क्रोध की निन्दा और क्षमा की प्रशंसा

पुरजोर ढंग से की गयी है। प्रमाणस्वरूप कतिपय प्रसंग/उद्धरण प्रस्तुत हैं। यथा-हम सभी जानते हैं कि श्रीकृष्ण की भाँति ईसा मसीह ने भी सूली पर चढ़ते हुए कहा था कि-“हे ईश्वर! इन्हे क्षमा करना, ये नहीं जानते कि ये क्या कर रहे हैं।”

इसी प्रकार कुरान शरीफ में भी क्षमा के महत्त्वसूचक अनेक वाक्य उपलब्ध होते हैं। यथा-

“जो गुस्सा पी जाते हैं और लोगों को माफ कर देते हैं, अल्लाह ऐसी नेकी करने वालों से प्यार करता है।”<sup>3</sup>

“जो वक्त पर धैर्य रखे और क्षमा कर दे तो निश्चय ही यह बड़े साहस के कामों में से एक है।”<sup>4</sup>

इसी प्रकार सिक्ख धर्म में भी क्षमा का बहुत महत्त्व बताया गया है। गुरु गोविन्दसिंह कहते हैं- “यदि कोई दुर्बल मनुष्य तुम्हारा अपमान करता है तो उसे क्षमा कर दो, क्योंकि क्षमा करना वीरों का काम है।” संत तुकाराम भी कहते हैं- “जिस मनुष्य के हाथ में क्षमारूपी शस्त्र हो, उसका दुष्ट क्या बिगाड़ सकता है ?”

इस प्रकार हम देखते हैं कि क्षमावाणी ही एक ऐसा निर्विवाद पर्व हो सकता है जो भारतीय संस्कृति के अनुरूप हमारा राष्ट्रीय पर्व सिद्ध हो सकता है। इतना ही नहीं, यदि आगे बढ़कर देखें तो वैश्वीकरण के इस दौर में ‘विश्व पर्व’ बनने की क्षमता भी इस क्षमावाणी पर्व में निहित है। जो भी हो, कम से कम हमें इसे अपना राष्ट्रीय पर्व तो घोषित करना ही चाहिए। सुधीजनों से इस विषय पर निष्पक्षतापूर्वक विचार करने का अनुरोध है।

### **औपचारिकता से ऊपर उठकर मनाएं क्षमावाणी**

क्षमावाणी पर्व जगत् के अन्य पर्वों से बहुत अलग है, अतः इसके मनाने की विधि भी अन्य पर्वों से अलग ही है। अन्य पर्वों पर जहाँ हम अपने मित्रों के घर जाते हैं, उनके गले मिलते हैं और उन्हें मुबारकबाद देते हैं, वहीं इस क्षमावाणी पर्व के दिन हमें अपने शत्रुओं के घर जाना होता है, उन्हें गले लगाना होता है आर उनके व अपने मन का सम्पूर्ण गिला-शिकवा दूर करना होता है। संक्षेप में इसे हम इस प्रकार भी कह सकते हैं कि क्षमावाणी पर्व मित्रों का नहीं, शत्रुओं का पर्व है। इस दिन हमें अपने शत्रुओं से मिलकर उनके प्रति अपनी शत्रुता को समाप्त करना होता है। परन्तु यह विडंबना ही है कि इस दिन भी हम में से अधिकांश लोग अपने उन्हीं परिजनों और प्रियजनों से ही क्षमा का आदान-प्रदान करते हैं, जिनसे हमारे बड़े मधुर सम्बन्ध होते हैं। जिन्हें हम होली-दीपावली और नववर्ष आदि अन्य अवसरों पर मुबारकबाद देते हैं। इस प्रकार यह पर्व एक कोरी औपचारिकता बनकर रह जाता है।

हम यह नहीं कहना चाहते कि हमें अपने प्रियजनों के साथ क्षमावाणी नहीं मनानी चाहिए या उनसे क्षमा का आदान-प्रदान नहीं करना चाहिए। अवश्य करना चाहिए; परन्तु वह भी सच्ची होनी चाहिए, कोरी औपचारिकता नहीं। हमें सच्चे हृदय से उनके प्रति हुए अपराधों को स्वीकार कर उनकी क्षमा याचना करना चाहिए और उनके भी अपराधों का सच्चे हृदय से क्षमा कर देना चाहिए, ताकि उनके और हमारे मन भी पूर्णतः शल्यरहित हो जाएं। हमें विशेष रूप से अपने उन शत्रुओं या प्रियजनों को भी अवश्य याद करना चाहिए, जिनके प्रति हमने सचमुच अपराध किये हैं या जिनके अपराध से हमारे मन में क्रोध उत्पन्न हुआ है। उनके पास जाकर उनसे निष्कापट भाव से बात करके परस्पर क्षमा भाव का आदान-प्रदान करना चाहिए। तभी हमारी क्रोध-मानादि कषायें गलेंगी और हमारा क्षमावाणी पर्व मनाना सार्थक होगा।

## क्षमावाणी: एक चिन्तन यह भी

क्षमावाणी महापर्व के सम्बन्ध में कतिपय निम्नलिखित बिन्दु भी विशेष रूप से ज्ञातव्य हैं—

1. क्षमावाणी महापर्व पर उपदेश दिया जाता है कि आज के दिन हमें अपने शत्रु से मिलना चाहिए, उससे बात करनी चाहिए और उससे क्षमा माँगनी चाहिए— यही सच्ची क्षमावाणी है। यह बात एक अपेक्षा से ठीक है, इस बात को कहने का आशय भी ठीक है, इस बात को कहने का आशय भी ठीक है; परन्तु इस बात को समझने और अपनाने में अत्यन्त सावधानी रखनी चाहिए। क्योंकि सामनेवाला यदि दुर्जन व्यक्ति हो जो उसके पास जाना और फिर उससे बात करना बड़ा ही हानिकारक सिद्ध हो सकता है। सभी आचार्यों ने दुर्जन से दूर रहने की शिक्षा दी है।
2. इसी प्रकार कहा जाता है कि क्षमावाणी को औपचारिकता से ऊपर उठकर मनाना चाहिए, औपचारिकता में कुछ नहीं रखा है; किन्तु इस बात को भी स्याद्वाद से ही समझना चाहिए, क्योंकि देखा जाए तो इस औपचारिकता की भी आज बड़ी उपयोगिता है। अधिकांश साधारण व्यक्ति इस औपचारिक आयोजन से ही बड़ी प्रेरणा ग्रहण करते हैं और समाज एवं राष्ट्र में इन औपचारिक आयोजनों से ही बड़ी प्रभावना धर्म की होती है। वैसे भी जब तक हम सच्ची क्षमावाणी नहीं मना सकें तब तक ऐसी औपचारिकता भी हमें अनेक लाभ पहुँचाती हुई सच्ची क्षमावाणी मनाने को अवसर प्रदान करती रहेगी। अतः औपचारिकता का सर्वथा निषेध करना ठीक नहीं है।
3. इसी प्रकार यह भी कहा जाता है कि आज के दिन हमें सबको क्षमा कर देना चाहिए। परन्तु सावधानीपूर्वक चिन्तन करें तो समझ में आता है कि यह उपदेश भी सबके लिए नहीं है, मात्र मोक्षमार्ग के साधकों के लिए है। इस उपदेश को सब लोग नहीं पाल सकते। जरा सोचिए—राजा कैसे पाल सकता है? उसे तो अपराधी को दण्ड देना ही होगा। इसी प्रकार अध्यापक, माता—पिता आदि को भी अवसर देखकर उचित दण्ड बालकों को देना ही पड़ता है, देना ही चाहिए। दंड सदा बुरा ही नहीं होता, प्रायश्चित्तस्वरूप भी होता है।

यहाँ पर जैन कवि दयानतराय द्वारा रचित एक भजन उल्लेखनीय है, जिसका तात्पर्य इस प्रकार है :

हे जीव! तू सामने वाले पर क्रोध क्यों करता है? उसे अज्ञानी प्राणी समझकर विवेक (शांति) धारण क्यों नहीं करता है? जिसके जैसा कर्मोदय है, वह वैसी ही क्रिया करता है। तू क्यों अपना ऐसा नुकसान करता है जिससे तुझे दुर्गति में जाना पड़े ? सारे जगत् में कहावत प्रसिद्ध है कि संगति का असर अवश्य होता है। अतः तू तो स्वयं को भला रखकर सबका भला करता चल, किन्तु बुरा देखकर क्रोध कभी मत कर। वैद्य दूसरे के विष को उतरना चाहता है, परन्तु यदि नहीं उतार सके तो क्या स्वयं विष खाकर मर जाता है? कविवर दयानतराय कहते हैं कि हे भाई! बहुत क्रोधादि कषाय करने से निगोद में जाना होता है, अतः संसार—तारक क्षमा भाव को धारण करो।<sup>5</sup>

इसी प्रकार क्षमा के महत्त्व को रेखांकित करने वाला एक संस्कृत का सुभाषित भी उल्लेखनीय है—

नरस्याभरणं रूपं रूपस्याभरणं गुणाः। गुणस्याभरणं ज्ञानं, ज्ञानस्याभरणं क्षमाः।।

अर्थात् मनुष्य की शोभा रूप (सौन्दर्य) से है, रूप का महत्त्व गुणों से है, गुणों की शोभा ज्ञान से है, और ज्ञान की शोभा क्षमा से है।

## क्षमावाणी पर्व का इतिहास

यह आश्चर्य का विषय है कि जिस क्षमावाणी पर्व को आज हम बड़े ही उत्साह से क्षमाभाव का आदान—प्रदान करते हुए मनाते हैं, उसका शास्त्रों में स्पष्ट इतिहास ही नहीं मिलता। आज यदि कोई शोधार्थी ईमानदारी

से इस पर्व के स्वरूप को आगम के आलोक में समझना चाहे तो उसे कोई जानकारी उपलब्ध नहीं होती। यह पर्व कब से, कैसे, क्यों प्रारम्भ हुआ— इसका आज किसी को कुछ भी प्रामाणिक ज्ञान नहीं है; तथापि यह पर्व बहुत अच्छा है, सबके मनोमालिन्य को धोनेवाला है, इसलिए चल रहा है। इसका उद्भव एवं विकास निश्चित ही एक शोध का विषय है।

जैसे कि हमारी प्राचीन परम्परा है, हमारे यहाँ प्रत्येक कार्य के प्रारम्भ में मंगलाचरण किया जाता है और उसी प्रकार प्रत्येक कार्य के समापन में क्षमावाणी भी मनाई जाती है। ऐसा हो सकता है कि इसलिए समापन को कहीं-कहीं 'क्षमापना' भी कहा/लिखा जाता है। इस प्रकार यदि क्षमावाणी का उद्भव 'समापन' या 'क्षमापना' से सिद्ध हो तो कोई आश्चर्य की बात नहीं है। क्षमावाणी के बीज 'समापन' या 'क्षमापना' में पाए जाते हैं। कार्य के समापन में अपनी सभी गलतियों की क्षमायाचना ही तो की जाती है। पूजा-पाठ में भी विसर्जन में यही होता है। ग्रन्थ की अंतिम प्रशस्तियों में भी यही होता है। गृहत्याग आदि में भी यही होता है। प्रत्येक विदाई समारोह में भी यही होता है। 'समापन', 'क्षमापना' या 'क्षमावाणी' हमारी पवित्र परम्परा है।

'समापन', 'क्षमापना' या 'क्षमावाणी' का प्रतिक्रमण से भी बहुत गहरा सम्बन्ध है। प्रतिक्रमण प्रत्येक साधक की चर्या का अनिवार्य अंग बताया गया है। यह प्रतिदिन भी होता है, प्रतिपक्ष भी होता है, प्रतिमाह भी होता है, प्रतिवर्ष भी होता है और प्रतिजन्म भी अर्थात् जीवन के अंतिम समय में समाधिमरण से पूर्व भी होता है। मूलाचार आदि ग्रन्थों में, जहाँ क्षमावाणी की लोकप्रसिद्ध गाथा "खामेमि सव्वे जीवा...." आती है, वह प्रतिक्रमण का ही प्रसंग है।

दसलक्षण के बाद मनाई जाने वाली क्षमावाणी के विशेष लोकप्रिय हो जाने का कारण यह हो सकता है कि प्राचीन काल में दसलक्षण विश्वव्यापी स्तर पर धूमधाम से मनाया जाता हो जिससे आबालगोपाल सभी गहराई से जुड़ गये हों। अथवा इस क्षमावाणी को इसलिए भी अधिक महत्त्व मिल गया होगा कि यह केवल दसलक्षण का समापन नहीं है, अपितु सोलहकारण, पंचमेरु, रत्नत्रय आदि अनेक महान उत्सवों का समापन है।

इस प्रकार यहाँ क्षमावाणी के इतिहास के सम्बन्ध में कुछ संकेत किया गया, तथापि क्षमावाणी का उद्भव एवं विकास निश्चित रूप से शोध का विषय है। आशा है कोई शोधार्थी इस समस्या का प्रामाणिक समाधान करेगा।

## सन्दर्भ

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देखि कै अविवेकि प्रानी, क्यों न विवेक धरै।।  
जिसे जैसी उदय आवै, सो क्रिया आचरै।  
सहज तू अपनो बिगारै, जाय दुर्गति परै।।  
होय संगति-गुन सबनि को, सरव जग उच्चरै।  
तुम भले कर भले सबको, बुरे लखि मत जरै।।  
वैद्य परविष हर सकत नहिं, आप भखि को मरै।  
बहु कषाय निगोद वासा, छिमा 'दयानत' धरै।।

## अयोध्या के इक्ष्वाकु और आदि तीर्थकर ऋषभदेव – वैदिक परम्परा में तत्सम्बन्धी साक्ष्य

शैलेन्द्र कुमार जैन\*

भारतीय संस्कृति धर्म प्रधान संस्कृति है। भारतीय परम्परा में जीवन का ध्येय धर्म, अर्थ, काम, मोक्ष रूप पुरुषार्थ चतुष्टय ही माना गया है। भारतीय दर्शनों में चर्चाक को छोड़ कर शेष मतों के अनुसार जीवन का अंतिम ध्येय मोक्ष है, और धर्म को इस मोक्षरूप परम ध्येय को प्राप्त करने का साधन स्वीकार किया गया है। धर्म की इस श्रेष्ठता के कारण ही उसे चार पुरुषार्थों में प्रथम स्थान दिया गया है, और मोक्ष को परम धर्म (पुरुषार्थ) सूचित करते हुए उसे अंत में रखा गया है। अर्थ और कर्म को साधन साध्य के रूप में दोनों पुरुषार्थों के मध्य रखा गया।<sup>1</sup> यद्यपि भारतीय विचारकों ने जीवन में भौतिकता का पूर्णतः तिरस्कार नहीं किया, किन्तु अध्यात्मिकता को आदर्श तथा अनुकरणीय रूप में स्वीकार किया। इसीलिए भारतीय धर्म-दर्शनों ने मनुष्य जीवन का मूल उद्देश्य मोक्ष, निर्वाण या जन्म-मृत्यु के चक्र पर विजय प्राप्त करना ही स्वीकार किया है।<sup>2</sup>

धर्म, अर्थ, काम और मोक्ष को पुरुषार्थ मानने के पीछे भारतीय विचारकों की व्यापक दृष्टि है। भारतीय परम्परा जीवन और जगत की हर समस्या का समाधान धर्म के दायरे में ढूढ़ने का प्रयास करती है। जन्म से मृत्यु तक के सभी कार्य, कल्याण-अकल्याण के सभी पथ धर्म के अन्तर्गत आते हैं। इसी दृष्टि के चलते युद्ध भी धर्मयुद्ध और कुरुक्षेत्र भी धर्मक्षेत्र कहा गया है। धर्म भारत की आत्मा का संगीत है। इसीलिये भारतीय जनता इतिहास के आरम्भ से ही धर्म का अनुशासन मानती है।<sup>3</sup>

भारत की पावन धरा पर समय-समय पर अनेक ऋषि-मुनियों ने धर्म-साधना द्वारा स्वयं के एवं मानवता के कल्याण के लिए जगत् का मार्गदर्शन किया है। इस परम्परा में तीर्थकर ऋषभदेव का स्थान सर्वोपरि तथा अद्वितीय है। उनके जीवन और कर्तव्य के सभी पक्ष अत्यन्त महत्वपूर्ण हैं। भगवान ऋषभदेव का उल्लेख जैन, बौद्ध एवं वैदिक तीनों ही परम्पराओं में सम्मान के साथ उल्लेख हुआ। जैन सम्प्रदाय में उनको प्रथम तीर्थकर स्वीकार किया गया है और वे आदिनाथ के रूप में समर्चित होते आ रहे हैं। भगवान ऋषभ आत्मविद्या के प्रथम प्रवर्तक हैं। वे प्रथम राजा, प्रथम अर्हन्त, प्रथम केवली, प्रथम तीर्थकर हैं। वे प्रथम थे, इसलिए किसी सम्प्रदाय की सीमा में बंधे हुए नहीं थे। उनकी मान्यता बहुत व्यापक थी। उनकी तपोभूमि अष्टापद या हिमालय थी। ऋषभ और शिव-एक व्यक्ति के दो रूप, दो परम्पराओं में प्रतिष्ठित हो गए।<sup>4</sup> सहस्रनाम स्तोत्र में ऋषभदेव की 1008 विशेषताओं के साथ उनके 1008 नामों की चर्चा है, जिनमें ऋषभ, वृषभ, आदि योगी, आदिजिन, आदिनाथ, आदिदेव, आदिब्रह्मा, रुद्र, अरहन्त, केशी, पशुपति, प्रजापति, केवली, परमेष्ठी, हिरण्यगर्भ आदि नाम विशेष उल्लेखनीय हैं। इस प्रकार भगवान ऋषभदेव भारतीय इतिहास एवं संस्कृति के शिखर पुरुष हैं। उनके जीवन सम्बन्धी अनुशीलन से जो तथ्य अभी तक प्रकाश में आये हैं वे न केवल उन्हें भारतीय संस्कृति के उन्नायक के रूप में बल्कि विश्व मानव विकास की प्रथम कड़ी के रूप में प्रतिष्ठित करते हैं।<sup>5</sup>

### I

भगवान ऋषभदेव का व्यक्तित्व सभी प्रकार की परिपूर्णता का वह सुमेरु है जिससे एक ओर वैदिक ज्ञान-विज्ञान की भागीरथी प्रवहमान होती है तो उसी से दूसरी ओर श्रमण परम्परा की सरयू का उद्गम

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होता है। ये दोनों परम्परायें एक दूसरे की पूरक हैं। वे दोनों भारतीय संस्कृति के दो दिव्य नेत्रों के समान हैं। इन दोनों दृष्टियों की दुग्धकुल्या में स्नान किये बिना भारतीय संस्कृति के आत्म तत्व की सम्यक् अवगति नहीं हो सकती। भगवान ऋषभदेव भारतीय धर्म और संस्कृति के मूर्तिमान विग्रह हैं।<sup>6</sup> जहाँ श्रमण संस्कृति तप-त्याग, ध्यान एवं साधना प्रधान रही है, वहीं ब्राह्मण संस्कृति यज्ञ-याग मूलक एवं कर्मकाण्डात्मक रही है। हम श्रमण संस्कृति को आध्यात्मिक एवं निवृत्तिपरक अर्थात् संन्यासमूलक भी कह सकते हैं, जबकि ब्राह्मण संस्कृति को सामाजिक एवं प्रवृत्तिमूलक कहा जा सकता है। इन दोनों संस्कृतियों के मूल आधार तो मानव-प्रकृति में निहित वासना और विवेक अथवा भोग और योग (संयम) के तत्त्व ही हैं।

सिन्धुघाटी की सभ्यता का गहन अध्ययन एवं विश्लेषण कर आचार्य श्री विद्यानन्द जी लिखते हैं कि भारतीय इतिहास एवं संस्कृति और साहित्य ने इस तथ्य को पुष्ट किया है कि सिन्धुघाटी की सभ्यता जैन सभ्यता थी। जैन धर्म प्राग्वैदिक है और भारत में योग परम्परा का प्रवर्तक है। जैनों के प्रथम तीर्थंकर ऋषभनाथ अध्यात्म (आत्मविद्या) के आदि प्रवर्तक हैं। यह तथ्य मोहनजोदडो की सीलो से प्रमाणित होता है।<sup>7</sup> राम प्रसाद चन्दा, जिन्होंने सिन्धुघाटी की खुदाई का निर्देशन भी किया है, लिखते हैं कि यहाँ से प्राप्त मुद्राओं के अध्ययन से स्पष्ट होता है कि सिन्धुघाटी सभ्यता जैन सभ्यता थी। प्राप्त मुद्राओं पर समकालीन देवताओं के यौगिक मुद्रा का अंकन प्राप्त होता है। यहाँ से प्राप्त मुद्राओं में मुख्यतः तीन विशेषताएं मिलती हैं: कायोत्सर्ग मुद्रा, ध्यानावस्था और नग्नता। कायोत्सर्ग मुद्रा जैनों की अपनी लाक्षणिका है। वहीं उनका लांछन (वृषभ) बैल भी अपने सामानुपातिक सौन्दर्य में यत्र-तत्र दिखाई देता है।<sup>8</sup> पी० आर० देशमुख ने भी स्पष्ट शब्दों में कहा है कि जैनों के पहले तीर्थंकर सिन्धु सभ्यता से ही थे। इस सभ्यता के लोगों के देव नग्न होते थे।<sup>9</sup> जैन लोगों ने उस सभ्यता/संस्कृति को बनाए रखा और नग्न तीर्थंकरों की पूजा की।

ऐसे अनेक विद्वान हैं जो जैनधर्म को प्रागैतिहासिक और प्राग्वैदिक मानते हैं। सिन्धु घाटी की सभ्यता में मिली योगिमूर्ति के अतिरिक्त वैदिक ग्रन्थों में ऋषभ और अरिष्टनेमि जैसे तीर्थंकरों के नाम तथा ब्राह्मण व मुनि परम्परा का उल्लेख भी इसका मुख्य आधार है। ऋग्वेद में अर्हन् संज्ञा भी प्राप्त होती है।<sup>10</sup> अर्हन् श्रमण संस्कृति का प्रिय शब्द है। श्रमण अपने वीतरागात्माओं को अर्हन् कहते हैं। ऋग्वेद में इनको अहिंसक और तपस्वी भी कहा गया है।<sup>11</sup> ऋग्वेद में ऋषभ (वृषभ) का नामोल्लेख भी कई स्थानों पर मिलता है।<sup>12</sup> अथर्ववेद में ब्राह्मणों की भरपूर प्रशंसा की गयी है।<sup>13</sup> एक पूरा का पूरा काण्ड ब्राह्मणों को समर्पित है। यहाँ स्पष्ट संकेत भी प्राप्त होता है कि ये ब्राह्मण वैदिक परम्परा के अनुयायी नहीं थे। इसमें कोई सन्देह की नहीं है कि ये ब्राह्मण कोई और नहीं, बल्कि श्रमण मुनि ही हैं। उपर्युक्त साक्ष्यों के आधार पर दृढतापूर्वक यह कहने में कोई संकोच नहीं है कि आदितीर्थंकर ऋषभदेव का आविर्भाव ऋग्वेद के संगायन से पूर्व अवश्य हो चुका था।

भागवतपुराण<sup>14</sup> में मिलने वाली तीर्थंकर ऋषभदेव की कथा भी जैनधर्म की प्राचीनता को व्यक्त करती है। लिंगपुराण (47/20-23), ब्रह्माण्डपुराण (1/2/14), शिव पुराण (37/57) एवं विष्णुपुराण (2/1/27-28) में चक्रवर्ती भरत के पिता के रूप में भी ऋषभदेव का उल्लेख मिलता है। इसी प्रकार ताण्ड्य ब्राह्मण<sup>15</sup> व शतपथ ब्राह्मण<sup>16</sup> में ऋषभ को पशुपति कहा गया है। महाभारत में भी ऋषभदेव की श्रेष्ठता का प्रतिपादन किया गया है।<sup>17</sup> भागवत पुराण में उनको विष्णु का आठवाँ अवतार<sup>18</sup> माना गया है। लिंगपुराण (47/19-23) में भी ऋषभदेव को सर्वश्रेष्ठ राजा, सभी क्षत्रियों के द्वारा सुपूजित और परम तपस्वी स्वीकार किया गया है।

इस प्रकार वैदिक साहित्य में प्राप्त इन संदर्भों से यह स्पष्ट है कि जैनेतर अनुश्रुतियाँ भी ऋषभदेव को एक प्रमुख धर्म प्रवर्तक के रूप में स्वीकार करती हैं तथा इन उल्लेखों के आधार पर ऋषभदेव की ऐतिहासिकता भी सिद्ध होती ही है। आधुनिक अनुसंधाताओं ने ऋषभ को मानव सभ्यता का आदि प्रस्तोता माना है। वे उनको असि, मषि, कृषि का प्रवर्तक मानते हैं। भगवान ऋषभदेव प्रागैतिहासिक और ऐतिहासिक काल के सन्धि सूत्र प्रतीत होते हैं। देश और विदेश के बड़े-बड़े इतिहासविदों एवं पुरातत्वविदों ने उनकी सत्ता की प्रामाणिकता को स्वीकार किया है। हर्नले, जयकोवी, जार्ज व्यूहलर, प्रो. हॉकिंस व रानाडे स्मिथ विदेशी विद्वानों ने जैन धर्म का ऐतिहासिक अध्ययन किया है और उन्होंने ऋषभदेव के ऐतिहासिक अस्तित्व को माना है। भारत के द्वितीय राष्ट्रपति एवं महान दार्शनिक डॉ. राधाकृष्णन ने यकोवी के इस कथन की पुष्टि करते हुए लिखा है—“जैन परम्परा ऋषभदेव से अपने धर्म की उत्पत्ति होने का कथन करती है। इस बात के प्रमाण पाये जाते हैं, कि ईसवी पूर्व प्रथम शताब्दी में प्रथम तीर्थकर ऋषभदेव की पूजा होती थी।”<sup>19</sup>

## II

भारतीय संस्कृति में इक्ष्वाकु परम्परा अत्यन्त प्राचीन तथा प्रख्यात रही है। वैदिक साहित्य के उल्लेखों से यह ज्ञात होता है कि वैदिक काल में इक्ष्वाकु एक प्रतापी जन थे।<sup>20</sup> अथर्ववेद इन्हें प्राग्वैदिक मानता है।<sup>21</sup> हरिवंश पुराण के अनुसार सर्वप्रथम इक्ष्वाकु वंश चला, उसके बाद सूर्य, चन्द्र, कुरु, उग्र आदि वंश प्रचलित हुए।<sup>22</sup> ब्रह्माण्ड पुराण में इक्ष्वाकु परम्परा का इतिहास वर्णित है। जिसमें स्पष्ट उल्लेख मिलता है कि इक्ष्वाकुवंशी ऋषभदेव ने उत्तमक्षमादि दशलक्षणमय धर्म का उपदेश दिया था। भारतीय या पाश्चात्य दर्शनों में जितनी भी धार्मिक मान्यताएँ हैं उन सभी में धर्म के दस लक्षणों पर चर्चा अवश्य की गई है भले ही शब्दों में अथवा स्वरूप में भिन्नता हो। क्रोध, मान, माया और लोभ ये चार कषाय हैं, जो जीव के स्वभाव का घात करती हैं, इनसे मुक्ति पाना ही धर्म है, आत्मा में गुणों के विकास का नाम ही धर्म है।<sup>23</sup>

विचारणीय तथ्य यह है कि जब वैदिक एवं श्रमण दोनों ही संस्कृतियों के पृष्ठभूमि में एक सशक्त धार्मिक एवं सांस्कृतिक चेतना विद्यमान थी तो इनका पृथकत्व कैसे हुआ? और समानान्तर किन्तु परस्पर आदान-प्रदान के साथ इनका विकास कैसे हुआ? वास्तविकता तो यह है कि दोनों परम्पराओं का पृथकत्व केवल प्रवृत्तिमार्गी तथा केवल निवृत्तिमार्गी दृष्टि से नहीं किया जा सकता है। दोनों परम्पराओं में इन तत्त्वों की विद्यमानता थी क्योंकि 'आर्यत्व' की जीवन दृष्टि के साथ इनका विकास हुआ था। यह आर्य जीवन दृष्टि इक्ष्वाकु परम्परा की देन है क्योंकि इक्ष्वाकुओं का सम्बोधन ही 'आर्य' था। इक्ष्वाकुओं के इतिवृत्त को निरूपित करने वाले वाल्मीकि रामायण, महाभारत एवं संस्कृत साहित्य में इक्ष्वाकु 'आर्य' अभिमान से ही अभिहित है। यहाँ 'आर्य' शब्दार्थिकी पर अलग-अलग अध्ययन पद्धतियों के आधार पर विचार और विवाद हो सकता है। किन्तु इतना स्पष्ट है कि 'आर्य' शब्द श्रेष्ठता का बोधक है। 'आर्य' शब्द के साथ श्रेष्ठता का यह भाव किन परिस्थितियों में जुड़ा, इस पर विद्वानों में मतैक्य नहीं है। इसके बावजूद यह तो स्पष्ट ही है कि मनुष्य के भीतर जो 'ईश्वरत्व' है वही 'आर्यत्व' है। 'ईश्वरत्व' की वृद्धि होने पर ही मनुष्य 'आर्य' बनता है जैसाकि भारतीय परम्परा मानती है। यथार्थ तो यह है कि समूचे वैदिक वाङ्मय, शब्दकोशों आदि में 'आर्य' शब्द विचार एवं आचार की श्रेष्ठता का बोधक है।<sup>24</sup> 'आर्य' संबोधन एवं 'आर्यत्व' की जीवन शैली इक्ष्वाकुओं के साथ सम्बद्ध रही है। इस आर्यत्व में सत्य, धर्म, दिव्य, पवित्र, पूर्णतेज, यशस्विता आदि वे सभी गुण आते हैं जो धर्म के लक्षणों में परिगणित हैं। सत्य, दृढ़, प्रतिज्ञा, वचन का पालन, धैर्य, बुद्धि जीवलोक की रक्षा, प्रजावत्सलता, नैष्ठिकता आदि विशिष्ट

‘आर्यत्व’ के गुणों के लिए इक्ष्वाकु प्रसिद्ध है। भास ने प्रतिनाटकम् में देवकुलिक के मुह से कहलाया है कि “आर्येति इक्ष्वाकुकुलालापः खल्वयम्” अर्थात् निश्चित रूप से ‘आर्य’ इक्ष्वाकु कुलक्रम है।<sup>25</sup>

जैन परम्परा ऋषभ को ही इक्ष्वाकु स्वीकार करती है। पौराणिक परम्परा में जो मनु इक्ष्वाकु है, वही जैन परम्परा में चौदहवें कुलकर नाभिराय के पुत्र ऋषभ (इक्ष्वाकु) माने गये। इसीलिए जैनों की इक्ष्वाकु परम्परा वैदिक एवं पौराणिक परम्परा के इक्ष्वाकु से अधिक सशक्त एवं श्रद्धेय रही है। जैन शास्त्रों के अनुसार ऋषभदेव अर्थात् जैन इक्ष्वाकु जैन एवं जैनेतर दोनों ही परम्पराओं में उपास्य एवं मान्य हैं।<sup>26</sup> जैन परम्परा में नाभिराय के साथ ऋषभ और भरत को भी (वृषभो भरतेश्च तीर्थचक्रभृतौ मनुः) मनु कहा गया है।

जैनों के प्राचीनतम आगम साहित्य जैसे-स्थानांग, ज्ञाताधर्मकथा, कल्पसूत्र, आवश्यकनिर्युक्ति, कल्पसूत्रवृत्ति एवं निर्युक्ति, वृहतकल्पभाष्य आदि में इक्खाग (इक्ष्वाकु), इक्खागभूमि अयोज्जा (इक्ष्वाकुभूमि अयोध्या), इक्खागकुल (इक्ष्वाकुकुल), इक्खागवंस (इक्ष्वाकुवंश) की व्यापक चर्चाएँ हैं। इसी प्रसंग में ऋषभ (उसभ) द्वारा शक (इन्द्र) से इक्षु (गन्ना) प्राप्त करने के कारण वंश के ‘इक्ष्वाकु’ नामकरण की भी चर्चा है। इन विवरणों के आधार पर जैनों की इक्ष्वाकु परम्परा का ज्ञान होता है। इतना ही नहीं प्रथम पाँच तीर्थकरों ऋषभनाथ, अजितनाथ, सम्भवनाथ, अभिनन्दननाथ, सुमतिनाथ, ग्यारहवें श्रेयांसनाथ तथा चौदहवें अनन्तनाथ का जन्म इक्ष्वाकुकुल में ही बताया गया है। वैशाली के लिच्छविकुल में उत्पन्न चौबीसवें तीर्थकर का भी संबंध इक्ष्वाकुओं से था क्योंकि वज्जिसंघ में सम्मिलित आठ गणतंत्रों ‘अट्टकुलिप’ (वज्जि, लिच्छवि, विदेह, ज्ञातुक, उग्र, भोग, कौरव तथा ऐक्ष्वाकु) में वैशाली के ऐक्ष्वाकु भी परिगणित हैं। इसीलिए जैन तीर्थकरों की राजवंशीय परम्परा भी इक्ष्वाकुओं से ही सम्बद्ध रही है। इस परम्परा का उत्स कोसल ही रहा है। बौद्ध साहित्य में भी शाक्यों के पूर्वजों, शुद्धोधन और बुद्ध को इक्ष्वाकु कुल का ही स्वीकार किया है। इसी राजवंशीय परम्परा में चन्द्रगुप्त मौर्य एवं खारवेल का भी नाम उल्लेखनीय हैं।<sup>27</sup>

वैदिक एवं श्रमण दोनों ही परम्पराएँ (कोसल) अयोध्या से संबद्ध रही हैं। दोनों की धार्मिक प्रक्रियाओं को यदि पृथक् कर दें तो ज्ञात होता है कि इक्ष्वाकु परम्परा दोनों परम्पराओं की धुरी है। इक्ष्वाकु की प्रसस्त परम्परा ने जैन तीर्थकरों को आत्मसात किया। जैन साहित्य तथा उसमें विवेचित तीर्थकरों का इतिहास इक्ष्वाकु परम्परा के सम्बन्ध में रोचक इतिवृत्त प्रस्तुत करता है। सबसे महत्त्वपूर्ण तथ्य तो यह है कि प्रथम जैन तीर्थकर आदिनाथ अथवा ऋषभनाथ के साथ अयोध्या एवं इक्ष्वाकु अभिधान का घनिष्ठ सम्बन्ध था। जैन धर्म में यह मान्यता है कि वाल्मीकि रामायण के राम का जन्म इसी इक्ष्वाकु कुल में हुआ था, जिस वंश का सम्बन्ध भगवान् ऋषभनाथ के साथ था और जिस वंश के प्रवर्तन का मूल कारण ऋषभदेव के जीवन-सम्बन्धी दो घटनाएँ रही थीं-प्रथम तो यह कि कर्मयुग के प्रवर्तन के प्रारम्भ काल में ऋषभदेव ने तत्कालीन जनता को स्वयं उगे हुए इक्षुदण्ड (गन्ना, ईख) को निचोड़कर उससे रस निकालना और अपनी क्षुधा-पिपासा शान्त करना सिखाया था। दूसरे, यह कि साढ़े तेरह माह पश्चात् भगवान् ऋषभदेव को सर्वप्रथम इक्षुरस का आहार मिला था, जनता उन्हें श्रद्धावश इक्ष्वाकु कहने लगी और साथ ही उनके वंश को इक्ष्वाकुवंश। अयोध्या पर इसी इक्ष्वाकुवंश की 112 पीढ़ियों ने शासन किया। इक्ष्वाकुवंशी ही पुरुवंश एवं सूर्यवंश कहलाया एवं राम भी इसी इक्ष्वाकुवंश में जन्मे।<sup>28</sup>

जैन परम्परानुसार ऋषभदेव जब गर्भ में थे तब हिरण्य की वृष्टि हुई थी, इसलिए उन्हें हिरण्यगर्भ कहा गया।<sup>29</sup> इस समय अयोध्या हिरण्यमय कोश से आवृत हो गयी थी। अथर्ववेद में भी हिरण्यमय कोश से आवृत देवताओं की नगरी अयोध्या की महिमा का वर्णन है।<sup>30</sup> रामायण के अनुसार-बहुत वर्षों से

जनशून्य (शूनी पड़ी) रमणीक अयोध्या नगरी राजा ऋषभ के समय बसी।<sup>31</sup> वैदिक परम्परा में अयोध्या को सात मोक्षदायिनी पुरियों में एक माना गया है।<sup>32</sup> जैन परम्परा में भी अयोध्या को आदि तीर्थ कहा गया है। डॉ मुनीश चन्द्र जोशी ने अपने लेख **जिन ऋषभ तथा श्रमण परम्परा का वैदिक मूल** में लिखा है कि—भारतीय परम्पराओं के अनुसार ऋषभनाथ एक प्रारम्भिक राजवंश में उदभूत युगपुरुष थे और उनका संबंध अयोध्या नामक नगर से था।<sup>33</sup> विष्णु पुराण यह स्पष्टतः कहता है कि राज्य त्याग कर महात्मा ऋषभ जब अपने पुत्र भरत का राज्यभिषेक कर वन को गये थे तो हिमवर्ष नामक देश का नाम भारतवर्ष पड गया (विष्णु पुराण 1/2/32)। यह सत्य है कि ऐतिहासिक या पुरातात्विक प्रमाणों के अनुसार चौबीस तीर्थकरों की प्रतिमाएं केवल ऐतिहासिक युग से ही मिलने लगती हैं, किन्तु जैन परम्परा में उल्लिखित जिन परम्परा की प्राचीन अवधारणा को पूर्णतः नकारा नहीं जा सकता। इसमें इतिहास की कुछ रोचक कड़ियां छिपी हैं, जिनका संबंध आदि श्रमण परम्परा से ज्ञात होता है। स्मरण रहे कि जैनों की पौराणिक परम्परा भी ऋषभ को संक्रांति काल का नायक मानती है, जब नैसर्गिक जीवन—यापन की प्रणाली समाप्त हो रही थी, भौगोलिक और प्राकृतिक परिवर्तन हो रहे थे और जीवन निर्वाह की एक नई पद्धति की आवश्यकता थी। ब्राह्मण पुराणों के मतानुसार ऋषभ अत्यन्त प्राचीनकाल में पैदा हुए थे और वे स्वयंभू मनु की केवल 5वीं पीढ़ी में थे। इन दोनों परम्पराओं का सीधा अर्थ यह हुआ कि ऋषभ किसी अत्यन्त प्राचीनकाल से संबंधित थे जब संभवतः भारत में मानव संस्कृति की वर्तमान कड़ी का आदि रूप अस्तित्व में आया था। इसी दृष्टि से हमें वैदिक साहित्य में कुछ अपरोक्ष किन्तु सार्थक साक्ष्य मिलते हैं कि जिनसे जैन परम्पराओं की किसी न किसी रूप में पृष्टि हो जाती है।

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- 29 हिरण्यगर्भमाहुस्त्वां यतो वृष्टिर्हिरण्यमयी। गर्भावतरणे नाथ प्रादुरासीत्तदाद्भुता।। (आदि पुराण 24/69)
- 30 अष्टचक्रा नवद्वारा देवानां पूरयोध्या। तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः।। (अथर्ववेद 10/2/31)
- 31 "अयोध्याऽपि पुरीरम्या शून्या वर्षगणान् बहून्। ऋषभं प्राप्य राजानं निवासमुपयास्यति।।" (उत्तर काण्ड, सर्ग 111, श्लोक 10)
- 32 अयोध्या मथुरा माया काशी कांची ह्यवन्तिका। पुरी द्वारावती ज्ञेयाः सप्तैता मोक्षदायिकाः।। (गरुड़ पुराण 16/113)
- 33 ऋषभ सौरभ, 1992, पृ0 64

## Book Review

### JAIN COMMUNITY OF BUNDELKHAND: SOCIO-ECONOMIC AND CULTURAL CHANGE

**Author:** Prakash C Jain

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**Reviewer:** Vijay Kumar Soni\*

Sometimes a microcosm could portray a macrocosm in its most unique and inimitable way that remains unknown to the wider world. A similar case could be seen amongst the Jain community of Bundelkhand who represent a microcosm of ancient learning, teaching and passion for scholarly works. The region has produced hundreds of Jain pundits/scholars who have studied, translated, edited, interpreted and published a vast amount of ancient Jain philosophical and other literature which were preserved in temples and libraries. This perhaps is the greatest contribution of the Jain community from Bundelkhand region.

The book *Jain Community of Bundelkhand: Socio-economic and Cultural Change* is the outcome of a research report carried out by Prof. Prakash C. Jain, which he had submitted to the Indian Council of Social Science Research as its Senior Research Fellow in 2016. Prof. Jain is formerly Professor of International Studies at Jawaharlal Nehru University, New Delhi. A sociologist by training, Prof. Jain has already authored and edited/co-edited more than a dozen books on international migration and Indian diaspora, population and society in West Asia, and on the Jain community in India and abroad. It was only after his retirement from the JNU in 2011 that Prof Jain began to work in the field of Jain Studies.

According to Prof. Jain, he chose to work on the Jain community of Bundelkhand as he himself is a native of Bundelkhand, and has a sense of belonging to the region. He was born and brought up in Saidpur village of Lalitpur district. His early schooling up to eighth grade was done in his village school and later he went to study in Shri Varni Jain Inter College, Lalitpur. His further studies and the subsequent employments at Varanasi, Ottawa and Delhi prevented him from staying in the region for longer periods of time. But he continued to make regular visits to the region to meet his parents and family members. This kept him in touch with the region as well as its people.

Giving reasons for undertaking this study, Prof Jain says in the Preface of the book: “My familiarity with the region, academic background of Sociology, and the working knowledge of Jain philosophy and religion through basic texts such as *Tatvārtha Sūtra*, *Sarvārtha Siddhi*, etc. that were taught to me by Pt. Kailash Chand Shastri during my four-year long stay at Shri Syādvāda Dīgambara Jain Mahāvīdyālaya at Varanasi during 1962-66 prompted me to take

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up this theme for sociological investigation. The broad theme of Bundelkhand's Jain community was further delineated by putting focus on the socio-economic changes in the community to which I have been a witness since the late 1950s when I was growing up in my native village as a teenager. A vividly fascinating account of Bundelkhand's Jain community of the first half of the 20<sup>th</sup> century is also available in social and educational reformer and ascetic Kṣullaka Ganesh Prasad Varni's autobiography *Merī Jīvana Gāthā*. Needless to say, there have been significant changes in various aspects of the Jain community of the region since then."

The main focus of his study is how, why and to what extent these changes over a generation or two have affected the contemporary Jain community of Bundelkhand. In order to do that the data obtained through this study are compared to two sets of past/historical referents: (i) Autobiography "Merī Jīvana Gāthā" (*My Life Saga*) of Ganesh Prasad Varni (1874-1961) which was written some time during the mid-1940s and first published in 1949. It details the socio-economic and educational condition of Bundelkhand Jain community of the late 19<sup>th</sup> and the second half of the 20<sup>th</sup> centuries; and (ii) author's lived experiences and observations as an adolescent and later on as a sociologist who was born and brought up in the region.

The present study attempts to sociologically examine the select aspects of socio-economic and cultural changes in the Jain community of Bundelkhand. More specifically, it focuses on changes in the community's educational and occupational profiles, social structural features, and the Jain way of life.

It must be pointed out here that there were about 150,000 Jains in the region in 2011 census. Historically, the Jains have constituted a flourishing business community in Bundelkhand for at least a millennium now. They have been mainly into the wholesale and retail trade and recently into professions and services. The overwhelming majority of Jains in Bundelkhand belong to Terāpanthī Digambara sect of Jainism. They are divided into three major castes, namely Paravāra, Golāpurava and Golālāre -- in descending order of numerical strength. Besides Terāpantha, another sub-sect of Digambara Jainism present here is Tāraṇa Pantha whose followers constitutes a small minority and is locally known as Samaiyās.

Bundelkhand is dotted with a large number of pilgrimage places. Since the beginning of the 20<sup>th</sup> century, some of these temple complexes have been doubling up as hosts of Jain Sanskrit pāṭhaśālās /vidyālayas, which were established and/or inspired by Kṣullaka Ganesh Prasad Varni.

The data for this study were collected from 180 respondents with the help of a questionnaire in the four districts of Bundelkhand, namely Lalitpur, Jhansi, Sagar and Tikamgarh. Additionally, secondary material pertaining to certain Jain elite families, pandits, ascetics, vidyālayas, associations, places of pilgrimage, etc. was also collected.

The book is divided into seven chapters and deals with traditional and contemporary issues including social structural changes, continuity and change in Jain way of life. As can be

gleaned from the contents of the book, Prof. Jain has attempted to discuss numerous aspects of the Jain community of the region – population and demography, economy and occupations, education, Sanskrit Vidyālayas, students, pundits/scholars, youth, elderly and women, politicians and literatis, seṭhas, tyāgīs and laymen, sects/sub-sects and castes, associations, religiosity, diet and dilatory regulations, places of pilgrimage and festivals, life cycle rituals, and many more.

The book also contains an insightful Preface by Prof. Ravindra K. Jain, formerly Professor of Anthropology and Dean of the School of Social Sciences, Jawaharlal Nehru University, New Delhi. With family roots in Chhatarpur district of Madhya Pradesh, he is an acknowledged authority on the Indian diaspora, Jain community and the regional history of Bundelkhand.

Given the fact that the Jain community has been one of the least researched communities in India from the social sciences perspectives, the book should be considered a welcome step. This is more so when we know that there is hardly any anthropological/sociological work on the Digambar Jain community. The work can serve as a useful exemplar for further studies elsewhere in the country.

The book however, suffers from two minor shortcomings: Although a great Jain scholar, historian, publisher and a distinguished writer and critic in Hindi literature, Pt. Nathuram Premi's name figures in the list of prominent Bundelkhandis, he should have been profiled in Chapter 2 under the sub-heading "The Jains in Literature"; and secondly, some prominent sons and daughters of Jain pundits/scholars could have been named and profiled briefly somewhere in the book. But given the merit of the book these are minor blips and should not stop us from gazing into a great sociological phenomenon that finds expression into the macrocosmic world of a community which is highly progressive, literate, prosperous and forward-looking.

**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 141 universities and 105 schools from 22 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.