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SPIRITUAL MISSION OF ENVIRONMENT IN JAINISM

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CHAPTER III

SPIRITUAL MISSION OF ENVIRONMENT IN JAINISM

Introduction

"Even after listening to the Holy Scriptures and believing them, it is difficult to tread the path of righteousness because many people have faith in religion but they do not practise it."\(^1\) Knowing the reality is only something but living the reality is everything.

Scientific vision is to know the reality and spiritual mission is living the reality to combat the global crisis. Jaina spiritual mission of environment certainly answers this. It is as positive and rational as its theory of \textit{Karma}. Salvation by renouncing, or seeking pleasures of the after world, seeking God for liberation from this world — these are not a part of Jaina spirituality. It is rather living the life of compassion and coexistence, love and non-violence. Initiation of self into this concept of living is spirituality. The practical orientation to live the life in this manner and realise the pure Self, which dictates respect for everything around self is spirituality.

In Jainism, there is no scope for man to seek salvation or happiness by getting disassociated from his environment, for it is not a withdrawal philosophy. Unless he coexists with compassion for every other substance, there is no possibility of misery-free life for him. The 'natural-human-economic' resources, if exploited for satisfaction of selfish comforts and self-centred pleasures, are certain to result in \textit{Karma}, which is nothing other than suffering.

Just cognising or preaching is not same as practising. So Jainism inducts mankind, irrespective of caste, creed, language, nationality or sex, to spiritual evolvement through practice of basic principles of life as vows or \textit{vratas} in day-to-day life of common man as well as ascetic.
It was Mahāvīra who categorised “mankind into four groups, irrespective of man-made barriers: Śrāvaka and Śrāvika, Arhats and Arjikas”. and was so practical in his approach that it is not just Arhats (Munis) who can seek salvation from their Karmas under Jainism, but common man, including women, can seek salvation too, by living the crisis free life. This progressive attitude of Mahāvīra is commendable and outstrips that of anyone even in the Twenty first century.

Jainism targets release of soul from the cycle of birth and death, not by performance of man-structured bundle of rituals, yajña, yāga or visiting man-declared sacred place, nor can an individual gain liberation by renouncing social concern for his fellow-beings. Rather living a life of righteousness and self-restraint is the key to exit from the cycle of birth and death.

Living the reality is introspecting and involving the self in coexistence with the law of creation. But the irony is, the law of creation is made subservient to the self, which results in crises at all levels. A developed and power-hungry country built highly destructive nuclear weapons and atomic bombs that are now available with terrorist groups. Who has to be blamed for threatening the very existence of life on earth? That developed country, of course. Why did they initiate the process of manufacture of nuclear weapons? We can probably draw an analogy to a rich man who does not want to part with his richness and hence thinks up of various devious schemes to protect his interest at the cost of others'. So also an empowered country wants to remain powerful at the cost of other countries, especially the developing countries of the East. It is the greed of the developed country has bred an atmosphere of terrorism in the whole mankind.

Jaina spirituality has a vital message for the conflict-torn mankind. “Fight with your own self. What is the use in fighting the
external foes? Difficult to conquer is the foe in oneself."³ "The foes we have to conquer within ourselves are greed, lust, hatred, envy, anger, etc that blemish the purity of soul and thus invite an influx of Karma. The soul is the begetter of both happiness and sorrow. It is its own friend when it treads the path of righteousness, and its own enemy when it treads the forbidden path."⁴

External impurity in air, water, soil, flora, fauna and society reflects the impurity in the self. "By knowledge one understands the nature of substances, by faith one believes in them, by conduct one puts an end to the flow of Karmas (suffering, pain, sorrow, crises, etc) and by austerities (strict self discipline) one attains purity."⁵

Spiritual mission of Jainism thus can be summed up as managing the self so that it does not contribute to crisis and thus crisis at large will be resolved naturally.

3.1 Ratnatraya as The Basic Principle of Spiritual Mission of Environment

"Without faith, there is no knowledge, without knowledge there is no virtuous conduct, without virtues, there is no deliverance, and without deliverance, there is no perfection (Nirvāṇa)."⁶

Jainism breaks down the concept of spirituality into concrete terms. It states that man can attain a crisis-free environment by following the three-fold path or Ratnatraya, the three jewels — right faith, right knowledge and right conduct, which are the basic principles underlying Jaina way of life. It considers right faith as the primary principle, the takeoff point. The analysis is very lucid; distorted faith leads to distorted knowledge and conduct, and thus distorted man and environment.

Knowingly or unknowingly, failing to follow the Jaina principles with regard to protection and preservation of environment will lead to
further crisis. Because what is required to be followed inevitably by each and every individual, irrespective of his religion, for coexistence of man and nature, has been comprehensively consolidated under the heading of Jainism by Mahāvīra, and it is not that Jainism is dictating any principle to nature and mankind, other than The Law of Nature. Like, man was not created as a two-legged animal, Aristotle made man rational; man is a rational entity by creation and Aristotle merely made man aware of this fact by consolidating it under the principles of logic. The religion assumes increasing importance in the current scenario not so much as a path to salvation but because of its unparalleled concern for ecology.

Umāsvāmi has, in his inimitable Tattvārtha-sūtra, stated: "Samyag darśanā jñāna cāritrāni mokṣamargah or Right belief, right knowledge, right conduct, these together constitute the path to liberation." The word samyag used there in qualifies not only faith but also knowledge and conduct. The works of the great saint Kundakunda deals with these three jewels in detail. They form the subject matter of the puruṣārtha-siddhyupāya by Amritacandra Acārya. In fact, every Jaina scripture deals with this subject as it sums up the philosophy of living and thus liberation from Sāṁśāra.

The newspapers carried a headline “Animals sacrificed for Nepal’s peace.” Nepal king offered sacrifices of a buffalo, a sheep, a goat, a pigeon and a duck to the Goddess Shakti in Guwahati, India, for the ‘peace and prosperity of his subjects and himself.’ The king’s secretary justified this inhuman and heinous act by remarking, ‘As a Hindu, it is a devotee’s duty to offer animals to the temple.’ Peace is sought externally through Hiṁsā; the king should set an example to others by being an embodiment of compassion and righteousness. Instead, he himself is inflicting Hiṁsā because he is led by wrong faith. Already the Nepal royal family has seen unwarranted bloodshed and
according to Jainism, this animal sacrifice will not bring peace rather will have to be paid back through more bloodshed in the family. Peace is something intrinsic to an individual that is reflected in his interaction with his surroundings, it cannot be sought externally. The very act of killing animals is condemnable and defeats the cause of peace. Instead, the king has adhered to wrong faith, which has led to wrong knowledge and conduct. In fact, most of the disasters occurring today are rooted in wrong faith. Therefore, Jainism has given prime importance to the three jewels or \textit{Ratnatraya}. Let us introspect on the role of the same in the crisis and the resolution of the crisis.

1. \textit{Samyag darśana}: Right Faith

"\textit{Ācārya} Samantabhadra has defined right faith to mean belief in the meaning of the principles, the \textit{Āpta} or the \textit{Arhat}, the sacred scriptures, eight \textit{añgas} and free from three kinds of superstitions, and eight kinds of pride." Samyag \textit{darśanā}, according to Jainism, is devotion to the purity of self. Right faith is a calm undisturbed state of mind in which the pure self is realised. Thus, Jainism makes no allowances for acts of cruelties in the name of religion as we are witnessing today, because it is based on the concept of purity of the self. Wrong faith leads to impurities.

There are many illustrations today of the devastating effect of wrong faith. If a terrorist is ready to sacrifice his life in the name of his religion by destroying the material wealth and hundreds of lives, it is the distorted vision or faith that makes him act so. When faith is distorted, reason takes a backseat and fanaticism that breeds hatred and violence becomes the driving force.

Umāsvāmi has defined right faith as belief in the true nature of the substances as they are. (\textit{Tattvārtha śraddhānam samyag}}
This is similar to scientific perspective; science understands the universe as it is and not as we want it to be.

People believe that they can wash away their sins by taking a holy dip in the River Ganges that is considered holy in India. This gives out a wrong message that an individual can commit any crime; all he has to do to redeem of his Karma is to take a dip in the Ganges. It is wrong faith that makes him believe this. All crises at all levels are "due to Mityatva (wrong belief), and being devoid of right conviction, man has been left with no hope of progress. "Wrong belief may be of three kinds which is explained in verses twenty two, twenty three and twenty four by Ācārya Samantabhadra respectively: false belief in the holiness (lokamūḍhatā), belief in false gods (Devamūḍhatā), and belief in and respect for dubious ascetics (pākhaṇḍī muḍhatā)."

Mythologies are abounding with stories of gods and goddesses who are incredibly powerful. People believe that if they pray to these Gods they will be granted boons or favours. There are plenty of instances of devamūḍhatā in daily life; we have instances of people make offerings to gods to cajole them to grant them their wishes. lokamūḍhatā consists in visiting man-declared holy places, taking bath in certain rivers, performing meaningless rituals, etc in the hope that their wishes will be granted —a good family, good education, business, wealth, etc. Pākhaṇḍī muḍhatā consists in believing in false gurus to gain some favours through their power. World is full of people who are willingly conned by self-styled spiritual gurus who exploit gullible people for their own ulterior motives. Another version of these gurus can be found in ubiquitous astrologers and palmists who charge exorbitant amounts to predict the future or to offer solutions to various problems. If an individual is not confident of doing well in the life he may feel that performing pūja or chant mantras given by these ‘advisors’, success is ensured and that he doesn’t have to work hard. It is
wrong faith that leads him astray. By such false beliefs, he or she is inviting *Karma* for oneself.

An average mind is clouded by three kinds of superstitious beliefs: belief in false gods (*devamudhatā*) and belief in and respect for the dubious ascetics (*Pākhaṇḍī muḍhata*). The first kind of superstition consists in believing in gods and goddesses who are credited with passionate and destructive powers willing to oblige the devotees by grant of favours they pray for. The second relates to taking baths in certain rivers, jumping down the peaks of mountains and entry into fire under the supposition of acquiring merit for themselves or their kith and kin. The third belief refers to entertainment of false ascetics and respecting them hoping to get some favours from them through magical or mysterious powers exercised for personal benefits. Jainism primarily targets under ‘right faith’ that soul exists bound by *karma* which has to be redeemed by oneself and any pain or pleasure, it is the self who has to work in that direction. No external God or a ritual or so-called godly men can be the solution.

“Besides freedom from three kinds of false beliefs (*muḍhatvā*), the mind has to be free from eight kinds of pride is analysed in the verse twenty five by *Ācārya Samantabhadra*”

Eight Kinds of *mada* i.e Pride which contaminates the soul contributing to the environmental crisis:

*Kula-mada* - Pride of family: Being born into a superior caste, wealthy family, intellectual family, etc instead of creating an environment of coexistence, inflicts discrimination and thus *Hīṁsā* to others and *karma* to self.

*Jñāti-mada* – Pride of contacts and family connections: This breed ego in a person resulting in audacity, and the might-is-right attitude that
rules his surroundings. The same is the case with children, relatives and friends of politicians, businessmen, police, royal families, etc.

_Bala-mada_ – Pride of one's own strength: the developed countries towards the developing ones adopt this wrong stance, and in within a nation, state society and family, the same thing is repeated — rich over poor, powerful towards the weaker sections, etc. This attitude has contributed to the regression rather than for progress.

_Sundarata-mada_ – Pride of beauty: Without understanding the concept of beauty, where the emphasis is on appearing beautiful, than being beautiful. This superficial concept of beauty has given rise to various problems — for example the Apartheid problem in the US, South Africa and other countries, where people are discriminated against because of their dark skin by the whites. Even in India, the Aryans, who are fair skinned compared to the Dravidians of the South, look down upon the latter and make them feel ugly and humiliated. Here the wrong faith of the concept of beauty leads to wrong conduct, spreading the atmosphere of subtle torture. Definition of beauty is harmony of truthfulness (_Satyam_), goodness (_Shivam_) and value (_Sundaram_). Value is beauty for the sake of beauty and not means to achieve any end. This concept is highly relevant in today's cosmetic-driven world and if not checked, will lead to unwanted, great psychological stress and strain.

_Jñāna-mada_ – Pride of knowledge: For instance, a topper at university becomes conceited of one's own achievements and thinks learnt everything. What happens in reality is that mind gets clouded due to pride and ego, because wrongly assumes that there is nothing more to learn. In addition, individual attracts _Karma_. This is a greater crisis than slaying animals, because it kills others subtly.
Dhana-mada – Pride of wealth: it is unfortunate that this mada has become the ruling law of present-day society. With money, man is trying to encash anything and everything, which has led to exploitation of natural resources, mastery over land, lakes, etc, red-tapism and corruption. It has also set off unplanned urbanisation.

Ājñā-mada – Pride of authority: Any knowledge must be shared and applied properly. In Hindu culture, Brahmins thought that knowledge of Sanskrit, Vedas and Upanishads are divine and they are the sons of divinity and therefore they have the sole right over it. They believed that it couldn't be shared with anyone else. Inducting an individual into the philosophy and practice of Brahmacharya, which gives the rightful conduct in the name of thread ceremony, i.e., Brahmopadesha, has been restricted only to superior caste male members. This reveals the pride of authority of Brahmins over others. If it is a good practice, then it should have been extended to whole mankind, instead for the sole prerogative of Brahmins. This has led to various discriminations as inferior and superior, high and low, contributing to social evils.

Tapah-mada – Pride of penance: “Awareness of the benefits of tapas is good, but it is turning out to be a mada, as analysed centuries ago under Jainism. Today people declare that they are fasting, performing puja, etc to gain attention and publicity, rather than for self-purity, also resulting in discrimination of those capable of it and those who are not. This is not a healthy sign of tapas, which should lead to environmental sanctity.”

According to Jainism, pride of any kind, discussed above, primarily clouds the vision and soils the purity of the soul, binds the self
under not just cycle of birth and death but the greater intensity misery
stricken birth. Secondarily contributes to inequality and thus pain in
others. Right faith cannot arise in such a circumstance. One such
international illustration is the West thinks that if it faces any problem,
then an immediate solution should be sought and all the countries of
the world should delegate their own problems to the background to
help the West to find a solution. However if any of the developing
countries face a problem, of a bigger intensity or immediacy, the west
chooses to ignore it or sometimes even worsens it. Right faith that will
lead to right knowledge can arise only when one tries to learn with a
mind free of pride or bias. If an individual believes that his country is
the strongest and his religion is superior to any other in the world, it is
due to his fanaticism, which in turn not only encourages violence and
crime but also invites karma to self.

So, how does one identify right faith that can free an individual
from his Karmas and ensure ecological sanctity? "According to Ācārya
Samantabhadra, right faith is characterised by eight āṅgas (aspects)
which determine its excellence; Niḥśaṅkitā-āṅga, Nikāṃkṣitā-āṅga,
Nirvickītiṣā-āṅga, Amūḍhadṛṣṭī, Upagūhana-āṅga, Sthitikaraṇa-āṅga,
Vātsalya-āṅga, Prabhāvanā-āṅga."

"Niḥśaṅkitā-āṅga: One should be free from doubt about the
truth or validity of the tenets. What we must remember here is that
Jainism does not preach blind faith. It tells man to analyse religious
tenets rationally; however it tells a man not be cynical and arrogant
towards the tenets.

Nikāṃkṣitā-āṅga: One should have no love or liking for worldly
enjoyment, as everything is evanescent or transient. Life should be just
need based.
Nirvicikitsa-anga consists in declining to have an attitude of scorn towards the body even though it is diseased and is full of impurities, as it can help in the cultivation of the three jewels;

Amudhadriсти-anga is freedom from perversity and superstition. One should not pursue wrong and heretical faiths;

Upaguhana-anga requires one to maintain spiritual excellence and protect the prestige of that path when it is faced with the risk of being belittled on account of the follies and shortcomings of others. One should praise the pious, but not deride those who may be faltering in their pursuit of religion.

Sthitikaran’a-anga is the quality of rehabilitating others in the path of right faith or conduct by preaching them or reminding them of the religious truths, whenever they are found to be going astray.

Vatsalya-anga is showing affection towards co-religionists and, respect and devotion towards spiritually advanced by receiving them with courtesy and looking after their comforts.

Prabhavan’a-anga consists in weaning people from wrong practices and beliefs by arranging religious functions and charities.”

It is necessary to say a word about the precedence of faith over knowledge. One can argue that knowledge must precede faith, as otherwise faith will be blind faith and as right faith can only be based on knowledge. “According to Mahathma Gandhi, faith is a kind of sixth sense, which works in cases, which are without the purview of reason. There are subjects where reason cannot take us far, and we have to accept things on faith. Faith then does not contradict reason, but transcends it.” Gandhiji, however attaches due importance to reason. He holds that “on matters which can be reasoned out, that which conflicts with reason must be rejected.” Though faith and knowledge might arise in a soul simultaneously, faith must precede the latter as it
is the originator of desire to pursue knowledge. Faith itself implies a
desire for removal of doubts and other illusory factors that disturb the
mental equilibrium of the individual. It gives direction and meaning to
acquisition of knowledge and moulds the conduct. Jainism insists that
in the absence of right faith the other two do not work. This is quite
understandable in view of the fact that modern psychology has clearly
indicated that faith has in it the key to any cure.\textsuperscript{18}

Practices of ten virtues without giving room to the play of
passions are the way of developing \textit{samyakṣṭva} (perfection or
righteousness). These supreme ten virtues are: truth, self-control, non­
attachment, compassion, forgiveness, straight-forwardness, humility,
chastity, charity and purity. Deviation from the path of righteousness
can be prevented by conquest of passions and acquisition of right
knowledge. Man is a rational animal who has to live in the world
through the use of his cognition. When he subdues his passionate self
through self-restraint, the right faith that can free soul from vicious
cycle of kārmic bondage will dawn, which in turn will be reflected in
environmental purity.

When Jainism is stressing the supremacy of ten qualities, we
should also reflect upon the stress on rigidity in following \textit{Anuvratas}
and \textit{Mahāvratas}. Jainism did this because man is more an emotive than
a ‘rational animal,’ who will take advantage of any leeway given by a
rule, and will become more of an animal, which is occurring presently.

“If we consider the meaning and content of the three-fold path
from the point of \textit{Niścaya-Naya} (reality), we must admit that the
omniscient soul is possessed of all the ten attributes. Such pure and
perfect soul is free from kārmic bondage and is untouched by any
impurity of physical matter. The soul is blissful and free from all
vibratory activities. The pure soul itself is right knowledge. An
individual's right faith and right conduct are centred in such soul. Such a soul is also the object of contemplation and self-absorption.\textsuperscript{19}

2. \textit{Samyag Ñāna} : Right Knowledge

\textit{Ācārya Samantabhadra} has defined in the verse forty-two, knowledge as “the comprehension of the full and real nature of an object as it is without any doubts, perversity or exaggeration. Comprehension which is partial, excessive, perverted or doubtful is wrong knowledge.”\textsuperscript{20}

Knowledge is perfect when it does not suffer from \textit{Mithyātva} or wrong belief. \textit{Mityātva} is the enemy of right knowledge as it perverts both the understanding and attitude. \textit{Kundakunda} holds the view that “self-knowledge is the true knowledge. Expounding the theory from a negative point of view, he says that scripture, word, form, colour, smell, taste, touch, \textit{Karma} or any of the substances is not knowledge.”\textsuperscript{21}

\textit{Nemichandra Siddhānta Chakravarthy} holds the view that “perfect knowledge is the full comprehension of the real nature of Jīva and Ajīva free from Samāyā (doubt), \textit{Vimoha} (perversity) and Vibhramā (indefiniteness).”\textsuperscript{22}

“Right knowledge is regarded as one of the means to liberation. In Jainism right knowledge is defined in various ways. Generally speaking, right knowledge is the knowledge of seven principles — Jīva, Ajīva, āsrama (influx of kārmic matter), Samvara (stoppage of the influx of kārmic matter), Bandha (bondage), \textit{Nirjarā} (shedding of the accumulated kārmic matter) and Moksha (liberation). It consists in knowing things in all their infinite facets. According to Jaina philosophy, one-sided knowledge or biased viewpoint is false as it ignores the infinite aspects of things. Thus unbiased attitude is a precondition of right knowledge.”\textsuperscript{23}
By adopting the above said maxim of many-sided vision of reality (that forms the basis of principles of Anekânta vâda and Syâdvâda), mankind can avoid the conflicts arising out of differences of opinions, views, etc. This begins from the level of family, the smallest unit of society and extends up to national and international levels because of imperfect knowledge. For example, a family comprises both husband and wife — between them, there is nothing like superior and inferior, nor is one created to serve the other, except for the difference in the gender, according to law of creation. But mankind has socially made woman subservient to man and subjected her to all atrocities, because of wrong knowledge. When woman is not allowed to exist as an individual and is made a mere entity of enjoyment, her contribution to the progress of society is almost non-existent. But we should not forget that fifty per cent of population of any country, especially India, is constituted of women. If she is just a commodity, she gets used, but is not useful for societal development. This is truer in the case of rural women; that is why the rural Indian economy has not improved at all. If rural economy, which forms the major constituent of our economy, does not improve, the country as a whole cannot improve. As we have already dealt under environmental management, there are numerous laws and regulations like girl education, equality of women, law against harassment of women, etc. But they cannot afford her rightful status and dignity, unless man has the right attitude towards woman who has to be respected and regarded as an individual.

Jainism gives importance to knowledge of reality, i.e., right knowledge. It starts with facts and end with 'a fact'. The means of knowledge are pratyaksha and paroksha and "the knowledge is of five kinds: sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience."²⁴
Science is also knowledge of reality based on observation, experimentation, hypothesis, analogy, verification and generalisation, based on the two postulates, i.e., Law of Causation and Law of Uniformity of Nature. Jaina knowledge, like scientific knowledge, stresses on acquiring right knowledge. Jainism has got a living environmental knowledge that kārmic matter — greed, lust, hatred, envy, anger, jealousy, selfishness, egoism, prejudice, pride, hunger for power and wealth, etc which inflicts the soul alone, but manifest in the form of environmental crisis. And all environmental crises are due to wrong knowledge.

It is already explained how bias can cloud one's vision. However man is a bundle of prejudices, which is why we are facing the crisis today. For example, a book aimed at increasing environmental awareness states, “Most important use of soil is to produce food for mankind.” Is this right knowledge? NO. Later the author states in the same book, “Fertile soil is the most important resource for the entire living world. Apart from giving a solid substratum on which we live, the soil provides us most of our necessities through plants and animal communities that develop on it.” Is this right knowledge? NO. Though the author makes the readers aware of the importance of soil as also our dependence on plants and animals, his statements supporting the view that man is the centre of the universe and that all other beings are here to cater to his need and greed is alone considered, and thus exploitation. Jainism states that, “right knowledge cannot be acquired unless the wrong knowledge is banished.” What this means in terms of the above example is that we must dispel the wrong knowledge that the most important function of the soil is to provide food for mankind. The knowledge we must imbibe is that soil is rather a substratum on which all beings — plants, animals, humans, worms, microorganisms, etc should coexist. It is a valuable resource without which the life on earth cannot exist. Hence, man, the crown of evolutionary process, who
enjoys more than his share of the resource, should ensure its preservation. He should take positive steps to check soil erosion and pollution, and strengthen the soil by deforestation and other measures. When a man thinks ‘family, state, nation exists for me,’ this egocentric attitude culminates in destructive culture and of course, environmental degradation. The moment he begins to think that he has to exist and coexist with other beings, selfishness, greed, hypocrisy disappears and harmony can be restored.

"Amrtacandra Sūri has indicated that we need eight pillars to construct a sound edifice of right knowledge." They are: **Grantha:** study of sacred books with care and right faith. **Artha:** studying by understanding the significance of words, phrases, and their implication are comprehended with reference to his environment. Mere mechanical reading is futile. **Udbhaya:** reading and understanding should go hand in hand, i.e., knowing and doing should operate simultaneously. **Kāla:** time free from worries and anxieties is the prerequisite for the seeker of knowledge. This is, in fact, scientific attitude in the modern sense. Scientist should be free from all preoccupations. **Vinaya:** devotion to learning and humility and reverential attitude towards right knowledge is emphasised. **Sopadhāna:** propriety of conduct and behaviour while implementing the knowledge. We see a great lapse in this condition in the modern world. **Bahumana:** sustained interest and continued mastery of the knowledge, because learning is not only continuous, but also cumulative. As we see in the definition of soil given above, any phenomenon if studied in isolation would result in wrong knowledge and thus wrong practices. **Aninhava:** no concealment of knowledge or its sources. Though man has realised the danger of this, he continues to suppress knowledge due to fear, insecurity and selfishness, which contributes to influx of Karma, and suffering.
As Knowledge is inherent in every soul and it is perfect, but it is only due to the veils of Karmas that its immensity and brilliance are not realisable. Also the kind of coexistence though inherent wrong knowledge veils the law of coexistence.

3. **Samyag Cāritrā : Right Conduct**

Coming to the right conduct; the Jaina ethics emphasises purity of motive as distinguished from consequences of actions. But this should not be misinterpreted to mean that man could get away by harming others on the pretext that his motives were pure. One should remember that Jainism does not believe in the dualism of thought and action, speech and action. What is happening in the world currently is however contrary to this. For instance, the case of Dutch national who was in the news recently, He came to India on the pretext of helping orphans. He set up an orphanage for destitute children in Mahabalipuram, Tamil Nadu, and South India. But later some children of the orphanage exposed him for the contemptible criminal he was. He was running a prostitution racket with children and was involved in drug peddling. There was no integrity between his speech and actions — he said he was helping the children while he was subjecting them to the worst kind of torture possible. It was wrong faith, knowledge and conduct, and he definitely invited the great *Karma* by his heinous actions and he is subject to more suffering than his victims. But we Indians too are guilty of irrationality. We believe whatever comes from the West unquestioningly. Because the man was a foreigner, we placed trust in him without questioning his credentials closely. We are also inviting *Karma* and suffering for this as proved above.

Jainism states that right action is the proof of mental purity and wrong action is caused due to wrong faith and action. Jainism says that, “conduct, which is inconsistent with right knowledge, is wrong conduct
or misconduct.\textsuperscript{29} Conduct, they preach is an external manifestation of internal intentions in various forms of speech, action, etc. So it is vital that conduct should be guided by compassion, love, kindness, non-violence, tolerance, etc for all beings to exist in harmony.

According to Ācārya Kundakunda, "from the practical point of view, the right conduct lies in the observance of austerities, while from the real point of view, it consists in the observance of penance by being absorbed in the contemplation of the true nature of the self."\textsuperscript{30} "Right conduct also destroys the causes of transmigration because both the auspicious and inauspicious Karmas which are foreign to the nature of the pure soul and are the causes of worldly existence, are destroyed by practice of meditation with concentration."\textsuperscript{31}

From the realistic point of view, Nemicandra says right conduct checks the external activities of the body and speech, as also the internal activities of the mind so that all hindrances and veils in the realisation of the true nature of the soul are removed.

Object of right conduct is destruction of Karmas for securing peace of mind and happiness in daily life. "In the absence of right conduct, the sensual pleasures extinguish the light of knowledge."\textsuperscript{32} "Conduct includes compassion, self-control, truth, non-stealing, celibacy, right faith, knowledge and austerity."\textsuperscript{33}

Right faith and right knowledge comprehends the reality, right conduct is living the reality. Mahāvīra, having lived as a king, wandered around as a seeker of reality of life. After having realised the truth of life, he used it for the benefit of society. Through his own life, he illustrated that head of family, head of state or nation, head of religious ideologies, along with respective members, should subject themselves to rigid austerities to live the reality that has just been comprehended.

Message of Thomas Alva Edison, Genius is ninety nine per cent perspiration and one per cent inspiration. In the context of ethical way
of life, inspiration or comprehending the reality, i.e., right faith and knowledge is just one per cent of life, perspiration or living the reality, i.e., right conduct constitutes the other ninety nine per cent.

So Jainism prescribes Anuvratas or a code of conduct for everyone, which can guide them on the right path and make them live the reality. But sadly, the modern generation is not following any such principles. The wrong beliefs people are embracing are causing havoc in the world. The West believes in ruling the world population and utilising natural resources to meet their greed for materialistic pleasures and wealth. Science is believed to serve the material comforts of man.

There are examples of wrong faith and knowledge leading to atrocities closer home too. Indians, particularly Hindus, believe that some are born superior by caste and some are inferior. Belief in inequality has also led to injustice to the fair sex all over the world. It has also led to social evils from which it is very difficult to get out of it. Claiming superiority of one's religion over the other religions, not knowing that universal religion is compassion and coexistence has caused crisis. Violence and bloodshed are the results. Deaths caused due to controversial issue of Ram Janmabhoomi and Jehad is two classical examples of the same.

The importance of Ratnatraya can be summed up as “Love for the truth begets love for spiritual advancement, which culminates in the acquisition of full knowledge. In spite of omniscience, the soul does not get freed from the body until all the activities cease. The activities cease only when complete spiritual discipline is attained. Since wrong attitude, perverted knowledge and perverse conduct are the causes of transmigration, emancipation can be attained when the three excellences or the three jewels manifest themselves on the removal of the obscuring species of Karma”. 34
Wrong faith and knowledge of religion has contributed to rituals with no philosophy of self, which has in turn led to social and ecological crisis. Nobody is born to serve anyone else on the pretext of superior or inferior. But the wrong knowledge has led to rich and poor with wide gap of difference between the developed West and the developing East. If so-called untouchables of India and the Apartheid race at the globe are forced to serve others, it is due to wrong knowledge and faith. Nature too does not exist to serve the greed of man of the West or the industrialists, bureaucrats or politicians in India, but it is the vital substratum to accommodate all flora and fauna to retain self-sustainability.

Spiritual Mission of Environment in Jainism emphasises that in order for life, as we know it to survive, we must examine our own individual life styles and make changes accordingly. Jainism shows right faith and knowledge helps man to understand reality, sever ties of attachment and strengthen the feelings of universal brotherhood. Thus right faith and right knowledge result in right conduct contributing to living in harmony. Jainism, pragmatically and positively, traces the evolution of man from passionate to philosophical self through this fundamental principle of life. In the following sections, we deal with different vrataś that literally induct a man into disciplined and progressive way of life.

3.2 Anuvratas Spiritual Mission of Environment and Common Man

Introduction

"Mahāvīra's main target was house-hold-individuals, that is Śrāvaka and Śrāvikas. Inducting the layman into spiritual mission of environment includes five Anuvratas which is the origin of the consciousness, three Guṇavratas culmination of the consciousness and
thirdly five Śīkṣāvrata which conducts in preserving the consciousness originated at the stage of Aṇuvratas."\(^{35}\)

_Aṇuvratas_ are the weapons of spiritual mission, which disciplines and commits every individual to his environment by rigid code of conduct. Supplementing and strengthening this is the _Karma_ theory, which states that failing to follow the _Aṇuvratas_ will not only result in environmental crisis, but also invite _Karmas_ to the self. Further, since Jainism does not have a concept of creator-God, the only hope of rescue for man from crisis, is again following the _Aṇuvratas_ stringently.

"The five senses, the four passions, i.e., anger, pride, delusion and greed – difficult to conquer is oneself (i.e., the unconquered self are the nine mighty enemies), but when that is conquered, everything is conquered."\(^{36}\)

"Whenever a wise man notices himself deviating from the path of righteousness in thought, word or deed, he should immediately withdraw himself from that misdeed like a horse controlled by tightened reins."\(^{37}\)

As mentioned in the previous section, Jaina way of life is a gradual, graduating ethical code from the practice of social ethics to the realisation of self-perfection. Therefore, there is a spiritual perfection of the secular and religious in the structure of ethics that Jainas have presented.

Jaina approach to life is neither escapism nor negativism; it is positive, rational and realistic and relativistic. There is no shortcut method to spiritual excellence without perfecting oneself at the social level. Moral life is the pathway to spirituality from which nobody is exception. — Is the significant aspect of Jainism.

Jainism is a religion of equanimity that does not exclude women from the path of spiritual evolvement. Mahāvīra accommodated _Arjikas_ or made way for emancipation of women under Jainism. The
implication is clear: everyone should be committed to the cause of living ethically. Mahāvīra proposed the practice of ethics under the concept of Vrata or vow. “A vow is a solemn resolve made after deliberation to observe a particular code of conduct; it is made with the blessings of a saint or voluntarily, to protect oneself against possible lapse of conduct.”

Thus Mahāvīra divided mankind as a whole under the categories of householders, Śrāvakas (men) and Śrāvikas (women), Arhats (munis) and Arjikas (nuns). Every Śrāvaka can reach the state of arhat and so also Śrāvika, if they follow the strict principles imposed in the form of vratas from the day one of their lives. For instance, Chipko Movement comprises women embracing the trees protesting against felling them by the authorities in the Himalayas. But the Vratas inculcate the culture of ecology at human and social level to embrace such compassion and coexistence in one and all, irrespective of caste, creed, age, sex, nationality, etc. Mahāvīra felt the need of uplifting every single man to the humane principles of life. Hence, he gave Anuvratas (small vows) for common man and Mahāvratas (greater vows) for Munis and rules of conduct prescribed for Śrāvaka and Śrāvika are almost identical; similarly for Munis and Arjikas.

Every individual has some weakness or lapse in his living; it is difficult to list them for it is not only innumerable, but also situational. Sometimes what is bad in a particular situation becomes good at another time. But can such situational good or bad be accommodated as realities of life? If the answer is ‘Yes’, exploitation, atrocities and problems increase. In the world religions, we find initiation of individuals into basic moral value system. But the emphasis is more on spiritual than social. As mentioned earlier, Jaina ethics operate on two levels: they begin at the social level and evolve to the spiritual level.
**Vratas** can be better understood as stages of life guided by principles of living than as philosophical theories based wholly in the spiritual realm. When the concept of God as the creator is ruled out, the destroyer-man is made solely responsible for his *kārmic* deeds which bind him under not just cycles of birth and death, but also nature, form, colour, quality, longevity, capability, etc. It is as scientific as any universal law formulated to understand the orderliness of nature. And nobody is exempted from this rule. For instance, *Śrāvikas* and *Arjikas* are an important factor of collective harmony. Today, several voices are raised; many modern theories are propounded about eco-feminism and the vital need to reconsider the role of women in society. Right from the day man began to live in civilised societies, women have been treated like any other resource in nature — that they exist for the enjoyment of man. This has led to many outrages that contribute to the social crisis. Over ages, though the science and technology is advancing, atrocities on women are on the rise. So also the earth, which we refer to as a “She.” The nature is also exploited for the enjoyment of mankind. But in Jaina theory of universe, *Ajīvas* too have existence and should be revered. Hence, it is the duty of every individual to utilise resources with care, reverence and discrimination.

We see that Jainism is a way of life more than a religion. It requires man to live in harmony and to coexist. The directions established by Mahāvīra as *Aṇuvratas* and *Mahāvratas* have a greater significance today when the world needs such an all-encompassing practical and eco-friendly philosophy.

“The five vows, which are prescribed both for the householders as also for the ascetics. Observance of the vow in a limited way is an *Aṇuvrata* (small vow), complete observance is *Mahāvrata* (great vow). The practice of this vow with vigilance dispels suffering at the self-level and crisis in the environment, just as an excellent specific medicine
removes a disease and maintain a healthy body and mind. The great vows are for ascetics."^{39}

**Aṇuvrata: a solution to ecological crisis contributed by the individual**

"Oh, man! Think that the being that you wants to kill is none else but you; he too experiences happiness and sorrow just like you. Think about this — the being whom you wish to govern and enslave is none else but you. Also think about this — the being whom you wish to hurt and harm is none else but you, the being whom you want to punish and drive away is also none else but you."^{40}

It may be unnecessary to repeat that the foundation of Jaina ethics is emancipation. The hallmark of Right Conduct is Right conviction in thought and action; freedom from infatuation or delusion and passion like anger, hatred, etc. Acārya Samantrabhadra defines conduct as "the abstinence of a man (with the right knowledge) from hīṁsā (injury), anṛta (falsehood), caurya (stealing), maithuna (sexual intercourse) and parigraha (attachment). From the popular point of view, caritra (conduct) consists in the pursuit of what is good and beneficial and the avoidance of what is harmful to oneself as well as to others."^{41}

Most problems arise mainly because man fails to resolve his internal conflicts that reflect in environmental disasters; Aṇuvrata solve the problems by resolving the internal conflicts through rigorous training. What we interpret as do's and don'ts of environmental management philosophy are the quintessence of Aṇuvrata.

The five Aṇuvrata offer a solution both to the individual as also to societies and nations. Ahimśā is no doubt preached by all religions but Jainism has worked it out both in its negative and positive aspects in such a way that a conscientious observance of it in every thought
action is sure to safeguard both personal and social interests. The most comprehensive definition of \textit{Hiṁśā} is given by \textit{Amrita Chandra Sūri} in his well known book \textit{Puruṣārtha-Siddhyupāya}, "Whoever causes injury to the material or conscious vitalities of a living being through passionate activity of the mind, body or speech, surely causes \textit{Hiṁśā}. It is the presence of passion as a moving cause that is responsible for an act of \textit{Hiṁśā} which may be either to the \textit{Bhāva-prana}, i.e., the conscious vitalities like consciousness, peacefulness, happiness, emotion, etc., and to the \textit{Dravya-prana} like the five senses, the three forces of the body, mind and speech, and breathing and age. The conscious vitalities are possessed by all \textit{Jīva}s alike. Absence of attachment and of any of the passions is \textit{Aḥiṁśa}. A person with passion first injures his own self through his own self. The degree of culpability varies with the degree of intensity of intention or passion."

"\textit{Aṇuvratas} include \textit{Aḥiṁśa}, \textit{Satya}, \textit{Acaurya}, \textit{Brahmacharya} and \textit{Aparigraha} emphasis is on overcoming their transgressions or \textit{aticāras}."

1. \textit{Aḥiṁśa} - A universal solution to all kinds of violence.

"Nothing is higher than Mount Meru nor anything more expansive than the sky. Similarly know that no Dharma is equal to \textit{Aḥiṁśa} in this world." In \textit{Aṇuvratas} of Jainism, \textit{Aḥiṁśa} is the prime \textit{vrata} to be understood and practised by both common man and ascetic. The root cause of all crises happening around man, by man, is due to his violent, emotional and lustful self. Explosion of the first atomic bomb at Hiroshima and Nagasaki marked a new terrible phase in the history of warfare. Destruction of people, property, natural resources and the environment on a large scale became easy. Splitting of an atom, a giant step forward for mankind, which should have been used for humanitarian purposes, became a weapon for mass destruction that
man has used time and again - Vietnam war, Gulf war, Kargil war, recent America-Afghanistan war, America-Iraq war, etc.

Violence, cheating, exploitation of nature and humans are flourishing everywhere round the globe. Hīṃsā is the order of the day in the world where material values reign supreme. The scene is the same in all the countries. But it is ironical to witness this in India too, a land that has produced advocates of peace and non-violence like Buddha, Mahāvīra and Gandhi. We hear incidents of religious fanatics-turned-terrorists shooting down innocent people in Kashmir every day. Ācārya Umadvāmi has defined Hīṃsā to mean the severance of any kind of vitalities by one actuated by passion.

People should open their eyes and minds to samyak jñāna. They should realise the universal truth that every religion in the world teaches non-violence, not violence. They may differ in other aspects, but none of them support Hīṃsā, rather Ahīṃsā or non-violence. In Western cultures, non-violence usually denotes passive, non-resistance, civil disobedience, pacifism, conscientious objection to war.

Non-violence or Ahīṃsā, though preached by all religions, is more closely associated with Jaina religion. It is not an abstract religious concept but a personal commitment of every true follower of Jainism to respect life in its myriad forms.

"Ethical discipline (ācāra-dharma) is considered as an important and sacred aspect of Jainism. The word Jainism goes back to Jaina, which is derived from the sanskrit root jīt ‘to conquer’, means ‘victor’ i.e., one that has successfully subdued his passions and obtained mastery for himself. Jainism is essentially an ethico-metaphysical system. The foundation of this ethical discipline in Jainism is the doctrine of Ahīṃsā, when compared to the Hinduism and Buddhism. Hence, inevitable philosophy of need in the present-day situation of violence Jainism aims at mokṣa as the supreme end to be realised. It is
self-realisation, and the self to be realised is the transcendental and pure self. As Prof. Kalghatgi observes: ‘the empirical self is to be cared for its energies are to be channelised in the direction of the attainment of the highest ideal. Perfection at the highest level is to be rooted in this life of ours, as we cannot ignore the empirical form from the transcendental.’

“The doctrine of \textit{Ahimsā} forms the crux of Jaina ethics and social thoughts. \textit{Ahimsā} is the cardinal ethical principles of the Jainas. They reiterate the principles: \textit{Ahimsā Paramo Dharmaḥ} in all its significance. Amritachandra Sūri, tries to derive all other virtues, viz., \textit{Satya}, \textit{Asteya}, \textit{Brahmacharya} and \textit{Aparigraha} from \textit{Ahimsā}, which is considered as the greatest virtue. In fact, the whole of the Jaina \textit{ācāra} is a derivation of the principle of \textit{Ahimsā}. The verdict of \textit{Ācārya Samantrabhadra} that \textit{Ahimsā} of all living beings is equivalent to the realisation of \textit{Para-brahma} signifies the predominant character of \textit{Ahimsā}. The \textit{Sūtrakṛtāṅga} exhorts us to view \textit{Ahimsā} as the crux of wisdom. It is also considered that \textit{Ahimsā} is pure and eternal dharma. The self in its pure form is \textit{Ahimsā}. \textit{Ahimsā} is the fundamental law of civilised life and rational living, and thus forms the basis of all moral instruction in Jainism.”

“With the Jainas, \textit{Ahimsā} is not only one of the cardinal virtues but in a sense, it is the only virtue and all other virtues are but secondary and subservient to it. \textit{Ahimsā} is thus the very cornerstone, which supports the stupendous edifice of the Jaina ethical philosophy. It is this supreme position occupied by \textit{Ahimsā} in Jainism, that distinguishes it from the Buddhist and Brahminical systems. The author of Mahābhārata says: ‘Dharma is characterised by \textit{Ahimsā} and \textit{Adharma} by \textit{Himsā}’.47

According to Jainism, ‘\textit{Himsā} is not just causing violence to other living beings. \textit{Himsā} is caused by severance of any of the vitality in a
mobile or immobile being." Passion, emotion, jealousy, anger, self-centeredness, ego, indifference, ignorance, suppression of information, carelessness, irresponsibility and foolishness contribute to Hīṁsā and the individual invites kārmic matter for himself. Ahīṁsā as viewed by Jainism is very comprehensive and takes into consideration the welfare of all beings on earth.

"Jainism makes a distinction between Bhāvahīṁsā i.e. intention to hurt and Dravyahīṁsā or the actual causing of hurt. Jainism states that immobile beings possess four vitalities. Plants, for example, possess touch (are responsive to touch), energy, respiration and life duration. This is not a contribution of the modern science, Jainism scientifically analysed this, three thousand years ago and laid down explicit directives to prevent Hīṁsā to plants by man. The mobile beings possess some more qualities in addition to these, like taste, smell, sight, hearing and speech (animals). Man, who is endowed with all ten vitalities is accumulating Karma by causing Hīṁsā to other beings."

This kind of philosophy will naturally give rise to a number of questions. For instance, should villagers refrain from defending themselves if a tiger enters their village and tries to kill people? Should a soldier refrain from killing an enemy because that too amounts to Hīṁsā? Certainly not. Jainism preaches man to live with reality. "It distinguishes between two types of Hīṁsā: intentional or Sanikalpi Hīṁsā and Ārambi Hīṁsā or unintentional. Intentional Hīṁsā is not allowed under Jainism." When an enemy attacks, a soldier should not restrain from defending because it is his occupation to protect the country and its citizens, when he acts otherwise, he invites hīṁsā. But if a man engages in criminal activities, offers animal sacrifices, kills animals for food, sport or for religious purposes, it is Hīṁsā. Intentional Hīṁsā should be avoided with right faith and right knowledge. "Jainism does not support withdrawing from life or cowardice, rather it
advocates sincere and compassionate life. Therefore there are three types of Ārambi Hiṃsā 1. Udyami, 2. Griharambhi 3. Virōdhi. 51

1. Udyami Hiṃsā: A householder has to follow some occupation to maintain his family and himself and thus Jainism allows asi or sword that is a person can become a soldier or an officer who can use sword or weapon to discharge his duties, masi or ink, that is one can take the occupation of writing in any official place, krsi or agriculture is an occupation allowed for livelihood though it involves some amount of Hiṃsā to earthly matter water etc., Vānijya or trade is allowed but not a butcher or a wine merchant trade. Because it is considered as Hiṃsā, śilpa or sculpture that is one can use the material world for the production of essential consumer goods and run an industry. Finally, Vidyā that is knowledge one can pursue. Teaching should be done in personally. Still in carrying out the obligations of these occupations some amount of Hiṃsā is inevitable. But it is not sankalpi hiṃsā. All the above-mentioned are considered under Udyami Hiṃsā.

2. Grahārambhi Hiṃsā is about the minimum Hiṃsā involved in carrying out domestic duties for example cooking the food, boiling water, washing, keeping of cattle, maintenance of gardens, digging well, cutting of crops and fruits etc., but Śrāvaka should take maximum care not to cross the inevitable part of Hiṃsā.

3. Virōdhi Hiṃsā is allowed in self defence or defence of person or property of family, society or the country. Under the background of eco-ethical environment of Jainism, it is very significant to analyse “the five prohibited things like wine, flesh, honey and the five udumbara fruits.” 52 These prohibitions should not be taken superficially, but should be analysed with insight. The explanation for this is positive and
helps in avoiding ninety per cent of the ecological violence occurring today.

Consumption of wine or alcohol leads to violence in different forms. It is the cause of all kinds of atrocities. This four-letter word is causing all kinds of sins right from causing poverty, unruly behaviour, cheating, stealing to atrocities on women and murder. Wine, taken in moderate quantities is okay, but most men do not know when to call it quits. So Jainism acts as a check post stopping unnecessary elements before they enter an individual — they proscribe the wine altogether, as a precautionary measure. Wine is not essential for existence of man, but a drink for lustful enjoyment, at least in the warm countries. Besides it is prepared by fermentation, which involves Hiṃsā to tiny organisms. What is more, we first breed these tiny organisms and then kill them. So it involves intentional Hiṃsā and hence leads to influx of Karma.

Meat has to be given up because it involves killing of animals. It is unfortunate that people, who seek their own welfare, hope to increase their own flesh with the flesh of others. Just as one’s life is dear to oneself, so also to the other living beings. Another dimension of this is flesh of women. Man exploits woman in various ways to satisfy his sexual urge — rape, prostitution, sexual harassment, etc. Man has to give up both — meat of animals that satisfy his gluttony and flesh of women that satisfies his lust. He is inviting Karma by indulging his cravings in both the cases. Entertainment industry and media especially are exploiting women to satisfy the lust of man by showing scantily clad women in provocative poses. It is appropriate to point out here that, women who allow them to be exploited are also inviting Karma. They are causing Hiṃsā by catering to the baser instincts of man, which in turn taints the purity of soul.
In the modern world, wine and women are being used indiscriminately in entertainment, business and media. If a businessman wants to close an advantageous deal, he provides wine and women to the other party to soften them up. It is wrong *darśanā* and *jñāna* that makes him indulge in such wrong *cārita* or conduct.

Honey is a good business proposition today, but it is against nature. Jaina ascetics felt that whole environment was encapsulated in a beehive. Honey represents the symbiosis and coexistence of all beings in nature. Hence man is causing *Hirāsā* to the whole environment by causing *Hirāsā* to bees. Honey collected and stored is for their purpose, and extracting honey for human use involves killing large number of eggs. We take honey by squeezing the hives. We extend the same process to all resources — we grab and snatch from all other beings to satisfy our greed.

Five *udumbara* fruit trees gular, fig, banyan, peepal and pakar are perennial trees that bind the soil and prevent its erosion, preserve ground water, and provide oxygen to animals and human throughout the year. They provide food and shelter to innumerable birds, insects and invisible organisms. Fruits of these trees are also endowed with countless seeds contributing for procreation of nature. Hence man is inviting great *Karma* by harming these trees. Perhaps it is to prevent harm to beneficial trees and animals that Hindus gave these beings the status of sacred beings. For example, Hindus consider *Tulsi* that has many remedial properties, a sacred plant.

There are many trees that actually benefit man in great magnitude, and yet man due to ignorance or arrogance destroys these life-givers. Take for instance Lotus flower. The lotus absorbs poisonous chemicals in the atmosphere, impurities in water and purifies the air and water. Hence it is essential to have more lotus flowers today when the air and water pollution have skyrocketed. But how can we have
lotuses when there are no lakes? Man is destroying the lakes we have had and consequently lotuses have also become very rare. Such _Hīṃsā_ is considered an _aticāra_ under Jainism.

What is an _aticāra_? "Aticāra or transgression is cruelty to animals, plants, resources by man. Violation of _Hīṃsā_ or non-violence invites five _aticāras_ as given by _Samanthabhadra_ "Chedana, Bandhana, Pīḍana, Atibhārārōpana and Ahāravāraṇā", which contribute to cruelty to animals, plants and fellow beings." Aticāras are dealt with in greater detail in Chapter IV as _Hīṃsā_ is the underlying vital principle of Jainism and deserves a special focus to highlight its importance in all ages — the past, present and the future.

2. _Satya_ — A solution to distrust and insecurity

"Truthfulness is the abode of austerity, self-restraint and all other virtues. Indeed, truthfulness is the source of all noble qualities as the ocean is that of fishes."

In the _sūtra_ twelve of _Daśavaikālika_ this vow is analysed as: Desists one from uttering falsehood. Desist I from all false utterances, by passion or greed, in fear or joke, shall I not myself utter a lie nor cause others to do so nor approve of indulging in falsehood, and that for good- by three instruments and modes three- by Mind, Word and Deed. I shall not do nor order nor approve of other's doing.

If man follows a _Hīṃsānuvrata_, he will naturally and effortlessly turn towards the path of _Satya_. However it has to be explained as a separate vow to avoid ambiguities that may arise. Second primary vow to be followed by a householder to be free of _karma_ is _Satya_ or truthfulness. _Satya_ is a broader concept than merely honesty. It implies that by being true to oneself, not being hypocritical, cunning and deceitful, one is true to reality.
Ācārya Umāsvāmi says "speaking what is not commendable is falsehood." Under normal circumstances, suppression or omission and commission of information is known as falsehood. However human beings tend to declare that truth is relative and depend on circumstances. Because of such wrong knowledge, commitment to falsehood is greater than practice of truth. This has resulted in chaos in social, economic, political and moral areas. But Jainism inducts both householders and Munis to Satya as a vrata or vow to be practised every day of the life.

Jaina vrata of Satya is comprehensive and practical as it takes into consideration all eventualities of reality. Ācārya Samantabhadra says "That he who does not speak gross (Sthūla) falsehood, does not cause others to speak and does not speak even the truth if it is likely to bring danger (Vipāda) to himself or to anybody else, can be said to desist from gross falsehood."

According to Ācārya Amritacandra, "careless activity of mind, body or speech also contributes to four types of falsehood (pramāda - yoga)." They are:

1. Denying the existence of a fact with reference to its position, nature and time, when it actually exists. An illustration of this is the government denying that there is a crisis in Gujarat today though it is obvious to the whole country.

2. Assertion of the existence of a thing when it does not exist. Officials submitting inaccurate reports of road development, water supply, infrastructure that exist only on paper tantamount to falsehood.

3. Where a thing is represented to be something different from what it is actually, as when a horse is said to be a cow; Government says that those who are going to be benefited due to a dam project are in majority and those who are going to be displaced due to construction
of the dam will be rehabilitated. However in reality, those who will benefit from such projects will be in minority. And the rehabilitation projects exist on paper alone. This is a gross falsehood with which the government is deceiving the public.

4. When a speech is ordinarily condemnable (garhita), sinful (savadya) and disagreeable (apriya). A supposedly responsible Minister in his reaction to reports of rape of women and other atrocities in Gujarat said, “What is new about rape?” Such a statement expressing callousness and indifference towards the suffering of another being is also a crime according to Jainism.

R. Williams has referred to some of the scriptures acceptable both to the Digambaras and śvetāmbaras and catagorised the forms of untruth: “i) denial of what is, ii) assertion of what is not, iii) representation of something in a form other than its real form, iv) reprehensible speech which is tactlessly hurtful, insulting or encouraging harmful actions like advice to steal or kill.”

With reference to above, we blame family, society, state, country, organisation, government, various sectors, etc, for a mistake committed by a particular individual.

“There are five transgressions of truth against which Ācārya Samantabhadra has cautioned all those who want to observe the vow of truthfulness. Parivāda, giving false or wrong advice about any matter or rules of good conduct is the first kind of aticāra; misleading people in matters of belief or conduct is very objectionable and must therefore be avoided. Rahobhyākhyāna, divulging the secrets of others or breaking the promise of secrecy involves untruth; disclosure of confidential talks, which one may have overheard, is similarly objectionable. Paṭiśūnya, slandering others or talking about the weaknesses of other people should not be indulged in as it will damage the prestige of the people

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concerned. Kūṭalekha-karana, Committing perjury or forgery to which Somadeva has referred is the fourth kind of aticāra. This includes keeping or maintenance of false accounts and carrying on false propaganda about others. Nyasapāhara, Committing breach of truth or misappropriation of what is entrusted to an individual in confidence is the fifth transgression of the vow of truthfulness. There are many occasions when people entrust their ornaments or cash to others under various circumstances believing that they would be returned when needed. Denying such deposit wholly or partially is an act of falsehood.\textsuperscript{60}

Parivāda — Giving false or wrong advice. Misguiding and mismanagement have become the order of the day in all fields — political, medical, social etc. For example, a doctor advising a person to undergo comprehensive tests when it is not required, just to make money, amounts to Parivāda. The person who takes wrong advice may land up in trouble, but the person who misguides intentionally will face more problems due to kārmic influx, according to Jainism. There are innumerable false gurus who are fuelling religious and ideological conflicts by preachings that are not based on non-violence, coexistence and compassion for all beings. Instead they are encouraging fundamentalism and intolerance. They are inviting greater Karma than common man who follows them. Volunteering to give some constructive advice to someone, and then deliberately misguiding them, which is the case with some international bodies like the World Bank, IMF, etc that are giving wrong advice to developing countries, also amounts to Asatya and invites Karma at the level of organisation.

Rahobhyākhyaṇa — Divulging the secrets. This is common in modern business practices. Companies employ spies to work in their competing firm and find out from him the trade secrets of their competitor. Here the employee who is doing the actual spying invites
Karma, but those employing him invite greater Karma because they are the instigators of the crime. A classic example is that of two countries employing spies to find out the strategic defence positions, capacity of the other country. This also occurs in business circles and international relationship, where the technology is stolen and sold. Those who buy or sell secrets may be rich and escape the law, but they cannot escape the law of Karma. Copyright violation, patent ship, stealing of formulas, scientific ideas, etc are all examples of Rahobyākhyāna.

Paśūnya — Gossiping about others' negative points. There are plenty of instances of this aticāra, right from gossiping about their neighbours, character assassination etc. upto the information gossiped at the national and international level. They are talking ill about a person when he is not around to defend himself. Therefore, they may lie or exaggerate events or statements. They may do this to pass time, but they are causing injury to the neighbours' reputation and well being by their idle chatter. This is just an example, but these instances are occurring in all circles, including power blocs, because of which many rifts and conflicts get blown out of proportion. Therefore, Jainism targets every man and woman at an early age to prevent growth of such bad habits that is injurious to one and others and cautions about the karma one invites.

Kūṭalekha-Karana — Perjury or forgery. Even after taking an oath on the Bhagvad Gītā, Quran, Bible, etc, people lie on the witness stands. Former US President Bill Clinton committed perjury when he denied any intimate relationship with a White House intern when he was questioned on the witness stand. Later he confessed that he had lied and apologised to the people of America. People may enjoy the easy money or fame or escape repercussions through forgery or perjury, but they will ultimately pay for it through Karma. Here, not only the culprit,
but also those who instigate him, the passive observers, are all targeted under the *Karma* theory.

*Nyāsāpahāra* — Breach of trust. One of the .com media (Tehelka.com) exposed corruption in high places. Politicians, bureaucrats and officials — everyone was involved in a traitorous conspiracy to cheat the nation and its people for monetary or other gains. This is a gross transgression of vow of *Satya* and invites great *Karma*. Case of a well-known stockbroker of India who was involved in shares scam is a perfect illustration of the operation of *Karma* theory. Though he was a Big Bull among stockbrokers, he indulged in breach of trust and cheated thousands of investors. He initially escaped the law, but later was arrested. He spent last phase of his life in the prison and ultimately died there due to illness.

R. Williams has discussed other *aticāras*, mentioned by *Haribhadra*, *Siddhasena Ganin* and others, which may be briefly indicated: “imputing someone without due reflection a non-existent fault, allegations made by way of jibes, divulging to others what has been said by one's wife in confidence under special circumstances, uttering words that may cause distress to others, counterfeiting of seals of others or attributing some statement to another though he has in fact not made it and divulging from jealousy or other motive of the secret intention of another infers from his gestures or facial expressions.”

The above *aticāras* have become common in the modern world. They all act as the obstacles to practise of truth. Exaggeration, faultfinding attitude, indecent speech and advices contribute to falsehood. Claiming virtue, which is not present in the self or refusing to acknowledge the merit in others too amounts to falsehood. A vow of *Satya* or truth amounts to being true to oneself, fellow-beings and environment. It implies that all activities are directed by right faith, knowledge and conduct. Which in turn means that one should be free
from anger, greed, cowardice, fearfulness, jest and blame. Aṭicāras have
to be not only understood but also overcome. Aṭicāras are closely
related to the *Karma* theory because avoiding these transgressions not
only results in a pure environment, but also redeems man of his
*Karmas*.

So, *Satya* should be viewed as a social discipline practised at the
individual level, which benefits the society morally and elevates the
individual spiritually. Otherwise, man invites *Karma* for himself and is
ultimately the sufferer.

3. *Acaurya* or non-stealing — A solution to corruption and
exploitation of natural resources

"Only when a person falls prey to greed, he is tempted to steal
another's property." The greed is the root cause of all corruption and
exploitation of natural resources, according to Jainism.

The police arrest and put behind bars those who are guilty of
robbery, burglary, misappropriation of funds, etc. But is that all we
mean by stealing? According to Jainism, stealing is a much more
comprehensive term. Stealing is normally understood to be snatching or
acquiring what one desires by illegal, irrational, illegitimate ways. But
Ācārya Umāsvāmi's simple definition makes it more realistic by stating
that it is taking what is not given. (*Adattadanam Stēyam*)

Ācārya Samanthabhadra gives a very comprehensive definition of
what is not theft vis-à-vis what is theft. According to him, "the vow of
abstinence from theft consists in not taking anything, which is not given
(whether it is lying unclaimed by the owner or dropped by oversight or
has been forgotten). Practising this vow consists in desisting from taking
away property, which is not actually given by the owner." *63*

This definition, though takes into account only materialist
aspects, it has a greater significance under which *Aṇuvratas* teaches
man to be committed to social causes through which he can reach the spiritual state. Ethics propagated by Jīnas teaches man to do away with polluted activities and qualities, which flow into the self as a kārmic matter eclipsing the nature of the soul, causing pain and suffering to the self. However in modern times, with exception to few genuine gurus, the so-called religious leaders themselves are the biggest conmen. They take land, money and other valuables from common man in the name of religion and God. They tell him that if he gives them money, they will remove all obstacles in his path through their powers. Especially in India, people get cheated easily and consequently, the poor remain poor.

Even inequalities based on creed, race, caste, gender etc, can be considered as stealing. Developed nations and rich people exploiting Third World countries and weaker sections for profit too can be categorised as stealing. Deep-water fishing by modern methods that disturbs marine life, mining and quarrying beyond a certain limit, amounts to stealing. Today, natural resources both renewable and non-renewable are fast depleting because of the non-practice of this oath.

In the educational area in a country like India charging exorbitant fees tantamount to stealing. Also, educational field at large is under crisis, because the person who runs educational units is withholding knowledge by not appointing adequate teaching staff, not providing the minimum reading facilities and infrastructure, but taking the money for these. Similarly, in the medical profession, legal and also the educational offer from western universities is no exceptions to this.

What we have today is not the observance of this vow, but rather its aticāras that are adding to the magnifying crisis. Ācārya Samantabhadra has given Cauraprayoga, Caurārthadāna, Vilopa, śadṛśasammiśra and Hīnādhikaviniśāna as five transgressions of theft.64
1. **Cauraprayoga** — Instigating or contributing for the commitment of theft or criminal activity. In today's context, harbouring terrorists or allowing nefarious bandit like Veerappan to roam free is equal to stealing and invites *Karma* to the nation itself. This *Karma* is not something fatal or unknown. The *Karma*, according to Jainas, is the cause and effect relationship. Man, society or the nation who instigates or contributes to the creation of any crime, which kills the peace of others, has to experience the same at one time or another. Hence the person, society or nation, even though not involved in stealing directly, cannot escape from the law of *Karma*, because this amounts to *Hirissā*.

2. **Caurārthadāna** — Receiving or aspiring for stolen property. Today, there are innumerable shops that deal with smuggled goods like mobile phones, electronic goods, pirated cassettes, books, medical devices, heavy machines, arms, etc that affect the economy. Even politicians and leaders themselves are involved in such acts because they receive a commission for letting in these goods into the market. Here the rich become richer because the funds do not go to the government and hence there is no question of poor or common man receiving the benefits. One of the examples is that of Bofors kickback case.

There is also thriving market for snakeskin, tusks of elephants, claws of tigers, etc. Here, people are not only guilty of *Asatya* because selling products made of these animals is illegal, more importantly, they are transgressing the vow of *Ahirissā* by killing these animals mercilessly or encouraging it for monetary gain. Those involved in the business as well as people who encourage such illegal practices by buying these goods, are guilty of stealing and thus, *Karma*.

3. **Vilopa** — Receiving corruption. Most politicians, bureaucrats and government officials are committing this *aticāra* by accepting bribes...
for favours granted. On the one hand, they use taxpayers’ money for their personal uses; on the other hand, they take money from the rich for granting favours in form of concessions, special permissions, etc. Those who cannot offer corruption cannot get any work done; so the person offering corruption should be able to afford it. So, this presumes that he would have accumulated wealth through unfair means. This occurs at all levels, beginning with rural India to international level with WHO, UNO, IMF, etc. Therefore receiving corruption gives rise to a vicious circle of greed and \textit{Him\=s\=ä}. Another case of \textit{Vilopa} can be found in the loathsome dowry system that is common even today in India. Those taking dowry and those offering it — both are inviting \textit{Karma}. Here too those who can afford dowry thrive, and those who cannot suffer. Thus it gives rise to a corruption-directed society.

4. \textbf{Sadṛśasāmniśra} (adulteration) — Mixing of material of lower value with the higher value of identical material is adulteration. Adulteration is another poisonous business tactic, which not only helps man to amass wealth illegally, but it also causes ill health to fellow men and beings. Mixing cow dung with \textit{Dhaniya} and papaya seeds in pepper, selling adulterated and inferior building materials, adulterated drugs, etc invite influx of kārmic matter. One concrete example that I have come across is that of a publisher of pornographic magazines. He had earned wealth by using college girls for his magazine and adulterating the society. However, he saw a similar pornography magazine in which his own daughter had posed and this drove him mad. He did not recover from this until his death. Adulteration is not just materialistic greed, but soils the soul by influx of kārmic matter.

5. \textbf{Hinādhikāvinimāna} — Use of false weights and measures. Samantabhadra doesn’t spare even the manipulation in the weights used by the business people. In modern times, this \textit{aticāra} has taken on new forms — auto drivers and petrol bunk owners who manipulate
with meters to cheat the customers. On larger scale, this happens between countries in subtler forms. Recycling waste materials poses a problem to developing countries. They require chemicals for the process that have to be purchased from the West. The West charges exorbitant prices for these and hence keeps the developing countries in a debt trap. The West may feel that it is becoming more powerful by following such practices, but it is inviting Karma and will suffer ultimately. This is what instigated bin Laden to attack the US because he felt that it is monarch of oil-producing countries by harmful intervention.

R. Williams has mentioned aticāras of this vow in a more practical manner. They are virtually covered by the five aticāras mentioned by Samantabhadra. They are: “i) receiving stolen goods; ii) suborning of thieves; iii) transgressing the limits of a hostile state; iv) using false weights and measures; v) substitution of inferior commodities.”

Thus centuries ago, Mahāvīra anticipated the problems that the modern world is facing today. Man must take notice of the transgressions of Acaurya, if self and society have to be redeemed of environmental crisis faced due to Acaurya. Mistrust between individuals or countries, malpractices in business, economic inequalities, etc will all disappear automatically.

4. **Brahmacarya (Purity of body and mind) — A solution to gender inequality and all emotional atrocities.**

“One who has overcome sensual attachments, can overcome all other temptations of his life as easily as a person who has crossed the great ocean, will not face any difficulty in crossing the river like Ganges.” The vow of Brahmacarya to a lay man is a great contribution of Mahāvīra to society. Great seer and liberal that he was, Mahāvīra believed in equality of man and woman two thousand and six hundred
years ago. He advocated *Brahmacarya* to protect woman and give her an equal footing with man in society.

"*Anuvratas* were propounded to deal with different aspects of an individual's life. *Brahmacarya* was given by Mahāvīra only to resolve the crisis of women abuse under a crucial circumstance. The *Aparigraha Vrata* among Śrāvakas (common man) was being misinterpreted because of which men used to enjoy sex with women and later reject them in the pretext of *Aparigraha* or non-possession. But through the *Brahmacarya* vow, once a woman to a man, forever he is bound to her and she cannot be treated like commodity, to be used and rejected. Every indulgence of sex passion due to lust brings about *Hīnāśa*."^67

Mahāvīra, stressed on this vow of celibacy then, but it is more relevant today and more so in the future. Mankind will face disastrous consequences if it doesn't rise to the vision of Mahāvīra.

"*Brahmacarya* is not new to the Hindus. There is a two-fold classification of Dharma in Hinduism. Those described as general (*Sādharṇa Dharma*) which comprises acts, indicative of virtues like kindness and truth; this is obligatory to all. Those termed 'special' (*Varanārama Dharma*), which are relative to one's social class (*varna*) and to the particular stage of one's life (*ārama*). Thus, while contentment is commended in the case of a Brahmin, it is discountenanced in the case of a reigning prince."

The term *Varanārama Dharma* means duties of the several classes of society and of the different stages of life. The four social classes are *Brāhmaṇa, Kshatriya, Vyāya* and *Śūdra*. *Brāhmaṇa* is inducted into four stages of life to evolve from the finite self to infinite soul. In these four stages, *Brahmacharya* is the first and most important stage. According to *Varanāshrama Dharma*, it involves learning Vedas, propitiating God by giving sacrifices. But learning of Vedas amounts to analysing the self and the nature from the religious and ritualistic way.
To put it in simple terms, it is mantra and Tantra, contemplation of thought and action, and so, Tantra is not any witchcraft. If Mantra is spiritual elevation involving mind and intellect, Tantra is the actual performance of the same.

But the whole process of Brahmacarya is formulated for the individual self. Hinduism is a spiritual philosophy, which is more transcendental than empirical. It is the philosophy of self and liberation of the self. We find in Bhagavad Gītā emphasises on social obligations and individual ethics. Still, Brahmacarya is confined only to one social class — Brahmans and even among Brahmans; women are excluded from this practice of Brahmacarya.68

Mahāvīra, who analysed the structure of the society, as it existed at that time and various religious precepts, propagated celibacy as a vow under Aṇuvratas for the whole mankind. When it is given as a vow to Śrāvaka, it doesn't mean that he should not marry. Ācārya Samantabhadra has stated that, “the vow consists in desisting from having sexual contact with other than with their women and from abetting others to have such contact, for fear of incurring sin. A person ought to be content with the woman whom he is has married, in the presence of his preceptors and others. He should have no sexual desire or sensual look at other women as this may lead to all lustful acts of different degrees.”69 In today's world, as already mentioned under Ahiṁsānuvrata earlier in this section, flesh trade is a big, booming business. Women are used in political, business and tourism areas to attract money and to extract favours. It is wrong faith and knowledge that is causing ruin here too. Modern generation believes that natural resources exist to serve the greed of mankind; similarly man believes that woman exists to serve him and cater to his lust, hence he exploits her. Exploitation includes everything from pageant shows to prostitution. Because the wrong attitude, sexual harassment of children,
abuse of innocent or ignorant women, rapid spread of AIDS, etc are occurring.

"Transgression of this vow is the root cause of lust, hatred, discontentment, social catastrophe, individual crisis and the disturbance of the serenity of the soul. If we have to propagate contentment, to be free from lust and hatred, which cause Hiriṃśā, and to experience the calmness of the soul, Brahmacarya is very important. Enjoyment of women betakes of the nature of affliction because like fever it brings on craving and delirium and exhaustion of the body. This vow was emphasised for a householder because it makes a brute of a man to the extent that he doesn't mind abusing even babies to satisfy his lust."

Various reasons are assigned for condemnation of transgression of this vow: in moral sense, increase in passions disturb the serenity of soul, in the physical sense, the unhealthy sexual act results in loss of bodily strength and socially it disturbs the code of common ethics so essential for peace in domestic life. This vow is vital for every householder, irrespective of the gender and it is made more rigorous under Munidharma.

"If we trace the path of history, we observe that women have been mostly controlled and treated as a commodity to be enjoyed by men. Reformers have tried to change this by identifying woman as an entity by herself and not just a shadow or an extension of man. However, lots more need to be done. Although a great deal of advance has been made in the process of emancipating women from the injustice, marginalisation, and degradation that they suffered in the context of the patriarchal family system, which is still prevalent in middle class homes, sometimes the true positions of mother/ wife/ daughter even in urban educated families are pitiable. The chain of domination and subjugation is inevitable if we passively allow the naturalistic and instinctual behaviour to dictate family relationships in
the guise of love/ affection/ sentiment. Indisputably it is in the family system that gender reform should begin."

"The vow of celibacy is not confined to the individual restraining from sexual abuse, extra-marital relationship or overindulgence in sex with his partial wife but also cautions against such other five transgressions of this vow noted by Samantrabhadra, which are Anyavivāha-karaṇa, Anaṅgakrīḍā, Vipulaṭṛṣātīcāra, Vitatva, Itvarikagamāṇa."

1. **Anyavivāha-karaṇa** — Arranging the marriage of others without the permission of the parents. Arranging disadvantageous marriage out of hatred for the family or out of jealousy invites *Karma*. This includes helping the couple in illegal copulation. Today, there are many examples of business tycoons who provide girls to their colleagues as a means of settling a business proposition.

   Media is abusing women and women are willingly being exploited. In the process, innumerable number of *Jīvas* is experiencing lust, which leads to *Hīṃsā*. Thus everyone involved are inviting *Karma* for himself or herself, more than contributing crisis in the society.

2. **Anaṅgakrīḍā**: Another important transgression of this vow is *Anangakraśa*. Initiating the sex in the parts other than the one to be and also toying or caressing the parts of the body of younger girls out of lust or to initiate illegitimate sex. This is considered a greatest sin and invites great *Karma*. In Gujarat, people who are fighting for religious supremacy are raping many young girls. What the whole country should introspect on in such distressing times is, which religion gives its sanction to such heinous acts? Shouldn't the police and government protect the lives and dignity of people during such times? The most outrageous aspect of the whole tragedy is that the police too are hand in glove with these anti-social elements, instead of protecting the lives and dignity of people during such times.
3. *Vipulatṛṣṭicāra* — excessive inclination for enjoyment of sensual pleasures. Emphasis on materialistic pleasures of modern man has just worsened the situation. Film-makers and other media have aggravated the situation by showing highly provocative material. The director, producer, and artistes every member involved in making and screening such pornographic films is inviting *Karma* for themselves. It applies to those responsible for pornographic magazines and other erotic literature.

4. *Vitatva*: Sensual activities of eunuchs enjoying, dressed in female clothing are not allowed under the vow of celibacy.

5. *Itvarikāgamāna*: Association of a prostitute is another transgression. Prostitute is a hired woman to satisfy a man’s lust. Lust gives rise to *Hīṁsā* is already obvious. Here man is deviating from the right code of conduct for a monetary pleasure, but has to pay for the same for immoral *Hīṁsā* on himself.

To follow *Brahmacarya*, man should cultivate strict spiritual attitude towards his fellow women and avoid all unnecessary occasions of meeting women in privacy and talking of matters, which are likely to stir the feelings of sexual or sensual contact. The same applies to women too today. The free society culture has to be avoided, especially in a country like India that blindly apes whatever the West does. In western countries, like the US, UK, etc, dating, dancing, free interaction between single men and women, etc is allowed because they are basically cold countries. Fertility rate there is low and these customs are allowed up to a certain extent to ensure procreation through sex apart from the enjoyment one derives. In India, which is overpopulated, such customs should be discouraged. Such a culture makes a man or a woman more emotional than cognitive and consequently *aticāras* follow.
Homosexuality, lesbianism and other methods of sexual enjoyment can never be accommodated under this vow. In today's context, pornographic literature and films are easily accessible through Internet and the law cannot check this and so it has become dreadful, disastrous and thus devouring mankind. Only law of Karma can check this, if understood with reference to one's own nature, life and existence.

“All Jaina philosophers are unanimous in condemning the breach of vow of celibacy, as leading to commission of various kinds of sins. Study of scriptures, meditation and practice of virtue are out of question so long as the sexual desire burns in the mind.”72 This vow applies to women too. However, men by nature are prone to sexual desires. Hence Jainism commands individual to confine to his or her own spouse and spare other female relations, others' wives and nuns.

This vow differs from all others in its double formulation; positive in the sense of contentment, with one's own wife, (Śva-dāra-santoṣa) and negative as avoidance with wives of others or with other women. (A-para-dāra-gamāna).73

Thus, Mahāvira foresaw the possible degradation in the ethics of the society and propounded Brahmacarya as a precautionary measure. However man chose to ignore it, with the result that he is facing social and moral crisis. For the sake of momentary pleasures, individuals are ready to desert their families, betray anyone, and commit any crime. Even some of the highly qualified and well-placed officials have deserted their wives and domestic happiness for the enjoyment of live band shows in most of the leading cities of India.

The emphasis is on controlling the transgressions of the five vows, failing which, it will not only result in environmental crisis, but will also reflect on the Karma of the individual. The five vows are essential for the coexistence of fellow beings with harmony in nature.
Failing to follow them due to ignorance, indifference, arrogance, negligence or carelessness, we are bound to invite Karma and ultimately pay for it through endless suffering and misery.

5. **Aparigraha** (Non-possession) — A solution to poverty, economic and social inequality and unequal distribution of resources at the global level.

“Even if this whole world full of wealth is given to man, he will not be contented, for it is very difficult to satisfy the desires of an avaricious man.”

“Restraining from infatuate attachment to possessions is Aparigraha. Parigraha is infatuate attachment to possession.”

Modern world is full of infatuate attachment to all kinds like material comforts, wealth, status, power, position, natural resources, religion, nationality, caste, creed, women, etc, though more stress is on material possessions.

R. Williams in his book *Jaina Yoga* in page ninety-three records the analysis of Aparigraha by Amritacandra Sūri. “Parigraha as attachment with the result of delusion or operation of the Moha Karma. Attachment can be external (*Bahiranga*) or internal (*Antharanga*). But both are nothing but breeding evil in one’s own self. What one needs is different from what one wants. Wants cannot be defined accurately — it varies from person to person, society-to-society and culture-to-culture. But limited needs with the philosophy of detachment from attachment should be the norm of existence, according to Aparigraha. Mahāvira laid great stress on this vow and said infatuate attachment invites great Karma and spoils the purity of soul and hence prevents a person from realising the true state of bliss”.

*Aparigraha* should be inculcated as a part of our discipline from the day one of our life. Otherwise, as we see today, criminal tendencies and acts become a customary thing. Desire for possession is anti-
humanity because a discontented man can never radiate peace and happiness to his fellow men and environment. As Gandhiji said the wealth of the world can meet the need of every single man and not a single man’s greed. Mahavira and Gandhi stood by Anuvratas, by not only preaching, but also following them in their own lives.

Under the vow of Aparigraha, renunciation is considered as a way of life among Jainas right from childhood. External imposition of limits through political, social and legal laws is not effective, if there is no culture of Aparigraha in an individual level. According to Jainism, every householder should impose limits on his or her possessions to put a check on greed. The practice of this vow starts with control over comforts provided for oneself, exotic food, and sensual enjoyment. This vow should go hand in hand with celibacy by taking control of internal Parigraha.

"Internal Parigraha is of fourteen kinds like wrong belief (mithyātva), urge for sexual enjoyment with a woman or Strīveda / with a man or pumveda/ with an eunuch or Napuṁsaka -veda, laughter or cutting jokes at others (hāsya), indulgence (Rati), ennui, indifference or displeasure (arati), sorrow (śoka), fear (bhaya), disgust or hatred (jugupsa), anger (krodha), pride (māna), delusion or deceit (mada) and greed (lobha).”

“R Williams feels that in fact they are largely irrelevant to the consideration of the vrata.” But “Tukol TK has stressed on these for they are relevant in emphasising how the purity of soul becomes affected in the process of acquiring, possessing, enjoying and protecting of property consisting of both animate and inanimate objects. Each of the above internal Parigraha will lead to respective social evils and psychological crisis. Attachment, which is the source of Parigraha, is of various kinds and intensity. Possession of female servants and slaves may lead to arousing of sexual passions and consequent desire of
indulgence, laughter and sorrow. Other mental states can bring in attachment to various kinds of objects. Greed, deceit and pride are involved in the uncontrollable thirst for accumulation, while fear, anger or sorrow are aroused when one has to part with the objects.\textsuperscript{79} We see the enormous ravages caused to environment due to man's Parigraha for natural resources. He has overexploited the renewable and non-renewable resources to satisfy his greed, not need. The US, which is the richest country in the world, is not satisfied with its wealth. It wants to control and possess oil-producing countries also. The infatuate attachment to power and wealth is making the US act in such a non-coexistent manner.

Globalisation has further widened the gap between the rich and poor countries. The developed countries are establishing industries in developing nations. They use raw materials, labour, and infrastructure of these countries to make huge profits. However the developing countries are losing out in the bargain because they are growing poorer in resources without gaining even the technical know-how that can make them self-reliant. Thus, the rich grow richer at the cost of poor countries. But as mentioned earlier, such widening gap is harmful to both the rich and poor countries because we are all inter-related. So, what affects the poor countries will also affect the rich countries. What follows from this is that the rich countries have to help the poor nations to safeguard their own interests. If everyone understands this universal law of interdependence and coexistence, poverty and social inequalities can be resolved to a great extent.

The transgressions of this vow along with the aticāras of Ahiṅsā vow are causing the majority of crises today. \textsuperscript{80} “The aticāras of Aparigraha, Ativāhana, Ati-saṅgraha, Ati-vismāyā, Ati-lobha, Ati-bhāravāhana, have been analysed by Samantabhadra in Ratnakaraṇḍa Śravakācāra in verse sixty two”.\textsuperscript{80}
1. **Ati-vāhana** — Forcing the animals to travel the distance longer than the possible. In today's context, resorting to money saving tactics that lead to waste of energy amounts to *Ati-vāhana*. Pollution wrought by vehicles can be associated with this, for they are maintained poorly, with the expectation of maximum output. In the process, energy is misused causing environmental pollution.

2. **Ati-saṅgraha** — Excessive hoarding of foodgrains and commodities out of greed for profit during time of scarcity. Today, two per cent of the population (the hoarders) has accumulated eighty per cent of the available resources. And this *aticāra* is utilised to take advantage of conditions of scarcity. Black marketing, unfair trade practices, etc are examples of this *aticāra*.

3. **Ati-vismayā** — Feeling of disappointment at the materialistic comfort of the fellowbeings. This *aticāra* begins at individual level — we are unhappy if our neighbour owns a car when we can't afford it. When one cannot achieve what others have, discontentment arises, followed by resentment and frustration. This dissatisfaction has collectively resulted in conflicts and wars.

4. **Ati-lobha** — Excessive greed or acquisitiveness. Man tries to accumulate more by adopting crooked means or through get-rich-quick schemes. Developed countries, which have high standards of living, try to become richer still by exploiting the Third World countries. This is an *aticāra*. By limiting his wants and following the path of right faith and knowledge, man can avoid this transgression.

5. **Ati-bhāravāhana** — Too much burden on the load-bearing animals and human beings that is more profit for less investment. This transgression is already dealt under *Ahīṁsā*, but as long as *Parigraha* is ruling the man, *Ahīṁsā* cannot be practiced. To earn higher profits with minimum expense, we overburden the animal-driven carts. We get one man to do the work of two men, thus saving on the salary. Burden need
not be physical alone; thrusting a large quantity of work on a person for minimum payment and time also amounts to overburdening. IT industry is a solid example of minimum salary and long hours of work. Even overtaxing woman and treating her like a servant amounts to aticāra.

Vows of Ahimsā and Aparigraha if followed without any aticāras can resolve the environmental crisis to a great extent.

3.3 Guṇavratas: Equitable And Sustainable Development

"He who knows the one (the Self) comprehends everything, and he who comprehends all, knows the one". Equitable and sustainable development is possible only with self-sustainable development.

Guṇavratas are intended to impose restraints of long duration on the self restrained of a house holder so that the chances of the self committing transgression of other vows is considerably, if not totally, reduced. They are supplementary vows, which aid the individual in his observance of the anuvratas. Samantabhadra acharya analyses in great detail in Ratnakaraṇḍa Śrāvakacāra in the verses sixty-seven to eighty nine, the three Guṇavratas - Digvrata, Anartha-danṣṭavrata and Bhogopabhoga parimāṇa and their aticāras.

The primary aim of Jainism is purification of the self rather than the interpretation of the universe. Man's behaviour towards reality is based on his understanding of his Self. But when this knowledge of the Self is itself erroneous, the preceding reasoning too is convoluted. Modern man no longer knows to distinguish between his needs and greed. He is no longer content with what he has. For example, a person may have a motorcycle, which is in good condition and he is happy with it for sometime. But when he sees that his neighbour has a car, he grows envious; he gets dissatisfied with his motorcycle and begins to hanker after the car.
The same principle operates on a larger scale too. The developed countries may be technologically advanced and have all material comforts, but yet it wants to gain control over the rest of the world and the resources of the Third World countries. Therefore it manipulates these weaker countries through its foreign policy.

Lack of self-analysis is another reason contributing to the incomplete understanding of the self. Man may be indulging in excessive material comforts because he has never known otherwise. For instance, a software engineer, who is earning high salary works in an air-conditioned office, lives in an A/C house, travels in a car, buys imported products and wears designer wear. He may never even stop and contemplate whether all these will contribute to a happy life, whether all these comforts are necessary to satisfy his needs or just his greed. Especially in our country, he is also the cause for his neighbour's discontentment, who is not able to afford these luxuries. This does not mean he has to forego his comforts for his neighbour's sake; but he should refrain from conspicuous consumption and projecting the image that these luxuries are necessary for life.

Without such self-realisation, man may not realise that he is contributing to inequitable distribution of resources and all the evils proceeding from it — poverty, unemployment, wage discrimination, child labour, etc. Similarly, people may not know that what they do affects their environment. Throwing plastic containers on the road, plucking leaves unnecessarily, wasting water, electricity in the name of comforts, overuse of refrigerator, etc may all be done unconsciously without deliberate intention of harming, but they do so. We have to use resources carefully and save it for others and the future generation. Either knowingly or unknowingly, if one overuses any resource or wastes it, he contributes to ḫīṃśā. It also leads to inequitable distribution of resources because by overusing something, the individual is depriving someone else of the same.
“Jainism gains significance in this context because it inducts man to a life of environmental awareness early in life. Environmental awareness is a non-violent approach to life, which reflects a conscious concern for all beings — living and non-living. Jainism teaches that you should not do to others what you would not have done to yourself. So if you don’t want to be harmed, you should refrain from harming others — geographically, economically, socially or spiritually.”

Jainism inducts this wisdom in every Śrāvaka and Śrāvika, arhat and arjika through a series of vows — Anuvratas, Guṇavratas and Śikṣavratas for householders, and Mahāvrata for monks. Each of these has been dealt with under separate section. Guṇavratas are vows which condition the individual to refrain from interrupting, intervening and invading with no necessity, but for mere gratification of one’s own greed and to exhibit one’s own prowess as is the case with modern man.

The spiritual discipline prescribed by Jainism involves a gradual course of scientific training, which should be followed step by step by a layman. It begins with an initial sample dosage of training under Aṇuvratas, proceed onto Guṇavratas as prolonged training with the reflections of vratas already one is inducted into and extend the same to a wider sphere. Finally, the spiritual orientation to regularise the disciplines, which would direct the self towards environmental spirituality, is concentrated under Śikṣavratas.

This clearly reveals the methodology of Jaina ethics as scientific and practical. The focus is not on ritualistic actions through which purification of the Self is sought or winning the goodwill of God by prayers and offerings.

The Self-alone is responsible for breeding or liberating from Karmas. No liberation is possible from misery, sufferings and violence, unless the individuals are committed to the execution of the vratas by
taking care to avoid their transgressions. Thus a spiritual mission is a practical aid for realisation and not a theoretical proclamation.

_Guṇavratas_ demand practice of three important actions and attitudes of the individuals, which can resolve the global crisis we are facing today — exploitation and domination of the Third World countries by the developed nations, and exploitation of the poor and meek by the rich and powerful. This applies to areas of trade, resources, border issues, urbanisation, human rights, etc and thus self-restraint.

Crisis is manifested as crossing the territorial boundary and encroaching on others' land, creating social and economic havoc. Presently, this is a major issue. Fundamentalism, communalism, religious fanaticism, are contributing to the chaos. Attack on capitalist country or attack by capitalist country — the effect is the same, i.e., destruction.

Conflicts between India and Pakistan, Israel and Palestine, Iraq and Iran, Russia and Afghanistan, Gulf War, Indo-China war are all a result of struggle for territorial superiority and reflect power crisis. But most of these conflicts were incited and encouraged by developed countries for ulterior motives and gains. This is not only in political spheres; they harm the developing countries in other areas too. They export rejected inferior drugs and medicines into the Third World countries to make profits at the cost of many lives. No restriction is laid by IMF, which has got Third World countries under its control by making them indebted to it forever.

Today the arms and missiles have brought mankind to the brink of annihilation. Governments of countries are in fact breeding terrorists by encouraging trade of arms and missiles.

The environmental crisis at the global level is also mind-boggling. The West conveniently blames the East for the ecological crisis prevailing today. This is akin to a so-called educated man who fells trees (for timber) on large scale for profit, blaming the tribal community
for using a little of the forest resources for their livelihood. The nuclear and chemical technology of the West is harming the ecology than the poor countries. The problems in the developing countries are due to poor sanitation, inefficient waste disposal system, inadequate water and electricity supply, etc.

Trade is another field where the rich countries are pushing poor countries towards greater poverty. Foreign goods are replacing the locally produced goods. This has led to downfall of many small-scale industries that could not compete with the MNCs. In India, fruits from Australia are replacing local fruits of the same variety, electronic goods from Japan are replacing our products, and drugs from Europe and America have served a major blow to many drug companies here. Even when foreign companies work in collaboration with Indian firms, the giant MNCs use local resources and cheap labour to make more profits, but in exchange they do not help in technology.

These examples are just a few instances of the exploitative nature of modern man who wants to advance materially at the cost of other people and countries. The greedy attitude of the nation is just a manifestation of the greed of its citizens. This is due to lack of commitment to spiritual mission in life.

Gunavratas contribute to controlling global crisis. It should be understood properly and followed not only by a Jain, but also by the whole of mankind. Jainism did not take its origin as a religion. It began as a way of life. It is not a Jaina way of life, rather it is a way of life which would lead to a Jina, i.e., conqueror of vices and passions, that is the lower nature of man.

All the crises at the cultural, regional, national or global level begin at the individual level or the crisis of the self. Crises originate internally at the individual level, grow and collectively manifest at the global level. Jainism tries to curb the crises at the individual level itself. However, now when the world is already on the brink of disasters,
Gunavratas, which focus on the self, are all the more essential to control the global crises and to prevent further crises. "The three vratas that a Śrāvakā needs to be initiated into as part of the existence, according to Samantabhadra, are Digvratā, Anarthadaṇḍavratā and Bhogopabhoga parimāṇa. These are intended to impose restraints of long duration on the activities of a householder so that the chances of his committing transgressions of other vows is considerably, if not totally reduced. These are supplementary vows that aid the individual in his observance of Aṅuvratas."

Digvratā — This vrata provides solution to border issues, violent and aggressive trade conflicts all inhuman encroachments, and other interventions that are unnecessary for existence.

Digvratā is neither a political policy nor a legal enforcement on the individual. It is the enforcement of the principle of living within the periphery or area one is required to confine to, as a matter of co-existence. Interfering with lives, trade, politics, economy of others with ill will, or due to indifference and carelessness is forbidden under this.

Causing violence — psychological, material or moral, at an individual level, later multiplies and gets blown up into a global crisis. Therefore, every individual should observe this vrata. One should confine to their border, area of interest, field of trade, use of resources, and mind their own business and life. Interfering and intervening with harmful and selfish intention with everything and everybody will invite Karma and bind the person to further suffering.

Individual, state and country should fix limits for ten directions, which include up and down. These limits should be observed strictly and not be crossed over for travelling, trading or living. If one crosses beyond this, it not only causes harm to other person or area but also causes harm to the self by inviting Karma. It is with greed or lust that a person encroaches into the lives of others — be it physical, mental or
emotional. Once he allows his greed or lust to rule him, he invites Karma by letting in the kārmic matter or Pudgala into his self. It all begins with unnecessary interference in the affairs of neighbours, due to jealousy, envy or idle curiosity. It may also take the form of taking pleasure in the suffering of others. When this is manifested on the international level, it results in global crisis.

"He who limits his activities to the prescribed limits in sense of observing the vow of non-injury fully as regards with the area lying beyond the limits fixed by him, he would be able to exercise self-restraint in all matters in relation to the area beyond the limits." 84

"This would avoid the breach of vow and also unnecessary conflicts and hostility. More often by not confining to our area of occupation, business, travelling in opposite direction, etc, we commit great blunders. What begins with petty conflicts persists perennially and becomes a crisis." 85 One should take great care to avoid the following aticāras of this vow.

1. **Urdhva-dikpramānatikrama**: Moving in the direction beyond the limits set by oneself upward, either while travelling by air or space, or climbing a mountain or a tree, over looking the limits amounts to an aticāra and is known as Urdhva-dikpramānatikrama. We may laugh at this aticāra – what is wrong with climbing a tree or travelling by air? We should not take this precept too literally. Rather it means it is wrong to aspire for anything or everything. Man has evolved as a two-legged animal to co-exist on the Earth and certainly not to fly high, travel by spacecraft, launch rockets, dwell on hill tops, is the warning given under this aticāra, which would control his movement of thought and action causing crisis in the Environment. This would even lead to surrendering oneself to the other person or nation in the verge of competition. When we let another person or nation take control of us,
we grow weaker. Developing countries become weaker by giving up their values and adopting the western model blindly.

Launching of rockets is certainly a transgression according to this vow. Every time we launch a rocket, we dump tons of chlorine into atmosphere, which is one of the main reasons for the depletion of the ozone layer. Moreover, a rocket also puts enormous pressure on the earth when it is being launched. Movement in upward direction in the pretext of scientific pursuit is ruled out under Guṇavratas. Without first exploring and understanding his own internal world, man is exploring the external world and feeling superior about this achievement. He is exploring space because he has already savaged the earth to the extent that there is little left here for the future generations, and even this generation, even for this generation. Due to population explosion, resource depletion and pollution, he is making earth inhabitable for himself and others. Instead of travelling in the direction of the outer space, man should direct his energies towards controlling population, conserving existing resources and preventing pollution.

Modern man also cuts through mountains and hills to make way for roads and railways. In the process, natural resources and various beings are getting affected. Hilltops are being converted into tourist spots and forests are being cleared to make way for hotels, cottages, etc. Or people who want to build temples on the hilltop are invading them. Whatever the reason for invasion, man must understand that he is causing imbalance in nature by exceeding the limits. He is damaging the ecology to satisfy his whims and fancies. A man, a society or a nation, contributing to this, has to face suffering equivalent to the contribution they have made under the law of Karma.

2. **Adho-dik-pramāṇatikrama**: Self should set a limit in his movement of direction is the pre-requisite of Digvratas and it is applicable to going deeper under the ground than the determined
limits, is highlighted under this aticāra. According to this aticāra or transgression, going deeper into ground beyond a certain limit should be avoided. Even digging deeper into the earth should be restrained. Otherwise all our natural renewable and non-renewable resources will get damaged or exhausted. This vow has deep implications for geo resources. Excessive intervention with water table, mineral resources, and building skyscrapers, etc will affect the balance of nature.

"Kurien and Achari explore the causes and consequences of conflicts between artisanal fisher folk and large trawlers off the Kerala coast, South India. This conflict provides a chilling illustration of what can happen when more powerful economic and political forces abruptly challenge one group's exclusive control over living resources. Here, the advent of trawlers has led inexorably to curbs on artisanal crafts, rapid over harvesting of fish stocks, and increasing social tension. Water, forests, pastures, fisheries — these are natural resources as important to economic and social life in India as agricultural land. A sociological and anthropological perspective, pinpointing the web of social and cultural relations around the utilisation of these resources, needs to be complemented by an ecological understanding of the forces behind environmental degradation — i.e. of how and when resource use becomes resource abuse." Modern man is not using the resources to satisfy his needs, rather abusing them to cater to his insatiable greed.

Negative impact of this aticāra can be achieved only if man takes it seriously and avoids this by self-restraint. Numerous laws and rules cannot help to check man's exploitative nature, other than the principle of Jainism that every event has a cause and the same cause produces the same effect, under similar conditions. If man is using large trawlers for deep sea fishing, not only is he causing imbalance in nature by exceeding the limits set by nature herself, but is also depriving poor fishermen of their livelihood and food source. Before trawlers came,
traditional fishermen were fishing in limited quantities, only to earn their daily bread and butter and to feed themselves. Those operating and profiting from the deep-sea fishery, are inviting Karma for causing imbalance in ecology and Hitisā to both nature and fishermen. Moreover, the traditional fishermen refrain from fishing during monsoon because that is the breeding time for fish. So they avoid fishing, which reflects their eco-friendly attitude, though they are illiterate. However, the trawler operators show no such consideration and contribute for killing of millions of species.

Oil and petrol extraction is another area, where the knowledge of this aticāra throws light on environmental awareness. Going deeper into the sea beyond the set limits is ruled out according to Dig vrata. With mass production of automobiles being a major industry and the rate of vehicle owners increasing in bounds and leaps, this aticāra contributes greatly to the crisis today, for example, drilling bore wells today has caused lakes to dry and the water table to decrease. Mahāvīra has analysed Dig vrata in relation to its aticāras and laid down limits for man — how far he can travel, how deep he can travel, how high he can travel, etc. Apart from environmental crisis, the self who is involved in this aticāra invites kārmic influx, which binds the soul in further suffering and bondage. Had man understood this environmental awareness, we could have had relative crisis-free society. At least, now, should we not reflect on such a great and practical philosophy and embrace it as a part of our lives?

3. Tiryag-dig-pramānatikrama: Progressing unnecessarily, deliberately or ignorantly towards any of the eight directions beyond a limit. This includes unnecessary competitions in trade, natural resources, territory encroachment, etc, which invites influx of kārmic matter.

Earth has different natural resources in different areas. According to historical and cultural evolution, every society should observe certain
geographical boundaries and restrict its functioning to that area. Based on its need and surplus, it can trade with other areas on the principle of fair exchange.

But the modern man who is hypocritical wants to conquer not only beyond certain limits, but if possible he wants to control everything and anything. Now the area of cloning, stem cell procreation, genetically engineered vegetables and fruits, viagra to artificially enhance the sensual pleasures — these are the directions from which he should restrain himself. But the interference is so strong and its result destructive. Politically countries like the United States and Europe want to establish their colonial rule and capitalistic attitude towards the other parts of the world. Economically, America, marching towards unnecessary direction, wants to rule the world as a dollar king.

Thus travelling in any of the eight directions, beyond the limits of what is required is Tīryag dig pramānatikrama. The limits maybe fixed by natural boundaries like rivers, mountains or in terms of distances. If the transgression is deliberate, it is called Bhaṅga or breach of the vow. In this case, kārmic matter is inevitable along with Environmental crisis at the border and social level. As we have observed in the above paragraphs, man is bent upon indulging himself in the breach of vow. This has become the order of the day, but this vrata and its awareness has clearly indicated that this is the disorderliness of man, which is interfering with the principle of harmony in nature.

4. Kṣetra-vṛddhi: Kṣetra-vṛddhi is a transgression when we fail to confine to our living areas. This refers to any attempt to evade or cross the limits either as a matter of convenience. In modern context, this can be applied to illegal buildings. People may construct buildings on a site that does not belong to them or extend their house into the plot belonging to their neighbour's, thinking that they can get away with this. In modern time, if man finds any place that is unclaimed, he
immediately builds a temple, churches or other religious places, thinking that he can escape the law through this. Even the government hesitates to raze down such buildings, even though they are illegal and inconvenient to the public, fearing the religious retribution. However whether the law punishes man for taking what is not his, or not, he will have to face punishment under the concept of transgressing this vow, in the natural way.

5. **Smṛti-antardāna**: This involves crossing the limits due to forgetfulness or ignorance. Forgetfulness or ignorance cannot be the criteria for transgressing the vow of dig vrata, because man as a member of ecosystem has to abide by that in the natural process itself. Granting that he has failed in the natural process, at least through his cognitive sense that has ranked him as the crown of creation, he should have been wiser than any other member of the ecosystem. Unfortunately, he is worse than any other member. The last two aticāras show that he is not committed to the cause of his existence and the environment. And there is no accountability with regard to his duties and responsibilities, because of which forgetfulness and ignorance creep in. This results in all untoward happenings, which could be easily avoided. Today, such lapses itself have assumed gigantic proportions. For instance, let us analyse this aticāra at the most basic level of family, let alone the whole environment. The vow is not confined only to physical boundaries. Even forgetting to give food to old people in the house or forgetting to take care of their medical requirements, etc is an aticāra, because it shows a lack of concern for the other fellow-beings.

All these aticāras lead to āsrava or influx of Pudgala of passionate self that is contributing to Karma causing pain and misery. Solution is Samvara or stoppage of kārmic matter. The individual can achieve this by observing the vratas without any transgressions. According to this
vrata, by crossing the limits, people may certainly enjoy the literal power, wealth and territorial superiority. They may even escape from the legal and political punishments. But consequentially, they are bound by influx of kārmic matter through this breach of vows, which again has to be repaid by good deeds only. Till then the sufferings (for what may seem like unknown reasons) persists.

**Anarthadaṇḍa Vrata:** A solution to nuclear armament and unnecessary intervention resulting in violence and cruelty for one's selfish reasons.

"Anarthadaṇḍa-vrata, comprises injunctions against five “minor” types of evil activity: brooding (contemplating harm to oneself or others), purposeless mischief (gambling, cutting trees or digging in the ground just for fun, and so forth, felicitation of destruction (keeping or distributing poisons, weapons, and so forth), giving harmful advice (encouraging warfare, helping hunters to find animals, or in any way offering counsel which leads others to commit hiṁsā), and “purposeless listening” (such as to Kāma-sūtra, public shows, or other things which can only increase one's tendencies towards lust and violence)."

"This vrata consists in confining to the limits of the directions set by one self. This vrata prohibits all accessories of violence and means of injury. According to this vrata, one should neither keep birds and animals like cocks, hawks, cats, vicious elephants, nor means of injury like poisons, spears, arms, etc. One should desist from sinful gossips, evil thoughts and sports involving injury or loss of life."

This has a great relevance to the modern world. When a country manufactures nuclear weapons, it not only has the means of destruction, but it also encourages other countries to manufacture the same. This is because when a particular country possesses nuclear weapons, it creates distrust and insecurity among other countries.
feel threatened and therefore they too manufacture destructive weapons in anticipation of an attack by the country possessing arms.

"Ācārya Samantabhadra analyses five kinds of Anarthadaṇḍavrata: pāpopadeśa, Himsādāna, Apadhyāna, Duḥśruti and Pramādacaryā" 89

Pāpopadeśa, is giving wrong advice or misguiding, which leads to violence, either in a direct or subtle way. For instance, there are many advertisements on the television today that are guilty of this. Liquor advertisements for example. They may show that a feeling of camaraderie and joviality will exist between men only when they sit and have a drink together. This kind of an ad is harmful, especially for the youth, who are easily susceptible to messages on television. What begins as one drink may result in a life-long addiction, which will ruin the individual? The individual will of course suffer here, but all those responsible for the advertisement - manufacturer, ad-maker, artistes, etc also invite Karma for misleading people.

Himsādāna, i.e., with an ill will providing the fellow beings with harmful gifts, which makes them violent. For example, supply of rifles, bombs, missiles, sensually provocative items, drugs, texts and literature, etc. Apart from this, giving incentive to another person and making him indulge in ill will by giving him gifts, will invite greater suffering for the person extending gifts than the person who receives them. If Pakistan government is giving weapons to militants to use against India, it is inviting more Karma than militants who are implementing the violence.

Apadhyāna is taking pleasure in the suffering of others or wishing some tragedy like death, ill health, etc. befall them. Hatred and spite are the causes of such evil intentions. It also includes making lewd observations about women, indulging in scandalous conversations, envying others' wealth, etc. Modern world is full of people who take pleasure in suffering of other fellow beings, animals, destruction of
natural resources, etc. This kind of perversion reflects a personality crisis of man. Recently there was a report in the newspaper about execution of journalist Daniel Pearl by terrorists in Pakistan. The report mentioned that the video of the execution would be available on ogrish.com, an Internet site. The site also carries photographs of other murders, killing of animals, accidents and even rapes. It is appalling that the media should actually spread more Hiṃsā by hyping up and making a commercial venture out of suffering of others. Hiṃsā is nothing but Pudgala; so constant exposure to it will result in influx of pudgala into the soul making even a non-violent being violent. Mass media is inviting great Karma by encouraging such violence.

**Duḥśruti** is listening to or following or abiding by bad or evil preachings or practices related to any branch of learning or any walk of life. Listening to any information, which would initiate a man into wrong faith that encourages hatred, lust, anger, etc, is a sin. We should restrain from reading, listening or watching pornographic material or those that provoke violence, superstition, etc. The Jaina theory of Karma says that these activities keep the soul in bondage and suffering. Right faith, right knowledge and hence right conduct are the pearls of Jaina way of life. Hence before man can indulge in wrong activity or behaviour, he should be restrained through vows.

**Pramādacaryā** consists in indulging in unnecessary activities like cutting the branches of tree, plucking leaves, crushing flowers, throwing stones at still water, etc for no reason. It also includes indulging in harming animals for fun. Hemachandra is criticised by R Williams for prohibiting dancing, displays or theatrical representations, listening to concerts, study of *Kama Sūtra*, playing dice, games played in water (*Jalakrīḍa*), etc under this vow. But Hemachandra included all these because he foresaw how man would misconstrue these activities. Today, the media is overflowing with transgressions of this vow —
dancing and other shows on television today are provocative and hence, \textit{Hiṁśā}. The violence depicted in movies, live shows, etc. are instilling wrong values in people and thus should be avoided altogether.

However the, individual should restrain from feeling either “I should shut my eyes to destructive things or it should move out of way as I pass by.” One should not shut one’s eyes nor expect the thing to move away. This is not the right attitude, according to Jainism. It is the self that should be still and free from vices, and not the other being. This is developed logically with a practical implication under \textit{Syādvāda}.

Under \textit{Anarthadanda}vrata, one should take notice of transgressions of the vow like “\textit{a) Kandarpa, b) Kautkucya, c) Maukharya, d) Atiprasādhana [Svetambara text calls this as Samyuktadhikaraṇa] e) Asamikṣādhikaraṇa} as analysed by \textit{Ācārya Samantabhadra}.”

1. \textbf{Kandarpa}: This refers to thought and language functioning incoherently. If language is lustful, provocative, sarcastic, agitation, etc, it reflects similar thought and vice-versa. Thought, language and behaviour are interrelated. So language should not be used with disruptive intentions. One should desist from laughter mixed with derision or coarse language.

2. \textbf{Kautkucya}: This is actuated by vulgar thoughts and speech, which results in hateful acts. Films of today are abounding with sexually explicit messages that are causing chaos. This is especially dangerous because children, who are exposed to this, absorb and adopt unwanted attitude and speech. If such bad habits are instilled in childhood, it is very difficult to correct them later.

3. \textbf{Maukharya}: Indulging in nonsensical, useless and vulgar talk due to conceit, vanity, etc. Many people who are jealous if their fellow being is better off, indulge in unnecessary speculation. They may simply cook up a story that the fellow being has made money by taking bribes.
and misappropriating funds. For instance, two housewives may gossip killing time, but this will spoil not only their fellow being's reputation, but may even spoil his whole life. Moreover gossiping is negative. It creates an unhealthy atmosphere on the whole and gives an impression to others that gossip is a part and parcel of life. Such lies and loose talk amounts to Hiriṣā on three levels — it tarnishes others' reputation and lives, hurts the person whom it targets and also contributes to promotion of such negative environment in the society, which is nothing but crisis. Man, unaware of the karma, which he invites by this, has to suffer, unless he substitutes his negative deeds and speech by positive living. There is no mediator to solve any problem of man in Jainism except vratas, which can condition him to liberate himself from the karmas he has accumulated.

4. Atiprasādhana: accumulating anything beyond need and necessity. This is the bane of the modern era. Everyone wants to hoard money and other material possessions. For example, in villages of India, the rich landlords want to own all the land in the village, though they don't need it and cannot cultivate it. But they dupe or snatch away land from a poor farmer, thus depriving him and his family of their sole source of sustenance. People also hoard water by digging sumps and borewells. However, if each person begins to have a sump in his house, it will lead to ground water depletion. Therefore, Jainism restricts the amount of water a person can use. It advises every Śrāvaka and Śrāvika to utilise water judiciously.

5. Asamīksādhikarana: indulging in unwanted or useless reading, writing, listening or speaking leading to unwarranted results, including interfering with normal state of existence. This includes writing, producing or publishing pornographic material, anti-social material, etc. Media, that is the key person responsible for yellow journalism is also committing aticāra.
The five aticāras under Anarthadaṇḍa Vrata by Ācārya Samantabhadra are a check on the psycho-socio crisis contributing to present-day environmental crisis than on the check of physical crisis. Check on thought, word and thus speech is as important as check on renewable and non-renewable resources of nature. Media particularly indulges in such activities at the cost of damaging the image of fellowmen, society, state and nation. For example, foreign channels are indulging in tarnishing the image of people, other than their own countrymen, precipitating the issue beyond imagination, which results in greater crime and violence. Hypocritical nature is the root of such actions. For instance, telecasts of WTC tragedy do not include any details about the number of deaths or visual evidence of the same. On the other hand, they continue to telecast the video of terrorists’ attacking the WTC twin towers in a provocative manner to gain the support of the world to fight terrorism against their own country alone, instead of rooting out the terrorism everywhere. If a similar instance happens anywhere else, for instance, the religious strife in Gujarat, the foreign media unhesitantly, with an air of superiority, telecasts video clips of even trivial details, thus blowing up the whole issue out of proportion and creating more damage to the already burning issue. This amounts to aticāra of Anarthadaṇḍa Vrata. Such an attitude will not allow such a developed country to be peaceful and prosperous. Already, there is paranoia spreading among the Americans who fear another attack any moment.

In Jainism, growing rich or a country becoming developed is not ruled out. But by retaining the needful share of it, the rest should be used for the welfare of the society at large, failing which the individual or the country will have to face the theory of Karma.

Even with a leader performing well, because of envy or jealousy, if someone blows up even trivial details of his life or past life to pull him
down, they may succeed in tarnishing his image, but they are unaware that the same thing will have to be experienced by them at one point or the other. Remedy to overcome such aticāras, is to follow the Anarthadāṇḍa Vrata. Men are prone to observe what the other person is, overlooking what he himself is. Even if he observes himself, he is prone to commit non-observation, i.e., considering only what suits him. But with regard to others, he commits a fallacy of mal observation, that is error of commission. Both fallacies can be combated under this Vrata to maintain harmony and thus a healthy environment. This is the aim of all the three Guṇavratas.

Bhogopabhoga Parimāṇa: A solution to consumerism and unrestrained materialism.

“The vow consists in the curtailment of the use of articles of luxury including those, which might have been already limited. Excessive use of oils, soaps, flowers, betel nuts and leaves, unguents, articles of food and drink is also prohibited.”

This is an essential vow in the present day situation for every Śrāvaka. That man’s wants are unlimited, but they are beyond his discrimination – he doesn’t even know what he really needs. Indecision for luxuries has adversely affected trade and market ethics. Excessive use of cosmetics, rich foodstuff, fancy items, etc are not allowed under this vrata.

Rich people should live the way they ought to live and not how they want to live. When a man can walk to his destination, if he takes a taxi, it is an unnecessary luxury and hence not allowed. It amounts to wasting petrol, a resource that is scarce. Consuming too many sweets, fried food, rich food is not allowed, as they require lot of energy for digestion. They are also harmful for the skin and physiological system. Eating meat is also Hīṃsā. Firstly it involves killing of animals.
Secondly, it puts more pressure on our digestive system to assimilate. So, it is a double-edged Hīṃsā.

Our politicians, industrialists, businessmen, etc are all guilty of aticāra of this vow that advises curtailing of one’s wants. And the problem exists not just in the developed countries; even in India, politicians are hoarding agricultural land to ensure that his great grandchildren can live in prosperity.

“To resist the temptation of luxuries, two types of vows are recommended for the Śrāvaka – Niyama, which required one to set down a time limit for the use or renunciation of particular article of drink or food; and Yama, which requires abstinence from use of articles for enjoyment of life. These may be seen as an extension of the vow of Aparigraha.”

Niyama is restraining from eating, drinking tasty food for a limited period of time. Non-vegetarians who wish to give up eating meat may find this vow useful. They should first give up eating meat on particular day, then increase it to a week, and then give it up altogether. This vow is practical and positive. It is akin to modern psychology that uses the same techniques for tobacco and alcohol de-addiction, treatment of sexual deviations, treatment of compulsive behaviour, behavioural therapies, etc. The patient has to refrain from unwanted behaviour for fixed amounts of time. For example, a smoker wishing to give up smoking can refrain from smoking for two hours initially. Then he can increase the period of abstinence to five hours, then ten. Then he refrains from smoking for one whole day, then two days, and so on until he gives up smoking permanently. Isn’t it remarkable that Jainism gave such a progressive discipline to tackle modern problems three thousand years ago?

Yama is refraining from use or enjoyment of articles of life, that may include cosmetics, use of vehicles, watching television, etc. This is
especially relevant in the current scenario where women and even men are mesmerised by fashion and glamour. They are after expensive cosmetics and beauty treatments, which they believe will make them better, looking. But by imbibing the simple beauty of Jaina ethics and following the way of life advocated by the Jinas, one could be beautiful in the true sense of the term. Such a beauty is more sustaining than the transitory and superficial concept of beauty popularised by the cosmetic industries.

"Aticāras of Bhogopabhoga-parimāṇa are:

Viśaya-visato- Günceksā: failure to check one's lust for sensual pleasure. Enjoyment of sensual pleasures increases one's thirst for it and results in the deterioration of bodily strength and purity of mind. Anusmṛti: constantly remembering the past experiences of sensual pleasures. Atilaulya: overindulgence in sensual pleasures. Atitṛṇā: anticipating eagerly the sexual enjoyment in future. Anubhāva: imagining or cherishing thoughts of sensual pleasures, even when there is none."

All the above aticāras aim to check overindulgence in sensual pleasures, especially sex, which is the root of many modern problems. As mentioned earlier, filmmakers, authors, advertisers, etc are using this to attract attention. They may make profits by catering to the lust of an individual, but they will definitely pay a great deal more in terms of Karma.

According to Somadeva, "the three vows discussed above, constitute a scheme of preliminary self-restraint designed to secure moral purity and establish equilibrium of mind with regard to the worldly objects. They supplement the great vow of Ahimsā and enable the individual to develop love and affection towards all beings."
What is happening today is that people aspire for luxuries; when they cannot fulfil their wishes, they get frustrated. This turns into hatred towards society and gives rise to criminal activities.

Luxurious life should not be confused for development. A country is developed, an individual is happy when the basic needs of life are met. If the resources of the nature are not exploited by any one person, nation, etc and are uniformly consumed, there cannot be surplus with one and scarcity in another. The answer for this as explained could be found in Jainism, which teaches man how to live by need, and not greed.

3.4 Śīkṣā-vratas: Economy of compassion

“The dreadful tree of desires brings forth dreadful fruits; this tree being permanently uprooted, I wander peacefully.”

A constant exercise imposed for righteous and renunciation is Śīkṣāvrata. It ranges from small vows to greater austerities. It comes as a solution to practise the required ethical codes within the limits of the individual’s control over the aticāras of all the vows under Aṇuvratas. Spiritual mission of environment of a common man begins with right faith and knowledge, and then Aṇuvratas induct him to practise the same. Then we have Guṇavrata that imbibe an individual with concern for all beings that is practised through self-restraint and limiting one’s own needs. However, to practise all these, the mind has to be cooperative; otherwise, the body will at the most be performing a series of actions that are meaningless as many of our rituals.

What is happening today is that we are trying to ensure right conduct through rules, regulations and punishments. However, this method is erroneous as we can see from corruption in moral standards around us. In fact, the more the number of rules and regulations, more the increase in degradation in all areas — physical, social,
psychological, political, economical, spiritual, etc. For instance, the government may release funds to panchayat for the maintenance and improvement of primary health centre. It is the duty of the concerned authorities to ensure the funds reach the target group. As per regulations, doctors and nurses of the hospital have to provide health services for which they are getting paid. In addition, they are also bound by the Hippocratic oath to render selfless service to the ailing and the needy. Yet, in spite of written and unwritten laws and regulations, corruption continues to exist and grow. So though there is a primary health centre, common man doesn't get any benefits from it, because funds released for its maintenance are devoured by corrupt officials, doctors, etc.

Innumerable criminal laws, the police and other regulatory bodies, fear of punishment, etc have not been effective in checking the crime rate. Even in the Gulf countries where the punishment for criminal offences is very severe, misdeeds of varying degrees continue to be committed. Religious teachers have not helped the situation. Instead of preaching the universal religion of non-violence and compassion, they have spread tenets of religious fundamentalism, which is just another name for *Hīṃsā*. People who don't understand the true meaning of religion are committing horrendous crimes in the name of religion today. Religion in the true sense is a systematised, ethical code of conduct that will teach us to lead a life of love, reason, non-violence and non-attachment to worldly pleasures. This is what Jainism does as explained in the earlier chapters.

From this, we can conclude that rules and regulations are not sufficient to check *Hīṃsā* in various forms. What we require is a change from within. Mere actions cannot be equated with purity. According to Jainism, pretending to be good when you are not, being hypocritical will not help you to redeem of your *Karmas*. In fact, it will cause an
influx of fresh *Karmas*. Thus, external imposition of rules and punishments cannot check the malignant growth of pollution at all levels. Jainism, therefore, tackles this practically by initiating the individual into an ethical way of life through self-imposition of *vrata*. *Śikṣavrata*, especially, goes to the source of all wonders and blunders—the human mind. *Vrata* begins by ensuring purity in thought, because impurity in thought will set off a chain of reactions: impure thought leads to impure intentions, these in turn lead to impure deeds or speech. Jainism aims at control and regulation of sensual body that is the cause of all passions—greed, lust, envy, hatred, etc.

“While the five *Anuvrata* provide a solution for the evils of daily life and endow it with purity in thought and action, the three *guna* *vrata* teach lessons of restraint in work, food and enjoyment in daily life. The *Śikṣavratas* broaden the mind and provide a regular opportunity for growth of spiritual knowledge. The practice of the vows is a lesson in spiritual training and experience; it affirms our conviction in the efficacy of right faith and knowledge.”

“The final set of restraints or *Śikṣavrata*, contains four varieties of ritual activity. In undertaking any one of them, the layman vows to engage therein on a regular basis. The specific frequency may vary, whether it be daily, weekly, or otherwise, the point is the same: practice is now required rather than optional. Indeed, the *Śikṣavratas* are seen by Jainas as the holiest of lay activities. For the mendicant, too, rigorous performance of these *vrata* constitutes the most significant aspect of his spiritual life. In addition, for the individual who has trained himself in these practices, i.e., *Śikṣavratas*, the *Śrāvakācāras* recommend a supplementary *vrata*, probably the most sacred ritual act that a layman can undertake. This is *Sallekhanāvrata*, the decision to meet one's natural death in a controlled and peaceful manner by recourse to fasting and meditation during the last days of earthly
existence. (This vrata is discussed in much detail in the chapter on Ahimsā).\textsuperscript{97}

Ācārya Samanthabhadra has given four Siksāvratas: "1. Desāvakāśīka, 2. Sāmāyika, 3. Prośadhopavāsa, 4. Vaiyāvṛtya."\textsuperscript{98}

Equanimity of mind is a pre-requisite for self-purity. And individual has to realise equanimity in him before it can be reflected in external environment as harmony and coexistence. The four siksāvratas steer man in this direction.

**Desāvakāśīka: A solution to all kinds of encroachments**

According to Amritacandra Sūri, "this vow may be observed during a particular point of time when one shall not go beyond a certain village, market, street or house."\textsuperscript{99}

This is closely connected to dig-vrata since it deals with limitation in the area of movement of an individual. In today’s world, it can be applied to check an individual problem to a global one.

At an individual level, this may mean that you restrain yourself to your house or nearby areas for a day. So you resolve not to use your vehicle on a Sunday because you don’t have to go to work and can walk to nearby places. If large number of people follows this simple vow for a day, it can lead to a big reduction in vehicular pollution. This may seem far-fetched, but a moment’s reflection makes us realise that solution to any global crisis begins at individual level.

“The basic idea underlying both the Dig-vrata and the Desaśvākāśīka-vrata is that if a man reduces his freedom of movement to a restricted area, small or large, his absence from all the area, his absence from all the area not comprised within the self-imposed limits, will mean that he can be said to be keeping the Mahāvrata, the rigid vows of an ascetic, in that wider area; whilst at the same time constant
awareness of these spatial limits will result in added vigilance in the observation of the Anuvratas within them.\textsuperscript{100}

On a larger scale the vrata can be applied to restrain man from urbanisation that is occurring today. Urbanisation means a man living in a civilised society with satisfaction of basic needs to be provided by the government. But in India for example, the government is heedlessly encroaching upon forest area for land to build more houses and infrastructure to cater to growing population. They are not using the available land efficiently nor taking care of other basic facilities that are essential for a decent living. Instead they should put an effective stop to population growth through educating the masses. Here their ulterior motive comes into play — more people means more votes and more uneducated people means more population and votes that can be bought through gift of money, liquor, etc. Every government makes empty talk of necessity of population control, but does not tackle the mushrooming problem by educating the common man. So Desāvākāsīka vrata becomes inevitable to control expansion of human habitation into forests and agricultural lands. By encroaching on these lands humans are cutting down plants, trees and clearing away shrubs. They are depriving innumerable animals, birds, insects, etc of their homes and food. They are inflicting Hirñā on both flora and fauna. They are inviting great Karmas by such Bhāva Hirñā, Drauvya Hirñā and Sanīkalpi Hirñā.

The vrata can provide also solutions to border issues. For example, Kashmir boarder in India can be solved by assimilating this vrata, we would not have been living in the shadow of threat of a nuclear war. Thousands of people — civilians and members of defence forces are being killed in Kashmir, because of lust for power and greed for land. Even in India, there are many conflicts due to border issue. Take Karnataka and Tamil Nadu for example. River Cauvery is the bone
of contention between two states. Karnataka border issue with Andhra Pradesh, with Tamilnadu and with Maharashtra is due to the lapse in following this vrata from the primary stage of the growth of an individual. As long as man does not give up greed and hatred, such issues will keep occurring — in varying forms and degrees.

"Śikṣavrata means to reduce for a day or for a fixed period of time the limits of the area set forth by the vower himself in the vow for the unvirtuous activities, and similarly to suppress or contract the concessions he himself has kept while taking other vows. The objective of the present vow is to increase refrainment from the unvirtuous activities."\(^{101}\)

An important aspect to be noted here is that voluntary participation of the individual who wants to limit his activities is very important. Jainism prepares the individual for such voluntary participation through various vratas and especially Śikṣavrata that targets volition and equanimity of mind as the main criteria for the observance for all other vratas aimed at purifying mind, body and soul of an individual and consequently environment.

Ācārya Samantabhadra analyses five aticāras in the ninety-sixth verse of Ratnakaraṇḍa Śrāvakācāra: Preṣaṇa, śabda, ānayana, Rūpābhivyakti and Pudgala-kṣepa.

1. Preṣaṇa: Pretending to follow the vrata but crossing the border on limits in an indirect way amounts to this aticāra. This means crossing the limits through a friend or a relative or a nation or sending a servant, friend or son to do something beyond the self-imposed limits. Such an act violates the vow by asking someone else to move outside the limits causing harm to living organisms.

Politicians and rich business tycoons are guilty of transgressing this vow. In India, for example, one politician may want to do away with another from an opposition party. Since he doesn’t want to soil his
hands, he hires underworld dons to kill his opponent. Here the politician is the real murderer though someone else commits the actual crime. In addition, he is also guilty of making another man a murderer. Recently seasoned criminal who was extradited out of Dubai to Bangalore told the police that some party had paid an underworld don to assassinate the son of a former Indian Prime Minister. Irrespective of whether he was telling the truth or not, this kind of nexus between underworld and government are not an exception; rather they have become a rule. In such cases both the person pulling the trigger and the politician behind the plan invite great Karma. But the politician invites greater Karma because he is a leader of the people who has to practice and show people the path of righteousness. He is meant to be the protector of citizens, not a destroyer.

Jainism imagined the extent of man's depravity and gave precautionary measures to check it centuries ago.

2. Śabda: This consists in attracting the attention of people outside the limits by noises with the hope of getting the work done through them. Here the person may not leave the limits himself nor send someone to do his work for him. However, he is not actually committed to what he is doing. He is trying to attract attention so that he can get his work done through someone outside the limits and at the same time, keep up the pretense of having observed the vow. This is hypocritical and will not redeem the man of his Karmas. In fact, it will invite an influx of fresh Karmas.

In the modern world, art and entertainment fields are indulging in such attention-grabbing techniques. Take Indian movies for instance. Nowadays the definition of a good movie has changed drastically; it is no longer a combination of good script, direction, acting, etc. Rather it consists of mediocre song sequences showing women in semi-clad states and gun-toting heroes. Attention-gaining gimmicks of the filmmakers
can be summed up in the formula sex-violence-vulgar comedy. Such gimmicks are used in other fields too. Painter MF Husain is more famous for his obsession with actress Madhuri Dixit than for his talent. Husain comes up with different eccentricities and publicity gimmicks to stay in news. He is being untrue to his art in the due process. Filmmaker, director, producer, etc who try to make profits by selling an unhealthy movie in the name of entertainment, are inviting Karma. They are introducing negative concepts like hatred, violence, lust, etc to hundreds of people, which is nothing but a form of Hiriṣā. The audience too invites Karma because as human beings they are bestowed with cognitive powers and can choose between the good and bad.

3. Ānayana: According to this I don’t involve in smuggling but I buy the smuggled goods. This amounts to fetching things in an illegal way. This relates to getting some things brought through any person from outside the limits. Smuggling is a classic example of this transgression. There are hundreds of shops that specialise in selling smuggled goods — cosmetics, perfumes, cell phones, tape recorders, liquor, etc. Though sale and purchase of smuggled goods is illegal, these shops continue to flourish. The police too are hand in glove with them. They collect commission from shop owners to turn a blind eye to the illegal activities going on. The smuggler, the shopkeeper, and the person who buys smuggled goods, the police — all of them invite Karma. According to this aticāra, they may get away from law without any punishment, but they will suffer for it in other ways, thus there is no escape from misery.

4. Rūpābhivyakti: It involves employing signs and gestures to communicate with others who are outside the limits. All these transgressions involve going out of the limits — physically or otherwise, directly or indirectly.
Notorious bandit Veerappan kidnapped a thespian Kannada actor in 2001 to draw the attention of people and authorities towards himself and his demands. Instead of going to government with his demands, he wanted the government to come to him. And to serve his own selfish ends, he inflicted deliberate Hirñsā on another human being.

5. **Pudgala-kṣepa**: It involves in the use of tangible objects to attract the attention of people in the respective field without crossing the said limits under the pretext of this vow. It is explained in a small way the use of stones, bricks, clods, etc., but today terrorist are hired and bred to attack, kill and cause violence to the man kind itself, but without involving oneself under the pretext of ‘I am not doing’.

This may not appear to be a serious aticāra, but on closer introspection, we understand the underlying hypocritical attitude of man which he has to cautiously over come under this aticāra.

**Śāmāyika**: A solution to emotional and psychological stress due to all kinds of discrimination and inequanimity of mind. It takes the Śrāvaka, as a pilgrim to the state of arhat.

Ācāraya Samantabhadra defines Śāmāyika as “complete abstinence from the commission of the five sins in mind, thought and action during fixed time without reference to limits of space.” The logic behind this practice is that it helps the householder practice the five Ānuvratas without any transgressions, because it calms the mind and purges mind of all harmful passions.

The practice of this vrata should begin at the family level. When husband and wife are angry at each other, they should find a quiet place and spend some time in solitary contemplation of self in relation to the problem. They will realise how they have contributed to the problem and what they should do to solve it. This works in two ways: it prevents them from exchanging accusations and abuses. In addition, it helps them to solve the problem rationally, but through compromise.
and regard for each other. The same philosophy should be used to resolve national and international disputes. Instead we have so-called talks, conferences and treaties that are political farces, as proved in the case of India - Pakistan bilateral relations that just worsened after the talks at Agra Summit.

Amritacandra Sūri says that the practice of the vow, with a mind purged from love and hatred towards all beings and with complete equanimity by contemplating on the true principles, leads to self-realisation. Such a detached contemplation brings the cognitive aspect of man to the fore. This will control the many disasters and tragedies that occur because of dominance of emotional aspect of man. For example, an article in Reader's Digest: “The piece by Fouad Ajami titled The Threat of Radical Islam, mentions how religious fundamentalism and militancy is being bred in Pakistan through religious schools or Madrassas. The author says: One thing above all is feeding the fundamentalist monster: the religious schools in Pakistan — the madrassas. No one knows for sure how many madrassas operate in Pakistan today — the estimates are as high as around fifty thousand. Their classrooms are dominated by a curriculum that stokes religious fanaticism and a hatred of ‘infidels.’ Here infidels include moderate and secular Muslims, Americans, Christians, Hindus, etc. In brief, it includes everyone who is not an Islamic fundamentalist.

The madrassas preach hatred and intolerance towards other nations and religions. They imbibe wrong faith and knowledge that leads to wrong conduct. They deliberately breed destructive emotions and say that violence is the only means to settle differences — both real and imagined. America has played a big role in letting nuclear weapons and their know-how fall into hands of these terrorists.” Therefore it too is inviting great Karma and the result 9/11 catastrophes. As a superpower it should lead the world on the right path. By failing to do
so, it is causing harm not only to other nations, but also to its own interests and safety.

This vow consists in sitting in one place for a fixed period of time in a peaceful mental state, not allowing the passions of attachment and aversion to rise in the mind. For this period of time, the vower contemplates on the nature of the self, examines as to how much purity of life he has attained. In fact, the practice of this vow takes the householder close to the state of an ascetic.

This vrata tells man not to take anything for granted. It teaches him to respect everything and to give everything its due credit. However through contemplation, man learns to realize the existence of self and everything around him.

Transgressions of this vow display the amount of introspection and concern that have gone into Jainism. The religion has taken into consideration minute things that may appear silly at first, but on deeper analysis we realise the wisdom of the Jinas.

"Ācārya Samantabhadra has analysed in detail five aticāras of this vow: vagduṣprāṇidhāna, Kāya-duṣprāṇidhāna, Manoduṣprāṇidhāna, Anādāra and Asmaraṇa"^{104}

1. Vag duṣprāṇidhāna: Consists in engaging in talks about family matters when performing Sāmāyika or contemplation of self. When people choose holy places for self-contemplation, involving in unnecessary talks and gossips are ruled out, not as a discipline alone but also cautioning against further influx of karma to oneself. Ignorant are interested in exchanging gossip, than in worshipping.

2. Kāya-duṣprāṇidhāna: Refers to making such movements as will affect self-restraint. According to Haribhadra, the aticāra occurs when the individual fails to scrutinise the ground before sitting down to avoid harming any tiny living organisms. In contrast to this, the so-called gurus of today have no second thoughts about encroaching on
agricultural lands to set up “religious institutions.” They are causing Hīṁsā to the farmers, their families, crops, trees, etc in the name of religion. Jinas stressed on restraint to spare the life of even a small organism; imagine the amount of restraint that is required to control the aticāras that are occurring today.

3. **Mano-duṣpranidhāna:** Occurs when the mind is swayed by anger, deceit, pride, avarice, and envy due to anxieties of mundane affairs. A householder who wishes to follow all the vratas without any aticāras has to be careful not to give in to his passions. However, he should not proclaim proudly that he is following the vratas strictly. Because such self-flattery defeats the whole purpose of the vratas. Once he does so, his momentary weakness will undo his good actions as he invites a fresh influx of Karmas.

4. **Anādāra:** Lack of zeal or proper enthusiasm or disrespect in the practice of Sāmāyika. It is also called anavasthita-karana. This is prevalent among the Indian youth of today who think that anything to do with Indian tradition, religion, philosophy, ethics, etc is unscientific and a waste of time. So they may ridicule Yoga, which is Indian origin, but accept a more westernised aerobics or body-building. However even the westerners now agree that Yoga is very scientific and is beneficial for the physical, mental and spiritual well being and development of man.

5. **Asmarana:** Forgetfulness of the verses to be recited or lack of concentration. This aticāra applies not only to verses. It may even be applied to food or drinks. For instance, an individual may take a vow to refrain from eating an evening meal on a certain day. But he may conveniently forget to follow this because his wife or mother has prepared tasty food that evening. He is breaking a promise to himself by doing this. It shows lack of firmness in resolve. Aticāra occurs when there is only superficial commitment to the vrata. Once when I attended
a marriage, the priest was chanting a mantra, which was meant for funerals, rather than those for marriage rites. He tried to bluff his way out of the situation. Such lapses not only soil the sanctity of the event, but a person who has posed as a marriage priest, invites fresh kārmic matter.

At the risk of repeating myself, I want to point out the greatness of Jinas who have analysed man's life and his surroundings so scientifically and with such rare insights into trivial aspects, which can contribute to crisis at last. They have mentioned even the minute transgressions that man may commit, because they realised that such smaller aticāras, if left unchecked, will later lead to bigger and more harmful ones.

Proṣadhopavāsa: A solution to food problem, consumption and unequal distribution.

"Proṣadhopavāsa is nothing but fasting. But fasting in Jainism has got a greater significance than other religions.

"Among the austerities prescribed by Jainism, fasting has been highlighted; the Jainas have developed it into a kind of art and reached a remarkable proficiency in it."105

"Fasting is an act of tapas and is figuratively spoken as a blazing fire in front of which mountains of snow karmas vanish, bringing the aspirant ever more close to the goal of purity. The path of purity therefore consists in overcoming desire for food in all its forms, for true liberation from hunger forever."106

"Jaina emphasis on fasting invites an examination of their attitude towards food and reasons for their belief in the efficacy of fasting for the means of attaining purity, probably the Jaina doctrine of the material (Paudgālika) capable of producing impure transformation (vibhāva-parināma) of the soul (Jīva) is at the root of this belief. It is
well-known that in Jainism kārmic bondage is seen as an accumulation of extremely subtle form of floating 'dust,' which clings to the soul when the latter is overcome, moistened as it were by desire and other passions. These desires (present in all souls from beginningless time) in their most subtle form are called samjñās, a term which may be tentatively translated as instincts and the Jaina text enumerate four such Samjñās universally found in all forms of life, including the vegetable kingdom. Craving for food (āhara-samjña) is the most primary of these instincts. This desire for food sets off competition between one living being and another, which gives rise to the second instinct, namely that of fear (Bhaya-Samjña). The consumption of food sets in motion the third and probably the most virulent of the instincts, the desire for sex (Maithuna-Samjña), gratification of which produces further desire for food. This in turn produces a craving to accumulate things for future use, the instinct called Parigraha-Samjña, which invariably goads the soul towards volitional harmful acts (Hīṃsā) inspired by attachment and aversion (Rāga and Dveṣa). The Jainas, therefore see the craving for food as the root of all bondage, the uprooting of which is essential for the elimination of other passions.”

“During the fasting, the householder should not only refrain from all kinds of sensual pleasures, but also refrain from participation in trade and household affairs. Ācārya Samantabhadra says fasting means abstinence from food, drink, tasting and licking (of some juice). However some other texts say that on fasting days, āharaka (taking of food), deha-satikāra (bodily care), maithuna (sexual intercourse) and vyāpāra (trade or occupation) may be observed fully or partially, according to the capacity of the layman.”

Put simply, fasting is deliberately refraining from something that can satisfy our sensual body. In fact, it is good to go so far as to say that what you eat is what you are, which are why all religions include
fasting. It is basic to an individual and all attitudes, customs, etc to begin with food. However, in Jainism, fasting is not confined to refraining from food alone. It is extended to other sensual pleasures as well. This is very important in the present day where man is mindlessly pursuing pleasures. Forget refraining from food, modern man is not even satisfied with the food he already has. He is searching the depths of the sea, exploring forests to find exotic food to satisfy his palate. This is causing imbalance in the ecosystem.

Fasting means punishing the sensual body deliberately, which is the stepping-stone to control all other transgressions. As Ahimsā is essential for environmental sanctity, Upavasa is essential for individual purity. Moreover, if everyone refrains from food and gives it away, even for a day per month, the surplus food can be used to feed the needy.

“In this vow, the vower observes a fast or takes only one meal a day and like a monk remains engaged in the contemplation of right knowledge for four or eight prāharas (one prāhara is approximately three hours). The objective of this vow is to make the householder relish the nectar of the life of total refrainment from all evil activities, keeping him away from the hubbub, troubles and anxieties of the worldly life.”

However the aspirant should not be untrue to himself. If he cannot fast, he should not force himself to do so, because then it will only be his physical body that is involved while his mind will keep thinking of food, drink or other pleasures. This is the reason that crash diets fail to succeed. The individual must begin in a small way and then extend the period of fasting. That is the whole philosophy underlying Anuvratas — moderation in everything.

Jainism stresses that excess of any kind will cause Hīṃsā to individual himself and others too. For instance, overeating is bad for individual's health because it is causing Hīṃsā to individual's digestive
system. And because he is eating more than his share of food, he is depriving some other being of food.

"Jainism adheres to a characteristic declaration that the desire for food is the prime cause for all forms of Hiṃsā since food cannot be consumed without destroying another life form. Because life cannot be maintained without consuming some amount of food, Jainism has devised various means of minimising this Hiṃsā to promote the vow of total non-violence." During twelve years of wandering Mahāvīra observed that some people even in those days were getting inadequate food or no food, in comparison to others who were over consuming and wasting food. Between higher castes and untouchables and other social outcasts, unequal distribution of food and other resources existed. These untouchables slogged for the upper classes but in return, they did not get even enough food to sustain themselves and their families. In contrast, the upper class people enjoyed all comforts of life and all sensual pleasures by converting the agricultural harvest produced by the untouchables into wealth. This disparity between the two classes led to all social evils. Let us reflect on Gandhi's analysis for modern man that required consumption would lead to equal distribution and solve the food problem. But the foundation for this is the concept of fasting, which puts a check on desire to eat. We eat to live, not live to eat. But what is happening with modern man — he is living to eat. Here eating has a very wide connotation that includes all types of excessive consumption. So problems the mankind is facing, particularly in the developing countries, are excessive consumption, unequal distribution and thus food problem, which is nothing but Hiṃsā. The culture of fasting as a vrata or vow can put an end to this Hiṃsā at the environmental level and put an individual's karmas too. This is dealt in greater detail IV chapter under the topic, Ahiṃsā and Sallekhanā Vrata.
Vaiyāvratya or Athithi-Samvibhaga: Involves identifying the deserving reverential personalities, cause and true philosophy of alms.

But what is occurring in the society today is in stark contrast to this. People are blindly following so-called godmen and getting misled. And the charity offered are purely materialistic, which is what the 'gurus' are hankering after. And the philosophy of giving has been perverted into a publicity gimmick. People try to outdo each other through exhibitions of charity and worship in form of monetary donations, and bhajans and elaborate pūjas. Followers are also indulging in unnecessary and unhealthy competitions by offering various exotic and expensive food and all luxuries to swamijis or gurus. However, very few of the existent gurus are spiritual in the true sense.

As opposed to this modern trend, Mahāvīra had laid down strict rules that characterise a guru. A guru, according to him, is one who seeks liberation for him, not by holding himself superior or aloof from the society, but one who attains it through service and guidance to mankind and thus, environment. Moreover, Ahimsā and Aparigraha are reflected in all actions and speech of a true guru. Thus he will serve as an epitome of these qualities for the followers. Such a noble and flawless being is considered as an ascetic and serving such a guru demands a greater culture and philosophy from the seeker who wishes to serve him/her. Thus vrata targets both the person who receives alms and the giver. Because in today's scenario, the corrupt person is in the forefront of any charitable cause, through which he can get rid of black money or any guilt. And the receivers too are not particular about accepting the alms.

Alms according to Mahāvīra consists in offering to an ascetic who comes begging and rendering services that eases his path of austerities and renunciation. Jainism lays down some criteria that have to be
observed in the practice of this vow: Pātra or the recipient should be an ascetic who has been leading a life of renunciation and evokes veneration from all. Dāṭr or the donor should be a householder pursuing the twelve vows and advancing progressively in reaching the highest of the rungs of the ladder (pratīmās). Dāṭavya or dravya refers to pure food, medicine, books, etc.

In short, “the offering of food should be made with purity of mind, speech and body (tri-yoga-suddhi). The giver must be possessed of faith, devotion, contentment, zeal, discrimination, disinterestedness and forbearance.”111

In the modern context, this means we should use our judgement while rendering our services and surrendering to any guru. It is essential to have a spiritual guru whom we can turn to for guidance and a philosophy of living. However we must not surrender to a non-deserving person.

And sometimes, we knowingly surrender to an unworthy or non-deserving person or give gifts to such a person for selfish reasons. This may be because we are scared that our interests will be harmed if we don’t or may be because we want some favour from the person. In such a case, both the receiver and the giver invite Karma because there is impurity involved. If this vow is understood properly, most of the spiritual crisis will be solved.

“Ācārya Samantabhadra gives transgressions of this vow.”112 Haritapīdhana is, covering the food to be offered with green leaves, flowers other sacdta things. Harita-nidhana refers to offering of food in Sacdta leaves. The two aticāras say that to protect food to be given to an ascetic, we need not cut leaves, flowers or any other parts of the plants. These prohibitions were given to misuse of flora in the name of unnecessary ritualistic offerings. Anādāraticāra consists in showing disrespect or absence of respect at the time of offering food.
In contrast to the food consumed by modern mendicants, Jainism says that food offered to a mendicant should be simple to the extent that it should be sufficient to sustain his body to pursue his path of spirituality by destroying all his karmas through Ahimsā and Aparigraha. More consumption or accumulation of food attributes to Himsā and Parigraha and thus Samvara (influx of kārmic matter). From this point of view, Dātṛ should be a householder pursuing the twelve vows and advancing progressively in reaching the highest of the rungs of the ladder (pratimās). Only such a person is qualified to offer alms to an arhat, who has inducted himself already to twelve vrataś of life, which must have already given him the lessons of Himsā and Aparigraha. Asmarāntatīcāra: Lack of sacredness in offering and due to negligence or indifference getting lost in one’s own work just in time. People may try to excuse themselves from Karma theory of Jainism under the pretext of indifference, negligence or forgetfulness, but the Karma theory does not excuse them. Hence people, who claim that they want to offer alms, should be totally dedicated and serve the cause in true sense, because a mendicant under Jainism is an icon of Aparigraha, which is discussed in detail in the next section. So people serving such a person should take care of this aticāra. Mātsarita is envying others while they offer service to ascetic in greater capacity, as is the case today. To day serving the modern spiritual leaders is a status symbol.

People who feel envious about someone else, who is extending the alms to an arhat, have obviously not conquered their lower nature and are not observing the twelve vrataś practically. Neither should such people offer alms nor should an arhat receive alms from them. The very element of envy makes them unworthy from social point of view as well as at the personal level, because envy is not just a psychological feeling, but it is a kind of pudgala, which contributes to kārmic matter.
However, rendering services or giving food to deserving persons will help the individual to purge his Karmas, according to Ācārya Samatabhadra. Amritacandra Sūri has said that gift of food brings about curtailment of greed and renunciation of Hīṃsā as greed itself is a form of Hīṃsā.

Apart from giving alms to a mendicant, the vow also advocates the householder to spend some amount of his property to help the miserable and the poor. If every householder did this, problem of hunger and poverty can be resolved to a great extent.

“Jaina ethics are founded on principle of Ahīṃsā and love for all beings. An individual must be upright in his dealings and practise charity not only by giving, but also by cultivation of non-attachment towards worldly possessions and the act of giving itself. His life as a layman should pave the way to the ultimate goal of self-realisation. Possession of perfect faith and knowledge should not be a matter of mere theory but should be constantly reflected in daily conduct.”

These transgressions are similar to the don'ts of the modern etiquette. By being disrespectful to food or while offering food, we are being disrespectful not only towards the other person, but towards life itself. Therefore Jainism gave express rules to check such wrong conduct. Jainism focuses on vows through transgressions. Transgressions are like weeds, which hinder the growth of crops, that is, vows.

3.5 Mahāvrata: The Ecological Mission of an Ascetic

“Absence of attachment, absence of egoism and freedom from passions enable the detached self to obtain the supreme knowledge and eternal liberation.”

Normally the word spirituality is mistaken for the highest faith or knowledge to be realised or even aspired for only by the blessed
personalities or one who claims to be born superior by caste or creed. Again it is wrong faith and knowledge, which has divided people as superior or inferior, without understanding what, why and how their existence as to what they are resulted from. Jaina Karma theory is most significant of the Karma theories propounded by all religions because of its analysis of Karma, answering all kinds of diversities of form, quality of matter, time, place etc. Binding of pure Jīva or self with Ajīva due to kārmic matter of Rāga (attachment) and Moha (delusion) obscure our spiritual nature and are responsible for our worldly existence and suffering. The irony is man, who is constantly in search of truth and happiness to be spared from misery and pain, is contributing in greater magnitude to the misery and pain by being selfish, self-centred, aggressively exploitative and violent.

Knowledge of life and living to annihilate misery and suffering at psychological, physical, social, economical and intellectual levels and reaching the state of harmony, coexistence and thus bliss, is spirituality, which can be realised by everyone. This is the most significant contribution of Jainism.

The ethical disciplines, or ācāracaritrani, are the sacred aspect of Jainism. The practice of such principles can regularise the living system, which can promote the natural law of universe and restore coexistence and harmony. The aim of these principles is to recapture the period of universe before the advent of man on earth. This is possible only by overlooking the deluded faith, vision and nature of an individual. The austerities a man is inducted to, under Aṇuvratas are extended further, to encompass the whole cosmos under Mahāvratas. Such strict spiritual living binding the whole mankind is conducive to understand the universe more comprehensively.

“All persons who are ignorant of the truth suffer misery. They remain forever entangled in the endless cycle of worldly existence.”115
The spiritual mission of environment in Jainism is to induct every single person to *Samyag darśanā-jiñana-cāritrā* — the basic substratum to set sail to cross the turbulent ocean of greed, lust, violence and selfish *saṁsāra* of man. Any knowledge, which is only preached but not practised or realised by self, is dangerous. The *Tīrthaṅkaras* or *Jinas* have decorated the seat of worship by practice of all ācāras and reaching a state of liberation and their mission is to impart the same to one and all.

"A time does come and will come, in the life of everyone who is impressed with right faith, when he will not be able to restrain himself from adopting them. Till that time does come there is no compulsion of any kind what so ever and one need only undergo as much of the disciplinary training as one likes."\(^{116}\)

As *Aṇuvratas* make a layman disciplined, *Mahāvratas* (great vows) make a disciplined man an ascetic with *Ahitāṅgā* and *Aparigraha* as the two pillars of life. An ascetic is characterised by an attitude of non-attachment both for sentient and non-sentient beings.

"In terms of daily practice, moreover, the mendicant is set apart mainly by the manner of his observance of *Ahitāṅgā*. Whereas this *vrata* in its partial form applies only to beings with two or more senses (*traśa*), it is extended for the preceptor to include the infinitely larger group of single sense beings (*ekendriya*) and element bodies (*sthāvara*). The importance of the inviolability of even such subtle creatures is stressed, is the ecological mission of an ascetic. In the opening portions of *Ācārāṅga sūtra*, is said: Take note — there are innumerable tiny beings individually embodied in earth. Take note — there are some men who truly control themselves, safeguarding even these beings while others (who claim to be preceptors), fail to do so, and thus are only pretending to renunciants."\(^{117}\)
"The Ācārāṅga sūtra goes on to state that element bodies suffer as do all other living things; their torment is compared to that of a blind and mute person, who neither sees who it is who hurts him, nor expresses his pain. One who injures these minute creatures therefore has failed to fully renounce sinful activities; the wise man will neither indulge in nor countenance such behaviour. It has sometimes been suggested that Jaina ethics is overly preoccupied with beings of a lower order to the detriment of their concern for higher animals or with mankind. But this criticism fails to take into account the fact that a mendicant has already as a part of his lay vows established a pattern of absolutely non-harmful behaviour towards more highly evolved creatures — his attention to the well-being of the ekendriya and element bodies by no means excludes this prior commitment, but rather carries it to the widest possible extent. Jainism considers the practice of Ahimsā unique in the universality of application. This philosophy of recognising the inviolability of even such subtle creatures and elements can be understood better with an analogy of construction of a house. We first build a skeleton structure with foundation, supporting pillars and roof. Once this is done, the shelter is ready, but to make it habitable, we need to pay attention to innumerable minute details. If we neglect any of the details considering it to be negligible, it can defeat the whole purpose by making the house inhabitable. For example, a roof has to be treated to make it leak-proof, failing which, it ceases to be a roof in the true sense. Similarly, Anuvratas provide a broad outline of man and his environment in coexistence and harmony, after mastering which, we have to move on to Mahāvrata, which qualifies a layman as an ascetic, and thus totally committed to Ahimsā and Aparigraha. Following these two A’s in the above manner constitutes the ecological mission of an ascetic. I would again like to
remind that an ascetic in Jainism guides the society by upholding his own example of righteous living.

"The best of sages or ascetic is one who is exempt from delusions and possesses perfect knowledge and faith, speaks for the benefit and eternal welfare, and for the final liberation of all beings." An ascetic in Jainism is one who awakens to the inner self by being aware of his environmental principle.

Mission of a Muni or an ascetic involves fulfilling of self-purity and social obligation, and for following this no Jaina Muni is an exception. Every Śrāvaka and Śrāvika can rise to the state of an Arhat by practising Mahāvrata. Practice of Mahāvrata makes an individual a Muni and not vice-versa; what an ascetic does, does not necessarily constitute Mahāvrata as we have seen from various instances in the modern world. With a few genuine exceptions, the so-called ascetics turn out to be wolves in lambs’ clothing. They commit greater crimes than common man.

"Perfect knowledge is attained on the destruction of deluding karmas, of karmas which obscure knowledge and perception, and of karmas, which obstruct faith with the absence of the cause of bondage, the annihilation of all karmas is liberation."{120}

This is what all the Tīrthankaras practised. Looking at attainment of spirituality in relation to twenty-four Tīrthankaras and particularly Mahāvīra, the royal, materialistic wealth was renounced through various stages of controlling and conquering the lower self and the same was achieved by pursuing the self with strict austerities to reach the true state of bliss. Mahāvīra did not stop at self-realisation; rather he developed more concern for the society, with the result Anuvrata for every single man was made mandatory.
Let us get awakened to the environmental philosophy of mankind with regard to living and non-living, given by Mahāvīra which was realised by him.

Ācārāṅga sūtra lays out the following practical tenets for eco-spiritual living that directs a layman disciplined with Anuvratas to asceticism.

“He who injures earth bodies does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth is called a reward-knowing sage.”

“He who injures these (water bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards water, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to water is called a reward-knowing sage.”

Present-day gurus advise rituals or religious practices that harm the soil, rocks, tiny organisms in the earth etc and encourage rituals like throwing ashes in river, or bodies in river, etc that pollute water. A true guru should condemn such activities that harm the ecology or their fellow-beings. Man is dumping all the wastes that include deadly chemicals and non-biodegradable wastes into river and seas. This proves fatal to aquatic life. What's more, it affects mankind too because the same water comes back to us in form of rain. An ascetic should make people aware of the dangerous consequences of over quarrying, mining, digging deeper into the earth for water, deep-sea fishing, diving, etc beyond a limit. Such activities are harmful to ecology and ecosystems and invite Karma for the individuals.
“A man is longing, when he destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire.”

“There are beings living in the earth, living in the grass, living on leaves, living in wood, living in cow dung, living in dust heaps, flying beings which coming near fire fall into it. Some, certainly, touched by fire, shrivel up; those, which shrivel, up there, lose their sense there; those which lose their sense there, die there.”

“He who injures these fire bodies does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards fire, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to fire, is called a reward-knowing sage.”

“I shall not do acts relating to plants after having entered the order, having recognised the truth about these acts, and having conceived that which is free from danger i.e. control. He who does no acts, has ceased from works; he who has ceased from them is called liberated.”

“As the nature of men is to be born and grow old, so is the nature of that of plants to be born and to grow old; as this has reason, so that has reason; as man falls sick when cut, so that falls sick when cut; as he needs food, so that needs food; as he will decay, so that will decay; as he is not eternal, so that is not eternal; as this takes increment, as he is changing, so that is changing. He who injures these (plants) does not comprehend and renounce the sinful acts; he, who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards plants, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to plants is called a reward-knowing sage.”

These precepts, if imbibed by everyone, can resolve the problem of deforestation. Jainism advocates *Ahimsā* towards plants that provide
us with essentials for living — oxygen to breathe, food to eat and clothes to wear. We cannot practise complete Ahimsā because we need food to survive, but the aim should be to cause minimum Hīṃsā possible. Imagine the Karma we are inviting by inflicting by causing great Hīṃsā to the very beings that support our survival on earth? And an ascetic who practises rituals or advises others to practise rituals that are harmful to plants and trees is inviting more Karma than a common man, because he has to observe greater austerities and restraint by the virtue of being a spiritual leader. So he should not advise plucking of flowers, chopping of twigs, etc in the name of religion.

Mahāvīra proceeds further with analysis of the environment to make the ascetic realize follow and thus impart the same to mankind. An ascetic should live the way, mankind has to live and hence an ascetic is also like a lay man, the forceful target of Mahāvīra. The following analysis given to coexist with fellow beings on the edifies of Ahimsā is the requirement of today — “These are beings called the animate, viz those who are produced 1. From eggs (birds, etc), 2. From a foetus (as elephants, etc), 3. From a foetus with an enveloping membrane (as cows, buffaloes, etc), 4. From fluids (as worms, etc), 5. From sweat (as bugs, lice, etc), 6. By coagulation (as locusts, ants, etc), 7. From sprouts (as butterflies, wagtails, etc), 8. By regeneration (men, gods, hell-beings). This is just saṃsāra for the ignorant. But the philosophy beyond this is all beings, those with two, three, four senses, plants, those with five senses, and the rest of the creation, experience individually pleasure or displeasure, pain, great terror, and unhappiness. Beings are filled with fear from all directions. There the benighted ones cause great pain for there are beings individually embodied.”

“Some slay animals for sacrificial purposes, some kill animals for the sake of their skin, some kill them for the sake of their flesh, some kill them for the sake of their blood; thus for the sake of
their heart, their bile, the feathers of their tail, their tail, their nails, their sinews, their bones; with a purpose or without a purpose. Some kill animals because they have been wounded by them, or are wounded, or will be wounded.”\textsuperscript{129} “He who injures these animals does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards animals, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to animals, is called a reward-knowing sage.”\textsuperscript{130}

These two sūtras are essential to prevent cruelties against floral and fauna. Jainism takes into consideration even welfare of microorganisms. Religious men and practices that preach animal sacrifice, meat eating or cruelty in anyway to animals are leading people on wrong path. Any religious practice that advocates Ḥiniśā is wrong faith and is the root of all violence occurring in the world today. However, a majority of the world population are non-vegetarians. People are killing and eating animals to satisfy their palate. However, meat-eating culture is so deeply ingrained among some groups that it will require strict self-imposition of vow of Ṭhis is seriously affecting the aquatic life and causing havoc. Rules and regulations cannot solve the problem. We need spiritual and scientific attitude person who can imbibe people with right faith and knowledge that will inevitably lead to right conduct, which is marked by compassionate and coexistent principles.

Even with regard to wind, water and air the environmental consciousness is commendable. “He who is averse from (all actions relating to) wind knows affliction. Knowing what is bad, he who knows it with regard to himself, knows it with regard to (the world) outside;
and he who knows it with regard to outside, knows it with regard to
himself: this reciprocity (between himself and) others (one should
mind)."^^^  

It is amazing the amount of foresight exhibited by the Jinas. They
gave solutions to problems that we are facing in modern times, three
thousand years after their time. They said that every ascetic should be
careful not to cause Hirāśa to wind or wind bodies. And he should make
others also aware of the same through his own example. If each one of
us followed this, we can solve the problem of air pollution.

"Those are involved in sin who delight not in the right conduct,
and, though doing acts, talks about religious discipline, who conducting
themselves according to their own will, pursuing sensual pleasures, and
engaging in acts, are addicted to worldliness. He who has the true
knowledge about all things, will commit no sinful act, nor cause others
to do so,"^^^ "Knowing them a wise man should not act sinfully towards
the aggregate of six (kinds of) lives, nor cause others to act so, nor
allow others to act so. He who knows these cause of sin relating to the
aggregate of the six lives is called a reward-knowing sage."

Jainism condemns hypocritical or false gurus who pretend to be
spiritual, but are forever hankering after worldly pleasures. But the
tragedy is hat in the modern world; we have this kind in abundance.
For instance, most of the gurus travel in aircrafts and in air-conditioned
cars. Both of these contribute greatly to pollution. The air-conditioning
especially produces has been proved to be contributing greatly to the
depletion of the ozone layer. If the "Gurus" themselves are so worldly,
how can they preach others to refrain from worldly pleasures?

Jainism gives a practical, preventive and positive philosophy for
an ascetic that is aimed at stopping pollution of earth, water, wind and
energy, and check cruelty towards plants and animals. A guru after
understanding the ethical beauty and enormous relevance of Jaina
tenets should make it his spiritual mission to ensure that he teaches others also to do the same. What this means is the present-day gurus should stop advising rituals that pollute environment and do not serve to purify the mind and body of the individual. Instead they should teach man to live consciously, in full observance of Anuvratas, guṇavratas and Śikṣavratas that will ensure individual purity through redemption of Karmas, and inevitably result in ecological purity as well.

Thus, Jainism has laid down explicit doctrines to prevent Hiṃsā, not only to other human beings, but also to check Hiṃsā to earth, water, plant, animals, etc. An Ascetic has the privilege and greater responsibility than a householder to conserve these resources. He also has to educate others about conservation of environment and compassion for all beings through his preachings and practice.

“When disciples asked Mahāvīra the path, which leads to liberation from all misery and crisis, he exclaimed: The very difficult path explained by the Kashyapa, following which some men from this earth have formerly passed over like traders over the ocean, pass over it (even now) and will pass over it in future; (this path which) I have learnt, I will explain in due order. Men, listen to me!134

“Earth lives are individual beings and so are water lives, fire lives and wind lives; grass, trees, corn.”135 “And the remaining likewise the movable beings thus are enumerated the six classes of living beings; these are all the living beings, there are no more besides.”136 “Wise man should study them with all means of philosophical research. All beings hate pain; therefore one should not torture them.”137

“This is the quintessence of wisdom; not to exploit and kill anything. Know this to be the legitimate conclusion from the principle of reciprocity with regard to non-killing.”138 “He should cease to injure beings whether they move or not, on high, below and on earth. For this has been the Nirvāṇa which consists in peace.”139 “Master of his senses
and avoiding wrong, he should do no harm to anybody, anything, neither by thoughts nor words, nor acts. A wise man who restrains his senses and possesses great knowledge should abstain from (accepting) what he is forbidden to accept.

Normally an ascetic is inducted to renunciation philosophy from the mundane world and works for self-liberation. But the lessons to ascetics given by Mahāvīra are unique, in the sense, it follows a definite methodology that matter-mind-self-distorted and divulging self-contributing for all crises. So, Mahāvīra examines the knowledge of living beings and things with no life at greater altitudes, which is the living principle of an ascetic. Without property, without egoism, free from passions and the āsravas, he obtains absolute knowledge, and reaches the eternal beatitude.

"Now learn from me with attentive minds the division of Living Beings and Things without life, which a monk must know who is to exert himself in self control." Then Mahāvīra goes on to deal in detail in two hundred and sixty seven verses how our environment makes man and how man must inevitably follow the same by strictly adhering to the principles of Mahāvratas.

Mahāvratas are scientific in the true sense for they involve the postulation of right faith followed by knowledge and character. Observation, free of mal and non-observation, and experimentation by bringing lower self under one's own control and reaching out to universal life. Reaching such a state of liberation is the aim of an ascetic, a religious head or a spiritual guru.

Spiritual guru, religious head and an ascetic — do these different terms refer to the same person? No, they are different. A religious head is one who guides the mankind on the path of righteousness through preachings and practice of principles of a respective religion. An ascetic is one who transcends the saṁsāra and lives a Spartan life to attain
salvation. A spiritual guru is one who enlightens the seeker of enlightenment. An ascetic by name is not the follower of Mahāvratas; rather it is vice-versa. There are so-called laymen who have reached the state of ascetics. And there are so-called ascetics who are worse than laymen. So, the nomenclature of an ascetic, a spiritual guru or religious head does not contribute anything to the society. Rather living the life guided by Mahāvratas goes a long way to solve most of the present-day problems.

"In Times of India, an article spoke about the functioning of the Enforcement Directorate. The directorate that was set up to try all the FERA related offences was not carrying out its duties sincerely. And it is misusing the powers bestowed upon it. The message it is giving out to others is either toe our line or face the wrath of our power. The Enforcement Directorate, which is supposed to check corruption, is the most corrupt department." I have quoted this excerpt to show that laws and regulations are not enough to guide mankind on the right path. What we need are spiritual gurus who lead others by example of their own exemplary lives. In today's world, there is no dearth of so-called, self-styled spiritual gurus. The so-called ascetics, religious leaders or spiritual gurus are misleading the mankind, instead of teaching and living a virtuous life. Physical environmental crisis is very insignificant compared to social, psychological, ritualistic and religious crises caused by these gurus.

I am the messenger of God, my voice is the voice of prophecy; I am the incarnation of God; I am born to resolve the crisis of mankind; surrendering to me is surrendering to God — these are just some of the trademark phrases used by false gurus to hoax people. A true guru does not ask for blind belief. He teaches the individual to analyse everything rationally before accepting it as truth.
“I would like to quote another example of misleading messages that some of the present-day gurus are giving out. One of the Guru worships Goddess Kali by chanting mantras. Then begins to place flowers and sandal paste on her own head instead of bestowing it upon the image. Her belief can be explained as: ‘I am you and you are I.’ In worshipping you, I worship myself and in worshipping myself, I worship you.”\(^{145}\) Her intentions may not be to send out a wrong message, but yet it does. Is it necessary to perform that kind of a ritual that common men may misinterpret? We have to consider these questions seriously because Indians place an implicit trust in gurus, irrespective of whether they are worthy of following or not.

“The same article also speaks about the unconditional love of God. Love for the God is everlasting, for God alone accepts us unconditionally with all our weaknesses and sins. We call this love Bhakti.”\(^{146}\) But is such a concept conducive for the preservation of environment and establishing global peace? No, rather it gives wrong message that we can commit sins and then surrender to God and be redeemed of sins. This is bound to lead to religious pollution. People will commit sins and think that they can wash off their sins by offering puja to God or taking bath in River Ganges. To avoid such fallacious and dangerous faith, Jainism does not accommodate unconditionality of God’s love in its spirituality. The Jinas said that if you want good things to happen to you, then do good. If you have committed a sin, then you’ll pay for it through Karma. To redeem of Karma, you have to repent sincerely, observe severe austerities and follow the path of right faith, knowledge and conduct. Thus, they are ensuring that pollution does not creep in, in the name of religion or God.

Environment purity demands purity at individual level. A teacher can lead others on the path of purity only when he is pure himself — thought, deed and speech. Now in the name of religious organisations,
religious heads are playing with lives and wealth of their devotees. The basic prerequisite for a guru, *Aparigraha*, is not being practised. The modern gurus also advise many practices and rituals that are harmful to ecology. Here they are overlooking the other essential principle of asceticism — living and preaching a life of *Ahitāsā*. For instance, even pelting stones at a lake and disturbing the still water for fun invites influx of *Karma* because Earth, water, fire, air and plants are living beings, which are immobile lives. They possess four vitalities of sense organs of touch, strength of body or energy, respiration and life duration. These is analysed in the verse thirteen of Sarvathasiddhi by Pujyapadacharya. Though pelting stones at a lake is the consequence of just a playful activity of an innocent or an ignorant person. Under the pretext of religious act drowning huge images and other materials in lakes, rivers and sea, how far is it tenable? Imagine how much *Karma* the pollution caused by public on the direction of the religious heads is inviting. *Pudgala* pollution is a serious ‘*Karma*’ invited by the guru or the leader. The person who instigates others to do anything will accumulate more *Karma* than the person who is simply implementing it.

This philosophy of pollution when extended to other areas can cause destruction on a large scale. Take Ozone depletion for instance. Human activities that can lead to this depletion are combustion of fossil fuels and organic matter, excessive use of Nitrogenous fertilisers, excessive use of Chlorofluorocarbons, supersonic transports, rocket and space shuttle and nuclear tests. Natural causes that can lead to Ozone depletion are solar flares and volcanic eruptions. Scientists have found out that erosion of Ozone layer threatens the very survival of terrestrial and aquatic life on earth. It will lead to penetration of not only ultraviolet B, but also ultraviolet rays of the sun. This will take the world back to an era millions of years ago when the Ozone umbrella was very thin. Moreover, according to scientific studies, twenty five per cent
reduction in the stratospheric Ozone can result in one hundred per cent rise in skin cancer. Moreover, it will damage the very structure of biological cell and mutate its structural and functional components. In short, further Ozone depletion will destroy the ecosystem and life on earth will perish.

Even after knowing the deadly repercussions of damage to Ozone layer, man continues to pursue activities that will worsen the situation. This is due to lack of right guidance. Our politicians encourage nuclear tests and rocket launches for their ulterior motives. What we need is someone with genuine concern for all beings on earth, not only the present generation, but also those in the future. Let us reflect on how ecology can be nurtured and upheld. Mahâvîra was truly a saviour of ecology and ecosystem. Lessons given to his disciples and common man had in them pearls of ecological wisdom that have become essential for survival of life on earth today. I have quoted some of the sūtras from Ācārāṅga sūtra later that exhibit rare compassion and clarity of vision.

Even a superficial comparison with the Jīnas will show us how most present-day gurus fall short of the ideal. What is missing is dedication towards attainment of true self through practice and not just sermonising. Every other day we hear reports of fake gurus and their respective cults who are more committed to attainment of wealth and power by exploitation and extortion, than guiding their devotees through strict practice of austere living. Recently, there were newspaper reports of a Catholic priest of Illinois, USA, who was involved in a conspiracy in making and distributing of date-rape drug. The drug is called so because it incapacitates the user and is used in sexual assaults on unsuspecting victims. If religious men are involved in such heinous crimes, what about the rest, who depend on them for spiritual guidance? What we need is a person with a clear vision, who realises that spirituality does not consist of mere chanting of verses; rather it is
the strict observance of a code of conduct that highlights supreme state of Ahimsa and Aparigraha.

No religion, science or philosophy can be understood in isolation without reference to society and nature. An ascetic should be practical in following vows and take into consideration their social implications. If he has to practice the environmental principles, he has to imbibe strict internal austerities. What has been moderately allowed in a layman's case should also be given up. A man has to punish himself a great deal physically and mentally to take control of his lower self. Therefore the vows that an ascetic has been observing as a householder become more stringent and have to be followed with full faith and extreme firmness.

"He must commit and discipline himself to adhere to mula-gunas or the following twenty-eight basic qualities. These include five great vows of Ahimsa, Satya, Acura Brahmacarya, Aparigraha. The five samitis (great care) of carefulness in walking, carefulness in speaking, carefulness in receiving alms, carefulness in keeping things on ground or lifting them, carefulness in the choice of place for answering nature calls; Then he has to control the five senses of touch, taste, smell, hearing and seeing; Besides he has to observe six essential duties: repentance, renunciation, confession, expiation, non-attachment to the body and contemplation during fixed hours every day regularly. Besides there are seven external observances: removal of hair with one's own hands periodically, nakedness, no bathing, non-cleansing of teeth, taking food while standing, only one meal a day and sleeping on bare ground." This particular guna attracts criticism by those who have wrong knowledge. As we have observed in the earlier paragraphs also, an ascetic is given lesson on his environment to understand and live in coexistence as the primary step for liberation from miseries. And no rituals, rites or superstitions are recommended. The only criteria are:
punishing oneself to overcome the lower nature and to exercise the self-control with reference to his/her environment.

"Nudity among Jaina monks has been and is an issue of controversy. But it has to be understood in proper light. This was conceived to symbolise minimum needs and non-attachment to worldly comforts. However, the sight of nudity cause Hīṃsā to others for it is provocative. Many times Munis are subjected to ridicule and humiliation because of this. However Mahāvratas help Munis to understand Mahāvīra's reason for advocating nudity for monks. People who are ignorant of the importance and practice of this vow dispense with nakedness. An ascetic has to face ridicule and abuse of other people. Still in the world of hypocrates this practice do not stand justification for asceticism. However philosophy behind such practice may be understood. He has to bare everything without dislike, hatred or anger with self-restraint. He has to beg for food only according to rules. If he does not get food, he cannot resort to pitiful begging. He must be indifferent to pleasure and pain. This is possible only when he conquers his sense of dissatisfaction arising out of self-denial of all kinds of sensual pleasures. The philosophy is purity of self."\(^\text{148}\)

Even pulling one's hair, in Jaina code of conduct for an ascetic has a subtle philosophy behind it, though it causes Hīṃsā to anyone watching this process also. Pulling one's hair certainly causes great pain from the layman's point of view. However, by continuing, he symbolically conquers self that habitually shies away from pain and seeks peace. So, pulling other's hair is not new to mankind, which is brutal act. But pulling one's own hair shows the total control over self and absolute renunciation.

"Renunciation to be observed by an ascetic is both external (of all material objects and bodily pleasures) and internal (all passions). An ascetic should be in constant observation of the six avasyakās or the

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essential duties, which are enumerated by Kundakunda Ācārya in his 
Niyamasāra: in the verse eighty-three is very interesting and practical. 
Pratikramāna or repentance, Pratyākhyāna or renunciation of earthly 
thought; alochana or achieving equanimity to realise the soul; Prāyścitta 
or to realise and reduce or eradicate the defects in the practice of 
austerities; kāyotsarga or taking control of both voluntary and 
involuntary activities of the body and experiencing a state of non- 
attachment to the body for a prescribed period of time; Sāmāyika or an 
incessant continuance of the placid and unruffled frame of mind in the 
midst of life and death, loss and gain, pleasant and unpleasant events, 
friends and foes, pleasures and pain. Paramabhakti is the combination 
of stuti and vandana. It requires an ascetic to worship the spiritual 
characteristics of the Jinas, not images, rituals and other superficial 
features. He should also give up luxuries, rich food, fine clothing, etc. If 
he is a muni, he should not accumulate any property; he should move 
from one place to another spreading the message of harmony and 
peace.\footnote{49}

The so-called gurus of today irrespective of the religions are 
more materialistic than spiritual; they do not feel any repentance when 
they mislead common man through their false lessons. Nor do they feel 
regretful that they are not practising severe practices of ethical living 
that is the true litmus test for an ascetic which is in stark contrast to 
the concept visualised by Mahāvīra and other great religious exponents. 
I look forward for the ahimsa concept of environmental principlein 
mahavrata than any sectarian ascetic.

“To attain liberation, Jaina Muni should observe five Samitis, 
which again involves more austerities and training. 1. Īrya-Samiti - Is 
going by paths trodden by men, beasts, carts etc., and looking to the 
ground carefully while walking so as not to occasion the death of any 
living being. 2. Bhāṣā Samiti - Consists in gentle, salutary, sweet,
righteous speech. 3. *Eśāṇa Samiti* - Means receiving alms in a manner to avoid the forty-two faults that are laid down. 4. *ādāna Samiti* - Consists in receiving and keeping of things necessary for religious exercises, after having carefully examined them. 5. *Utsarga Samiti* - Requires performance of the operations of nature (nature's calls) in our unfrequented place.¹⁵⁰

"The observance of the Samitis ensure regulation of mortals with utmost carefulness and helps one to avoid injury to organisms. It would thus be evident that the samitis are an exercise in carefulness and regulation of every kind of movement so as to avoid every kind of injury to other beings."¹⁵¹

"Mahāvira has laid down criteria even for begging. According to *Ācārāṅga sūtra*, a monk or a nun wanting to get a bowl may beg for one made of bottle-gourd or wood or clay, or such-like bowls."¹⁵² This is the personification of principle of Aparigraha. The rule makes no exceptions or excuses, allows no compromises for the ascetic.

"A monk or a nun should not accept any very expensive bowls of the following description: bowls made of iron, tin, lead, silver, gold, brass, a mixture of gold, silver, and copper, pearl, glass, mother of pearl, horn, ivory, cloth, stone or leather; for they are from self restraint point of view not only luxurious are impure and unacceptable."¹⁵³

In stark contrast to this, the present day fake religious men ask for huge amounts of money, valuables, cars, property, etc. Not only do they accept expensive gifts from their devotees or followers, they demand it as their right. They con innocent people with stories of doom and disaster if they fail to grant their demands. Many religious institutions have become centres for racketeering of different kinds, ranging from extortion of money to drug peddling and sexual harassment.
"The rules under Munidharma are very uncompromising, beginning with the most important austerity, that is control over instincts. This control begins with food. Fasting is carried to an extraordinary extent. The munis have to beg for food. They cannot eat rich food or tasty food prepared especially for them. And the amount of food they eat must also be limited to what is required by the body. However, one very wise rule of Munidharma is that the ascetic must not renounce things without which progress cannot be made. Therefore, he must not renounce the body; he must beg food enough to support it, because only in the human body can he gain liberation. He must not renounce the Preceptor, because without his teaching he cannot tread the narrow razor path. Nor discipline, for if he renounces that, progress would be impossible; nor the study of the Sūtras, for that also is needed for his evolution. But outside these four things — the body, the Preceptor, discipline, study — there must be nothing of which he can say: "it is mine." Says a teacher: "He should not speak unasked, and asked he should not tell a lie; he should not give way to his anger, and should bear with indifference, pleasant and unpleasant occurrences. Subdue your self, for the self is difficult to subdue; if your self is subdued, you will be happy in this world and in the next."\(^{154}\)

"Tirthankaras are perfect illustrations of what is required of a seeker of truth and purity — a person who will lead others through his own example, to state of reality to be realised. Their key principles are rigid observance of Ahimsā and Aparigraha (non-possession), which is very much lacking among the spiritual gurus of today, with the result that they are contributing more than the common man to the environmental crisis. Tirthaṅkaras are ascetics who reached the state of Jina by uncompromising ethical practice. The body, they say is a boat and the soul is the sailor, the saṁsāra is the ocean, which is crossed by
the great sages." Jaina *munis* believe that the purpose of human birth is to obtain spiritual advancement by the annihilation of all *Karmas*.

Thus, only a person who has attained restraint over himself/ herself can be called a spiritual guru. These souls can lead the mankind from darkness to light. However the pleasure-seeking fake gurus we know today is busy building their wealthy *sāmrajyas* (kingdom). They are giving rise to religious fanatics on one hand through their wrong preachings; on the other hand, they are receiving black money from corrupt political and social leaders. There are also examples of “cult gurus” being involved in scams, cases of sexual harassment, corruption, etc. Priests form another section of society who is misleading people (with a few exceptions) in the name of God. They are infirm in the observance of rigidities or do not follow austerities at all. If these path-makers are uncertain of the way, how can they lead the mankind on the path of humanity? To become a true seeker and teacher, rigid practice of principles of ethical living is a must. And this rigidity enjoys a high place in Jaina ethics of an ascetic. Jaina ethics are criticised for being rigid and impractical; however, if analysed with reference to present day crisis at all levels, such “impractical principles” are not only practical, they are essential.

What the modern man needs is a simple and practical philosophy that inculcates relative purity of body and minds to begin with and helps him to evolve to a state of absolute purity. Jainism does not complicate things by giving a lot of meaningless rituals. Instead it advocates self-imposition of *vratas* or vows that are to be observed strictly. It further states that violation of vow invites *Karmas*. And again, the only way to redeem of one’s *Karmas* is by practising these vows. Ultimately, everybody has to lessen their *Karmas* by following rigid principle of life, i.e, *Anuvratas* for householders and *Mahāvratas* for ascetics.
And as mentioned earlier, in Jainism women were considered as individuals, like men. Jainism did not exclude women — even women can attain the state of an *arhat* by following the same austerities as the man. The female ascetics, living under the same strict rule of conduct, have one additional duty, which is remarkable. It is the duty of female ascetics to visit all the Jaina households, and to see that the Jaina women, the wives and the daughters, are properly educated, properly instructed. They lay great stress on the education of the women initiating them into *Aṇuvratas*, and one of the societal obligations of the female ascetics is to give that education. Jainism realised the importance of educating women centuries ago, something that our politicians have not understood until this day.

"Man's journey from the stage of a householder to that of an ascetic is marked by renunciation of all types of *H Injury* and *Parigraha*. Permeating his mind with five types of ascetic discipline namely, *Jñānācāra Daraśanācāra, Cāritrācāra, Tapācāra* and *Viryācāra*, he prostrates before a great saint who is adorned with mystic characteristics, who abounds in virtues, who is associated with a family of distinction, who is endowed with mature age, who is bereft of mental insobriety, and who is honoured and extolled by other saints. He then beseeches him to initiate."\(^{156}\)

Once a man has been initiated into asceticism, the five *vratas* of *Ahimsā, Satya, Acaurya, Brahmacarya* and *Aparigraha* must be observed uncompromisingly without permitting any of the transgressions mentioned earlier while discussing *Aṇuvratas*. Mere abstinence from physical injury to all being around him is not sufficient; purity of mind, speech and action is demanded of him. He should set an example for others by being a Jina or a conqueror of all passions like greed, lust, envy, hatred, anger, jealousy, etc.
The true Ascetic does not only lead a faultless life of high moral tone, but ensures that even in death, he holds onto to the ethical precepts. He is not to wait until death touches him; when he has reached that point where in that body he can make no further progress, when he has reached that limit of the body, he is to put it aside and pass out of the world by death by voluntary starvation or Sallekhanāvrata. This is last vow he has to follow. This is common to both householders and ascetics. As in life, so in death — an ascetic controls and subdues his feelings and faces death peacefully and without injuring anyone.

Jina is an ascetic, a religious leader, and a spiritual guru. Though we distinguish connotatively, all three refer to a personality who seeks self-liberation and social harmony. So in Jainism, a Jina is primarily a religious leader in the sense that he practises the religion of compassion and harmony, a spiritual guru for he preaches the same to the whole mankind, and not just the seeker or the sought. And he is an ascetic because he is beyond all types of subtle Hīṃsā and Parigraha.

Thus, Muni as defined by Jainism sets an example for the present day generation and shows them who a spiritual guru is, in the true sense. Jainism being heterodox theistic philosophy believes in a God of Samyag darśanā jñāna cārtrāṇi and not the Vedic or Upanishadic concept of God or Brahma. Religion does not involve pleasing the creator and the being who controls the life of man. It is living a righteous life of compassion for all beings and annihilating all karmas by the practice of Anuvratas and Mahāvratas. So the stress is on disciplined life that embraces Ahiṃsā. Jainism explains in detail the concept of Ahiṃsā and its practice, which is dealt with in the next chapter.

In the polluted world of thousand and one polluted gurus, samyag darśanā, jñāna and cārtrā are losing the base. The dubious gurus who drive the mankind to give time, wealth and self in so-called
charity are creating greater crisis in the society than terrorists or criminals.

Human birth on Earth is difficult to obtain. If obtained, as per Jaina _Karma_ theory is due to relative merits of previous birth/s. With relative degree of past merits if we are born as normal human beings, why invite _karma_ through acts of misdeed. As cognitive beings, should we not at least pose this question and realise the same? Certainly one has to, if not today, then tomorrow. Without realising and living the same, there is no escape from the cycle of existence. Having obtained human birth, our aim should be to utilise the opportunity for spiritual advancement by the annihilation of _karma_, rather than for mechanical and materialistic enjoyment which breeds greed, lust, deceit, passion anger, envy, etc., contributing to crisis in the environment.

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