

ISSN : 2457-0583

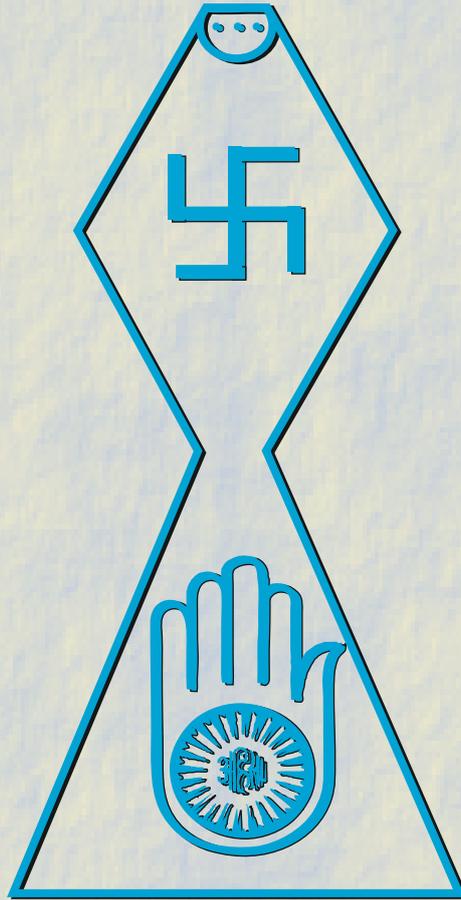
ISJS - TRANSACTIONS

A Quarterly Refereed Online Research Journal on Jainism

VOL. 5

No. 4

October - December, 2021



International School for Jain Studies

(A Division of Amar Prerana Trust)

C/o Firodia Hostel, 844, B.M.C.C. Road,
Shivaji Nagar, Pune - 411 004 (Maharashtra), INDIA
web: www.isjs.in | e-mail: info@isjs.in

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

ISSN: 2457-0583

PUBLISHED BY

International School for Jain Studies C/o Firodia Hostel, 844, B.M.C.C. Road, Shivaji Nagar,
Pune – 411 004. Email: info@isjs.in

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From the Chief Editor's Desk

This issue of the *ISJS-Transactions* consists of four articles on diverse topics, three in English one in Hindi followed by a book review. The first article “Soul-Mind-Body Interaction Model of Human performance: Jain Perspective - II” is authored by Dr. Narayan Lal Kachhara and Dr. Sudhir V. Shah. As the title itself suggests, it presents the inter-connected model of soul-mind-body from a Jain Perspective. In doing so, the authors use the Jain concepts of *kārmaṇa* and *tejas* bodies, *leśyā*, conscious and unconscious states of mind, dreaming along with other modern psychological concepts.

The second article “Jīva-Dayā (Compassion): A Jain Perspective” by Dr. Priyadarshana Jain attempts to analyze *jīva-dayā* as a central concept to the Jain doctrine of non-violence. Making a distinction between “*sva-dayā*” and “*para-dayā*”, it also examines the conceptual implications of *jīva-dayā* on the human life's mutual interdependence on the other species and nature, and thereby on the Jain doctrine of karma, suffering and liberation.

Authored by Mr. Jess Navarette, the third article is entitled “Religious Pluralism and Inter-religious Dialogue.” Invoking the key doctrines of Jainism like *anekāntavād*, *nayavāda* and *ahimsā* and the ancient Indic tradition of philosophical discourse, the author not only compares the Jainist idea of religious pluralism with Christianity, but also examines its relevance for the modern-day notion of inter-religious dialogue.

Our final article in the issue titled “Pañca Parameṣṭhī: Svarūpa Evaṁ Samīkṣā” by Mr. Sayyam Jain narrates in detail the five objects of Jain Prayers and worship, namely *arihanta*, *siddha*, *ācāryas*, *upādhyāya* and *sādhus*. These objects are typified in the Namokāra Mantra which is invoked by the followers of Jainism on various occasions. More precisely, the article answers the following questions: Who are the *pañca parmeṣṭhīs*? What is their nature? Where they live? And why are they worshipped.

In this issue the book that we have taken up for review is titled “Insistent Life: Principles for Bioethics in the Jain Tradition” and is co-authored by Dr. Brianne Donaldson and Dr. Ana Bajzelj. The book is reviewed by Ms. Pragya Jain.

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

Prakash C. Jain

March 14th, 2022

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SOUL-MIND-BODY INTERACTION MODEL OF HUMAN PERFORMANCE: JAIN PERSPECTIVE-II

Narayan Lal Kachhara*
Sudhir V. Shah**

Abstract

The basic principle of life in Jainism stands that soul and body are different entities. These two are connected through subtle bodies—*kārmaṇa* body and *taijas* (electric) body. Mind is another important unit that is interfaced between soul and body. This article briefly describes the concepts of soul, karma, *leśyā*, and mind, and presents a model showing interconnections and interactions between soul, mind and body. In this article, distinction is made between mind and brain and their role in storage of memory is discussed; concepts of conscious and unconscious minds are presented in western and Jain perspectives; human psychology, states of mind and functions of mind are discussed in Jain perspective. The dreaming mechanism is also examined.

Key words: Soul, mind, karma, human psychology, dreams.

Introduction

A living organism is not merely an integration of limbs and flesh, as assumed by science, but it is the abode of the soul. An organism is a living system consisting of four main sub-systems: the soul, the gross body, the subtle body and mind. All of these components have their particular properties, but they are interrelated in their functioning. In isolation, no one component can completely describe the organism. The performance of the living system can be understood only through a holistic approach studying each component in relation to the other components. The reductionist approach of modern science, which studies the gross body alone, cannot provide information about all aspects of this system. Jainism follows an integrated approach and describes the organism as a system that yields complete knowledge of its working and performance. However, modern science has discovered many details of the gross body which are not available in the Jain scriptures; it is therefore desirable to study the information available in the Jain texts and scientific literature and integrate them to enhance our understanding of the behaviour of the organism.

In a series of two articles on human performance, the first article discussed the biological aspect of the connection between soul and body and showed that the connection between biological karma and body cells is possibly made through biophotons.¹ In this second article we examine

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¹ For the first article visit (Soul-Mind-Body Interaction Model of Human Performance: Jain Perspective-I)

the psychical aspect of connection between soul and body. Here mind is interfaced between soul and body and it is an instrument of soul that has a dominant role in our performance. Jain texts describe the functions of these various units but do not say much on their relationship. There is need to explore this area, particularly in the context of modern science.

Soul and mind have different meaning in Jainism. Soul is a substance having eternal existence, mind is an instrument of mundane soul that along with senses enables the non-corporeal soul to establish contact with the external world. Mind helps the soul in thinking, imagining, planning, analysing, as also in expressing desires, emotions, feelings and experiencing. Mind works with the powers of the soul and has dominant role in our personality. *Leśyā* is another component of the system that has profound effect on our performance. In this article we briefly review concepts of soul, *kārmaṇa* body, *leśyā* and mind and construct an interacting model for explaining performance of the human system. It is proposed that mind and brain work as a coupled system in which mind has memories and other psychical traits and brain is the processing centre. We also propose concept of conscious and unconscious mind and compare it with western thought. Human psychology is also studied in Jain perspective.

Soul in Jainism

Soul in Jainism is a substance. In Jain metaphysics the universe is comprised of six kinds of substances.² Two of them, *jīva* (soul) and *pudgala* (matter), are active substances.³ Soul is a sentient and matter is a non-sentient substance, and the two can combine according to defined rules. Soul is non-corporeal, living, eternal and permanent substance of the cosmic universe, having the attribute of consciousness (*cetanā*). Consciousness and *upayoga* (manifestation of consciousness) are the identifying characteristics of the soul (*Drvyasamgraha* 2-3).⁴ Consciousness is the generality of the attributes that distinguishes the soul from the inanimate substances. Intelligence, or power of cognition, (*jñāna*) and perception (*darśana*) are the two main manifestations of consciousness.⁵ Consciousness in worldly souls in general manifests itself in several ways: intelligence, awareness, bliss, perception (cognitive elements), emotions, will, attitude and behaviour, and the awareness of pleasure and pain. Life and consciousness coexist: wherever there is life there is consciousness and vice versa. There is life in the body so long as soul is associated with it; the body is dead when the soul departs. Soul and consciousness in Jainism refer to the same entity and each is meaningless without the other.

² “*dhammo ahammo āgāsam, kālo puggala jantavo | esa logo tti paṇṇto, jñehim varadamsihim* ||” (*Samāṇa Suttaṃ* 624)

³ “*jīvā puggalakāyā, saha sakkiriya havanti na ya sesā* |” (ibid 627)

⁴ “*jīvo uvaogamao amutti kattā sadehaparimāṇo | bhottā samsārattho siddho so vissasoḍaḍhagā || tikkāle cadupāṇā sindiyabalamāu āṇapāṇo ya | vavahārā so jīvo nicchayaṇayado du cedaṇā jassa* ||” (*Drvyasamgraha* 2-3)

⁵ “*uvaogo duviyappo daṁsaṇa ṇāṇam ca daṁsaṇam cadudhā | cakkhu acakkhū ohī daṁsaṇamadha kevalam ṇeyam* ||” (ibid 4)

Life-essentials of worldly soul are five senses, mental, vocal and bodily activities, duration of life and respiration. Whatever activity and behaviour soul engages in are reflected in it, and also in a fine material body called *karman* body,⁶ containing the impression of these activities, and that body exists and accompanies it at the time of taking up another birth. These karmas affect soul in a peculiar way. All the souls in this universe undergo effects such as sorrow, happiness, birth, death etc. so long as they are afflicted by karmas. Only those souls who get emancipated from the effects of karmas are designated as ‘*paramātma*’ or ‘*siddha*’.

Pure or liberated soul has infinite knowledge, infinite perception, perfect bliss and infinite vitality. Manifestation of these properties is obstructed in the worldly states of the soul. More is the karmic load the less powers of the soul are manifested.⁷ The soul has innumerable *pradeśas* and the karmas bond uniformly on each *pradeśa*, there is no soul *pradeśa* without association of karma. The body is constituted by cells. The soul *pradeśa* and karma are associated with each cell. Soul, even being non-corporeal, becomes corporeal by its activity of collected (formed) corporeal body up to the moment of existence of such body. Soul extends the space of the body. (*Sarvārthasiddhi* 5.8)

The interaction of forces, even though within the soul, creates a dissymmetry, as if a distortion, in the homogeneous – yet infinitely flexible – absolute singularity of soul. This leads to formation of structure within the soul. The structure is the result of apparent breaking of infinite symmetry. In the pure soul or the soul of the Omniscient, the structure is absent and the subject and the object is the same pure consciousness. In the impure soul the subject is the consciousness and the object is the structure created by the virtual distortion. The structure identifies the perverted state of the soul.

Doctrine of Karma

The doctrine of karma is the law of causality for soul. It says that (1) there is a consequence to each action of the soul (2) the consequences are experienced by the same soul performing the activity, and (3) this process of cause and effect is beginning less (Shastri 428-314). So, the soul has ever been bound with karma. There are two major types of karma: *bhāva* karma and *dravya* karma. *Bhāva* karma is the impurity or dissymmetry of the soul or impure consciousness and is non-physical. *Bhāva* karma constitutes ignorance, feelings of attachment and aversion, wrong faith, etc. in the mundane soul.

Dravya karmas is the physical counterpart of *bhāva* karma, which is comprised of subtle matter called *kārmaṇa vargaṇā*. The *dravya* karmas form the *kārmaṇa* or karma body. There is a perfect balance and equilibrium between *bhāva* and *dravya* karmas. This balance is dynamic

⁶ “*savvakammāṇaṃ parūhaṇupādāyaṃ suhadukkhāṇaṃ bījamidi kammaiyam*”
(*Ṣaṭkhaṇḍāgama (Dhavalā Ṭikā Samanvita)*, Part-V 14.5,6.241)

⁷ “*kṣāyikānantadṛgbodha sukhavīryādibhirguṇaiḥ |*
yukto 'sau yoginaṃ gamyaḥ sūkṣmo 'pi vyaktalakṣaṇaḥ ||” (*Ādipurāṇa* 20.114)

in the sense that a change in one automatically makes a corresponding change in the other, satisfying the principle of parallelism between the *bhāva* and *dravya* karma.

Jain philosophy describes eight main properties or attributes of the soul. Accordingly, there are eight main types of karma that obscure full manifestation of these natural properties. (*Mokṣasāstra - Tattvārthasūtra* 8.4-26)

1. **Intelligence (or the power of cognition)-obscuring (*jñānāvaraṇīya*) karma.** A pure soul has infinite intelligence; karma obscures and limits the pure and perfect intelligence of the soul. Intelligence is conceptual consciousness and is determinate. Intelligence-obscuring karma has five subtypes:
 - a. Perceptual knowledge (*matijñāna*)-obscuring
 - b. Articulate knowledge (*śrutajñāna*)-obscuring
 - c. Clairvoyance (*avadhijñāna*)-obscuring
 - d. Mind-reading (telepathy) (*nanahparyayajñāna*)-obscuring
 - e. Omniscience (*kevalajñāna*)-obscuring
2. **Perception-obscuring (*darśanāvaranṇīya*) karma.** This karma restricts the soul's abilities of awareness and perception of objects and events. Perception is non-conceptual consciousness and is indeterminate. Perception-obscuring karma has nine subtypes:
 - a. Ocular awareness (*caḡsudarśana*)-obscuring
 - b. Non-ocular awareness (*acacḡsudarśana*)-obscuring
 - c. Clairvoyance awareness (*avadhidarśana*)-obscuring
 - d. Omniscience (*kevaladarśana*)-obscuring
 - (e-i) Five sleep-related awareness-obscuring karma
3. **Feeling-producing (*vedanīya*) karma.** A pure soul enjoys infinite bliss. This karma obscures this innate property of soul and produces feelings of pleasure and pain, depending on the situation. Feeling-producing karma is supported in its functioning by deluding karma.
4. **Deluding (*mohanīya*) karma.** A pure soul experiences the absolute truth and equanimity of conduct, but deluding karma hinders the perception of truth. This happens in two ways: first, the perception and comprehension are perverted so that the truth is not apparent; and second, one's equanimity of conduct is obstructed. Very often the very existence of the soul is doubted or forgotten and all acts and efforts are directed towards the body.

Deluding karma has two divisions: Belief-deluding (*darśanamohanīya*) karma and Conduct-deluding (*cāritramohanīya*) karma

- (a) Belief-deluding karma prevents the innate ability of belief and faith (*śraddhā*) in truth. Soul identifies himself with body and forgets the real self.

(b) Conduct-deluding karma destroys one's equanimity of conduct and prevents experiencing the existence of the soul. It has two subtypes: Passion (*kaṣāya*) karma and Quasi-passions (*nokaṣāya*) karma.

(i) **Passion karma:**

anger (*krodha*), ego (*māna*), deceit (*māyā*), and greed (*lobha*) are the main passions; these may be of the following four grades, in decreasing order of their effect on the soul: infinite-bonding (*anantānubandhī*), obscuration of partial renunciation (*apratyākhyānāvaraṇīya*), renunciation -obscuring (*pratyākhyānāvaraṇīya*), smouldering (*saṁjvalana*).

(ii) **Quasi-passions karma:**

these are of nine sub types: laughter (*hāsyā*), indulgence (*rati*), dissatisfaction (*arati*), sorrow (*śoka*), fear (*bhaya*), disgust (*jugupsā*), male disposition (*puruṣaveda*), female disposition (*strīveda*), hermaphrodite disposition (*napuṁśakaveda*).

5. **Age-determining (*āyusya*) karma.** A pure soul is ageless: it is never embodied. Age-determining karma determines the soul's embodied lifespan in a particular realm, viz., the animal, human, infernal or heavenly modes.
6. **Form-producing or morphological (*nāma*) karma.** A pure soul is non-physical. This karma decides the form of the soul's existence in a particular realm and the relevant structure, outward appearance, etc. of the being. This concept is very general and applies to all kinds of forms, including all animals, plants, humans, infernal beings and heavenly beings.
7. **Status (quality)-determining (*gotra*) karma.** A pure soul is free of class distinction. This karma refers to status of the soul at birth and the quality of body structure and body actions in a given mode, including the effects of inheritance from one's parents.
8. **Vitality (or activity)-obstructing (*antarāya*) karma.** A pure soul has infinite vitality. This karma produces an obstruction in the expression of the vitality of the soul and causes hindrances in its activities. The form-producing, status-determining and feeling-producing karmas are the auxiliary causes that support the action of this karma. Vitality-obstructing karma has five subtypes:
 - a. Charity-obstructing (*dānāntarāya*)
 - b. Gain-obstructing (*lābhāntarāya*)
 - c. Enjoyment-obstructing (*bhogāntarāya*)
 - d. Re-enjoyment-obstructing (*upabhogāntarāya*)
 - e. Willpower-obstructing (*vīryāntarāya*)

The karmas are divided into two groups, *ghātī* and *aghātī*, depending on the influence they have on the soul. The two groups are (*Gommaṭasāra-Karmakāṇḍa* 7-10):

1. **Psychical/Destructive (*ghāti*) Karma.** These karmas affect the psyche and inhibit or destroy the fundamental nature of the soul. The intelligence-obscuring (*jñānāvaraṇīya*), awareness-obscuring (*darśanāvaraṇīya*), deluding (*mohaṇīya*) and vitality-obstructing (*antarāya*) karmas belong to this group. These karmas limit the manifestation of the psychological powers of the soul and are the cause of our psychological imperfection.
2. **Biological/non-destructive (*aghāti*) Karma.** These karmas concern with the existence of the physical body and do not cause any harm to the fundamental character of the soul. This group includes feeling-producing karma, morphological karma, status-determining karma and age-determining karma. These karmas keep the soul embodied but allow manifestation of the natural psychological powers of the soul when the psychological karmas have been eliminated.

The psychological karmas may obscure the nature of the soul either fully or partially. There are 25 partially obscuring (*deśaghāti*) karma: the first four intelligence obscuring karma, the first three perception obscuring karma, the last four passions and nine quasi-passions, and five vitality obscuring karmas. However, it may be mentioned that the fundamental quality of the soul is never fully obscured. If that were the case, the soul would lose its basic character and become as good as an inanimate object. Even the densest and darkest cloud cannot completely obscure the sun; in the same way, no amount of karma can obscure the total abilities and powers of the soul.

Karmas show their effect on soul on expiry of the maturity period fixed at the time of bonding, or earlier in special cases. There is some difference in the way the psychological karma and biological karma exercise their influence. The psychological karmas shield the powers of the soul. The powers of the soul are expressed to the extent the shield is weakened. The shield can be weakened by shedding of karma (*kṣaya*), suppression of karma (*upaśama*) (in case of deluding karma), or by partial shedding and partial suppression of karma (*kṣayopaśama*) (*Mokṣaśāstra-Tattvārthasūtra* 2.1). The darker the karma shields the less powers of the soul is expressed. In case any karma is on rise expression of that power is suspended for the time being temporarily. Our cognition ability, perception, knowing of truth, conduct, behaviour, level of mental, verbal and physical activities all have the limitations imposed by karma. These activities are perfect only when all the psychological karmas are eliminated.

Taijas (Electric) Body

Taijas body is another subtle body possessed by every organism. This body is the source of *prāṇa* which is essential for life in the gross body. The *taijas* body, comprised of *taijas vargaṇā*, is said to be electric or energy body. The *taijas* body has two important functions: (1) management of the body systems, and (2) support and control of the physical body. (Mahapragya, *Jain Darśana: Manana aurā Mimāṃsā*) The karma body and the *taijas* body never depart: both of them are always united with the soul in the mundane state and migrate with the soul from one birth to the next birth. This union is maintained until the soul attains the state of emancipation. (*Sarvārthasiddhi* 2.40-42) The *taijas* body is like a bank of *prāṇa*, and

the life span of this bank is decided by *āyusya* karma. The bank has a continuous input of *taijas vargaṇā* from the cosmos, drawn in by *āyusya-prāṇa*, and supplies *prāṇas* to the various sense organs and for functioning of the body, mind and speech, and respiration system (these are known as vital powers). The *taijas* body stops supply of *prāṇa* on exhaustion of *āyusya* karma and life ends.

Leśyā

Leśyā is an important concept in Jainism. *Leśyā* defines our inner personality determined by overall effect of *bhāva* karma on the soul. *Leśyā* consists of our *bhāva* and feelings. *Bhāva* is disposition of the soul determined by the effect of active psychical karma. *Bhāva* represent our inner emotions, passions and desires. The *leśyās* comprising of *bhāva* and feelings are expressed without the help of mind i.e., mind has no role in their expression. There are *bhāva-leśyās* and *dravya-leśyās*, a kind of emission. *Dravya-leśyās* exhibit colour on interaction with *taijas* body. *Leśyās* have been classified on the basis of colour. There are six main types black (*kṛṣṇa*), blue (*nīla*), grey (*kāpota*), yellow (*pīta*), pink (*padma*), and white (*śukla*) (*Sarvārthasiddhi* 2.6.265). Each of these identifies a particular kind of personality, the first three are malevolent *leśyās* and the last three are benevolent *leśyās*, referring to bad and good personalities respectively (*Gommaṭasāra-Jīvakāṇḍa-II* 704). Person with black *leśyā* has the worst kind of personality and that with white *leśyā* has the best kind of personality. The liberated souls are without any *leśyā* as they are free from all kinds of passions, these *leśyās* are found only in empirical souls for being with passions.

According to Acharya Mahapragya, *leśyās* in human body system interact with the endocrine glands and influence secretion of hormones (Mahapragya, *Chitta aura Mana* 259). Hormones are known to relate to our emotions and therefore it is logical to assume a relationship between *leśyā* and endocrine glands. Hormones mix with blood and reach the nervous system and brain influencing our emotions, thoughts, attitude, speech, conduct, and behaviour. Thus, *leśyās* determine our psychical personality and traits. *Leśyās* change with time but only one *leśyā* is present at a time. These six should not be classified into water-tight compartments as they vary as the shades of these colours vary. Although *leśyās* act independent of mind, they influence the mind through its interaction with brain.

Mind

Mind in Jainism is not like physical sense organs, it is a subtle unit. The consciousness of the soul flows out through mind of some five-sensed beings. Mind exists as long as there is flow of consciousness (ibid 5). There are two types of minds *bhāva* mind and *dravya* mind.⁸ *Bhāva* mind, part of the soul, thinks and imagines due to the power of the soul. *Dravya* mind is physical and is made up of subtle *manovargaṇā*.⁹ *Dravya* mind interacts with senses and the

⁸ “*mano dvidham-dravyamano bhāvamaṇāceti*” (*Sarvārthasiddhi* 2.11)

⁹ “*hidi hodi hu davvamaṇam, viysiya aṭṭhacchadāravimdam vā | aṅgovaṅgudayādo, maṇavaggaṇakhandhodo niyamā ||*” (Nemicandra, *Gommaṭasāra-Jīvakāṇḍa* 443)

external environment and thereby influences the *bhāva* mind and the soul. *Dravya* mind establishes relation between the soul and the body, and also the external environment. This relationship continues as long as *dravya* mind exists, the relationship ends when the mind ceases to exist, on elimination of psychical *bhāva* karma.

Mind is an instrument of knowing, perceiving and cognizing. In this function mind works with senses. The sensations made by the sense organs are passed on to brain and then to mind, which then responds. This is the way of knowing the external objects. Mind perceives the object, identifies it and stores its memory. The scope of knowledge by senses is limited to direct perception of the material world but mind (*bhāva manaḥ*) can perceive and think of both the visible and the invisible objects and substances. Both senses and mind are engaged in the process of perceptual knowledge (*matijñāna*) but articulate knowledge (*śrutajñāna*) is the subject of mind only. Mind has memory and operates in three periods of time – remembers the past, thinks of present, and imagines the future.

The activity of mind goes on continuously because of the stored memories and the actions of desires, emotions and passions. Mind is influenced by our *bhāva* and remains active as long as *bhāva* exists. Mind can be stopped only when these activities are stopped, as happens during deep meditation, or when *bhāva* are eliminated. Mind has three aspects (i) cognition aspect (ii) *bhāva* aspect (iii) activity aspect (activity of mind, body and speech). Normally the three aspects work jointly.

Distinction is made between mind (*mana*) and intellect (*buddhi*). Mind is assisted by senses in its working and intellect is assisted by mind. Mind is influenced by external conditions but intellect is not influenced. Mind only surveys and analyses the situation; intellect takes decision and is the source of knowledge generation.

It is obvious from above that the four psychical karmas operate through mind. So, mind is a very important unit in understanding the life system.

Constructing Soul-Mind-Body Model

We now construct a soul-mind-body interaction model. The model should explain human performance satisfactorily. The following are the contributing elements of the model:

1. **Soul.** Soul has *bhāva* karma and *bhāva manaḥ*, the psychical mind. Both exist as some kind of dissimilarities and distortions in the soul. The psychical mind contains all the information that is cognized by the soul in this life as well as in those past lives that were in *saṃjñī* mode. This assumption is based on the fact that in case of *jāṭismaraṇa*, knowledge of past lives, soul remembers only those lives which were endowed with mind. It is to mention that *jāṭismaraṇa* is regarded as a kind of perceptual cognition. *Bhāva* karma contains the records for which the soul binds karma. Soul binds karma in all lives with or without mind. These records are of two types: *bhāva* psychical karma and *bhāva* biological karma.

2. **Kārmaṇa body.** Kārmaṇa body has two divisions: psychical karma and biological karma. The psychical karmas interact with the gross body through mind and the biological karmas directly interact with the body cells. It was shown by authors that *kārmaṇa vargaṇās* released on rise of *nāma* karma are supposed to produce biophotons which are known to regulate biochemical reactions in the cells and thus biology of life.
3. **Mind.** The physical mind is interface between soul and body. It is influenced by psychical karma. Mind is supposed to work with brain which is the controlling unit in the body. The brain is the central processing unit of the body and plays a key role in translating the content of the mind into complex patterns of nerve cell firing chemical release. These complex patterns are called neuro-signatures, and they intimately affect the physiology and biochemistry of the body. Examined under a microscope, each of the brain's 100 billion cells make approximately 1000 connections called synapses with other brain cells. These synapses weave an intricate tapestry of living brain cell fibres creating the rich and complex communications network called the brain.

By knowing the functions of mind in Jainism and the role of brain in biology, it is logical to assume that mind and brain are intimately related and work as a coupled system. Some psychologists are of the view that mind is like software and brain is hardware in the brain-mind system. The psychical mind is part of the soul and has the psychical karmas expressed in the soul, and contains forces of intelligence, perception, desires, feelings, and vitality, and memories. These attributes are manifested in the body through mind. Distinction must be made between memories stored in psychical mind and that expressed through the physical mind. While the psychical mind contains all the memories cognized in this life and the past lives as mentioned above, the physical mind is supposed to contain only those memories which are in current use. The other forces manifested in the soul (psychical mind) are also expressed through the physical mind.

4. **Leśyā.** *Bhāva leśyā* exist as, *adhyavasāya*, vibrations in the soul due to activity of active karma. These vibrations induce vibrations in the *kārmaṇa* body which emits radiations. These emissions interact with *taijas* body and produce *dravya leśyā*. *Dravya leśyā* consists of two parts, one originating in psychical karma and the other in biological karma. The colour in *leśyā* is due to effect of psychical karma, colour is white when psychical karmas are eliminated as happens in the case of *arihanta*. *Leśyā* interact with endocrine glands, presumably with pituitary, pineal glands and hypothalamus, located in the central part of brain. These are master glands which regulate secretions in the other glands of the body. Thus, the hormone system in the body is supposed to be controlled by *leśyā*. Hormones also affect working of brain, and mind through brain. Thus, mind is influenced by soul activity in three ways, through *bhāva manah*, psychical (*bhāva*) karma and *leśyā*.

Figure 1 shows the model of interaction between soul, *kārmaṇa* body, mind and body. Mind M interfaced between soul and body is coupled with brain. There is two-way communication between soul and mind, between mind and brain, and between mind and *kārmaṇa* body. Karma

each snippet of film will always be found to contain a smaller but intact version of the original image. Unlike normal photographs, every part of a hologram contains all the information possessed by the whole. Pribram believes memories are encoded not in neurons, or small groupings of neurons, but in patterns of nerve impulses that criss-cross the entire brain in the same way that patterns of laser light interference criss-cross the entire area of a piece of film containing a holographic image. In other words, Pribram believes the brain is itself a hologram. (Pribram).

Pribram's theory also explains how the human brain can store so many memories in such little space. It has been estimated that the human brain has the capacity to memorize something of the order of 10 billion bits of information during the average human lifetime (or roughly the same amount of information contained in five sets of the Encyclopaedia Britannica). Similarly, it has been discovered that in addition to their other capabilities, holograms possess an astounding capacity for information storage. It has been demonstrated that one cubic centimetre of film can hold as many as 10 billion bits of information. Indeed, one of the most amazing things about human thinking process is that every piece of information seems instantly cross-related with every other piece of information – another feature intrinsic to the hologram.

Another aspect is how the brain is able to translate the avalanche of frequencies it receives via the senses (light frequencies, sound frequencies, and so on) into the concrete world of our perceptions. Encoding and decoding frequencies is precisely what a hologram does best. Just as a hologram functions as a sort of lens, a translating device able to convert an apparently meaningless blur of frequencies into coherent image, Pribram believes the brain also comprises a lens and uses holographic principles to mathematically convert the frequencies it receives through the senses into the inner world of our perceptions. This belief has also received a good deal of experimental support. It has been found that each of our senses is sensitive to a much broader range of frequencies than was previously suspected. Researchers have discovered, for instance, that our visual systems are sensitive to sound frequencies, that our sense of smell is in part dependent on what are now called 'osmic frequencies,' and that even the cells in our bodies are sensitive to a broad range of frequencies.

Rupert Sheldrake is one of the few contemporary scientists who maintain that it is possible for memory to exist without the support of the brain (Sheldrake). Sheldrake thinks that if the brain is to serve as a memory store house, then the storage system would have to remain stable: yet it is known that nerve cells are turning over and changing all the time. With a very dynamic brain, it is difficult to see how memories are stored. Sheldrake argues that just because we do not know of any memory without the brain, it does not follow that there cannot be any memory outside the brain. For all we know, the brain can act as a conduit through which memory manifests itself, much like the antenna and the wiring in a radio act as conduits for the electromagnetic waves to be manifested as sound. Thus, just as the radio signal can exist (in the form of electromagnetic waves) outside the radio with its antennas and wiring, memory can exist outside the brain. Sheldrake suggests that the brain is more like a tuning system than a memory storage device. In his book, *the Mystery of the Mind*, Penfield himself abandoned the

idea that the experiments proved that memory lay inside the brain. He came to the conclusion that memory was not stored inside the cortex at all.

All conventional theories assume that memories are somehow coded and located in a memory store in the brain. When they are needed they are recovered by a retrieval system. However, for a retrieval system to retrieve anything it has to know what it wants to retrieve; it thus must be able to recognize the memory that it is trying to retrieve. In order to recognize it, the retrieval system must have some kind of memory. Therefore, the retrieval system must have a sub-retrieval system to retrieve its memories from its store. This leads to an infinite regress. Sheldrake, therefore, suggested that brain is more like a tuning system.

Memories are Stored in Mind

Above findings and arguments support the Jain belief that memories are stored in mind. To store the memories, senses make contact with the object and communicate sense data to brain for processing. Processing involves neuron firing, synapses, making neuron circuits, electrical and chemical transmission and generation of waves. The patterns generated in the brain are supposed to produce an image in the mind that is coupled to brain. How exactly this happens is not known yet. The image in the physical mind, may be in digital form. This image produces a twin and real image of the object in psychical mind (*bhāva manaḥ*). For example, when we see a tennis ball the image is digital in physical mind and the image in *bhāva manaḥ* is real as shown in figure 2. *Bhāva manaḥ* not only has the real image, it also registers all information of the object that is cognized. This is *matijñāna*. *Bhāva manaḥ* now cross relates this information with previous information stored as *śrutajñāna* in it about the object cognized and other related items.



Figure 2.
Images of tennis ball in mind and *bhāva manaḥ*

In the reverse flow of information required for sustaining life processes the information stored in *bhāva manaḥ*, is transferred to mind and then to brain so that we are able to express what we are thinking. Thus, the bits of sense data processed in the brain are integrated by the soul and presented back to brain holistically for expression. The mind is an intermediate link between the brain and soul. It also acts as an instrument of desiring, willing, feeling and other psychic functions as explained below.

The main function of *bhāva* mind is thinking and willing. When these functions are suspended in state of deep meditation, this mind loses its existential value. It means that though the structure of the mind continues to exist, its function is suspended. The functioning of mind is

restored when soul comes out of meditation. In the state of *kevalajñāna* (omniscience while in the empirical state) there is no thinking, and the mind is non-functional, but the structure of the mind continues to exist.

Why Soul Cannot Interact Directly with Brain?

This is an important question referring to the general query as to why soul cannot directly interact with body. To answer this question, we must look into the characteristics of soul and body. Soul is non-corporeal and acts in real time, its changes take place in time scales measured in units of *samaya*, the smallest unit of time in Jainism. One *samaya* is the time of travel of *paramāṇu* for a distance of one *pradeśa* when moving at slow speed¹⁰, and one *pradeśa* is the space occupied by one *paramāṇu*¹¹. This is a very small unit of time and cannot be measured by any means. The smallest unit of time defined in science is Planck time having a value equal to 5.39×10^{-44} seconds. We do not have much information on time response of human body. Study of biophoton has shown that there are 10^9 reactions per second in a cell and that one biophoton can trigger all the reactions implying reaction time of 10^{-9} seconds. This is assumed to be the smallest response time of the body. If one *samaya* is assumed to be equal to Planck unit of time we can see that there is no comparison between the response time of soul and the response time of body, and therefore the soul and body are not compatible units. Looking to figure 1 we see that subtle bodies like *kārmaṇa* body, *taijas* body and mind interface between soul and body. These subtle bodies are made up of subtle four-touch matter which is supposed to have response time of a very small fraction of the response time of the gross body made up of eight touch matter. In fact, the subtle bodies respond in real time and are compatible with operations of the soul. So, the subtle bodies are essential components of the body structure.

There is continuous exchange of information between *bhāva* mind and mind. The mind temporarily stores the memories which are processed in the brain at relatively very slow speed. It acts as a buffer storage that receives all necessary memories from *bhāva* mind needed for functioning of the life system and these memories are being processed in the brain at a pace compatible to its structure.

Instincts

As mentioned above *leśyās* are supposed to regulate hormone secretions through interaction with endocrine glands. Hormones have profound effect on performance of body and on our psychology. Hormones also affect brain activity and thereby affect the mind. The psychological effects are seen as drives, urges, and instincts.

¹⁰ “*sarvajaghanyagatipariṇatasya paramāṇoḥ svāvagāḍhapradeśavyatikramakālah paramaṇiṣiddho nirvibhagaḥ samayaḥ*” (*Tattvārtha-Vārtika* 3.38.7)

¹¹ “*paramāṇussa ṇiya-ṭṭhiva-gayaṇa-padesassa dikkamaṇametto | jo kālo avibhāgī, hovi puḍham samaya-ṇāmo so |*” (*Tiloyapaṇṇattī* 4.288)

Instinct (*saṁjñā*) is irrational knowledge that occurs without the assistance of the sense organs or the mind; it constitutes activity resulting from unlearned habits. This knowledge is gained by *kṣayopasaṁa* of karma.¹² Instincts exist in all kinds of beings, from one-sense organisms to human beings. Organisms without mind and irrationality experience pain and pleasure through the physical body. Organisms with mind and rationality have experiences through both body and mind. Some instincts may have a small knowledge component, but they are primarily habit oriented. Instincts become less effective in the life of a rational being with the development of knowledge. With spiritual advancement and eradication of karma, activities become more and more knowledge-centred; in the *kevalī* state, when all psychical karmas are eliminated, instincts cease to exist. There are ten main instincts:¹³

1. **Food instinct (*āhara saṁjñā*):** This is produced by the rise of feeling-producing and deluding karma. By this instinct, the organism searches for food. Food instinct is aroused by (a) hunger, (b) sight of food, or (c) thought of food (Nemicandra, *Gommaṭasāra-Jīvakāṇḍa* 135).
2. **Fear/Defence instinct (*bhaya saṁjñā*):** This is produced by the rise of quasi-passion deluding karma. By this instinct, the organism undertakes defensive or offensive actions. Fear instinct is aroused by (a) the feeling of insecurity, (b) the sight of enemy or predator, or (c) the thought of fear (ibid 136).
3. **Sex instinct (*maithuna saṁjñā*):** This is produced by the rise of quasi-passion deluding karma. By this instinct, an organism engages in sexual activities. Sex instinct is aroused by (a) metabolic and chemical activity in body; (b) reading, viewing or listening to sex-related material; or (c) the thought of sex (ibid 137).
4. **Possession instinct (*parigraha saṁjñā*):** This is produced by the rise of quasi-passion deluding karma. By this instinct, the organism is encouraged to store items of need or imaginary need. Possession instinct is aroused by (a) scarcity, (b) knowledge of availability and unavailability of goods, or (c) the thought of possession (ibid 138).
- 5-8. **Instincts of anger (*krodha*), ego (*māna*), deceit (*māyā*), and greed (*lobha*):** These instincts are also produced by the rise of passion deluding karma.
9. **Sensation instinct (*ogha saṁjñā*):** This is instinctive knowledge attained at the level of special sensation, without involvement of senses or mind; it is the knowledge that occurs through subtle vibrations. By this instinct some organisms can pre-sense events, such as earthquakes.
10. **Instinct of popular belief (*loka saṁjñā*):** This is a kind of instinct through which a specific sensation occurs on the perception of the object by sense organs. By this instinct, a person follows the popular beliefs prevalent in the community without questioning.

¹² “*ñoṇḍiya āvaraṇakhaovasaṁam, tajjabohaṇam | sā jassa so du saṇṇī, idaro sesimḍiavaboho ||*” (Nemicandra, *Gommaṭasāra-Jīvakāṇḍa* 660)

¹³ “*dasa saṇṇāo paṇṇattāo, taṁ jahā – āhārasaṇṇā, (bhayasaṇṇā, mehuṇasaṇṇā), pariggahasāṇṇā, kohasaṇṇā, (māṇasaṇṇā, māyāsaṇṇā), lobhasaṇṇā, logasaṇṇā, ohasaṇṇā*” (*Sthānāṅga Sūtra* 10.105)

Conscious, Subconscious and Unconscious Mind

Sigmund Freud believed that the psyche (mind) was divided into three parts – id, ego, and super ego (Freud 7, 23). Id comprises the unorganized part of the personality structure that contains the basic drives. It is unconscious by definition; it is the storehouse of instinctual desires, needs and psychic actions. While past thoughts and memories may be deleted from immediate consciousness, they direct the thoughts and feelings of the individual from the realm of the unconscious.

Ego comprises the organized part of the personality structure, which includes defensive, perceptual, intellectual-cognitive, and executive functions. Conscious awareness resides in the ego, although not all the operations of the ego are conscious. In Freud's theory, the ego mediates among the id, the super-ego and the external world. Its task is to find a balance between primitive drives and reality while satisfying the id and super-ego.

Super-ego comprises the organized part of the personality structure, mainly but not entirely unconscious, that includes the individual's ego ideals, spiritual goals, and psychic agency (commonly called as 'conscience') that criticizes and prohibits one's drives, fantasies, feelings and actions. Super-ego tends to stand in opposition to the desires of id because of their conflicting objectives, and its aggressiveness towards ego. It acts as conscience, maintaining our sense of morality and prescription from taboos. Super-ego is partly conscious and partly unconscious. Unconscious thoughts are not directly accessible to ordinary introspection but are supposed to be capable of being 'tapped' and 'interpreted' by special methods and techniques such as random association, dream analysis, and verbal slips examined and conducted during psychoanalysis.

Freud apparently divided the human mind into three sectors: conscious, preconscious, and unconscious. The conscious sector would be about everything that we are aware of. The preconscious sector would be about our ordinary memory: We are not aware of it at all times, but we can make some effort and get the token we need as we need. We then pass this token to our consciousness. The unconscious sector would be "a reservoir of feelings, thoughts, urges, and memories that is outside of our conscious awareness."

Carl Jung believed that the human psyche was composed of three components: 1. the ego 2. the personal unconscious, and 3. the collective unconscious (Stevens 27-53). According to Jung, the ego represents the conscious mind while the personal unconscious contains memories including those that have been suppressed. The collective unconscious is a unique component in that Jung believed that this part of the psyche served as a form of psychological inheritance. It contained all of the knowledge and experiences that humans share as a species.

Today, there are still fundamental disagreements within psychology about the nature of the unconscious mind. There is a great controversy over the concept of an unconscious in regard to its scientific or rational validity and whether the unconscious mind exists at all. Given the lack of evidence of many Freudian hypotheses, some scientific researchers proposed the

existence of unconscious mechanisms that are very different from Freudian ones. In modern cognitive psychology, which is more materialistic, many researchers have sought to strip the notion of the unconscious from its Freudian heritage, and alternative terms such as ‘implicit’ or ‘automatic’ have come into currency. Cognitive research has revealed that automatically, and clearly outside of conscious awareness, individuals register and acquire more information than what they can experience through their conscious thoughts.

In our model, memories are stored in *bhāva* mind. These memories can be divided in two parts (a) memories of this life and (b) memories of past lives. The memories of this life are such that we remember some of them and have forgotten the others. Some of the forgotten memories can be recollected by special efforts but still there are some which we do not remember. The memories of this life have images stored in mind which become auxiliary cause for soul to revive them but the memories of past lives do not have such images and the soul does not recollect them in normal way. In case of *jāṭismaraṇṇa*, soul remembers the past lives directly without the involvement of mind.

We can classify the mind in three divisions:

1. **Conscious mind (*cetana manaḥ*):** This is mind. It contains (i) those memories of *bhāva* mind we are conscious of or become conscious of on special efforts, (ii) powers of the soul that are being manifested on suppression-cum-shedding of psychical karma. These consist of three aspects of mind cognition, *bhāva*, and activity as described above. These aspects are inclusive and comprise of our present knowledge and perception, desires, emotions, thinking, feelings, etc., and activities of mind body and speech. It also includes the consequences of karma that we are experiencing. Thus, conscious mind is a broad term referring to our active memories, psychical aspects of our existence and experiences.
2. **Sub-conscious or pre-conscious mind (*avacetana manaḥ*):** This part of mind is comprised of instincts, drives and urges generated by *leśyā* of which we are not consciously aware of. These effects are very significant in determining our psychical performance. Freud is referring to these traits in his theory of psychoanalysis.
3. **Unconscious mind (*acetana manaḥ*):** This part of mind consists of memories of past lives. We are not conscious of these yet they have significant effect on our performance. Unconscious mind is determinant of our irrational behaviour. As opposed to this conscious mind is the force behind our rational behaviour, but all activities of conscious mind are not rational. The irrational behaviour in fact might have the role of both the conscious mind and the unconscious mind, primarily the later.

Effects of Meditation

During the past three decades human physiologists and neuroscientists have been able to confirm the various types of changes that occur in body functions during yogic and meditative practices. This has been observed in EEG pattern of yogis; one can see the greater correlation

and synchronization of electrical activity of the brain. Studies have shown that the biogenic amines and the neuro-transmitters in the nervous system get altered during deep meditation. During yogic practices, the functional hierarchy of the nervous system gets reoriented and functions hitherto known as autonomic come under the control of cortex (will/volition). Depending on the place of psychic centres the meditative technique in quality and quantity of time to fit in the materialist – spiritual spectrum, there may also be an underlying motivation towards spiritual growth and transcendence.

When we experience the inner self, the sense of ‘being’ or ‘me’ alone remains in the initial stages, and that also gets sublimated in the advanced stages of the experience. In this state, the connection between *bhāva* mind and mind is snapped, and the soul now perceives the external world directly.

Human Psychology

Human Psychology is influenced by both the conscious mind and the unconscious mind. There are three determinants of our psychology:

1. **Leśyā:** Our psychology depends to a great extent on *leśyā*. As mentioned above *leśyās* are determined by rise of partially obscuring karmas. *Leśyās* influence the conscious mind. The following are the *leśyā* induced effects on mind:
 - Obstruction in knowing and perception ability due to rise of intelligence obscuring karma and perception obscuring karma
 - Generation of desires and attachment due to rise in *rati no-kaṣāya*
 - Dissatisfaction and aversion due to rise in *arati no-kaṣāya*
 - Laughter, joking, sarcasm, ridicule, criticism, backbiting, satire, irony, humour and wit due to rise of *hāsya no-kaṣāya*
 - Sorrow, grief, sadness, misery due to rise of *śoka no-kaṣāya*
 - Fear due to rise of *bhaya no-kaṣāya*
 - Disgust and annoyance due to rise of *jugupsā no-kaṣāya*
 - Sexual desire due to rise of *veda no-kaṣāya*
 - Obstruction in benevolent activities like charity due to rise of *dāna-antarāya* karma
 - Obstruction in gain activities due to rise of *lābha-antarāya* karma
 - Obstruction in enjoyment activities due to rise of *bhoga-antarāya* karma.
 - Obstruction in consumption of varieties of items like food, drinks, garments, medicines and other items of repeated use due to *upabhoga-antarāya* karma
 - Obstruction in exercising will power due to rise of *vīrya-antarāya* karma
2. **Instincts:** There are ten kinds of instincts as mentioned before. These are innate to mundane souls. Conscious mind is conditioned with *leśyā* and instincts and this has profound effect on our behaviour.

3. **Wisdom:** It should not be assumed that the soul is helpless and cannot overcome the innate forces of *leśyā* and instincts. On manifestation of wisdom due to suppression, shedding or suppression-cum-shedding of intelligence obscuring karma mind becomes powerful enough to resist and override the malevolent forces and tendencies and engage in benevolent acts and thoughts. Wise persons control their instincts and negative tendencies and do not allow them to come in way of positive thoughts and acts and thereby are able to follow the path of ethical and moral living and take right decisions.

There are six kinds of *leśyās* meaning that there are six kinds of personalities. *Leśyā* in the life of an individual can change depending on the state of karma. The six kinds of personalities are defined by colour of *leśyā* as follows:

1. **Kṛṣṇa (black) leśyā:** He is wrathful, always hostile, wicked, violent, unmindful of the consequences of injuring all kinds of living beings, devoid of piety and compassion, uncontrollable, unprincipled, lacking in common-sense, unskilful, given to sensual pleasures, proud, deceitful and mischievous (Nemicandra, *Gommaṭasāra-Jīvakāṇḍa* 509).
2. **Nīla (blue) leśyā:** The person with the blue *leśyā* is extremely mysterious. He is extremely sleepy and deceitful, ignorant, rude, wicked, careless, intensely greedy towards worldly possessions and riches, engaged in sinful undertakings, easily irritable, and lazy (ibid 510-511).
3. **Kapota (grey) leśyā:** The person with the grey *leśyā* is irritable by temperament, talks ill of others, boastful, troublesome, morose, frightful by nature, envious, insults others, crooked, vile, heretical, jealous, dishonest, distrustful, indifferent, vainglorious, unmindful of loss to others, desires to die on the battlefield, generous to flattery and indiscreet in his actions (ibid 512-514).
4. **Pīta (yellow) leśyā:** The person with the yellow *leśyā* knows what to do or not to do, dutiful, steady, knows what is fit or unfit for enjoyment, is free from anger, pride, deceit and greed. Self-controlled, impartial, compassionate, charitable, calm and gentle (ibid 515).
5. **Padma (pink) leśyā:** Gentler qualities characterize the person with pink *leśyā*: charitable, kind, benevolent, ever ready to do well to others, humble, steadfast, well disciplined, restrained, forbearing, devoted to saints and teachers and strives after the highest good (ibid 516).
6. **Śukla (white) leśyā:** The person with white *leśyā* is impartial, engages in meditation to the law (virtue) and truth, not desirous of enjoyment of any kind, practices *samitis* and *guptis*, subdues his senses, calm, free from passions and detached from worldly affairs (ibid 517).

These *leśyās* change according to the degree of change in the purity of mind and thought.

States of Mind

The current state of mind participates in the current activities. This state is dynamic and keeps on changing with time. The state is jointly determined by memories, karma and *leśyā*. *Leśyā* decides our *bhāva* or emotions. It is the *bhāva* karma that is working in the soul. As the state of mind is the same as that of the *bhāva* mind we explain the state with the help of mind.

Figure 3 shows the inputs to mind M. Inputs from different psychical karmas are shown separately. Karmas influence the soul in two ways:

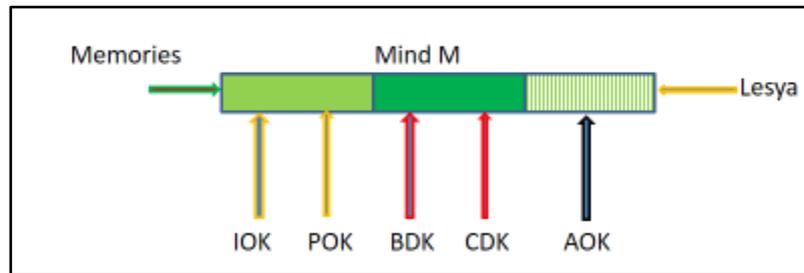


Figure 3.

States of mind. IOK = Intelligence obscuring karma, POK = Perception obscuring karma, BDK = Belief deluding karma, CDK = Conduct deluding karma, AOK = Activity obstructing karma

1. They only allow a part of the soul power to manifest in mind on *kṣayopāśama* of karma, the more the *kṣayopāśama* the more power of soul is manifested.
2. The rising karma obstructs the manifested soul power and adversely affects the mind.

The psychical karmas are divided in three groups (i) intelligence obscuring karma and perception obscuring karma, (ii) deluding karma consisting of two parts – belief deluding and conduct deluding karma, and (iii) activity obstructing karma.

The activity obstructing karma acts in open-close gate manner i.e., either the activities of mind are allowed to take place in a desired way or are not allowed to take place. Essentially the first two groups of karma determine the state of mind, the third just acts as a gatekeeper.

We consider here some cases of operation of karma on mind for illustration. In the first case, there is *kṣayopāśama* of the first two groups of karma. In this case soul exercises cognition power without involvement of passions. However, the level of understanding depends on the level of *kṣayopāśama* of the first group of karma. The other functions of mind such as desiring, feeling, etc., are influenced by quasi-passions and *leśyā*. Soul stores the memories of cognition process.

In the second case, let there be *kṣayopāśama* of the first group of karma and rise of the second group of karma. Rise of these karmas affect the mind in two ways. First thinking becomes body-centred due to rise of belief deluding karma, soul identifies himself with the body disregarding its own existence. Second one or more passions are on rise and thinking becomes self-centred, there is loss of rationality. Cognitions are biased and truth is not apparent.

In the third case, let there be rise of both the first and second groups of karma. Rise of intelligence obscuring karma affects working of the senses which experience some kind of obstruction. Perception also becomes biased, and cognitions would not be right. Rise of

deluding karma has effects similar to that in the second case. Thinking is not only biased, but it is likely to give wrong results.

The activity obstructing karma adds more effects on mind. *Kṣayopaśama* of these karmas allows the mind to act in the way it is thinking. Rise of these karmas obstruct the mind functions. Rise of charity obstructing karma does not allow mind to engage in charity. Gain obstructing karma affects the mind in a way so as not to make any gain. Rise of enjoyment obstructing karma causes obstructions in mind or body so that one is not able to use and enjoy items of liking such as food, garments, entertainment, etc. Rise of re-enjoyment obstructing karma cause obstructions in mind to enjoy things and objects of choice in some way. Rise of will power obstructing karma prevents mind to take up any kind of activity, it introduces lethargy and excuses and time is wasted. It must be noted that these effects, to some degree, are always present in mind due to interaction with *leśyā*. Rise of activity obstructing karma intensifies these effects and functioning of mind is heavily subdued.

It is to mention that we are not consciously aware of the effects of karma and *leśyā*. What we know is that mind is thinking, and we engage in some kind of activity. Mind analyses the activities, thinks of consequences and plans actions to be taken. But all this thinking and actions are karma and *leśyā* dependent as described above. Effects of instincts on mind is not always the same. When mind is not developed, as happens in early stage of life, instincts have profound effect on mind. But on increase in knowledge with age rationality is developed and instincts become less effective. *Leśyās*, however, affect mind and behaviour throughout the life.

Functions of Mind

Cognition is an important function of mind. Mind is the instrument of cognition, it has important role in perceptual cognition and articulate cognition. Perceptual cognition (*matijñāna*) is the knowledge obtained with the help of sense organs and mind.¹⁴ This knowledge is conceptual consciousness and is determinate. Mind establishes contact with the external world through the senses. Sense signals are communicated to the brain, and then contact is made with the mind. If the connection between sense organs and brain is broken, mind cannot know the object. Thinking process starts when the object is perceived by mind.

There are four ways of *matijñāna*, perceptual cognition: (i) *jñāna* due to sense organs (*avagraha*), (ii) *jñāna* exclusively due to mind (*īhā*), (iii) *jñāna* due to joint activity of the senses and the mind (*avāya*), and (iv) *jñāna* independent of both mind and sense organs viz., instinctive intuition (*dhāraṇā*). Sensual experience takes place when contact is established with an object with at least one sense. In the case of mental experience, contact with the object is not necessary. In this case, transformation of mental states takes place according to the target subject. (*Tattvārtha-Vārtika* 1.15)

¹⁴ “*tadindriyā'nindriyanimittam*” (*Mokṣaśāstra -Tattvārthasūtra* 1.14)

There are different elements of perceptual cognition. Perceptual cognition (*mati*) takes stock of a present objective datum; recollection (*smṛti*) has reference to a datum perceived in the past; recognition (*saṃjñā*) is cognition of similarity of a past object of perception with another in the present; thought (*cintā*) is cognition of a future event. All these varieties of cognition are considered identical despite the difference of perceptions because the substantive object is the same. *Abhinibodha* is type of cognition that can view an object with all its temporal determinations in past, present and future. *Matijñāna* is comprehensive class of cognitions. (*Sarvārthasiddhi* 1.13)

In Jain philosophy, an object is supposed to have infinite aspects; to apprehend all aspects at a time would need infinite intelligence. Our normal cognition is limited by the karmic veil, so we perceive and know only some aspects of the object. This makes our knowledge of the object incomplete. Incomplete apprehensions introduce an element of doubt about the object; subsequent cognitions may be different from previous ones.

Cognition that is made by the soul by means of material symbols like words, gestures, etc. is called articulate knowledge, *śrutajñāna*. The cause of articulate knowledge is *matijñāna*¹⁵. Really, this form of knowledge is *matijñāna* with prolonged activity. *Śrutajñāna*, like *matijñāna*, is also produced by the senses and mind. *Śrutajñāna* can lead the soul close to the state of omniscience: its importance has been compared to *kevalajñāna*. A person with *śrutajñāna* can know all objects of the world, present, past or future, and all modes and states. But this cognition is indirect. He knows but cannot directly perceive what is known. In this respect *śruta* is inferior to *kevalajñāna*.

Brain is the physical structure for activity of mind. Neuron firing and other neuro-physiological activities in the brain are synchronized with mental activity of mind. This is possible only when the brain is properly developed and functioning. In Jain system, the soul binds bits of sense-data that are communicated to millions of neurons. The information from the brain is transferred to mind and the soul integrates the information in a perceptual whole. So, the soul experiences the event only in a holistic way. Thought, rationality, intelligence and creativity are the characteristics of an embodied soul and these properties are manifested through mind.

Cognition takes place by suppression-cum-shedding of intelligence obscuring karma and perception obscuring karma. What happens to soul in cognition processes? Note that *jñāna* is the inherent property of soul and it is not imported from outside. All information collected as *matijñāna* and *śrutajñāna* is stored in the soul modifying its state. The *jñānāvaraṇīya* karma of soul changes from state 1 to state 2 in the processes of cognition as shown in figure 4. That is, knowledge is a matter of emergence and not origination. Increase in *śrutajñāna* causes *kṣayopasāma* of *śrutajñānāvaraṇīya* karma.

¹⁵ “*śrutam matipūrvam dvayanekadvādaśabhedam*” (ibid 1.20)

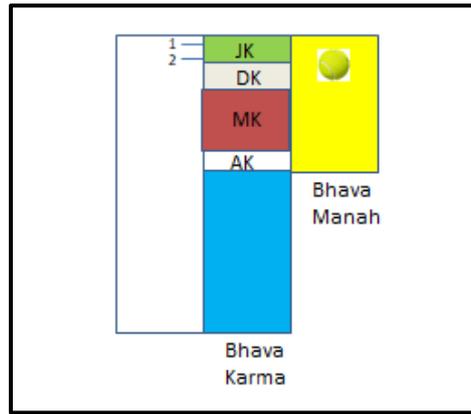


Figure 4.

A map of soul showing *bhāva* karma and *bhāva manah*. JK = *Jñānāvaraṇīya* karma, DK = *Darśanāvaraṇīya* karma, MK = *Mohanīya* karma, AK – *Antarāya* Karma. *Bhāva manah* stores memories.

Other functions of mind are *bhāva*, feeling, willing and activity. The *bhāva* or emotions, in mind are decided by suppression-cum-shedding of conduct deluding karma, namely passions, anger, ego, deceit, and greed, and quasi-passions. *Bhāva* are intimately related to *leśyā* and hormone secretions. Feelings like pleasure and pain are experienced both by physical sensing and mental thinking. In case of any disorder or injury the signals are communicated through nerves to brain and are sensed by mind which develops the feelings. Generally, experience involves both physical and mental processes. Mental phenomena may or may not involve the operation of senses, but any sensual activity necessarily involves the mind.

Mind controls the activities. Resolve of mind is processed by brain which sends signals to concerning parts for action. The tendency of benevolent activities of mind is present on suppression-cum-shedding of vitality obscuring karma. Rise of this karma causes hindrance in such activities of mind.

Willing is a mental function that takes place on rise or suppression-cum-shedding of conduct deluding karma. Senses are auxiliary cause as the soul desires what is liked by senses. In the case of rise of karma, the will is biased by rising karma. In case of suppression-cum-shedding of karma, the will is guided by memories of *bhāva* mind. But the soul has the power not to act according to any of these forces and decide to act independently or not to act as it is different and separate from both the physical brain and psychic mind. This is called Free Will. Free will does not mean lawlessness or arbitrary actions that invite large volume of karma. Free will means exercising judicious decisions for stopping bondage of new karma. This happens on enlightenment of the soul, a condition known as *samayak darśana*. Before enlightenment, the soul realises oneness with the body, mind and all its associates and all decisions are made in favour of body and mind. After enlightenment soul sees itself separate from the body and realises that the body is only a vehicle, and the real interest is of the soul itself. So, all decisions are now made for the wellbeing of the soul.

Free will is the real strength of the soul that enables it to act such that bonding of karma is stopped and the stock of existing karma is depleted. Without this power the soul would not attain the state of omniscience and get liberated. On elimination of deluding karma actions of the soul are free of any force and self-interest. In the state of omniscience there is no will as the mind ceases to function, and the actions are guided by *kevalajñāna*. In the last stage of omniscience all actions are stopped, and the soul gets liberated.

Dreaming

Sleep is due to rise of sleep type of perception obscuring karma. This karma being of fully obscuring kind, the perception of the soul is obscured, and the cognition activity is suspended, the soul does not acquire any new knowledge. The intelligence of the soul is still working, and intellect is functional, soul can make decisions. Past memories are accessed in the dream state and are available to mind. Deluding karma is also in action and the soul experiences the effects of passions and quasi-passions. So, soul can have emotions of anger, ego, deceit, greed, laughter, indulgence, dissatisfaction, sorrow, fear, disgust, and sex. *Leśyās* are working in dream state and produce different kinds of *bhāva* and feelings.

Working of senses is suspended in dreams barring body activities, all activities are merely mental. There is no communication of information from senses to mind but reverse can take place i.e., information can flow from mind to senses. In the latter case, sense organs can act according to information received from mind, without any cognition taking place. Contact with the external world is lost and activities of the soul are based on internal inputs only. Activities of body, limbs, and speech are suspended. However, it is possible for limbs to act unconsciously in some cases on receipt of information from mind.

In the absence of external contacts, the soul acts in a way as if no one is observing. The actions of the soul now are in contrast with those performed consciously in waking state. Mind can construct a story based on past memories, and this may be meaningful in some way or absurd.

In the dreaming state, intuition power of the soul is functional, and it can produce some extraordinary results. It is possible for the soul to have new insights and vision, sometimes of divine type. For this to happen, mind and brain must be in relatively calm state. During the period of early sleep, digestion system is generally working at high level and the brain is also engaged with the same level of activity. Mind, brain and body activities are expected to be low during the latter part of sleep. This is the time when intuition power is least obstructed, and the soul may have meaningful dreams containing some useful indications of practical significance in life. When this happens, the soul may get glimpse of futuristic events. But such indications are not direct and are in form of some dream images and events. This type of indication has to be interpreted by experts to know its real significance in life. There are many instances of futuristic projections in the life of individuals. Triśalā, mother of Mahāvīra, had fourteen¹⁶ dreams when

¹⁶ According to Digambara tradition, she had 16 dreams.

the child Mahāvīra was conceived by her. These dreams were interpreted by experts predicting birth of a great personality like *tīrthaṅkara*.

Dreams have been studied by modern psychology and science. A dream is said to be a succession of images, ideas, emotions, and sensations that usually occur involuntarily in the mind during certain stages of sleep. The scientific study of dreams is called oneirology. Most modern dream studies focus on the neurophysiology of dreams and on proposing and testing hypotheses regarding dream function. It is not known where in the brain do dreams originate, if there is a single origin for dreams or multiple regions of the brain are involved, or what the purpose of dreaming is for the body or mind.

Dreaming and sleep are intertwined. In 1953, Aserinsky and Kleitman published the paper establishing rapid-eye movement (REM) sleep as a distinct phase of sleep and linking dreams to REM sleep (Aserinsky & Kleitman). Dreams occur mainly in the REM stage of sleep-when brain activity is high and resembles that of being awake. However, humans dream during non-REM sleep also.

Calvin S. Hall, from the 1940s to 1985, collected more than 50,000 dream reports at Western Reserve University. In 1966 Hall and Robert Van de Castle published *The Content Analysis of Dreams* (Hall & Castle). It was found that participants from varying parts of the world demonstrated similarity in their dream content. In this study, the most common emotion experienced in dreams was anxiety. Other emotions included abandonment, anger, fear, joy, and happiness. Negative emotions were much more common than positive ones.

The visual nature of dreams is generally highly phantasmagoric; that is, different locations and objects continuously blend into each other. The visuals (including locations, people, and objects) are generally reflective of a person's memories and experiences, but conversation can take on highly exaggerated and bizarre forms. Some dreams may even tell elaborate stories wherein the dreamer enters entirely new, complex worlds and awakes with ideas, thoughts and feelings never experienced prior to the dream.

Studies detect an increase of blood flow in a specific brain region and then credit that region with a role in generating dreams. But pooling study results has led to the newer "conclusion that dreaming involves large numbers of regions and pathways, which likely are different for different dream events.

Some theories have been put forward to explain why dreams take place. Robert (1886), a physician from Hamburg, was the first who suggested that dreams are a need and that they have the function to erase (a) sensory impressions that were not fully worked up, and (b) ideas that were not fully developed during the day. In dreams, incomplete material is either removed (suppressed) or deepened and included into memory. Freud, whose dream studies focused on interpreting dreams, not explaining how or why humans dream, disputed Robert's hypothesis and proposed that dreams preserve sleep by representing as fulfilled those wishes that otherwise would awaken the dreamer. Freud wrote that dreams "serve the purpose of

prolonging sleep instead of waking up. Dreams are the guardians of sleep and not its disturbers” (Freuel 253).

One study found that most people believe that ‘their dreams reveal meaningful hidden truths.’ The researchers surveyed students in the United States, South Korea, and India, and found that 74% of Indians, 65% of South Koreans and 56% of Americans believed their dream content provided them with meaningful insight into their unconscious beliefs and desires. The study also found that people attribute more importance to dream content than to similar thought content that occurs while they are awake. (Morewedge & Norton)

We see that there is a wide difference in approach to explain dreams in Jain philosophy and modern psychology and science. The former regards dreams as state of the soul produced by actions of karma and the latter is trying to find its origin in brain. Both approaches admit that emotions are experienced in dreams, Jain philosophy explains it on the basis of karma and *leśyā* but modern philosophy and science has no satisfactory explanation.

Conclusions

Life is a combination of soul and matter in Jainism. Soul is eternal and non-physical entity, having the properties of consciousness and *upayoga*, manifestation of consciousness that interacts with matter in subtle and gross body form. Subtle karma matter affects the soul in ways enunciated by doctrine of karma. Mind in human beings is interfaced between soul and body, and performs the functions of perception, cognition, thinking, feeling, willing, expression of emotions, and control of activities of mind, body and speech. Mind consists of two parts *bhāva manaḥ* (mind) that is part of soul and *dravya manaḥ* (mind) that is coupled to brain. *Bhāva* mind stores memories produced by cognition process and *dravya* mind carries the memories necessary for functioning of the brain.

A soul-mind-body interaction model presents the connection between soul and body independently made through interfaces of *kārmaṇa* body and physical mind. *Leśyā* originating in *kārmaṇa* body are supposed to interact independent of mind with principal endocrine glands regulating hormone secretions in the body.

It is established that memories are stored in mind and not brain. The soul cannot directly interact with the gross body as they are incompatible because of fast response time of the soul and slow response time of the body. Concepts of conscious and unconscious mind are discussed, and it is shown that the physical mind is the conscious mind and the *bhāva* mind is the unconscious mind that contains memories of past lives.

Human psychology can be determined by *leśyā*, instincts and wisdom of the soul. The states of mind and functions of mind as determined by karma and *leśyā* are discussed. The state of mind plays important role in its functions. It is shown that mind ceases to function in the omniscient state and the activities of soul are then guided by *jñāna*.

Dreams are states of soul in Jain philosophy and experiences in dreams are results of actions of karma and *leśyā*. Brain states do not create dreams, as assumed in modern philosophy and science, it is the other way round dreams create the brain states.

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JĪVA DAYĀ (COMPASSION): A JAIN PERSPECTIVE

Priyadarshana Jain*

Abstract

In this article, the author has made an attempt to make an analysis of a lesser-known term of *jīva-dayā* which is not so popular like the term of *ahimsā*. At the outset, the context of the relationship between man and man, man and animal, man and nature; and the clarion call of Jainism that all life is mutually interdependent and interconnected is discussed. And so, the philosophy that inspires non-violence, *jīva-dayā* and compassion ought to be the guiding light of humanity. This was not only preached by the legacy of 24 *tīrthaṅkaras* but practiced and perfected by them. The Jains who are followers of the *Jinas*/conquerors take to a lifestyle that is guided by non-violence or compassion i.e., *jīva-dayā*. The concept of soul, karma and *jīva-dayā* are closely connected and so these are briefly discussed. What is *sva-dayā* and *para-dayā*, different connotations of *ahimsā* which include *dayā* are discussed next in the nucleus of the article. The relationship between *dayā* and karmic annihilation and liberation; and the absence of *dayā* and bondage and suffering are also examined.

Key words: *jīva-dayā*, *sva-dayā*, *para-dayā*, *karuṇā*, *ahimsā*.

Introduction

Man is at the center of the biosphere and coexists with micro and macro creatures like family, friends, animals, birds, plants, insects, air, water, soil, etc. His history is the history of various traditions, cultures, customs, religions and philosophies observed by him to promote the scientific temperament and the larger understanding of the complex multi-dimensional reality that is within him and in the world at large. Man as a steward is at the top of the food pyramid where he ought to nurture and use the primary producers – plants; and coexist with the primary consumers - herbivores and the secondary consumers – carnivores. In this pyramid, if the lower three layers are destroyed, the whole web of the biosphere shall collapse, and man's survival would be at stake. The lower layers can survive without man, but man cannot survive without them. Every creature has a role to play in the biosphere. Therefore, it becomes his duty to observe conservation and not extravagant consumerism. The results of excessive exploitation of resources have caused species extinction, environmental degradation, climate change, global warming, and all these are primarily due to erosion of values that make a man truly humane. It is only on the foundation of humanity that the pillar of spirituality can be erected, and the roof of divinity be built according to Jainism, which is one of the oldest living religions and followed by more than five million people worldwide. *Parasparopagraho jīvānām* (*Tattvārtha Sūtra* 5.21), *ahimsā*, *jīva-dayā*, *karuṇā*, *satveṣu maitrī* are some of the popular phrases for a non-violent, compassionate, spiritual, awakened and enlightened way of life called Jain way of life.

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Jain Tradition and Lifestyle

Jainism is one of the oldest living religions, preached by great teachers and enlightened souls called *arihantas*, *tīrthaṅkaras* and *jinās*. They practiced and perfected non-violence, self-control and austerity and then preached the way to eternal peace, bliss, happiness which is within. They gave the complete and partial vows of non-violence, truth, non-stealing, celibacy and non-possession for the protection of the self, society, the world and the environment at large. Jain lifestyle is an eco-friendly lifestyle. Jain philosophy gives a rational view of life. Equality of all souls, respect for others' viewpoint, and above all, *jīva-dayā* for all living beings makes them follow strict vegetarianism and a life free of addictions and debaucheries/*kuvyasanas* like meat eating, taking to intoxicating drinks and drugs, gambling, hunting, etc.

Concept of Jīva-dayā

Jīva-dayā means compassion for all *jīvas* or life forms. It extends not just to humans but to all creatures, no matter it is a micro-organism or macro-organism. The Jain scriptures speak of *ātma-tulā viveka*, i.e., equality of all souls (*Ācārāṅga Sūtra* 1.7). All living beings desire to live and none wants to die (ibid 1.2.3), hence a *nirgrantha* (fetterless pious Jain ascetic) considers *prāṇa-vadha* (killing/injury to any life form) as the greatest sin and gives it up, come what may. They are tolerant and respect others' viewpoints. The Jains are followers of *jinās*, the conquerors who have revealed that there is life in earth, water, fire, air and plants, besides the two-sensed to five-sensed creatures. The entire universe is filled with micro-organisms. There is not a single space point where there is no life. One can count the number of sand grains on the seashore, but none can reveal the births taken by a *jīva* in the cycle of transmigration. Every *jīva* has experienced all kinds of relations with every other *jīva* in the cycle of transmigration and all this is due to absence of *jīva-dayā* – compassion for all forms of life including our own life.

Whenever we talk about *jīva-dayā*, we assume it is compassion for other *jīvas*, but what about our own *jīva*? Jainism says that:

“*jīva vaho appa vaho, jīva dayā appaṇo dayā*” (*Samāṇa Suttaṃ* 151)

The above verse reveals that violence towards other creatures is violence towards one's own self and compassion towards other *jīvas* is actually compassion towards one's own self. For these reasons those who desire one's welfare ought to avoid all kinds of violence towards all sentient beings. The *Ācārāṅga Sūtra* (1.5.5) says whom you desire to kill, harm, abuse, injure etc. is verily yourself. Just as suffering is not desired by you, it is so with all other creatures. Knowing thus the equality of all *jīvas*, practicing *dayā* is compassion. The essence of all learning is not to harm or kill any living being (*Sūtrakṛtāṅga Sūtra* 1.11.10). One needs to understand just two principles:

- Non-violence of all living beings
- Equality of all living beings

It is not easy to understand these two principles, one has to look deeper. But one who understands and firmly endeavors to refrain from all kinds of violence is wise and worthy of spiritual evolution.

Nature of the Self and Appaṇo Dayā

Practicing compassion towards oneself i.e., *appaṇo dayā* is equally necessary. For this, one needs to understand the nature of the self which is characterized by *upayoga*. It comprises of knowledge and vision (*jñāna-darśana*). The self, also known as *jīva*, *ātman*, *brahman*, *cetana* is pure consciousness along with infinite attributes residing in it altogether. It existed in the past, exists in the present and shall ever exist. It is beyond time and space. It is immanent as well as transcendental. One ought to go beyond mind, body and speech to absorb the pure self which is consciousness, existence, bliss. The *jīva* is unaware of its true nature since time immemorial and so is bound and conditioned by the karmas. The *jīva* is a victim of its own ignorance and good and evil deeds and is caught in the quagmire of rebirth and suffering. So, what is the way out? Compassion towards oneself should lead to the realization and liberation of oneself. *Tattvārtha Sūtra* and its commentaries and Jain logic and ethical works reveal that this is possible:

- i. through the realization of the infinite potential through the teachings of the enlightened beings (*tīrthaṅkaras* and other omniscients)
- ii. when the *jīva* has right understanding of reality
- iii. when there is belief in the self through in-depth study of the seven/nine *tattvas*
- iv. when one applies logic and multi-dimensional viewpoint called *anekānta* and realizes *bheda-vijñāna* i.e., science of discrimination
- v. through experiencing the self through deep meditation
- vi. through understanding the *bheda* (difference) between body and soul, *jñāna* (knowledge) and *raga*/attachment, *jñāna* (knowledge) and *jñeya* (object of knowledge).

Thereupon absorption in the self enables the *jīva* to overcome all conditioning, transmigration, and suffering. This is compassion (*dayā*) towards oneself which begins with overcoming perversion, vowlessness, invigilance, passions, leading to the three channels of activity and finally accomplishing the liberated state.

Thus, real *jīva-dayā* begins with the realization of the self, thereupon he sees all *jīvas* as his own self and refrains from all kinds of violence which is termed as *para-dayā* (compassion for all beings). Thus, this bottom-up approach begets peace for oneself and for the society, as well as the environment stands to benefit from the application of this spiritual outlook. This, indeed, is the socio-cultural implication of *jīva-dayā* which springs from spiritual insight and recognition of inherent divinity in all beings. In the absence of spiritual quotient, neither humanity can be sustained, nor divinity can be attained and the *jīva* remains trapped in the web of transmigration.

Sva-dayā and Para-dayā

This has been demonstrated by the *tīrthānkara arhats* and other *arhats* who walked on the path of liberation through the observance of right faith, right knowledge and right conduct which is inclusive of five great vows of *ahiṃsā* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (chastity) *aparigraha* (non-attachment/non-possessiveness). The *ācāryas*, *upādhyāyas* and *adhvas* i.e., ascetics devoted to the contemplation of the self are the ones who observe *sva-dayā* as well as *para-dayā*. They endure all hardships voluntarily in order to overcome all material conditioning and are equanimous towards all creatures. This observance of *jīva-dayā* by them inspires the Jains to observe partial *jīva-dayā* in the form of taking to the minor vows of a householder and maintain a balance between their spiritual and material goals.

Glory of Ahiṃsā/Jīva-dayā

Jīva-dayā is equivalent of *ahiṃsā* (non-violence). The *Praśnavyākaraṇa Sūtra* (2.1.107) gives 60 names of *ahiṃsā* which can be equated with *jīva-dayā*. They are:

- | | |
|--------------------------------------|---|
| 1. Dvīpa-trāṇa-śaraṇa-gati-pratiṣṭhā | : Jīva-dayā is the supreme refuge, shelter, worth pursuing and abode of bliss |
| 2. Nirvāṇa | : Cause of liberation |
| 3. Nivṛtti | : Mental peace |
| 4. Samādhi | : Equanimity |
| 5. Śakti | : Spiritual vigour |
| 6. Kirti | : Fame |
| 7. Kānti | : Splendid aura |
| 8. Rati | : Love for all creatures |
| 9. Virati | : Abstinence from all sins |
| 10. Śrutāṅga | : Wisdom |
| 11. Tṛpti | : Contentment |
| 12. Dayā | : Compassion |
| 13. Vimukti | : Freedom from bondage |
| 14. Kṣānti | : Forgiveness |
| 15. Samyaktva-ārādhana | : Enlightened adoration |
| 16. Mahatī | : Greatest vow |
| 17. Bodhi | : Right understanding |
| 18. Buddhi | : Right thinking |
| 19. Dhṛti | : Steadfastness |
| 20. Samṛddhi | : Prosperity |
| 21. Ṛddhi | : Wealth |
| 22. Vṛddhi | : Progress |
| 23. Sthiti | : Everlasting peace |
| 24. Puṣṭi | : Nurturer of merit/punya |
| 25. Nandā | : Bestower of bliss for sva and para |

26. Bhadra	: Bestower of welfare
27. Viśuddhi	: Bestower of purity
28. Labdhi	: Bestower of omniscience
29. Viśiṣṭa Dṛiṣṭi	: Bestower of supreme vision
30. Kalyāṇa	: Bestower of holistic health
31. Maṅgala	: Auspicious
32. Pramoda	: Happiness/delight
33. Vibhūti	: Cause of spiritual prosperity
34. Rakṣā	: Protector
35. Siddhāvāsa	: Bestower of liberation
36. Anāsrava	: Enables one to arrest influx of karma
37. Kevali-sthānam	: Abode of omniscients
38. Śiva	: Blissful, destroyer of all evil
39. Samiti	: Right exertion
40. Śīla	: Right conduct
41. Saṁyama	: Self-restraint
42. Śīla-parigraha	: Abode of chastity/ virtue
43. Saṁvara	: Stoppage of karma
44. Gupti	: Transcending mind, body & speech
45. Vyavasāya	: Endeavour
46. Ucchraya	: Bestower of noble thoughts
47. Yajña	: Adoration
48. Āyatana	: Abode of all virtues
49. Apramāda	: Supreme awareness
50. Āśvāsa	: Assurance
51. Viśvāsa	: Trust
52. Abhaya	: Fearfulness
53. Sarvasya amāghāta	: Declaration of non-violence
54. Cokṣa	: Pure
55. Pavitrā	: Supremely pure
56. Śuci	: Supreme purity of dispositions/bhāva
57. Pūjā	: Worthy of worship
58. Vimalā	: Blemish-less
59. Prabhāsa	: Divine light
60. Nirmalatarā	: Bestower of supreme purity

Interestingly, all of these terms relate the concept of *ahiṁsā* with the self. From the above description, we infer the importance and the universality of *ahiṁsā/jīva-dayā*. It is worth noting that *ahiṁsā* is termed as *Bhagavatī ahiṁsā* (godlike). So, where there is *ahiṁsā* or *jīva-dayā*, God is said to be there. The *Daśavaikālika Sūtra* says, “that *dharma* is auspicious and supreme where there is *ahiṁsā* (non-violence), *saṁyama* (self-restraint) and *tapa* (austerity). Even the

celestial beings bow down to him whose mind is engrossed in such *dharma*¹. Where all the three are present, it is *sva-dayā* and where only the first of the three is present, it is *para-dayā*.

It is said that such compassion or non-violence is the shelter house for those who are fearful, just as the sky is for birds so also *ahimsā* enables the beings to soar high in the sky of spirituality; just as water is for thirsty so also *ahimsā* is for the suffering creatures; it is like the food for the hungry; it is like the ship in the vast ocean where the *jīvas* are drowning in all kinds of violence and suffering; just as the medicine is strength for the diseased so also *ahimsā* is for all those who are suffering in *saṃsāra* and it is the companion in the treacherous forest of the material world. It is the bestower of *yoga* and *kṣema* i.e., spiritual and material well-being. (*Praśnavyākaraṇa Sūtra* 2.1.108)

When one is spiritually absorbed arrest and annihilation of karma takes place, this indeed is *sva-dayā*. But when one is unable to absorb in the pure self, one takes to auspicious deeds/*ahimsā*, because of which one begets *śubha* (auspicious) *karma* by which one has access to health, wealth and happiness. This is the fruit of *jīva-dayā* observed in the past and whatever deprivation, disease, suffering one goes through, it is the fruit of the *jīva-himsā* taken to in the past. Just as all wars end in peace and in signing peace treaties, so also solution to all social evils can be found in *jīva-dayā* (*karuṇā, maitrī, ahimsā*).

As there is nothing higher than Mount Meru and there is nothing vaster than the sky, so also there is no *dharma* equal to *ahimsā*.² When one is sensitive to the sufferings of others, has empathy, only then one can practice *jīva-dayā/ahimsā*. *Jīva-dayā* is right conduct only when it is accompanied with the determination of reality as it is, otherwise, it is just virtuous conduct which will beget meritorious karma which is good but not good enough to realize final beatitude. Hence, it is said one must seek knowledge and then take to *dayā*³. How can an ignorant person know what is virtue and what is evil? The essence of all learning is abstinence from all violence, in other words *jīva-dayā* is application of all learning. Wise is not one who has mastered many subjects, rather wise is one who does not harm anyone by thought, word and deed. Where such a spirit of *jīva-dayā* resonates only then there can be peace, justice, social harmony and universal brotherhood, and all diverse cultures can be sustained.

Conclusion

Jīva-dayā is not merely an action, rather it is right attitude, approach, perspective towards all that has life and is living. *Abhayadāna* i.e., the gift of fearlessness is the greatest gift that any *jīva* can give to another *jīva*. There are 8.4 million *jīva yonis*/life forms/species and these are grouped in (*Daśavaikālika Sūtra* 4.34):

¹ “*dhammo maṅgalamukkiṭṭham, ahimsā sañjamo tavo | deva vi taṃ namaṃsanti jssa dhamme sayā maṇo ||*” (*Daśavaikālika Sūtra* 1.1)

² “*tuṅgaṃ na mandarāo, āgāsāo visālayaṃ natthi | jaha taha jayaṃmi jāṅsu, dhammahimsāsamaṃ natthi ||*” (*Samaṇasuttaṃ* 158)

³ “*pahaḍḍamaṃ nāṇaṃ tao dayā*” (*Daśavaikālika Sūtra* 4.64)

Pr̥thvikāya	Earth-bodied
Apakāya	Water-bodied
Teukāya	Fire-bodied
Vāyukāya	Air-bodied
Vanaspatikāya	Plant-bodied
Traskāya	Mobile beings

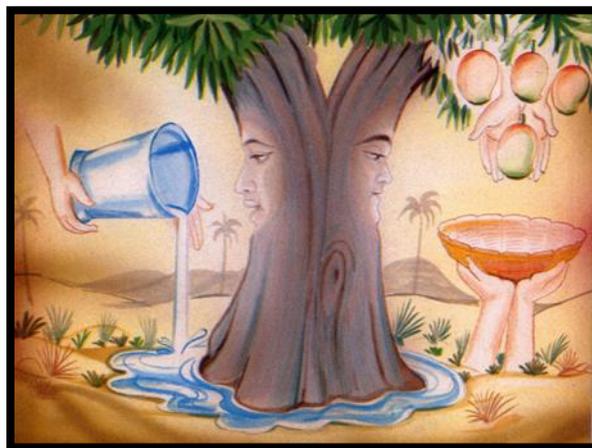
Proper understanding of animate and inanimate is a pre-requisite for realizing inner harmony. One needs to have a holistic approach and so we can say that *jīva-dayā*/non-violence is primarily for self (conquering oneself) as well for the others. It is the science of detachment.

Plato spoke of political communism; Karl Marx spoke of economic communism and Jainism speaks of spiritual communism which can be achieved through the application of *jīva-dayā*. Thus, we can say

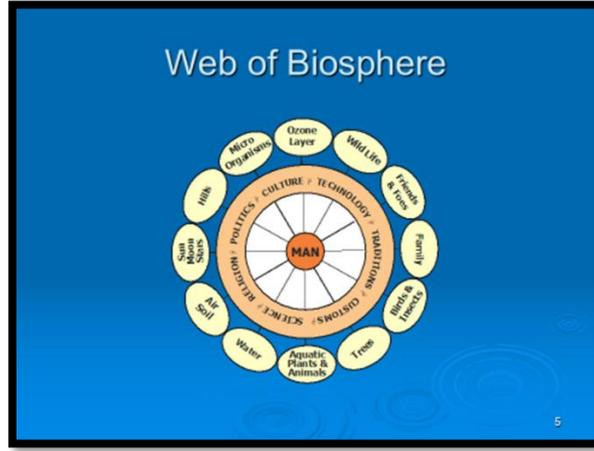
- Internal *jīva-dayā* = Equanimity/Spirituality/Enlightenment
- External *jīva-dayā* = Compassion in Action

For this we need to move from anthropocentric to bio-centric to deep ecology, from theoretical to practical or applied and above all harmless biological existence for living our universal responsibility for sustainable development. It is true that the more we sweat in peace, the less we bleed in war. We are qualitatively one, quantitatively many. What we need today is one world federation, as all life is interconnected. Peace, development and environmental protection are interdependent and collective responsibility of all. Let's all work for peace and save the planet earth. Peace is experienced by people who are awakened to the truth and who practice the truth. If we want peace, we need to prepare for the inner war of fighting our attachment and aversion which is the root cause of all evil. If we want peace, we need to prepare for peace through the application of *jīva-dayā*.

Some Images



As you sow, so you reap!



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JAINISM: TOOLS FOR RELIGIOUS PLURALISM AND INTERRELIGIOUS DIALOGUE

Jess Navarette *

Abstract

This investigation explores the concepts within Jainism, which are relevant to modern issues of religious pluralism, hybrid-religious belonging, and interreligious/interfaith dialogues. These terms (religious pluralism, etc.) and others, essentially include a spectrum of religious identities, practitioners, ideologies and belief systems – ranging from tolerance and appreciation of other viewpoints to full incorporation and practice of multiple religious systems simultaneously. Built within the Jain tradition are concepts such as *anekāntavāda* and *nayavāda* which allow for and even encourage a multiplicity of views and pursuits of truth. The following work explores how these core concepts and others found within Jainism are completely compatible with modern conceptions of religious pluralism, and how Jain thought can be used as a tool for productive interreligious dialogues. Jainism has a documented history of interreligious encounters, debates, conversions, re-conversions and cooperative engagements. Also, Jainism (by regional association) shares similar core beliefs with other Indian traditions such as karma, *ahimsā*, reincarnation and asceticism, as found in the Hindu and Buddhist traditions. This investigation primary refers to Jainism in a pluralistic sense against the background of Hinduism and Christianity, which are the specialty of the author, exploring common elements and dialogue points between these three religions.

The three main points of focus will be: *anekāntavāda* and *nayavāda* as interreligious and pluralistic tools; the similarity in function of Jain *tīrthaṅkaras* and Hindu *avatāras*, and the Jain concepts of karma and *ahimsā* and their parallels as found in the Christian tradition. Sources for this investigation include Jain specialists, Bible commentaries, and interreligious experts.

Key words: *anekāntavāda*, *nayavāda*, *ahimsā*, *avatāra*, *tīrthaṅkara*, karma.

Jainism is Pluralistic: *Anekāntavāda* and *Nayavāda*

In the modern era of religious plurality, interreligious dialogue, and hybrid-religious belonging, it is noteworthy that Jain concepts allow and even possibly encourage a “pluralistic” approach to truth with the concepts of *anekāntavāda* (non-one-sided) and *nayavāda* (doctrine of perspectives) (Long). These doctrines, according to Jeffrey Long, allow for a multiplicity of views and even simultaneously differing perspectives on the nature of existence and the nature of knowledge – Long even specifically states that these concepts can be valuable in current interreligious dialogues. *Anekāntavāda* affirms that reality is “irreducibly complex”, and that “entities cannot be reduced to a single characteristic or concept”, while *nayavāda* proposes that “anything may be known from a variety of *nayas*, or perspectives” (Long 117).

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Since the 20th century, modern religious thought, both in academia and popular practice has taken noticeable strides towards religious inclusivity and pluralism – no doubt due to the globalization and interconnected gifts of technology, travel and commerce. Many Indian religious figures have preached and practiced forms of religious pluralism, such as Paramahansa Yogananda, Sri Ramakrishna and Swami Bhaktivedanta Prabhupada who were all overtly involved in interreligious work and were hybrid-religious practitioners to various degrees. Jain figures, such as Sushil Kumar, became involved with Muslim and Hindu relations in India, along with organizing multiple World Religions Conferences and engaging with work in North America (Jain).

While religious pluralism is currently approached by experts in every world tradition, Jainism may have always been on the forefront of this issue. The “religious fluidity” of Jainism, as explained by Paul Dundas seems to allow or at least document a flow to and from other religions without any serious repercussions – Dundas writes:

Another particularly striking example of this fluidity of identity in the nineteenth century is the return of the prominent Jain merchant house of Jagat Seth to Vaisnava Hinduism, a move which did not involve any spectacular form of apostasy but rather a simply effected reorientation of social and religious preference (Dundas 5).

Of course, as in any tradition there are conservatives, who reject and protest against such conversions – and in truth Hinduism and Jainism are worlds apart – Dundas writes that Jainism has “nothing or next to nothing in common with brahmanical worship” and that it does not accept the Vedas or *śāstras* of Hinduism (ibid). Jainism’s placement in India amongst other “dharmic” or “Eastern” religions (as generically referred to in European-Western terms), seems to be the main thing that creates this sense of fluid identity, carrying over to the United States, where there are Hindu temples with sections dedicated for Jain practitioners.

The cultural elements of India have also permeated Jainism as much as Hinduism or Buddhism, even some of the Christian churches in India, take on a quality of “*āśramas*” and Vedic temples. This cultural overlap, combined with the sometimes drastically different sects of Hinduism, Buddhism, and even Jainism itself, adds to the sense of *anekāntavāda* that pervades Jain thought. Dundas writes, about how Jains view themselves, that “a northern Digambara might on occasion be happy to describe himself as a Hindu in that he might accept that the term could have an encompassing sense” (ibid 6), while “Svetāmbaras in Gujarat and Digambaras in Karnataka would be unlikely to call themselves anything other than Jain and would be more insistent on the exclusivity of their religion” (ibid).

The Pluralism Project, from Harvard University, provides the following statement regarding the scope of Jainism:

Many Jains in the West see the *anekāntavāda* approach as nurturing religious tolerance because religious views are approached as differing perspectives and therefore, perhaps, expressions of the same truth.

The inclusive, respectful and accommodating attitude shown by contemporary and recent 20th religious pluralists seems to match up quite well with the Jain concepts of *anekāntavāda* and *nayavāda*. Sushil Kumar and the Jain scholars thus far have demonstrated the power of Jainism to make global shifts in religious thought, and to bring diverse groups together into harmonious resolutions and actions. The most progressive religious scholars are now embracing multiple perspectives on truth; and to limit oneself strictly within a doctrine or tradition at the exclusion of all others is surely an injustice to the many-sided grand reality we find ourselves in.

Tīrthāṅkaras and Avatāras – Similar Concepts?

Not intending any direct comparison of these sacred religious figures, I find some important conceptual overlap between Jainism and practices of Hindu Vaiṣṇavism. A-brahmic religions, for instance Christianity, may acknowledge preceding prophets before Jesus, but only as stepping-stones building up their central figure; those of the Jewish faith hold the prophet Moses as “central and unique”, with other figures being incidental. What Jainism states, is that their religious principles themselves are eternal, and perpetually revived in periodic cycles by 24 figures called *tīrthāṅkaras*. The *tīrthāṅkaras* essentially just revive and restore these eternal religious principles after periods of decline – they do not invent new revelations or establish new principles – that is why Jeffrey Long states “From a Jain perspective, the fundamental truth of Jainism cannot have a founder, strictly speaking, because it is the eternal and essential nature of existence” (Long 30).

Mahāvīra is the ascribed name of the most recent and concluding 24th *tīrthāṅkara* of the current cycle—he is generally the central figure in Jainism because the most traceable historic information on the religion goes back to him and the previous *Tīrthāṅkara Pārśvanātha*; but objectively he is equal with the preceding *tīrthāṅkaras* and the ones which will come in the future.

Mahāvīra, as the 24th Tīrthāṅkara of our current cycle, is not, therefore, strictly speaking, the founder of Jainism, but rather its re-discoverer and re-initiator, after the path had declined during the period between his time and the time of his predecessor, the 23rd Tīrthāṅkara, who was named Pārśvanātha (ibid 29).

This kind of “equality” or “non-centrality” of the Jain *tīrthāṅkaras* can be in some way compared to the notion of the *avatāra*, as found in some branches Hindu Vaiṣṇavism – one of my personal practices, studying under Swami Mukundananda. Texts such as the *Bhagavad Gītā*, explain how the central figure of Viṣṇu (or Nārāyaṇa, and in some sects, Kṛṣṇa) is the central *avatāra* which perpetually incarnates in different forms and embodiments to re-establish eternal religious principles (Mukundanand). In a conceptual sense, similarities of function between an *avatāra* and a *tīrthāṅkara* exist – both types of figures come repeatedly and continuously to humanity, but teaching the same eternal principles as proposed by their respective religions.

Just as *tīrthāṅkaras* are theoretically equal to each other, *avatāras* of Viṣṇu can be seen as similarly equal to each other – one of the things. In essence, all of these *avatāras* (incarnations

or representative embodiments of the divine) are all on the same divine platform. The *Śrīmad Bhāgavatam* (also known as the *Bhāgavata Purāṇa*) details out a partial list of the *avatāras* of Viṣṇu, which have come many times in the distant past, recent history, and which will come in the future (Prabhupad).

Much like Jainism, the Hindu concept of time and the cyclical formation and destruction of the universe allows and necessitates this repeated and ongoing appearance of *avatāras* – and like Jain *tīrthaṅkaras* they never really create a new religion, only re-present the eternal teachings in different historical circumstances (Long 29). Obviously, I am not in any way stating that they are equal or even near-identical concepts, but I feel the similarities between these categories of religious figures are certainly in the same realm of ideas, and have no rough equivalent in other world traditions such as Christianity, Islam or Indigenous traditions.

Asceticism in Christianity and Jainism

Many publications, journals, dissertations and modern research has emerged establishing the figures of Jesus Christ and John the Baptist as nothing less than wandering ascetics – beyond the “Television Mega Preachers” and over-zealous Christian fanatics lays a treasure of deep monastic qualities in the Christian tradition. Both Jesus Christ and John the Baptist are clearly depicted in the Christian Gospels as rustic ascetics – from residing in the wilderness, having minimal clothing and possessions, austere diets and relying on householders for meals – these figures are clearly outside the lines of any Greco-Roman or Jewish norms of the day.

S. Radhakrishnan, noted scholar, Oxford professor and second President of India, comments on these out-of-place characters in the Bible – “so far as the Jewish tradition is concerned, there is little or nothing in it of an ascetic character” (Harris 159). Radhakrishnan then goes on to say, something which can easily be adapted to the Jain concept of asceticism:

Like a Hindu Sannyasin, Jesus is seen as an ascetic, who having renounced his family lived as a celibate monk. (ibid 160)

The importance of this ascetic quality and its spiritual potency oddly echoes many of the sentiments found in Jain doctrines. According to Paul Dundas’ writing on Jainism,

In the widest sense, the entire range of ascetic behavior is aimed towards both the imposition of mental and physical constraints in order to ward off the influx of new karma and the cultivation of ascetic practices which, if exercised with sufficient intensity, will destroy that karma which is already clinging to the soul. These two areas are defined as being ‘restraint’ (*samyama*) and ‘asceticism’ (*tapas*). (Dundas 163-164)

It is also noteworthy, that according to Radhakrishnan’s quote on the asceticism of Jesus Christ, he also observes a lifelong vow of *brahmacharya* (celibacy, sensual control or strict moderation). In line with Jain thinking, the only way that Jesus would have the spiritual potency to transform and guide disciples/followers is through observing strict vows, asceticism, bodily detachment and control of the senses, which all investigation seems to verify that he did.

Additionally, according to Joel Marcus' commentary on the Gospel of Mark, the clothing of John the Baptist (he is almost naked aside from camel's hair) is justified as such: "Down through the ages, ascetics have worn rough and uncomfortable clothing as a sign of penitence" (Marcus 151). Regarding the way that Jesus instructs his disciples to proceed with virtually no possessions, Bas van Iersel's Bible commentary says:

Their outfit is even more austere than that of the wandering Cynic philosophers, who, in addition to a stick and a coat, carried a beggar's bag for a little money and leftovers, and were thus able to keep something in reserve (Iersel 216).

Here, Bas van Iersel is noting that Jesus and his disciples are *even more* austere than other wandering philosophers in the area – surely the level of detachment of these Christian figures has some comparison to Jain ascetism.

Ahimsā and Karma – Christianity and Jainism

Certain fundamental Jain doctrines, such as karma (cause and effect) and *ahimsā* (non-violence) have rough parallels in the Christian tradition. While they are not spelled out with the crystal-clear and detailed directives as found in Jainism, I believe that these ideals and virtues are present in the teachings, although they may not be acknowledged popularly and applied to the extent that they should. An example of this is found in the Hebrew Bible's Ten Commandments, of which every Christian is familiar with though it is technically the Jewish Torah – *Thou Shalt Not Kill*. This statement, the first and most fundamental teaching for Jewish people and Christians, is one of *ahimsā* – it does not say one should not kill people, or animals, or insects, rather it gives the daunting yet very-real comprehensive statement that implies *Thou Shalt Not Kill Anything!*

Jesus is famously quoted as saying to "turn the other cheek" (and offer it as well) if one is hit by an enemy – this is his well-known statement on *ahimsā*, but there is a deeper theological level, of non-violence which he demonstrated. Many early Christian and Jewish followers who expected Jesus to be "the Messiah" were quite literally expecting him to raise an army and fight off Rome, in a royal and justified war. What Jesus offered instead was his non-resistance to captivity, criticizing his disciples who wanted to physically defend him, and the eventual surrender of his life in order to not compromise any of his spiritual and moral ideals. In *Jesus as Guru*, Jan Schouten quotes Sri Ramakrishna, one of India's greatest Hindu figures of recent times, speaking on the self-sacrifice and spiritual stature of Jesus: "This is the Christ who poured out his heart's blood for the redemption of mankind and suffered agonies for its sake..." (Schouten 85-86)

On karma, Jeffrey Long describes the Jain doctrine as such:

...karma could well be compared to Newton's Third Law of Motion: For every action there is an equal and opposite reaction. Everything we do produces a corresponding effect upon us (Long 84).

There are many verses in the Christian Bible which echo the same sentiment, urging people to treat others how they would like to be treated, and warning of the inevitable repercussions of

our actions. The most popular example of this “you reap what you sow” karmic theology, comes from Galatians 6:7 in the New Testament:

Whatever a man sows, he will reap in return. The one who sows to please his flesh, from the flesh will reap destruction; but the one who sows to please the Spirit, from the Spirit will reap eternal life (Galatians 6).

It is not simply my own conjecture that compares the notion of karma to Christian teachings – in Jeffrey Long’s book on Jainism he uses the exact same phrasing in his section on Karma:

Good deeds produce good effects. Evil deeds produce evil effects. We reap what we sow. (Long 84)

Conclusion

To restate with absolute clarity, I am not asserting that Jainism, Hinduism, or Christianity are equivalent to, better than, inferior to or derived from any other tradition; I understand and value their unique contributions and complex histories. What I have provided in this comparative analysis are my deep appreciations and resonances, personal insights and perceived similarities between these traditions, as well as the work of several sources who share the same viewpoints and sentiments.

I believe the concepts of plurality and multiplicity as demonstrated by Jainism’s doctrines of *anekāntavāda* and *nayavāda* are invaluable tools for harmonious philosophical, religious and interreligious discussions. I have discussed the similarity in function of the Jain *tīrthaṅkaras* and the Hindu *avatāras*, who both perpetually come to Earth to re-establish eternal religious principles. I have discussed the asceticism found in Christian figures such as Jesus Christ which have definite similarities to Jain doctrines of asceticism and monastic vows such as *aparigraha* and *brahmacharya*. Finally, I have discussed the concepts of *ahimsā* and karma as found in Jain teachings, and given references to similar Christian writings and doctrines.

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पंच परमेष्ठी : स्वरूप एवं समीक्षा

संयम जैन*

शोध सार

णमोकार मन्त्र का पाठ या जाप जैनियों की प्रत्येक दैनिक एवं प्रासंगिक क्रियाओं का अभिन्न अंग है। सुबह उठना, मन्दिर में बैठना, भोजन करना, पूजा-पाठ करना, रात्रि में विश्राम करना, आदि दैनिक क्रियाओं में णमोकार मन्त्र के 3, 9 या 108 बार पाठ को समुचित स्थान दिया गया है। उसी प्रकार मन्दिर बनवाने हेतु जप्य करना, दुकान-मकान बनवाना, त्योहारों को मनाना, इत्यादि प्रासंगिक क्रियाओं में भी णमोकार मन्त्र से ही प्रारम्भ और उसी से समापन किया जाता है। यह शोधपूर्ण आलेख इस विषय पर विस्तार से चर्चा कर रहा है कि इस पवित्र मन्त्र में नमस्कृत अर्हन्त, सिद्ध, आचार्य, उपाध्याय और साधु – इन पंच परमेष्ठियों का स्वरूप क्या है? वे कहाँ रहते हैं? उनकी प्रवृत्तियाँ कैसी होती हैं? और उनकी पूज्यता का कारण क्या है?

सांकेतिक शब्दावली – णमोकार मन्त्र, परमेष्ठी, अर्हन्त, सिद्ध, आचार्य, उपाध्याय, साधु, पूज्यता

भूमिका

वैश्विक शान्ति के लिए प्रख्यात मन्त्रों में णमोकार मन्त्र का अपना विशेष स्थान है। जैन ही नहीं अपितु अनेक अन्य धर्मावलम्बी आत्मिक शान्ति हेतु इस मन्त्र को याद करते हैं। इस मन्त्र में नमस्कृत विशेष पदों का स्वरूप, महिमा, वैशिष्ट्य और लाभ समझना यथेष्ट है। जो वीतराग-विज्ञानमय¹ परम पद में स्थित हों, उन्हें परमेष्ठी कहते हैं² और जो परम इष्ट हों, उन्हें परमेष्ठी कहते हैं³ अर्हन्त, सिद्ध, आचार्य, उपाध्याय और साधु – ये पाँच वीतराग-विज्ञानमय होने से परमेष्ठी और मंगल-उत्तम-शरण होने से परमेष्ठी हैं।

यहाँ इन पदों की पूज्यता के पीछे के मनोविज्ञान को समझना आवश्यक है – जगत् में उसको पूजा जाता है जो अपने कार्यक्षेत्र में शीर्षस्थ होने के साथ-साथ अन्य लोगों को उस रास्ते पर आगे बढ़ने हेतु मार्गदर्शन करते हैं। असि, मसि, कृषि, शिल्प, वाणिज्य, कला आदि के उद्धार हेतु किए जाने वाले कार्य भले ही लौकिक उन्नति में ही कारगर होते हैं, उनमें भी जो शीर्षस्थ हैं वे मात्र अपना कार्य करते हैं और लोगों को मार्गदर्शन भी देते हैं, लेकिन इससे आगे वे भी कुछ नहीं कर सकते अथवा उन्हें कलाकार, धनी, लेखक, पुजारी आदि बना नहीं सकते।

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1 "रागादि विकारों एवं ज्ञान की हीनता ही वीतराग विज्ञानमय भाव है...अरहन्त-सिद्धों के तो संपूर्ण रागादि की हीनता और ज्ञान की विशेषता होने से संपूर्ण वीतराग-विज्ञानमय भाव संभव होता है और आचार्य, उपाध्याय तथा साधुओं को एक देश रागादि की हीनता और ज्ञान की विशेषता होने से एक देश वीतराग-विज्ञान संभव होता है; इसलिए उन अरहन्त आदि (पंच परमेष्ठी) को स्तुति योग्य महान जानना।" (मोक्षमार्ग प्रकाशक के प्रारम्भ में प्रस्तुत मंगलाचरण)

2 स्वयम्भूस्तोत्र-तत्त्वप्रदीपिका, चन्द्रप्रभ जिनस्तवन 4

3 मोक्षमार्गप्रकाशक, पृ० 5

अध्यात्म की विधा भी एक कला होने से उसमें भी यही मनोविज्ञान कार्य करता है। जो मोक्षमार्ग में स्थित हैं वे तो सुखमय हैं ही, अधिक से अधिक हमें सुखी होने का मार्ग ही बता सकते हैं, लेकिन इससे अधिक वे भी कुछ कर नहीं सकते वे हमें सुखी बना नहीं सकते।

पंच परमेष्ठियों का परमेष्ठी-पना श्रद्धा-ज्ञान-चारित्र्य होने से उन्हें इस मार्ग का शीर्षस्थ बनाता है और परमेष्ठी-पना सुखमय होने से उन्हें इस मार्ग का पथप्रदर्शक बनाता है। एतदर्थ रत्नकरण्ड श्रावकाचार के श्लोक 4 में आचार्य समन्तभद्र स्वामी ने इनके श्रद्धान-ज्ञान बिना सम्यक्त्व को ही असम्भाव्य माना है।⁴

परमेष्ठी का स्वरूप

अर्हन्त, सिद्ध, आचार्य, उपाध्याय और साधु – इन पंच परमेष्ठियों के स्वरूप को समझने के लिए साहित्य और सिद्धान्त के साथ-साथ भाषा का भी अवलम्बन योग्य है।

1. अर्हन्त परमेष्ठी

- **अर्हन्त की परिभाषा** – इस शब्द के जिनागम में अनेक रूप हैं, जैसे – अरिहन्त, अर्हन्त, अरहन्त, अरुहन्त, अरहोन्तर्, अरथान्त, इत्यादि। जो गृहस्थपना त्यागकर, मुनिधर्म अंगीकार कर, निज स्वभाव साधन द्वारा चार घातिया कर्मों का क्षय⁵ करके अनन्त चतुष्टय (दर्शन-ज्ञान-सुख-वीर्य) रूप विराजमान हुए हैं, वे अर्हन्त हैं।

प्राकृत भाषा में प्रयुक्त 'अरिहन्त' शब्द का अर्थ मोह-राग-द्वेषरूपी अन्तःशत्रुओं का नाश करने वाला है। क्षत्रियों के लिए प्रयुक्त होने से इसका पर्यायवाची शब्द अरिसूदन⁶ है। यहाँ शत्रु के साथ अन्तस् शब्द का प्रयोग करने का हेतु यह है कि अरिहन्तदेव किसी सजीव का हनन नहीं करते, कोई मार-काट नहीं मचाते, अपितु उनसे भी सुभट द्रव्यकर्म और भावकर्मरूपी अन्तःशत्रुओं का विनाश करते हैं।⁷

'अर्ह-पूजायाम्' धातु से निष्पन्न 'अर्हन्त' का अर्थ पूज्य होता है। पूज्य होने हेतु वीतरागता ही सर्वोत्कृष्ट गुण है। 'अरहोन्तर्' शब्द तीन पदों से बना है – 'अ', 'रह', 'अन्तर्' अर्थात् नहीं गुप्त है कोई भी रहस्य जिनसे, ऐसे सर्वज्ञदेव को 'अरहोन्तर्' कहते हैं। अर्हन्तदेव को अरथान्त भी कहा जाता है। रथ को उपलक्षण से परिग्रह और अन्त को मृत्यु कहते हैं; तो अरथान्त का आशय यह है कि जो परिग्रह और अन्त से रहित हैं, उन्हें 'अरथान्त' कहते हैं।

प्राकृतभाषा में प्रयुक्त एक और पर्यायवाची शब्द 'अरहन्त' भी है जिसका अर्थ आसक्ति (रह) भाव से रहित है। 'अरुहन्त' शब्द संस्कृतनिष्ठ शब्द 'रुह' धातु से बना है, जिसका अर्थ सन्तान या

⁴ "श्रद्धानं परमार्थानामाप्तागमतपोभृताम्।" (रत्नकरण्ड श्रावकाचार 4)

⁵ बोधपाहुड 30, द्रव्यसंग्रह 50.210.9, चारित्तपाहुड 1.31

⁶ गीता में श्रीकृष्ण के लिए भी अरिसूदन शब्द का प्रयोग किया गया है – "भीष्ममहं संख्ये द्रोणं च मधुसूदन। इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदनं ॥ (गीता 2.4)

⁷ आवश्यक निर्युक्ति 914

परम्परा होता है। जिसने कर्म-बीज को नष्ट कर दिया है, उससे अनन्त संसार का विनाश हो जाने से इनको 'अरुहन्त' संज्ञा दी जाती है।

इनकी पूज्यता का कारण देवागम, आकाश-गमन, अष्ट प्रातिहार्य, समवसरण, देवोपनीत अतिशय, शरीरादि के अतिशय नहीं हैं और ना ही धर्मोपदेश से इनकी महानता सिद्ध की जा सकती है, अपितु इनकी महानता सिद्ध करने हेतु सबसे प्रबल हेतु हैं-निर्दोषता अर्थात् वीतरागता और निरावरणता अर्थात् सर्वज्ञता, जिनके कारण इनकी वाणी युक्ति और शास्त्र से अविरोधी सिद्ध होने से इनको हितोपदेशी कहा जाता है।⁸

- **अर्हन्त के गुण (विशेषताएँ)**—अर्हन्त परमेष्ठी के मुख्यतया 46 (4+2+4) गुणों की चर्चा जिनागम⁹ में मिलती है —

- ✓ **शरीर एवं बाह्य संयोग सम्बन्धी 42 विशेषताएँ**—जन्म के 10 अतिशय,¹⁰ केवलज्ञान के 11 अतिशय,¹¹ देवकृत 13 अतिशय¹² एवं 8 प्रातिहार्य¹³। इसके अलावा 1008¹⁴ या अनन्त अतिशय¹⁵ भी होते हैं।
- ✓ **आत्मा सम्बन्धी 4 विशेषताएँ**—क्षायिक (अनन्त) दर्शन, क्षायिक (अनन्त) ज्ञान, क्षायिक (अनन्त) सुख और क्षायिक (अनन्त) वीर्य¹⁶। इसके अलावा क्षायिक सम्यक्त्व तथा क्षायिक चारित्र भी होते हैं।

⁸ आप्तमीमांसा 1-7

⁹ तिलोयपण्णात्ति 4.896, 914; जंबूदीव-पण्णात्तिसंगहो अधिकार 13.85-87, द्रव्यसंग्रह 50.210

¹⁰ जन्म के 10 अतिशय इसप्रकार हैं— 1. स्वेदरहित शरीर; 2. वज्रवृषभनाराच संहनन; 3. धवल रुधिर; 4. निर्मल शरीर 5. समचतुरस्रसंस्थानय 6. उत्तम गंधय 7. अनन्तबलय 8. हित-मित-मधुर भाषणय 9. 1008 उत्तम चिन्हय अनुपम रूप। (तिलोयपण्णात्ति 4 / 896, 898)

¹¹ केवलज्ञान के 11 अतिशय इस प्रकार हैं — 1. अपने पास से चारों दिशाओं में एक सौ योजन तक सुभिक्षता, 2. आकाश गमन, 3. हिंसा का अभाव, 4. भोजन का अभाव, 5. उपसर्ग का अभाव, 6. सब की ओर मुख करके स्थित होना, 7. छाया रहितता, 8. निर्निमेषदृष्टि, 9. विद्याओं की ईशता, 10. सजीव होते हुए भी नख और रोमों का समान रहना, 11. अठारह महाभाषा तथा सात सौ क्षुद्रभाषा युक्त दिव्यध्वनि। कुछ ग्रंथों में 11वाँ अतिशय 'अर्धमागधी भाषा' के नाम से देवकृत में गिना जाता है। (वही, 4 / 899, 906)

¹² देवकृत 13 अतिशय इसप्रकार हैं— 1. संख्यात योजनों तक असमय में ही पत्र, फूल और फलों से संयुक्त भूमि, 2. कंटक और रेती से रहित सुखदायक वायु, 3. वैर को छोड़कर मैत्री भाव होना, 4. भूमि का स्वच्छ और रत्नमय होना, 5. सुगंधित जल की वर्षा होना, 6. फलों के भार से नम्रीभूत शालि से युक्त वृक्ष, 7. सभी नित्य आनंद से युक्त, 8. शीतल पवन चलना, 9. सर्वत्र निर्मल जल से युक्त भूमि, 10. आकाश का धुआँ और उल्कापातादि से रहित होना, 11. रोग आदि बाधाओं का न होना, 12. यक्षेन्द्रों के मस्तक और किरणों पर चार दिव्य धर्म चक्रों को देखकर सभी को आश्चर्य होना, 13. तीर्थकरों के चारों दिशाओं में (व विदिशाओं में) छप्पन सुवर्ण कमल, एक पादपीठ, और दिव्य एवं विविध प्रकार के पूजन द्रव्य का होना। (जंबूदीव-पण्णात्तिसंगहो अधिकार 13 / 93, 114, दर्शनपाहुड 35.28 टीका)

¹³ 8 प्रातिहार्य इसप्रकार हैं— 1. रत्नखचित सिंहासन, 2. छत्र, 3. अशोकवृक्ष, 4. प्रभामण्डल, 5. पुष्पवृष्टि, 6. दुन्दुभिनाद, 7. 64 चमर, 8. भक्तियुक्त गण। (तिलोयपण्णात्ति 4 / 915, 927)

¹⁴ महापुराण 15.37-44

¹⁵ स्याद्वादमंजरी 4.8.1

¹⁶ क्षायिक (अनन्त) वीर्य = क्षायिक दान + क्षायिक लाभ + क्षायिक भोग + क्षायिक उपभोग + क्षायिक वीर्य (तत्त्वार्थसूत्र 2.4)

उपर्युक्त ज्ञान, दर्शन, वीर्य, सुख, श्रद्धा, चारित्र्य इत्यादि जीव के साथ सदा स्वाभाविकरूप से उपस्थित रहते हैं, अतः इन्हें अनुजीवी¹⁷ गुण कहा है। इन गुणों को घातने वाले कर्मों का एक नाम घातिया कर्म है। अनादि से सभी जीवों में ज्ञान—दर्शन—वीर्य का तो क्षायोपशमिक और श्रद्धा—चारित्र्य का औदयिक घात होता है। इन्हें घातिया कहने के दो कारण हैं — 1. स्वभाव—घात और 2. मोक्षमार्ग—घात। इस कर्म के पूर्ण नाश होने पर ही अर्हन्तों के अनुजीवी गुणों में क्षायिक—पना या अनन्तता आती है।

● अर्हन्तों के सम्बन्ध में कुछ विशेष विचार

- ✓ अर्हन्त का शब्दार्थ — अतिशय पूजा के योग्य,¹⁸ पंचमहाकल्याणकरूप पूजा के योग्य¹⁹।
- ✓ 'अरिहन्त' का शब्द—विन्यास — प्रथमाक्षर 'अ' मोहकर्म रूपी अरि का वाचक है, 'र' ज्ञानावरण—दर्शनावरण—अनंतरायकर्मरूपी रज का वाचक है, 'हन्त' क्रोध, मान, माया, लोभ— इन कषायों को जीत लेने के वाचक होने से 'जिन' हैं और कर्म शत्रुओं व संसार के नाशक होने के कारण अर्हन्त कहलाते हैं।²⁰
- ✓ अरिहन्त संज्ञा के कारण — 'अरि' अर्थात् समस्त दुखों के निमित्त कारणस्वरूप मोह शत्रु के नाशक होने से, 'रज' अर्थात् वस्तुविषयक बोध और अनुभव के प्रतिबंधक ज्ञानावरण और दर्शनावरण कर्मों के नाशक होने से, 'रहस्य' अर्थात् अघातिया कर्मों के मूल अंतरायकर्मरूप रहस्य के नाशक होने से।²¹
- ✓ अर्हन्त के भेद —
 - तेरहवें गुणस्थानवर्ती सयोगकेवली और चौदहवें गुणस्थानवर्ती अयोगकेवली।²²
 - 5 कल्याणक,²³ 3 कल्याणक,²⁴ 2 कल्याणक,²⁵ सातिशय, अन्तःकृत् उत्सर्ग, मूक केवली।²⁶
- ✓ शारीरिक अन्य विशेषता — अर्हन्त 18 दोषों से रहित होते हैं।²⁷
- ✓ नामान्तर — भावमोक्ष, केवलज्ञान की उत्पत्ति, जीवन्मुक्त, अर्हन्तपद — ये सब एकार्थवाचक हैं।²⁸
- ✓ कार्य — ये जगत के कर्ता नहीं, मात्र ज्ञाता हैं।²⁹

17 पंचाध्यायी, उ. 74 एवं 37

18 धवला 6.44.1,1,1.1

19 महापुराण 33.186, चारित्तपाहुड 1.31.5, द्रव्य संग्रह 1.211.50

20 मूलाचार—आचारवृत्ति 505, 561

21 धवला 9.42.1,1,1.1

22 वही, 2.89.3,41.8

23 5 कल्याणक — गर्भ, जन्म, तप/दीक्षा, केवलज्ञान, निर्वाण/मोक्ष

24 3 कल्याणक — तप, केवलज्ञान, मोक्ष

25 2 कल्याणक — केवलज्ञान, मोक्ष

26 5 कल्याणकवाले जीव भरत—विदेह—ऐरावत में पाए जाते हैं, किन्तु 2—3 कल्याणकवाले जीव मात्र विदेह क्षेत्र में ही पाए जाते हैं।

27 अठारह दोष इसप्रकार हैं— 1. क्षुधा, 2. तृषा, 3. भय, 4. रोष (क्रोध), 5. राग, 6. मोह, 7. चिंता, 8. जरा, 9. रोग, 10. मृत्यु, 11. स्वेद, 12. खेद, 13. मद, 14. रति, 15. विस्मय, 16. निद्रा, 17. जन्म और 18. उद्वेग (अरति)। (नियमसार 6 की टीका)

28 पंचास्तिकाय 150 की तात्पर्यवृत्ति टीका

29 आप्तपरीक्षा 19—24

2. सिद्ध परमेष्ठी

- **सिद्ध की परिभाषा** – जो गृहस्थ अवस्था का त्यागकर, मुनिधर्म अंगीकार कर, निज स्वभाव साधन द्वारा चार घातिया कर्मों का नाश होने पर अनन्त चतुष्टय प्रकट करके कुछ समय बाद अघातिया कर्मों के नाश होने पर समस्त अन्य द्रव्यों का सम्बन्ध छूट जाने पर पूर्ण मुक्त हो गए हैं,³⁰ लोक के अग्र-भाग में किञ्चित् न्यून पुरुषाकार विराजमान हो गए हैं,³¹ जिनके द्रव्यकर्म, भावकर्म और नोकर्म का अभाव होने से समस्त आत्मिक गुण प्रकट हो गए हैं,³² वे सिद्ध हैं।
- **सिद्ध के गुण (विशेषताएँ)** – सिद्धों के मुख्यतया 8 गुण कहे हैं,³³ यथा – क्षायिक सम्यक्त्व, क्षायिक (अनन्त) दर्शन, क्षायिक (अनन्त) ज्ञान, क्षायिक (अनन्त) सुख (अव्याबाध), क्षायिक (अनन्त) वीर्य, अवगाहनत्व, अगुरुलघुत्व और सूक्ष्मत्व, आदि।

अर्हन्त के स्वरूप में कहे गए अनुजीवी गुणों से अन्य, जो गुण संसारभूत विभाव (विपरीतता) के अभाव में परिणमित होते हैं, उन्हें प्रतिजीवी गुण कहा जाता है।³⁴ जैसे – अव्याबाध, अवगाहनत्व, सूक्ष्मत्व, अगुरुलघुत्व इत्यादि। इन गुणों के प्रतिबंधक अघातिया कर्म हैं।

सर्व दुःख रहित होने पर अव्याबाध गुण प्रकट होता है, जन्म-मरण रहित होने पर अवगाहनत्व गुण प्रकट होता है, अशरीरी होने पर सूक्ष्मत्व प्रकट होता है और ऊँच-नीचता रहित होने पर अगुरुलघुत्व गुण प्रकट होता है। वैसे तो वेदनीय कर्म के अभाव में अव्याबाध, आयु कर्म के अभाव में अवगाहनत्व, नाम कर्म के अभाव में सूक्ष्मत्व और गोत्र कर्म के अभाव में अगुरुलघुत्व प्रकट होते हैं, किन्तु ग्रन्थों में विवक्षा भेद से आयु कर्म के अभाव में अवगाहनत्व एवं सूक्ष्मत्व, नाम कर्म के अभाव में अवगाहनत्व, सूक्ष्मत्व एवं अगुरुलघुत्व प्रकट होते हैं।³⁵

ये गुण सांसारिक अवस्था में हैं ही नहीं इसलिए स्वभाव का घात करते हैं—ऐसा नहीं कहा जा सकता तथा मोक्षमार्ग से असम्बद्ध तो हैं ही; क्योंकि इन गुणों के अभाव में मोक्षमार्ग को कोई हानि नहीं होती। (अर्हन्त अवस्था में भी इन गुणों का अभाव पाया जाता है, अतः कथञ्चित् मोक्ष में भी कोई हानि नहीं है।³⁶)

सिद्धत्व अथवा पूर्ण मुक्त दशा में घातिया और अघातिया, दोनों प्रकार के कर्मों का सद्भाव निरर्थक होने से, इन दोनों ही प्रकार के कर्मों का अभाव हो जाता है।

³⁰ तत्त्वार्थसूत्र 10.2, ज्ञानार्णव 3.6–10, परमात्मप्रकाश 2.10, नियमसार 4 तात्पर्यवृत्ति टीका, द्रव्यसंग्रह टीका 37.154.5

³¹ सर्वार्थसिद्धि 10.4.468.13, नियमसार 72, परमात्मप्रकाश 1.54,

³² राजवार्तिक 1.4.27.12

³³ वसुनंदी श्रावकाचार 537, द्रव्यसंग्रह टीका 14.42.2 उद्धृत

³⁴ श्लोकवार्तिक भाषा 2.1.4.53.158.11

³⁵ क्षपणासार 611–613

³⁶ मूलाचार-आचारवृत्ति 505, 562

- सिद्धों में पाए जानेवाले अन्य गुण—अकषायत्व, अवेदत्व, अकारकत्व, देह रहितता, अचलत्व, अलेपत्व, जन्म-मरण रहितता (अवगाहनत्व), अशरीरत्व (सूक्ष्मत्व), ऊँच-नीच रहितता (अगुरुलघुत्व), पंचक्षायिक लब्धि अर्थात् क्षायिकदान, क्षायिकलाभ, क्षायिकभोग, क्षायिकउपभोग और क्षायिकवीर्य।³⁷
- सिद्धों के सम्बन्ध में कुछ विशेष विचार
 - ✓ सिद्ध के पर्यायवाची — त्रिलोकाग्र, निरंजन, अत्यन्त शान्तिमय, कृतकृत्य, अष्टगुणयुक्त, नित्य।³⁸
 - ✓ सिद्धों का निश्चय लक्षण — शुद्धात्मोपलब्धि।³⁹
 - ✓ सिद्ध क्षेत्र⁴⁰ — सर्वार्थसिद्धि इन्द्रक के ध्वजदण्ड से मात्र 12 योजन ऊपर आठवीं पृथिवी है। उसके उपरिम और अधस्तन अरूपी तलों में से प्रत्येक तल का विस्तार पूर्व-पश्चिम में एक राजू प्रमाण (वातवलियों की मोटाई से रहित) है। वेत्रासन⁴¹ के सदृश वह पृथिवी उत्तर-दक्षिण भाग में कुछ कम सात राजू (वातवलियों से रहित) लम्बी है। उसके बहुमध्य भाग में चाँदी एवं सुवर्ण सदृश और नाना रत्नों से परिपूर्ण ईषत्प्राग्भार नामक क्षेत्र है। यह क्षेत्र उत्तान धवल छत्र के सदृश (कटोरे के सदृश⁴²) 45,00,000 योजन प्रमाण विस्तारवाला है। उसका मध्य बाह्य आठ योजन है और उसके आगे घटते-घटते अन्त में एक अंगुलमात्र। अष्टम भूमि में स्थित सिद्धक्षेत्र की परिधि मनुष्य क्षेत्र की परिधि के समान है।⁴³ उस आठवीं पृथ्वी के 7050 धनुष ऊपर जाकर सिद्धों का आवास है, जिसका क्षेत्रफल $8404740815625 \div 8$ वर्ग योजन है।
 - ✓ 608 जीवों का गमन-आगमन — कदाचित् आठ समय अधिक छह मास में चतुर्गति जीवराशि में से निकलकर 608 जीव मुक्त होते हैं और उतने ही जीव नित्यनिगोद से निकलकर चतुर्गतिरूप भव में आते हैं।
 - ✓ सभी जीव स्वभाव से सिद्ध ही हैं— जैसे कार्य-समयसार स्वरूप निर्मल ज्ञानमयी देव सिद्धलोक में रहते हैं, वैसे ही कारण-समयसार स्वरूप परब्रह्म शरीर में निवास करता है। अर्थात् सिद्ध भगवान् और हम में भेद नहीं है।⁴⁴
 - ✓ सिद्धों में आठ के अलावा गुण — द्रव्य, क्षेत्र, काल और भाव की अपेक्षा चार गुणों को उपर्युक्त आठ में मिलाकर सिद्धों में बारह गुण माने जाते हैं।⁴⁵
 - ✓ कर्म ही दुःख है — आठों ही कर्म सुख गुण के विपक्षी हैं, कोई एक पृथक्-कर्म उसका विपक्षी नहीं है।⁴⁶

³⁷ भगवती आराधना 2157.1847

³⁸ धवला 1.1, 1, 1.26-28.48

³⁹ प्रवचनसार-तात्पर्यवृत्ति 10.12.6

⁴⁰ तिलोयपण्णति 9.3-4

⁴¹ मूढे के समान आकार का आसन-जम्बूदीपपण्णति संग्रहो 25

⁴² त्रिलोकसार 558

⁴³ तिलोयपण्णति 8.652-658, हरिवंशपुराण 6.126-132, त्रिलोकसार 556-558, क्षपणासार 649.766

⁴⁴ परमात्मप्रकाश 1.26

⁴⁵ धवला 13.5, 4.26.30.69

⁴⁶ पंचाध्यायी 1114

- ✓ सिद्धों में भावों का अभाव – औपशमिक, क्षयोपशमिक, औदयिक तथा भव्यत्व पारिणामिक भाव के अभाव होने से सिद्धत्व प्राप्त होता है।⁴⁷
- ✓ अनन्तवीर्यत्व की आवश्यकता – अनन्त सामर्थ्य से हीन व्यक्ति को अनन्त ज्ञान या सुख नहीं हो सकता।⁴⁸
- ✓ सिद्धों में भावेन्द्रिय की निरर्थकता – क्षयोपशम से उत्पन्न हुए उपयोग को इन्द्रिय कहते हैं, परन्तु सिद्धों में क्षयोपशम नहीं पाया जाता है, क्योंकि वह क्षायिक भाव के द्वारा दूर कर दिया जाता है।⁴⁹
- ✓ सिद्धों में संयम की अनुपलब्धि – सिद्धों में एक भी संयम, संयमासंयम और असंयम नहीं होता है, क्योंकि उन में बुद्धिपूर्वक निवृत्ति का अभाव है।⁵⁰
- ✓ सिद्धों में अपेक्षाकृत भेद – वर्तमान में तो सभी सिद्ध समान ही हैं, किन्तु भूत नय अर्थात् भूतपूर्व मनुष्य पर्याय की अपेक्षा क्षेत्र, काल, गति, लिंग, तीर्थ, चारित्र, प्रत्येकबोधित, बुद्धबोधित, ज्ञान, अवगाहन, अंतर, संख्या और अल्पबहुत्व द्वारा सिद्धजीवों में भेद किया जाता है।⁵¹

क्र.	अनुयोग	भूत नय
1	क्षेत्र	जन्म अपेक्षा – 15 कर्मभूमि और अपहरण अपेक्षा – ढाई द्वीप
2	काल	विदेह में – सर्व काल भरत-ऐरावत में – अवसर्पिणी का चौथा और उत्सर्पिणी का तीसरा काल
3	गति	निकट – मनुष्य; दूर – चारों गतियों से
4	लिंग/भाव-वेद	तीनों वेद
5	द्रव्य-वेद	नग्न दिगम्बर पुरुष ही
6	तीर्थ	तीर्थकर बनकर या तीर्थकर से इतर या तीर्थकर के अभाव में
7	चारित्र	निकट – यथाख्यात; दूर – 5 चारित्र या परिहारविशुद्धि के अलावा 4 चारित्र
8	ज्ञान	2, 3 या 4
9	अवगाहन	उत्कृष्ट – 525 धनुष; जघन्य – साढ़े तीन हाथ

1	अन्तर	जघन्य – 1 समय; उत्कृष्ट – 6 महीना
	अन्तर अभाव	जघन्य – 2 समय; उत्कृष्ट – 8 समय
2	संख्या	जघन्य – 1; उत्कृष्ट – 108

⁴⁷ तत्त्वार्थसूत्र 10.3-4

⁴⁸ सर्वार्थसिद्धि 10.4.468.11

⁴⁹ धवला 1.1.1,130.378.8

⁵⁰ वही

⁵¹ तत्त्वार्थसूत्र 10.9

क्र.	अनुयोग	कम से ज्यादा
1	क्षेत्र	लवण समुद्र < कलोदधि समुद्र < जम्बूद्वीप < धातकी खण्ड < पुष्करार्द्ध द्वीप
2	काल	उत्सर्पिणी < अवसर्पिणी < विदेह क्षेत्र
3	गति	तिर्यच गति < मनुष्य गति < नरक गति < देव गति
4	लिंग/भाव—वेद	नपुंसक < स्त्री < पुरुष
5	तीर्थ	तीर्थकर < सामान्य केवली
6	चारित्र	5 चारित्र < 4 चारित्र
7	बुद्ध	प्रत्येक < बोधित
8	ज्ञान	2 ज्ञानधारी < 4 ज्ञानधारी < 3 ज्ञानधारी
9	अवगाहना	जघन्य < उत्कृष्ट < मध्यम
10	अन्तर	6 माह के अन्तर से < 1 समय के अन्तर से < मध्य के अन्तर से
11	संख्या (1 समय में सिद्ध)	108 < 107—50 < 49—25 < 24—1 जीव

- ✓ **मुक्त जीवों की संख्या** — सिद्ध जीव सदा अतीत काल के असंख्यातवें भाग बराबर ही होते हैं, क्योंकि छह महीने के अन्तर से मोक्ष जाने का नियम है।⁵²
- ✓ **मुक्त जीवों का शरीर** — मोक्षगामियों के दिव्य गन्ध—पुष्प से पूजित शरीर, क्षणभर में बिजली के समान आकाश में विलीन हो जाते हैं⁵³ या अग्निकुमार देवों द्वारा पवित्र शरीर को पालकी में विराजमान कर मुकुटों की अग्नि से उसका आकार बदल देते हैं⁵⁴।
- ✓ **मुक्त जीवों का गमन** — अन्य दिशाओं में गमन कर्म निमित्तक होने से सिद्धों का गमन ऊर्ध्व ही होता है।⁵⁵
- ✓ **मुक्त जीवों में संकोच—विस्तार** — नामकर्म का सम्बन्ध जीव के संकोच और विस्तार का कारण है, किन्तु उसका अभाव हो जाने से जीव के प्रदेशों का संकोच और विस्तार नहीं होता।⁵⁶
- ✓ **मोक्ष अभावात्मक नहीं, बल्कि वचनातीत आत्मलाभ स्वरूप है।**⁵⁷

⁵² धवला 14.4, 6, 116.143.10

⁵³ हरिवंशपुराण 65.12—13

⁵⁴ महापुराण 47.343—350

⁵⁵ तत्त्वार्थसूत्र 10.5

⁵⁶ राजवार्तिक 10.4.12

⁵⁷ पंचास्तिकाय 35

● अर्हन्त और सिद्ध में अन्तर और समानता

अन्तर	अर्हन्त	सिद्ध
1 ⁵⁸	4 अघातिया कर्मों का उदय और सत्त्व	8 कर्मों के बन्ध-सत्त्व-उदय से रहित
2 ⁵⁹	सशरीरी (सलेप)	अशरीरी (निर्लेप)
3 ⁶⁰	वेदनीय कर्मापेक्षा सुखगुण प्रतिबन्धित	पूर्ण सुखी
4 ⁶¹	मध्यलोकवर्ती	सिद्धलोकवर्ती
5	भाव मुक्त	द्रव्य-भाव मुक्त
6 ⁶²	परमात्म-ध्यानभूत परलोक में स्थित	द्रव्य-भाव परलोक में स्थित
7 ⁶³	उत्पाद-व्यय युक्त	उत्पादरहित व्यय और व्ययरहित उत्पाद
8	मिथ्यात्व-कषाय के अभाव में अपुनरागमन	मिथ्यात्व-कषाय-योग के अभाव में अपुनरागमन
समानता	अर्हन्त	सिद्ध
1	4 घातिया कर्म-नाशक	
2 ⁶⁴	निश्चय से निज-आत्मा में अविचलित रहते हैं	
3	भाव मुक्त	
4 ⁶⁵	अपुनरागमन	

3. आचार्य, उपाध्याय और साधु

- सामान्य स्वरूप⁶⁶ – आचार्य, उपाध्याय और साधु की पूज्यता जन समूह अर्थात् सभी के लिए सामान्य रूप से समान ही है, किन्तु संघ व्यवस्था हेतु उसके तीन भेद किए गए हैं। इस विशेषता

⁵⁸ धवला 1.1, 1, 1.46.2

⁵⁹ वही

⁶⁰ वही

⁶¹ वही

⁶² परमात्मप्रकाश टीका 2.4.117.13

⁶³ प्रवचनसार 17

⁶⁴ नियमसार – तात्पर्यवृत्ति 176.294

⁶⁵ राजवार्तिक 10.4.4-8.642-27

⁶⁶ मोक्षमार्गप्रकाशक, पृ. 3

के चलते आचार्य-उपाध्याय-साधु में अत्यन्त समानता होने से इन सब को मुनि, अनगार, संयत, वीतराग, साधु, गुरु, श्रमण, दिगम्बर, यति, ऋषि, निर्ग्रन्थ, जिनकल्प, देव, भदन्त, दान्त, आदि भी कहा जाता है।

- **पूज्यता के कारण** – तीनों ही मुनि विरागी, समस्त आरम्भ-परिग्रह त्यागी, शुद्धोपयोगरूप मुनिधर्मधारक, छठे-सातवें गुणस्थानवर्ती, आत्मानुभवी, उपयोग को बहुत न भ्रमाने वाले होते हैं। कदाचित् मन्दरागरूप शुभोपयोग होने पर स्व-स्व-पद सापेक्ष कार्य करते हैं, परन्तु उन्हें भी हेय मानते हैं और नित्य स्वरूप स्थिरता के प्रयत्न में ही लगे रहते हैं। तीव्ररागरूप अशुभोपयोग तो है ही नहीं।
- **आचार्य-उपाध्याय-साधु के सम्बन्ध में कुछ विशेष विचार**
 - ✓ **प्रयोजन** – आचार्यादिक तीनों का एक ही प्रयोजन है; क्रिया, बाह्य वेष, द्वादश तप, पंच महाव्रत, तेरह चारित्र, समता, मूलोत्तर गुण, संयम, परीषह-उपसर्गों का सहना, आहारादि की विधि, चर्या, शय्या, आसन, मोक्षमार्गरूप आत्मा के सम्यग्दर्शन-ज्ञान-चारित्र – इसप्रकार ये अन्तरंग और बहिरंग रत्नत्रय के समान पालक होने से एक ही हैं। ध्याता-ध्यान-ध्येय, ज्ञाता-ज्ञेयाधीन ज्ञान, चार आराधना तथा क्रोध आदि का जीतना – इसप्रकार उन तीनों की सब ही विषयों में समानता है।⁶⁷
 - ✓ **वैशिष्ट्य** – जिन्होंने ज्ञानाचार, दर्शनाचार, चारित्राचार, तपाचार और वीर्याचारयुक्त होने से शुद्धोपयोग भूमिका को प्राप्त किया है, ऐसे श्रमण ही आचार्यत्व, उपाध्यायत्व और साधुत्व रूप विशेषों से विशिष्ट होते हैं।⁶⁸
 - ✓ **शरण** – अर्हन्त, सिद्ध, आचार्य, उपाध्याय और साधु – ये एक आत्मा में ही चेष्टारूप हैं, इसलिए एक आत्मा ही शरण है।⁶⁹
 - ✓ **आचार्य-उपाध्याय में समानता** – संग्रह-अनुग्रह को छोड़कर शेष बातों में आचार्य व उपाध्याय समान हैं।⁷⁰
 - ✓ **उपाधि त्याग** – श्रेणी आदि आरोहण के समय इन उपाधियों का त्याग होता है।⁷¹

3.1 आचार्य परमेष्ठी

- **आचार्य की परिभाषा**—जो सम्यग्दर्शन-ज्ञान-चारित्र की अधिकता से संघ में प्रधान पद प्राप्त करके मुनिसंघ के नायक हुए हैं तथा जो मुख्यपने तो निर्विकल्प स्वरूपाचरण में ही मग्न रहते हैं, पर कभी-कभी रागांश के उदय से करुणाबुद्धि हो तो धर्म के लोभी जीवों को धर्मोपदेश देते हैं, दीक्षा लेने वाले को योग्य जान दीक्षा देते हैं, अपने दोष प्रकट करनेवालों को प्रायश्चित् विधि से शुद्ध करते हैं – ऐसा आचरण करने-करवाने वाले आचार्य कहलाते हैं।⁷²

⁶⁷ पंचाध्यायी उत्तरार्द्ध 639-644

⁶⁸ प्रवचनसार तत्त्वप्रदीपिका 2

⁶⁹ मोक्षपाहुड 104, मूलाचार आचारवृत्ति, 509-510, नियमसार 73

⁷⁰ धवला 1.1,1,1 पृ. 50 / 1

⁷¹ पंचाध्यायी उत्तरार्द्ध 709-713

⁷² पंचाध्यायी 645-646

- **आचार्य के गुण (विशेषताएँ)⁷³** – आचार्य परमेष्ठी के मुख्यतया 36 मूलगुण कहे गए हैं – 36 (12+10+6+5+3); 12 तप,⁷⁴ 10 धर्म,⁷⁵ 6 आवश्यक,⁷⁶ 5 आचार⁷⁷ एवं 3 गुप्ति⁷⁸।
- **आचार्य के सम्बन्ध में कुछ विशेष विचार**
 - ✓ **आचार** – जो मुनि पाँच प्रकार के आचार को स्वयं निरतिचार पालते हैं और दूसरों को भी प्रवृत्त करते हैं तथा शिष्यों को उपदेश देते हैं, उन्हें आचार्य कहते हैं।⁷⁹
 - ✓ **क्रिया** – परमात्मा के उपदेश में परिपूर्ण अभ्यास और अनुभव से निर्मल बुद्धिवाले, षडावश्यकों का निर्दोष पालन करने वाले, मेरु के समान निष्कम्प, शूरवीर, सिंह के समान निर्भीक, वर्य अर्थात् श्रेष्ठ, देश कुल और जाति से शुद्ध, सौम्यमूर्ति, अन्तरंग और बहिरंग परिग्रह-रहित, आकाश के समान निर्लेप, संघ के संग्रह अर्थात् दीक्षा और निग्रह अर्थात् शिक्षा या प्रायश्चित्त देने में कुशल, सूत्र अर्थात् परमागम के विशारद, कीर्तिवान, सारण अर्थात् आचरण, वारण अर्थात् निषेध और साधन अर्थात् व्रतों की रक्षा करनेवाली क्रियाओं में निरन्तर-उद्यत, दर्शन-ज्ञान-चारित्र-तप-वीर्य – इन पाँच आचारों के पालक हों, चौदह विद्यास्थानों⁸⁰ के पारंगत, ग्यारह अंगों के धारी अथवा आचारांगमात्र के धारी या तत्कालीन स्वसमय और परसमय में पारंगत, मेरु के समान निश्चल, पृथ्वी के समान सहनशील, समुद्र के समान मल अर्थात् दोषों से रहित, सप्तभय-मुक्त – उन्हें आचार्य कहते हैं।⁸¹
 - ✓ **अन्य गुण**
 - **आठ गुण** – आचारवान् (पंचाचार पालक एवं परिपालक), आधारवान् (श्रुताधार), व्यवहारवान् (प्रायश्चित्त वेत्ता), प्रकर्ता (समाधिमरण आदि कराने में कुशल), आयापाय-विदर्शी (गुण-दोष बताने में कुशल), उत्पीलक (दोष भाषक), अपरिस्रावी (गोप्य दोषों को गुप्त रखनेवाले), निर्वापक (सुखावह/सन्तोषकारी)।⁸²
- **दश स्थितिकल्प** – अचेलकत्व (दिगम्बरत्व), अनुद्दिष्ट भोजी, शय्यासन त्यागी, राजपिण्डत्याग (राजाओं के भोजन का त्याग), आरोगभुक् (स्वास्थ्यानुकूल भोजी), कृतिकर्म (साधु की विनय आदि क्रिया), व्रतवान्, ज्येष्ठ सद्गुण, प्रतिक्रमी या प्रतिक्रमणि (नित्य लगनेवाले दोषों का शोधन), दो निषद्यक (वर्षाकाल में चार मास तक एक स्थान पर निवास)।⁸³

⁷³ रत्नकरण्ड श्रावकाचार 5

⁷⁴ 6 बहिरंग तप – अनशन-ऊनोदर-वृत्तिपरिसंख्यान-रसपरित्याग-विविक्तशय्यासन-कायक्लेश एवं 6 अन्तरंग तप – प्रायश्चित्त-विनय-वैय्यावृत्य-स्वाध्याय-व्युत्सर्ग-ध्यान

⁷⁵ 10 धर्म-क्षमा-मार्दव-आर्जव-शौच-सत्य-संयम-तप-त्याग-आकिंचन्य-ब्रह्मचर्य

⁷⁶ 6 आवश्यक – समता-वन्दना-स्तुति-श्रुतरति-प्रतिक्रमण-कायोत्सर्ग

⁷⁷ 5 आचार – ज्ञान-दर्शन-चारित्र-तप-वीर्य

⁷⁸ 3 गुप्ति – मन-वचन-काय

⁷⁹ भगवती आराधना 419 टीका

⁸⁰ 14 विद्यास्थान – नीतिवाक्यामृत, त्रयीसमुद्देश के आधार से 4 वेद, 6 वेदांग (व्याकरण, ज्योतिष, निरुक्त, कल्प, छन्द, शिक्षा), मीमांसा, न्याय, पुराण, धर्म – इनमें अर्थशास्त्र, धनुर्वेद, गन्धर्ववेद, आयुर्वेद को मिलाने पर अठारह विद्यास्थान माने जाते हैं।

⁸¹ धवला 1.1.1.1.29-31.49

⁸² भगवती आराधना 417-418 टीका

⁸³ बोधपाहुड टीका में उद्धृत 1.72

- **भेद** – गृहस्थाचार्य,⁸⁴ प्रतिष्ठाचार्य,⁸⁵ बालाचार्य,⁸⁶ निर्यापकाचार्य (सल्लेखना कराने वाले आचार्य), एलाचार्य⁸⁷ ।

3.2 उपाध्याय परमेष्ठी

- **उपाध्याय की परिभाषा** – जो जैन शास्त्रों के ज्ञाता होकर संघ में पठन-पाठन के अधिकारी हुए हैं, तथा जो समस्त शास्त्रों का सार आत्मस्वरूप में एकाग्रता है, अधिकतर तो उसमें ही लीन रहते हैं, कभी-कभी कषायांश के उदय से यदि उपयोग वहाँ स्थिर न रहे तो उन शास्त्रों को स्वयं पढ़ते हैं, दूसरों को पढ़ाते हैं – वे उपाध्याय हैं।⁸⁸
- **उपाध्याय के गुण (विशेषताएँ)⁸⁹** – उपाध्याय परमेष्ठी के मुख्यतया 25 (11+14) गुण कहे जाते हैं। आचारांग आदि 11 अंग⁹⁰ और बारहवे दृष्टिवाद अंग के 5 भेदों⁹¹ में से एक भेद उत्पाद आदि 14 पूर्व⁹² उपाध्याय परमेष्ठी के गुण हैं।
- **अन्य परिभाषाएँ**
 - ✓ रत्नत्रय से संयुक्त जिनकथित पदार्थों के शूरवीर उपदेशक और निःकांक्षभाव सहित; ऐसे उपाध्याय होते हैं।⁹³
 - ✓ चौदह विद्या स्थानों के व्याख्यान करने वाले उपाध्याय होते हैं अथवा तत्कालीन परमागम के व्याख्यान करने वाले उपाध्याय होते हैं।⁹⁴
 - ✓ शंका-समाधान कर्ता, सुवक्ता, वाग्ब्रह्म, सर्वज्ञ अर्थात् सिद्धान्त शास्त्र और आगमों के पारगामी, वार्तिक तथा सूत्रों को शब्द और अर्थ के द्वारा सिद्ध करने वाले होने से कवि, अर्थ में मधुरता

⁸⁴ व्रती गृहस्थों को भी आचार्यों के समान आदेश करना निषिद्ध नहीं है (*पंचाध्यायी* 648); अत्रती गृहस्थ आचार्य नहीं हो सकता (वही, 649, 652)

⁸⁵ जो देश कुल और जाति से शुद्ध हो, निरुपम अंग का धारक हो, विशुद्ध सम्यग्दृष्टि हो, प्रथमानुयोग में कुशल हो, प्रतिष्ठा की लक्षण विधि का जानकार हो, श्रावक के गुणों से युक्त हो, उपासकाध्ययन शास्त्र में स्थिर बुद्धि हो (*वसुनंदि श्रावकाचार* 388-389)

⁸⁶ अपनी आयु अभी कितनी रही है इसका विचार कर तदनंतर अपने शिष्य समुदायको अपने स्थान में जिसकी स्थापना की है, ऐसे बालाचार्य को बुलाकर सौम्य तिथि, करण, नक्षत्र और लग्न के समय शुभ प्रदेश में, अपने गुण के समान जिसके गुण हैं, ऐसे वे बालाचार्य अपने गच्छ का पालन करने के योग्य हैं ऐसा विचार कर उसपर अपने गण को विसर्जित करते हैं अर्थात् अपना पद बालाचार्य के लिए छोड़ देते हैं। अर्थात् बालाचार्य ही यहाँ से उस गण का आचार्य समझा जाता है, उस समय पूर्व आचार्य उस बालाचार्य को थोड़ा उपदेशित करते हैं। (*भगवती आराधना* 273-274)

⁸⁷ गुरु के पश्चात् जो मुनि चारित्र का क्रम मुनि और आर्यिकादि को कहता है, वही एलाचार्य है। (*भगवती आराधना* मूल व टीका 188.395)

⁸⁸ *राजवार्तिक* 9.24.4.623.13

⁸⁹ *मूलाचार-आचारवृत्ति* 511, *धवला* 1.1,1.1.32.50

⁹⁰ 11 अंग – आचारांग, सूत्रकृतांग, स्थानांग, समवायांग, व्याख्याप्रज्ञप्ति, ज्ञातृकथांग, उपासकाध्ययनांग, अन्तकृतदशांग अनुत्तरोपपादिकदशांग, प्रश्नव्याकरण एवं विपाकसूत्रांग

⁹¹ 5 दृष्टिवाद – 5 परिकर्म, सूत्र, प्रथमानुयोग, 14 पूर्व, 5 चूलिका

⁹² 14 पूर्व – उत्पाद, अग्रायणी, वीर्यानुवाद, अस्तित्वास्तित्प्रवाद, ज्ञानप्रवाद, कर्मप्रवाद, सत्यप्रवाद, आत्मप्रवाद, प्रत्याख्यानप्रवाद, विद्यानुवाद, कल्याणप्रवाद, प्राणानुवाद, क्रियाविशाल, लोकबिन्दु

⁹³ *नियमसार* 74

⁹⁴ *धवला* 1.1,1.1.50.1

के द्योतक तथा वक्तृत्व-मार्ग के अग्रणी हैं; क्योंकि जो स्वयं अध्ययन करते हैं और शिष्यों को भी अध्ययन कराते हैं, वे ही गुरु उपाध्याय हैं।⁹⁵

3.3. साधु परमेष्ठी

- **साधु की परिभाषा** – आचार्य, उपाध्याय को छोड़कर अन्य समस्त जो मुनिधर्म के धारक हैं और आत्मस्वभाव को ही साधते हैं,⁹⁶ बाह्य 28 मूलगुणों को अखण्डित पालते हैं⁹⁷, समस्त आरम्भ और परिग्रह से रहित होते हैं,⁹⁸ सदा ज्ञान-ध्यान में लवलीन रहते हैं,⁹⁹ सांसारिक प्रपंचों से सदा दूर रहते हैं,¹⁰⁰ उन्हें साधु परमेष्ठी कहते हैं।
- **साधु के गुण (विशेषताएँ)** – साधु परमेष्ठी के मुख्यतया 28 गुण कहे हैं – 5 महाव्रत, 5 समिति, 5 इन्द्रिय-विजय, 6 आवश्यक, 7 शेष गुण।
- **साधु के सम्बन्ध में कुछ विशेष विचार**
 - ✓ **अनेक प्रकार के मुनियों के भेदों में से एक** – जो चिरकाल से प्रव्रजित होता है उसे साधु कहते हैं।¹⁰¹
 - ✓ **अन्य विशेषता** – जो दर्शन-ज्ञान से पूर्ण मोक्षमार्गभूत सदा शुद्ध चारित्र को साधते हैं, वे मुनि साधु परमेष्ठी हैं।¹⁰²
 - ✓ **श्रमण** – विरति की प्रवृत्ति के समान ऐसे श्रामण्यपने के कारण श्रमण हैं।¹⁰³
 - ✓ **साधुओं की उपमाएँ** – सिंह के समान पराक्रमी, गज के समान स्वाभिमानी या उन्नत, बैल के समान भद्रप्रकृति, मृग के समान सरल, पशु के समान निरीह गोचरी वृत्ति करने वाले, पवन के समान निःसंग बे-रोकटोक सब जगह विचरने वाले, सूर्य के समान तेजस्वी या सकल तत्त्वों के प्रकाशक, सागर के समान गम्भीर, मेरु सम अकम्प व अडोल, चन्द्रमा के समान शान्तिदायक, मणि के समान प्रभापुंजयुक्त, क्षिति के समान सर्वप्रकार की बाधाओं को सहने वाले, सर्प के समान अनियत वसतिका में रहने वाले, आकाश के समान निरालम्बी व निर्लेप और सदाकाल परमपद का अन्वेषण करने वाले साधु होते हैं।¹⁰⁴
- **साधु के अपर नाम** – श्रमण, संयत, ऋषि, मुनि, साधु, वीतराग, अनगार, भदंत, दांत व यति।

⁹⁵ पंचाध्यायी उत्तरार्ध 659-662

⁹⁶ मूलाचार 512

⁹⁷ महाव्रत, 5 समिति, 5 इन्द्रिय-विजय, षडावश्यक, केशलोच, अचेलक, अस्नान, भूमिशयन, अदन्तधोवन, एक बार आहार, खड़े-खड़े आहार (प्रवचनसार 208-209, मूलाचार 2-3; 5)

⁹⁸ रत्नकरण्ड श्रावकाचार 10

⁹⁹ वही

¹⁰⁰ पंचाध्यायी उत्तरार्ध 671

¹⁰¹ सर्वार्थसिद्धि 9.24.442.10

¹⁰² द्रव्यसंग्रह 54.221

¹⁰³ प्रवचनसार-तत्त्वप्रदीपिका 203

¹⁰⁴ धवला 1.1.1.1. 33/51

● साधुओं के भेद

- ✓ यथार्थ व अयथार्थ; यथार्थ – शुद्धोपयोगी (निरास्रव) और शुभोपयोगी (सास्रव)¹⁰⁵ या एकलविहारी (चारित्र की साधनार्थ) और अगृहीतार्थ (संघस्थ तत्त्वों का अजानकर)¹⁰⁶ और बाकी सब अयथार्थ
- ✓ जिनरूप धारी भिक्षु, अनगार, यति, मुनि, ऋषि आदि के भेद से बहुत प्रकार के हैं।¹⁰⁷
- ✓ भगवान् वीर के तीर्थ से पहले जिनकल्पी साधु भी संभव थे पर अब पंचमकाल में केवल स्थविरकल्पी ही होते हैं।¹⁰⁸
- ✓ आचार्य, उपाध्याय, तपस्वी, शैक्ष, ग्लान, गण, कुल, संघ, साधु और मनोज्ञ इन दश भेदों की अपेक्षा वैयावृत्य 10 प्रकार की है।¹⁰⁹
- ✓ नाम, स्थापना, द्रव्य और भाव इन निक्षेपों के भेद से चार प्रकार के हैं।¹¹⁰
- ✓ पुलाक, वकुश, कुशील, निर्ग्रथ और स्नातक ये पाँच निर्ग्रथ हैं।¹¹¹
- ✓ भ्रष्टाचारी-पार्श्वस्थ, कुशील, संसक्त, अवसन्न, और मृगचारित्र – ये पाँच साधु दर्शन-ज्ञान-चारित्र में युक्त नहीं हैं और धर्मादि में हर्ष रहित हैं, इसलिए वन्दने योग्य नहीं हैं।¹¹²

● व्यवहार-आलम्बी (शुभोपयोगी) साधु

- ✓ शुद्धात्मा का अनुराग युक्त चारित्र शुभोपयोगी श्रमणों का लक्षण है।¹¹³
- ✓ जो पाँच महाव्रतों को धारण करते हैं, तीन गुप्तियों से सुरक्षित हैं, 18000 शील के भेदों को धारण करते हैं और 84000,00 उत्तर गुणों का पालन करते हैं वे साधु परमेष्ठी होते हैं।¹¹⁴
- ✓ दर्शनविशुद्धि से जो विशुद्ध हैं तथा मूलादि गुणों से संयुक्त हैं, अशुभ राग से रहित हैं, व्रत आदि के राग से संयुक्त हैं, वह सराग श्रमण है।¹¹⁵
- ✓ जो सातों तत्त्वों का भेदरूप से श्रद्धान करता है, वैसे ही भेदरूप से उसे जानता है तथा वैसे ही भेदरूप से उसे उपेक्षित करता है अर्थात् विकल्पात्मक भेद रत्नत्रय की साधना करता है, वह मुनि व्यवहारावलंबी है।¹¹⁶

¹⁰⁵ प्रवचनसार 245

¹⁰⁶ मूलाचार 148

¹⁰⁷ चारित्रसार 46.4

¹⁰⁸ **जिनकल्पी साधु** – जिन्होंने मोह-राग-द्वेष को जीता है, उत्तम संहनन होने से उपसर्ग और परीषह को सहते हैं, जिनेन्द्र भगवान के समान विहार करते हैं।

स्थविरकल्पी साधु – निःशल्य होकर मूल भावनाओं और उत्तर भावनाओं सहित पाँच महाव्रत, पाँच समिति और तीन गुप्ति को धारण करते हैं।

¹⁰⁹ तत्त्वार्थसूत्र 9.24

¹¹⁰ सागार धर्मावृत 2.64

¹¹¹ तत्त्वार्थसूत्र 9.46

¹¹² मूलाचार 593, भगवती आराधना 1949, चारित्रसार 143.3

¹¹³ प्रवचनसार-तत्त्वप्रदीपिका 246

¹¹⁴ धवला 1.1,1,1.51.2

¹¹⁵ नयचक्र बृहद् 330-331

¹¹⁶ तत्त्वसार 9.5

- ✓ **13 मुख्य क्रियाएँ**
 - पंच नमस्कार, षडावश्यक, चौत्यालय में प्रवेश करते समय तीन बार 'निःसहि' शब्द का उच्चारण और चौत्यालय से बाहर निकलते समय तीन बार 'असही' शब्द का उच्चारण।¹¹⁷
 - पाँच महाव्रत, पाँच समिति और तीन गुप्ति।
- ✓ **अन्य क्रियाएँ** – अर्हदादि की भक्ति, ज्ञानियों में वात्सल्य, श्रमणों के प्रति वन्दन, अभ्युत्थान, अनुगमन, व वैयावृत्त्य करना, आहार व नीहार, तत्त्व विचार, धर्मोपदेश, पर्व के दिनों में उपवास, चातुर्मास योग शिरोनति व आवर्त आदि कृतिकर्म सहित प्रतिदिन देव-वन्दना, आचार्य-वन्दना, स्वाध्याय, रात्रियोग धारण, प्रतिक्रमण, प्रत्याख्यान आदि।
- ✓ **10 स्थिति कल्प¹¹⁸** – 1. अचेलकत्व, 2. उद्दिष्ट भोजन का त्याग, 3. शय्याग्रह अर्थात् वसतिका बनवाने या सुधरवाने वाले के आहार का त्याग, 4. राजपिण्ड अर्थात् अमीरों के भोजन का त्याग, 5. कृतिकर्म अर्थात् साधुओं की विनय शुश्रूषा आदि करना, 6. व्रत अर्थात् व्रत-स्वरूप जानकारों को ही व्रत देना, 7. ज्येष्ठ अर्थात् गुणाधिक की योग्य विनय करना, 8. प्रतिक्रमण अर्थात् नित्य लगे दोषों का शोधन, 9. मासैकवासता अर्थात् छहों ऋतुओं में से एक मास पर्यन्त एकत्र मुनियों का निवास, 10. पद्य अर्थात् वर्षाकाल में चार मास पर्यन्त एक स्थान पर निवास।
- ✓ **18000 शील**
 - तीन प्रकार की अचेतन स्त्रियाँ¹¹⁹ × मन, वचन, काय × कृत, कारित अनुमोदना × पाँच इंद्रियाँ × चार कषाय = 720). (तीन प्रकार की चेतन स्त्रियाँ¹²⁰ × मन, वचन, काय × कृत, कारित, अनुमोदना × पाँच इंद्रियाँ × चार संज्ञा × सोलह कषाय = 17280)
 - तीन योग × तीन करण × चार संज्ञा × पाँच इन्द्रिय × पृथिवी आदि दस प्रकार के जीव¹²¹ × दस धर्म
- ✓ **84,00,000 उत्तर गुण¹²²** – पाँच पाप, चार कषाय, जुगुप्सा, भय, रति, अरति ये 13 दोष हैं + मन वचन काय की दुष्टता ये 3 + मिथ्यात्व, प्रमाद, पिशुनत्व¹²³, अज्ञान, पाँच इंद्रियों का निग्रह – ये 5 – इन 21 दोषों के त्याग रूप 21 गुण हैं। ये उपरोक्त (21 गुण × अतिक्रम, व्यतिक्रम, अतिचार, अनाचार ये चार × पृथिवी आदि 100 जीवसमास × 10 शील विराधना × 10 आलोचना के दोष × 10 धर्म) उत्तर गुण हैं।
- ✓ मूलगुणों के मूल्य पर उत्तरगुणों की रक्षा योग्य नहीं।¹²⁴
- ✓ मूलगुणों का अखण्ड पालन आवश्यक है।¹²⁵
- ✓ किसी भी प्रकार का शरीर संस्कार निषिध्य है।¹²⁶

¹¹⁷ द्रव्यस्वभाव-प्रकाश नयचक्र 78.229.11

¹¹⁸ भगवती आराधना 421

¹¹⁹ अचेतन स्त्रियाँ – काष्ठ, पाषाण और लेप

¹²⁰ चेतन स्त्रियाँ – मनुष्य, तिर्यच और देव

¹²¹ पृथ्वीकाय, जलकाय, अग्निकाय, वायुकाय, वनस्पतिकाय, द्वीन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय, असंज्ञी पंचेन्द्रिय, संज्ञी पंचेन्द्रिय

¹²² दर्शनपाहुड़ 9.8.18

¹²³ पीठ पीछे दोष गिनाना

¹²⁴ पद्मनन्दि पंचविंशतिका 1.40

¹²⁵ पंचाध्यायी-उत्तरार्ध 743-744

¹²⁶ मूलाचार 836-838

- ✓ **अन्य निषिद्ध कार्य**¹²⁷ – जो मुनि आहार, उपकरण, आवास इनको शोधे बिना सेवन करता है, वह मुनि गृहस्थपने को प्राप्त होता है और लोक में मुनिपने से हीन कहलाता है; उस मुनि का कायोत्सर्ग, मौन और अभ्रावकाश योग,¹²⁸ आतापन योग¹²⁹ अकार्यकारी है। जो साधु मैत्री भाव रहित है, वह मोक्ष का चाहने वाला होने पर भी मोक्ष को नहीं पा सकता। जो अत्यन्त क्रोधी हो, चंचलस्वभाव वाला हो, चारित्र में आलसी, पीछे दोष कहने वाला पिशुन हो, गुरुता (मान) कषाय बहुत रखता हो ऐसा साधु सेवने योग्य नहीं। जो ठगने वाला हो, दूसरों को पीड़ा देने वाला हो, झूठे दोषों को ग्रहण करने वाला हो, मारण आदि मन्त्रशास्त्र अथवा हिंसापोषक शास्त्रों का सेवने वाला हो, आरम्भ सहित हो, ऐसे बहुत काल से भी दीक्षित मुनि को सदाचरणी नहीं सेवे।
- ✓ यतीश्वर विकथा करने से मुक्त तथा अधःकर्मादि सहित चर्या से रहित हैं।¹³⁰
- ✓ **पार्श्वस्थ**¹³¹ – जो साधु का लिंग ग्रहण करके नृत्य करता है, गाता है, बाजा बजाता है; बहुमान से गर्वित होकर निरंतर कलह व वाद करता है; द्यूतक्रीड़ा करता है; कंदर्पादि भावनाओं में वर्तता है तथा भोजन में रसगृद्धि करता है; मायाचारी व व्यभिचार का सेवन करता है; ईर्यापथ शोधे बिना दौड़ते हुए अथवा उछलते हुए चलता है, गिर पड़ता है और फिर उठकर दौड़ता है; महिला वर्ग में नित्य राग करता है और दूसरों में दोष निकालता है; गृहस्थों व शिष्यों पर स्नेह रखता है; वह तिर्यग्योनि है, नरक का पात्र है, भावों से विनष्ट है।
- **निश्चय (शुद्धोपयोगी) साधु**
 - ✓ जिन्हें शत्रु और बन्धुवर्ग समान हैं, जो सुख-दुःख में समान हैं, प्रशंसा और निन्दा के प्रति जिन्हें समता है, जिन्हें सुवर्ण भी लोष्ट समान (ढेला) है, तथा जीवन मरण के प्रति जिन्हें समता है, वे श्रमण हैं।¹³²
 - ✓ काय व वचन के व्यापार से मुक्त, चतुर्विध आराधना में रत, निर्ग्रन्थ और निर्मोह – ऐसे साधु होते हैं।¹³³
 - ✓ जो निष्परिग्रही व निरारम्भ हैं, भिक्षाचार्य में शुद्धभाव रखते हैं, एकाकी ध्यान में लीन हैं, और सब गुणों से परिपूर्ण हैं, वे श्रमण हैं।¹³⁴
 - ✓ जो अनन्त ज्ञानादिस्वरूप शुद्धात्मा की साधना करते हैं, उन्हें साधु कहते हैं।¹³⁵
 - ✓ अनंतज्ञान-दर्शन-वीर्य, विरति और क्षायिक सम्यक्त्वादि गुणों के जो साधक हैं, वे साधु कहलाते हैं।¹³⁶

¹²⁷ मूलाचार 916, 924, 955, 957

¹²⁸ अभ्रावकाश योग (शीतयोग) – बाहर खुले आकाश में सोना

¹²⁹ आतापन योग – ग्रीष्म ऋतु में पर्वत के शिखर पर सूर्य के सम्मुख खड़ा होना

¹³⁰ रयणसार 100

¹³¹ लिंगपाहुड 3-20

¹³² प्रवचनसार 241

¹³³ नियमसार 75

¹³⁴ मूलाचार 1000

¹³⁵ धवला 1.1.1.1.51.1

¹³⁶ धवला 8.3.41.87.4

- ✓ सुख-दुःख में जो समान हैं और ध्यान में लीन हैं, वे श्रमण हैं। शुभ और अशुभ दोनों प्रकार के राग से मुक्त, वीतराग श्रमण हैं।¹³⁷
 - ✓ जो निजात्मा को ही श्रद्धानरूप व ज्ञानरूप बना लेते हैं और उपेक्षारूप ही जिनकी आत्मा की प्रवृत्ति हो जाती है अर्थात् जो निश्चय व अभेद रत्नत्रय की साधना करते हैं, वे श्रेष्ठ मुनि निश्चयावलम्बी हैं।¹³⁸
 - ✓ रत्नत्रय की भावनारूप से जो स्वात्मा को साधते हैं, वे साधु हैं।¹³⁹
 - ✓ निश्चय साधु में सम्यक्त्व की प्रधानता होती है।¹⁴⁰
 - ✓ बिना सम्यग्दर्शन के व्रत, 28 मूलगुण, 840,00,00 उत्तरगुण, 18000 शील, 22 परीषहों का जीतना, 13 प्रकार का चारित्र, 12 तप, षडावश्यक, ध्यान व अध्ययन – ये सब संसार के बीज हैं।¹⁴¹
 - ✓ एक स्वद्रव्य ही उपयोग को शुद्ध करने वाला होने से शुद्ध उपयोगरूप श्रामण्य की पूर्णता का आयतन है; क्योंकि उसके सद्भाव से परिपूर्ण श्रामण्य होता है। एकाग्रता के बिना श्रामण्य सिद्ध नहीं होता।¹⁴²
- निश्चय व्यवहार साधु का समन्वय
 - ✓ दान व पूजा ये श्रावक के मुख्य धर्म हैं। इनके बिना श्रावक नहीं होता। परन्तु साधुओं को ध्यान व अध्ययन प्रधान हैं। इनके बिना यतिधर्म नहीं होता। जो मुनिराज सदा तत्त्वविचार में लीन रहते हैं, मोक्षमार्ग का आराधन करना जिसका स्वभाव है और जो निरन्तर धर्मकथा में लीन रहते हैं अर्थात् यथा अवकाश रत्नत्रय की आराधना व धर्मोपदेशादि रूप दोनों प्रकार की क्रियाएँ करते हैं, वे यथार्थ मुनि हैं।¹⁴³
 - ✓ जो श्रमण बाह्य में सदा ज्ञान व दर्शन आदि में प्रतिबद्ध (अन्तरंग में तो) रहता है, मूलगुणों में प्रयत्नशील विचरण करता है, वह परिपूर्ण श्रामण्यवान् है।¹⁴⁴
 - ✓ धर्म से परिणमित स्वरूपवाला आत्मा यदि शुद्धोपयोग में युक्त हो तो मोक्ष सुख को प्राप्त करता है, और यदि शुभोपयोगवाला हो तो स्वर्ग सुख को प्राप्त करता है। इसलिए शुभोपयोग का धर्म के साथ एकार्थ समवाय है। इसलिए शुभोपयोगी भी उनके धर्म का सद्भाव होने से श्रमण है। किन्तु वे शुद्धोपयोगियों के साथ समान कोटि के नहीं हैं। क्योंकि शुद्धोपयोगी समस्त कषायों को निरस्त करने वाले होने से निरास्रव ही हैं और शुभोपयोगी तो कषायकण के विनष्ट न होने से सास्रव ही हैं।¹⁴⁵

137 द्रव्यस्वभाव-प्रकाश नयचक्र 330-331

138 तत्त्वसार 9.6

139 प्रवचनसार-तात्पर्यवृत्ति 252.345.16

140 प्रवचनसार 91, 264, 271

141 रयणसार 127

142 प्रवचनसार-तत्त्वप्रदीपिका 214, 232

143 रयणसार 11, 99

144 प्रवचनसार 214

145 प्रवचनसार-तत्त्वप्रदीपिका 245

- अयथार्थ साधु की पहचान

- ✓ जो लोकों का अनुसरण करते हैं और सुख की इच्छा करते हैं उनका आचरण मर्यादा स्वरूप माना नहीं जाता है। उनमें अनुरक्त साधु स्वेच्छा से प्रवर्तते हैं। यथेष्ट आहारादि सुखों में तल्लीन होकर जो मूर्ख मुनि रत्नत्रय में अपनी प्रवृत्ति शिथिल करता है, वह द्रव्यलिंगी है, क्योंकि वह इंद्रिय संयम और प्राणिसंयम से निःसार है। उद्गमादि दोषों से युक्त आहार, उपकरण, वसतिका, इनका जो साधु ग्रहण करता है, जिसको प्राणिसंयम और इंद्रियसंयम है ही नहीं, वह साधु अज्ञानी है, केवल नग्न है, वह यति भी नहीं है और न आचार्य है। जो मुनि कुल, गाँव, नगर और राज्य को छोड़कर उनमें पुनः प्रेम करता है अर्थात् उनमें अपनापन करता है, वह केवल नग्न है, संयम से रहित है।¹⁴⁶
- ✓ अयथार्थ साधु श्रावक से भी हीन है।¹⁴⁷
- ✓ अयथार्थ साधु दुःख का पात्र है।¹⁴⁸
- ✓ अयथार्थ साधु से यथार्थ श्रावक श्रेष्ठ है।¹⁴⁹

उपसंहार

यह लेख मुख्यरूप से अनेक आगम प्रमाणों के माध्यम से पंच परमेष्ठियों के स्वरूप का अनुशीलन करता है। जिस आद्य मंगल मन्त्र को जगत् इतनी श्रद्धा से पढ़ता है, उसकी नींव में वीतरागता का वास है, न कि लौकिक वांछा या लौकिक उद्धार। परिणामों की पवित्रता का ही सुफल है कि इससे लौकिक लाभ भी सहज ही हो जाता है, उसमें यद्यपि पंच परमेष्ठियों पर आरोपण किया जाता है, किन्तु उनसे इसकी आशा रखना सुन्दर स्वर हेतु ढोलक की प्रशंसा करने के समान है। जिस प्रकार ढोलक अपनी प्रशंसा से अनपेक्षित रहता है, उसी प्रकार वीतरागी भी अपनी प्रशंसा से अनपेक्षित रहते हैं। वैसे भी जिसके पास जो होता है वह उसी का दान दे सकता है, उसी प्रकार वीतरागी परमेष्ठियों से भी वीतरागता का ही लाभ लेना श्रेयस्कर है।

‘मुनि जीवन मोक्षमार्गी जीवन’ – इस उक्ति को चरितार्थ करते हुए यहाँ निश्चय और व्यवहार से साधु के चरित्र पर अत्यन्त विस्तार से आगमान्वेषण किया गया है। आचार्य और साधु पद जैनदर्शन के प्राणभूत होने से गत अनेक सदियों से इनके द्वारा रचित शास्त्रों से ही भारतवर्ष का उद्धार होता आया है। अतः उनके स्वरूप को आध्यात्मिकता और ऐहिकता दोनों को समाहित करते हुए अधिक विस्तार प्रदान किया गया है।

सन्दर्भ ग्रन्थ सूची

क. मूलग्रन्थ

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¹⁴⁶ भगवती आराधना 290-293

¹⁴⁷ भावपाहुड 155

¹⁴⁸ भावपाहुड 100

¹⁴⁹ भगवती आराधना 354-559, रत्नकरण्ड श्रावकाचार 33

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Book Review

INSISTENT LIFE: PRINCIPLES FOR BIOETHICS IN THE JAIN TRADITION

Authors: Brianne Donaldson and Ana Bajželj

Publisher: University of California Press, Oakland, California

Year: 2021, **Pages:** xi+278, **Price:** Paperback – 2,804/- (\$34.95; Euro 27.00) Kindle – 0.00

Edition: First, **DOI:** <https://doi.org/10.1525/luminos.108>

Citation of the book: Donaldson, B. and Bajželj, A., 2021. *Insistent Life*. California: University of California Press. DOI: <https://doi.org/10.1525/luminos.108>

Reviewer: Pragya Jain *

Svāmī Samantabhadra (c. second century CE) was a Digambara ascetic who is mostly addressed as *svāmī* by his successors as they did not have the courage to call him by his name. He once suffered a deadly disease called *bhasmaka-vyādhi* in which his hunger could not be quenched by eating a normal quantity of food. Anguished by this disease, he asked his *guru* to grant him *sallekhanā* (voluntary death), but he denied looking at his ingenious brilliance which would be beneficial for generations. He, then, ceased to be an ascetic, disguised as a Hindu monk and cured himself by eating more food for a few days. Thereafter, his *guru* initiated him once again into Jain asceticism after which he set on his journey of writing great literature and demystifying philosophical myths (*Ratnakaraṇḍa Śrāvakācāra, Jīvana Paricaya*, p. 6).

The story highlights that a celebrated Jain ascetic, on suffering from a curable fatal disease, left his asceticism to cure himself and then got initiated again once he was completely cured. Although this is not an ideal case for all ascetics to follow, it illustrates that Jain asceticism does not permit taking care of a physical ailment. On evaluating by the parameters of the spiritual stages or “rungs”, an ascetic mainly swings between the sixth and seventh rungs (from where the asceticism commences) where his focus is on the Self and not on the body. If the body becomes the focus of his meditation, his asceticism falls in danger as he starts falling from the rungs. It also asserts there is no room for “accommodations” in modern-day ascetic life as the spiritual rungs do not modify their parameters with time.

Insistent Life: Principles for Bioethics in the Jain Tradition by Brianne Donaldson and Ana Bajželj portrays the ethical decisions that a follower of *jina* has to make regarding biological arrangements as an ascetic or a layperson. The basis of the book seems to be the Jain worldview that provides “a systematic description of living beings and a causal explanation through karma to explain each being’s essential qualities, as well as factors of its specific embodiment” (p. 3). About the authors – Brianne Donaldson is Assistant Professor of Philosophy and Religious Studies and Shri Parshvanath Presidential Chair in Jain Studies at University of California,

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Bioethical Imperative, proposed by Fritz Jahr (1895-1953), a German protestant and pastor, specified that every living being should be treated as an individual with life and desires. Jain philosophy entitles every living being to happiness and proposes to cohabitate in the ecosystem as a path towards it. A human should climb up the spiritual rungs while making sure his fellow beings are not harmed for any reason, as in the current epoch of time although one cannot attain liberation, he can tread on the path of liberation. It is only the human form of life that allows observing restraint (*samyama*) and penance (*tapa*) ensuring the continuity on the path in the following form of life as well.

Scholars of Jainism have been diving into Jain principles to understand the performance of a living being in relation to every existing thing in the universe. Brianne Donaldson and Ana Bajželj have dealt with the Jain principles concerning living beings, their behavior, and factors concerning the ethics related to them. While dealing with the subject matter, they have divided the book into two parts where the first part called “Foundational Principles” discusses the metaphysical and ethical concepts, and the second part called “Principles of Application” discusses the bio-ethical dilemma. Part 1 has four chapters that deliberate into life and non-life, the shape of cosmos, types of living beings occupying the *trasa-nādi*, moving on to the ethical conduct and illness and medicine in view of Jainism as a “cumulative tradition”. Part 2, with its three chapters and an epilogue titled “Multiple Voices and Future Directions in Jain Bioethics”, presents the observations of the survey done by the authors in 2017-18 regarding medicine and traditional values, and death and rebirth.

Nonviolence, being the first of Jain ethics, is practiced by the Jains while being careful about the survival of all kinds of living beings. The statement “Jain practitioners realized that violence caused to other living beings is in fact violence caused to oneself...” (p. 15) is an implied version of two kinds of violence – to others and to the Self – as nonviolence is the foundation of Jain ethics. There are few instances that incite discussion, for example, the phrase “transfer of karma” as early scholars have “maintained that no one can affect another person’s karma” but the activities like donations and other social practices have been in practice with the intention of karmic transfer (p. 21). It does not deem fit in line with the Jain philosophy. The laymen’s practices are generally affected by their peer practices, and it is difficult to gauge someone’s intentions by their actions and emotions. The philosophical aspect and the social side of Jainism should be read to strike balance between the two. Such matters, if not dealt with care, may record a biased approach and mislead further generations. The book translates Jain karma theory in detail in a lucid manner with cogent explanations of the technical terms and the role of 93 *nāma* karma in the formation of the physical body, entrapment of soul in the body, causes of bondage and logical role of karma in causing death.

The language of the book is free-flowing, one can keep on reading despite the complex philosophical subject. The beauty of the book lies in the presentation of the concept of substance before introducing the soul as well as the unique concept of *utpāda-vyaya-dhrauvya*

prevailing in all the substances all the time. Although briefly, the mention of the concept provides the standing of Jain philosophy. The philosophical observations by the authors are simple, systematic and brilliant. At one instance, the book vividly observes non-one-sidedness as an ideology that identifies reality as “absolutely, and not only relatively, true”:

...the non-one-sided approach traditionally does not represent a form of philosophical pluralism or relativism since it is clear that for Jains their own view of reality is absolutely, and not only relatively, true...a perfectly developed comprehension of reality involves a complete capturing of all existing objects in their infinite complexity, which represents absolute truth that transcends all partial perspectives. (p. 17)

Part 2 of the book presents concepts from part 1 in light of science, juxtaposed with *Caraka Samhitā* and *Suśruta Samhitā*, and Buddhist and Hindu views. It also presents the Jains’ views on animals and reflect upon the “food philosophy”. It is interesting to note that the survey shows personal views of the Jain medical professionals regarding a profession in medicine, animals use in medicine, compassion, organ donation, death and rebirth etc. It cannot be considered as Jain philosophical practices. The difference in upbringing of those professionals, and their personal, social or professional backgrounds should not be seen as a communal decree of philosophical practices. Many instances are given in the earlier texts when a Jain layman does not adhere by the ethical practices and is condemned by the community. If a born Jain observes unethical practices or “makes exceptions for honey and eggs”, it is not because he is permitted to do so or because Jains have adopted lenient ethical practices, but because it is his personal choice. It would have made it clearer if the survey had a question about how many weekly hours are dedicated to the scriptural reading by them. While the medical professionals may not have been in touch with the philosophical standings of practicing nonviolence, their grounding would be similar to non-Jain practitioners. Similarly, karma is a part of the system that plays its part in bondage and fruition. While Jain medical professionals may want to attribute disabilities and diseases to genetics and the environment, it is completely a scientific approach that should not be confused with the Jain philosophy. It is interesting to find a relation between the two while keeping their approaches separate.

The book is a perfect outsider’s view of Jainism that elaborates Jain ideologies without any bias. The prominent markings of the difference of views between Digambara and Śvetāmbara traditions in the book help the reader not get confused between the difference of opinions. In fact, while citing from the commonly revered text in both the traditions, *Tattvārtha-sūtra*, the book interestingly mentions TS^{Dig} and TS^{Śv} in the in-text resources. It helps in establishing its authenticity and resourcefulness. The legitimacy of the book is apparent by taking references from various *ācāryas* like Umāsvāmi, Kundakunda, Samantabhadra, Ugrāditya, Pūjyapāda, Akalaṅka, Nemicandra, Amṛtacandrasūri, Vīrasena, etc. of Digambar tradition, Umāsvāti, Siddhasenagaṇi, Devendrasūri, Devaguptasūri, Abhayadevasūri, Oṃkārasūri, Maheśvarasūri etc. of Śvetāmbar tradition; and scholars like Robert Williams, J.L. Jaini, Padmanabh Jaini, Suzuko Ohira, Paul Dundas, Hermann Jacobi, Helmuth Von Glasenapp, John E. Cort, Jérôme Petit, Peter Flügel, Walther Schubring, Phyllis Granoff, Kristi Wiley, Mari J. Stuart, Anne

Vallely, J.C. Sikdar, and many more. The meticulous referencing and original Sanskrit terms in parentheses help in navigating the source and meaning of a term.

It is not easy to write about a subject on which the original material is written in a foreign language. It is a privilege for contemporary scholars that they have a legacy of substantial work done in English. These stalwarts have worked hard, and the authors of *Insistent Life* have made efforts in quoting the western scholars while acknowledging the original source as well. The book includes figures that indicate symbols important for Jains, and charts explaining philosophical concepts as well as survey observations. The chapter-wise notes at the back are exhaustive and equally interesting as they provide extra information, a little more to the concept like dating of Lord Mahāvīra, International Jain Bioethics Conference 2012 in California, conversation with women, the interaction between *jīva* and *pudgala*, use of boiled water, etc. Many of the notes incite discussion among the circles, for example, the meaning of the word *syādvāda* to be taken as “the doctrine of maybe (*syāt*)” (p. 220). In another instance, a note of chapter 2 quotes Padmanabh Jaini saying the two-, three-, and four-sensed beings are incapable of attaining liberation in their immediate human form of life. It seems illogical as the one-sensed beings in *nigoda* are capable of attaining liberation from their immediate human life form. This is probably taken from the story of Bharata Cakravartī whose sons are said to be reborn from *nigoda* as humans and attained liberation in the council of Lord Ṛṣabhadeva. The missing part of the story has their rebirth as two-sensed beings before the human life form as a one-sensed being is not capable of taking a human life form itself.

Apart from the notes, there are various points of discussion in the book. At one point, it discusses the place of compassion (*anukampā*) in Jain philosophy and practices while quoting *Tattvārtha-sūtra* that calls it a cause of binding *sātā-vedanīya-karman* that “gives rise to pleasant feelings”, eventually “perpetuating one’s entrapment in *saṃsāra*”. It is also equipped with a useful index explaining important terminology and prominent people.

The book makes an interesting connection between karma philosophy and biological factors affecting one’s illness. The cause of illness is unpleasant feeling-producing karma (*asātā-vedanīya karma*) which also causes the imbalance in the three humors (*tri-doṣa*) of wind (*vāta*), bile (*pitta*) and phlegm (*kapha*). Similarly, a frail body is the result of a kind of karma (*asthira-nāma karman*) due to which one cannot perform rigorous penance. At the same time, a person “who is free from desires should desire neither life nor death” (p. 88).

It is a myth and a matter of research that Jain ascetics did not write about medical treatments. Ācārya Ugrāditya in his *Kalyāṇa-kāraṇam* details about various medicines and their usage for a layman. He also mentions by citing examples that there was a great text on medicine written by Ācārya Samantabhadra which is not available anymore. Similarly, saying that early canonical texts propose endurance while later practices provide “accommodations” is debatable. In a similar instance, the canonical texts state that early ascetics also used to practice duty to care for the old and sick ascetics, and it is not a modern practice.

Insistent Life is well researched, provides food for thought, provokes discussion, hence is a successful attempt. From budding writers, medical professionals to students of Jainism, students of Religious Studies and Asian Studies, would find it interesting. All libraries should have a copy of this book. Shows efforts of the authors and the publisher.

Publicly available on several online platforms, the book suggests that Jains across the globe are seen as careful individuals who bother about other lives, putting an emphasis upon the Jains to observe nonviolence, practice ethics and bring peace to the world bionetwork. It also suggests to readers that it is possible to maintain a balance in the absolute and practical worldviews looking at the environment as a sensitive entity and practicing realization of the self at the same time.

International School for Jain Studies 'ISJS' is 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 821 participants from 291 universities/schools/institutions of 38 countries, primarily from USA have attended ISJS summer program.

ISJS also conducts seminars, undertakes funded research projects, and publishes papers and books on various aspects 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.