CHAPTER TWO

THE CONDUCTS OF A HOUSEHOLDER
CHAPTER-II

2.0. The conducts of a Jaina householder

It is very interesting point that in Jainism we can find about pañcasīla, like in Buddhism, that householders must observe, in both sects. But according to Jaina literature, the conducts for a Jaina householder are more strict than the conducts for a Buddhist householder. Not only pañcasīla but also other conducts in Jainism are almost similar with Buddhism.

2.1. A householder and his position

The Jaina word for a householder, śrāvaka, covers all those persons who have attained right faith but have not adopted monkhood. These persons either observe the vows partially (anuvrata) or do not observe them (aviratasamjñayati). But pure faith is the necessary condition for a śrāvaka. This purity of faith comes from its eight essentials and from freedom from eight prides and three follies.

Having conquered the vision-deluding karmas (drṣnamohanīya), the śrāvaka continues to struggle against another enemy, the character-obstructing (cāritramohanīya) karmas. He adopts the twelve vows prescribed for a laity and then proceeds to limit his desires till he is able to take the absolute vows (mahāvrata) and adopt the life of a monk. This is generally a gradual process. At the higher stage of spiritual development a śrāvaka is called naisthika who renounces the worldly life and takes to a
life that resembles the life of a monk (*sramaṇabhūta-pratima*). Thus *śrāvakācāra* includes not only the conduct of a *grihastha* but also the conduct of one who is known as *vānaprastha* in *Hindu-dharma-sāstras*.

Jaina ethics is primarily ascetic. The life of a householder is meant to be a short stay, only for those who are still incapable of enduring the hardships of the life of a monk. The morality of a householder, therefore, occupies a secondary place to the morality of a monk.

2.2.0. The vows of a householder

The Jaina householder should observe the following twelve vows:

(1) Five partial vows,

(2) Three *gunāvratas*

(3) Four purificatory *sikṣāvratas*.89

According to *Ratanakaraṇḍatrāvākacāra* the eight essentials of a *śrāvaka* are the five small vows and renunciation of wine, meat, and honey. The five small vows include partial observance of the five moral principles of non-violence, truth, non-stealing, celibacy and non-possession. These vows are supplemented by the *gunāvratas* which discipline the external movements and the *sikṣāvratas* which emphasise inner purity of heart.

88 JE, P. 100
89 Upasakadasanga, Rajakota, 1961, 1-11, Pp. 201-244
2.3.0. The five vows and Catusāmadharama:

The number ‘five’ seems to have some special significance for ancient Indian thinkers. The Chandogya Upaniṣad gives the following five qualities as constituents of the life of a good man.

(1) Penance (tapa) (2) liberality (dāna) (3) simple dealing (ārjvam) (4) truthfulness (satyavacana). The last two of these qualities are the same as the first two vows of Jainism. The third of these may be interpreted as non-stealing. Thus these moral qualities of the Chandogya Upaniṣad very much resemble the Jaina vows.

Bandhāyana gives the following list of cardinal moral virtues:

1. Abstinence from injuring the living beings.
2. Truthfulness.
3. Abstinence from appropriating the property of others.
4. Continence
5. Liberality

This description has relating with penance described in the Chandogya Upaniṣad by continence, thus bringing these moral virtues still nearer to Jaina vows. The fifth vow of liberality, which was a cardinal virtue of Brāhmaṇism was a misfit in the Jaina view of morality. It was, therefore, replaced by non-possession. It was, however, done only at the

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90 Chandogya Upaniṣad, 3, P. 17, 4
91 Bandhayana, 2, Pp. 10, 18
time of the last tīrthaṅkara, Mahāvīra, Pārśvanātha the tīrthaṅkara prior to him, conceived, only of four vows (*caturyāmas*).²

The five vows (*pañcasīla*), which are holding on a Buddhist laity, include the vow of abstinence from intoxicants as the fifth vow. The Jaina view of non-possession is more comprehensive than this. Thus we see that the first four of these vows are unanimously accepted by Brāhmaṇism, Buddhism and Jainism. The fifth vow was, however, modified by each religion according to its own requirements. Later on, the Brāhmaṇical tradition also adopted the same vows as those of Jainism when Yogasūtra of Patañjali replaced the original vow of liberality by the ascetic vow of non-possession.³

2. 3. 1. Non-violence in Jainism

*Ahimsā* means non-injury or non-violence. It is the ancient Indian concept and was practiced by both Jainism and Buddhism.

*Ahimsā* in Jainism refers to mainly soul. According to Jainism where there is soul, there should practice *ahimsā*. But *ahimsā* in Buddhism does not concern the concept of soul. It concern only sentient beings.

Jainism emphasized on *ahimsā* more than Buddhism. It is considered to be the fundamental virtue. Ahimsā in Buddhism teaches *ahimsā* as one of the four Noble Abodes (*brāhmavihāra*) under the name of *karuṇā*.

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² Sthananga, 4, 1, P. 266
³ Yogasutra, 2, P. 30
The practice of *ahimsā* has two levels, the level of small vows (*anuvrata*) and that great vows (*mahāvrata*). Ahimsā at the level of small vows would require abstinence from killing any animals. But at the level of great vows it would entail all rigour and carefulness to prevent oneself from being the cause of any kind of injury to any living being in any way. The small vow (*anuvrata*) must be taken by ordinary householders, while the great vow (*mahāvrata*) by Jaina monks.

As the practice of *ahimsā* Jaina monks carry a cloth for straining water, a bunch of *kusa* grass for removing insects from the road. Jaina monks have to sweep the road and the place where they walk or sit down. The Jainas even more than other Hindus accept the doctrine of Ahimsa as an essential doctrine in religion. Everyone knows that the Jainas are so careful not to hurt any living thing, that they keep their mouth shut lest creatures may go in and die.\(^\text{94}\)

Thought is the father of action. We commit violence in thought (*bhāvahirhīṃsa*) before we commit it in action (*dravyahirhīṃsa*). It is the former, violence in thought, which is real violence (*niscayahīṃsa*). Therefore, merely taking away of life does not constitute complete definition of violence. Violence has been defined as injury to one's vitalities out of negligence (*pramāda*). Negligence means, in short, the passionate ideas of attachment and aversion.\(^\text{95}\)

There are three types of violence in Jainism: violence in thought, violence in action and violence in speech. Violence includes not only

\(^{94}\) The Long Discourses of the Buddha, P. 178
\(^{95}\) JE, P. 106
killing or physical injury but also curtailing the freedom of thought and speech of others. None should be forced to do anything against his wish.\textsuperscript{96}

2. 3. 1. (a). Limitations of the small vow of non-violence

The conception of the vow of non-violence for householder is based on two considerations: (1) The householder has certain responsibilities towards his family of earning livelihood and procuring necessities of life for them. (2) He has to safeguard himself and his country against enemies.

For the first requirement, the householder has to adopt a certain profession. He should be careful to choose a profession which involves the least violence. The violence that he commits under compulsion of professional circumstances is called \textit{udyamihiṁśa}, and it can be avoided only at the higher stage of spiritual progress in the eight \textit{pratimā}. Unintentional violence is also involved in such daily routine of a householder, as cooking etc. It is not possible to abandon such violence in the initial stages. This is known as \textit{ārambhahiṁśa} and is abandoned only in the eighth \textit{pratimā}.

As regards the second requirement of self-defense, the householder takes a defensive attitude in wars. He is never offensive, but he can take part in defensive wars. When compelled by circumstances, he accepts the challenge of war as a necessary evil (\textit{virodhihiṁśa}).

It is only the fourth type of \textit{hiṁśa}, called intentional violence (\textit{saṁkalpihiṁśa}), which can be and should be absolutely avoided by a

\textsuperscript{96}JE, P. 108
householder. *Saṅkalpihiṃsa* includes violence for the sake of fun or violence performed under intense passion. Avoidance of this type of violence interferes neither with his duty of earning his livelihood nor with discharging his responsibilities of self-protection as a self-respecting citizen of his country.

This, however, does not mean that other three types of violence that the householder commits under compulsion are not to be abandoned ultimately. As the aspirant ascends the steps of spiritual progress, he minimizes all types of violence in his conduct. In the meantime, he has a constant feeling of self-condemnation (*nīndna, garhaṇa*) for the violence that he commits.⁹⁷

2. 3. 1. (b). Eight mūlaguṇas:

Amrtacandra has considered the renunciation of wine, meat, honey and five types of *udumbara* fruits (fig) as necessary for a householder, who wants to observe the vow of non-violence. These are called basic qualities or *mūlaguṇas* of a householder. The earlier writers like Samantabhadra included the five *aṇuvrataś* also in the *mūlaguṇaś*. Samantabhadra had five *aṇuvrataś* and abstinence from wine, meat and honey as the eight *mūlaguṇaś*. Ācārya Somadeva introduced altogether a different tradition by replacing five *aṇuvrataś* by abstinence from five *udumbaraś*. This must be considered as concession, since observance of five *aṇuvrataś* is much more difficult than avoidance of five *udumbaraś*.⁹⁸

⁹⁷ JE, Pp. 110-111
⁹⁸ Ibid, P. 111
2. 3. 1. (c). Diets prohibition

Food is the basic necessity of life. The necessary violence involved in the preparation of food is unavoidable for a householder and is considered as ārambhi-hīṃsa. But violence for food should be restricted within certain limits. Meat, for example, which is obtained by merciless killing of innocent animals, is not allowed for eating in any case. Vegetables and animals are endowed with life alike but it will be wrong to argue that just as we take vegetable life for food, we can also kill animal for food. To use a simile of Āsādhara, though both mother and wife are possessed of womanhood, yet only wife is used for gratification of sex and not mother. Killing of a five-sensed animal causes hardening of heart and involves much more callousness than is required for preparing food out of vegetables. Not that violence to vegetable life is not a sin but that is lesser of the two evils, and perhaps an unavoidable one, for a householder.

Wine is another item which should be avoided by a householder. Wine stupefies the mind; the man whose mind is stupefied forgets righteousness; and he who forgets righteousness commits violence. Moreover, a man who takes wine necessarily commits violence because he destroys many creatures which are generated in liquor. Pride, fear, hatred, ridicule, disgust, grief, passion for sex and anger are concomitance of wine.¹⁰⁰

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⁹⁹ Ṛgāradharmāmrita, 2, P. 10
¹⁰⁰ JE, P. 112
Besides wine and honey, five udumbars are also prohibited for food purposes. Even though the living beings in these five fruits may not be present on account of their being dry, their use involves violence in as much as it indicates strong attachment for them. Butter, even though not included in the above list of eight mūlagunas, should be avoided as germs are believed to be taking birth in it. Butter together with honey, wine and meat, is known as mahāvikṛti, as all of these have excessive fermentations.\(^{101}\)

2. 3. 1. (d). Transgressions of the vow of non-violence

When the householder takes a vow of, non-violence, he has to know the acts which defile his vow, so that he can avoid them. The scope of non-violence is so wide that the traditional five aticāras (transgressions) of the vow can be hardly said to be comprehensive. Any intentional violation of the rule of non-violence is a defilement of the vow. A householder in initial stage may not be able to avoid violence of the immobile life but he should avoid violence of mobile life.\(^{102}\)

The traditional aticāra of non-violence are:

(1) tying up living beings tightly (2) beating them, (3) mutilating them, (4) overloading them (5) withholding their food and drink.\(^{103}\)

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\(^{101}\) JE, P. 113

\(^{102}\) Ibid;

\(^{103}\) Ibid;
2. 3. 2. The vow of truthfulness

The word ‘satyam’ conveys much wider meaning than the English word ‘truth’. In Brāhmanism it indicated not only the ethical principle of truthfulness but also the metaphysical reality. The following points may be noted as regard the conception of satyam in Jainism. (1) Satyam refers to an ethical principle rather than to abstract metaphysical entity as Brahman; (2) Mere statement of fact is not truth unless it is motivated by beneficial intentions;¹⁰⁴ (3) Truth is subservient to non-violence.

2. 3. 2. (a). Conception of truth:

In speech one should aim at moderation rather than exaggeration, esteem rather than denigration, at distinction rather than vulgarity of expression. Even truth if it is harmful to others should be avoided.

All untruths necessarily involves violence for it is cause by negligence, which is the back-bone of violence. It is, therefore, untruthful speech, anger, greed, fear and cutting of jokes which should be avoided to proper the vow of truthfulness.

2. 3. 2. (b). Transgression of the vow of truthfulness;

The five aticāras of the vow of truthfulness according to Ukpāsakadashāganga are as follows:

(1) Sudden calumniating

¹⁰⁴ Purusarthasiddhyupaya, Pp. 91-96
(2) Disclosing other’s secrets
(3) Divulging the confidence of one’s wife
(4) False advice
(5) Writing false statements.\textsuperscript{105}

The digambara trading has the following aticaras:

(1) False preaching
(2) Divulging one’s secret
(3) Forgery
(4) Breach of trust
(5) Disclosing one’s secret purpose.\textsuperscript{106}

\textbf{2. 3. 2. (c). The position of truth in Brahmanism}

Truth held a prominent place in Brahmanism from the Rigvedic times. In the Rigveda, \textit{rita} which is another name for truth, is considered to be the chief divine quality. In \textit{Satapatha}, truthfulness is identified with \textit{dharma}. The Upanishds declare in unequivocal terms that truth alone conquers and not falsehood.\textsuperscript{107}

\textsuperscript{105} Upasakadasanga, 1, 46
\textsuperscript{106} Purusharathsidhyupaya, 184
\textsuperscript{107} JE, P. 119
2. 3. 3. The vow of non-stealing

The vow of non-stealing, which means abstention from taking a thing which is not given, is very comprehensive and includes avoidance of dishonesty in all walks of life. Like in other vices, even stealing is connected with violence by amitagati. Wealth is, as if it were, external vital force of a man, and whosoever takes that away commits violence. Moreover, pramattayoga which is the backbone of violence, is also present in the act of stealing.

Dvādāmāṃprakṣhā summarises the scope of this vow in these words: one should not buy a valuable article at low price, not sell it at low price, nor appropriate something that has been forgotten, nor take the property of others through anger or greed.\textsuperscript{108}

2. 3. 3. (a). The transgression of the vow of non-stealing

All authors, expect Somadeva, agree with regard to the following five transgressions of the vow of non-stealing:

(1) Abetment of theft, (2) Receiving stolen property, (3) Violating state rules (4) Use of false weights and measures (5) Adulteration.\textsuperscript{109}

It is clear from the forgoing account of the aticāra of the vow of non-stealing that the vow is very comprehensive and forbids almost all such acts of direct or indirect theft as are punishable under modern law.\textsuperscript{110}

\textsuperscript{108} Kartikeyanupreksa, P. 335
\textsuperscript{109} Upaakudashanga, 1, P. 47
\textsuperscript{110} JE, P. 121
2.3.4. Vow of brahmacarya (celibacy)

The vow of *brahmacārya*, which literally means 'treading into the soul', stands for abstinence from sexual intercourse. In wider sense, any action which leads to extroversion goes against this vow. The importance of *brahmacārya* has been emphasized since Vedic times.\(^{111}\)

In Jainism, which lays more emphasis on ascetic qualities than Brāhmanism, *brahmacārya* occupies a much more important place. In Brahmanism, the position is quite different because marriage is considered to be a social obligation. This is not so in Jainism where total avoidance of sex is highly extolled. All these traditions, however, agree in prohibiting the sexual intercourse beyond one's duly married wife (*svadāra*).

Samantabhadra has, therefore, included in this vow renunciation of contact with another man's wife and remaining contented with one's wife.\(^{112}\)

Somadeva has advised to consider all women except one's wife, as mother, sister, or daughter. According to him the ten concomitants of sexual desire are: wine, meat, gambling, music including songs and dance, bodily decoration, intoxication, libertines and aimless wanderings.\(^{113}\)

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\(^{111}\) Atharvatela, 11, 5

\(^{112}\) RatnakarandashrVakācāra, P. 59

\(^{113}\) Tashastilaka and Indian Culture, Pp. 266-267
2.3.4. (a). The five transgression of this vow are as follows:

(1). *Itvrāparigrihitāgamana*: The word ‘itvarā’ has been explained as harlot or a kept woman. Ashādhara calls this transgression by the name of *itvarikāgamana* explaining ‘itvarā’ not merely as harlot but as any woman leading a disorderly life.

(2). *Aparigrihitāgamana*: The word ‘aparigrihita’ has been explained as ‘harlot’, ‘widow’ or ‘ownerless’. Both in the first and the second cases transgression of original vow of *sadvārasantosha* is involved.

(3). *Anangakṛīda*: It includes use of artificial phalli, caressing the sexual organs to influence desire. Obviously, this goes against the common standards of chastity and should be avoided.

(4). *Kāmabhogativrābhilāsa*: Literally, it means an excessive desire for sexual intercourse. It means that sexual passions even in relation to one’s own wife should not cross a limit. Siddhasena Ganin includes the use of artificial means for excessive sexual enjoyment under this transgression.

(5). *Pravivāhakarana*: Here the word ‘para’ excludes one’s own children which a householder has to get married not only as social obligation but also as a duty of saving them from going astray. A householder, however, should not indulge in unnecessarily arranging marriage of others which may only indicate his excessive interest in sexual indulgence.¹¹⁴

¹¹⁴ JE, P. 122
2. 3. 5. The vow of non-possession

_Aparigraha_ has been explained as the hallucination of possession. Amitagati says that every violence is committed for _prigraha_, therefore, a householder should constantly try to limit his activities for possession.

_Prigraha_ is the result of _mohakarma_, which is the main obstacle to self-realisation. _Moha_ has to sides: (i) attachment and (ii) aversion. The former of these manifests itself as _parigraha_ whereas the latter as _himsa_. Therefore, on its subjective side _parigraha_ represents one side of _moha_, whereas _himsa_ represents another side. _Aparigraha_, therefore, is as important as non-violence.

_Aparigraha_ is neither only non-attachment nor only non-possession; it is both.

The external _parigraha_ is classified under ten heads:

1. _kshetra_ (land)  
2. _västu_ (house)  
3. _hiranya_ (coins etc. of gold)  
4. _suvarna_ (gold)  
5. _dhana_ (livestock etc.)  
6. _däsi_ (maid servants)  
7. _däsa_ (men servants)  
8. _kupya_ (jewels etc.)  
9. _shayyäsana_ (bed)  
10. other luxury items.

2. 3. 5. (a). The transgressions of the vow of non-possession

The five transgressions of the vow of non-possession are:

1. _Kshetra-västu-pramänätikramana_: This means adding a field or a house to the existing one in order to save himself from breaking the vow.

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115 Dashavaïkalika-6, P. 20  
116 Amitagatishravakacara-6, P. 75  
117 Purusharthasiddhyupaya, P. 113  
118 Ibid, 116
which he must have fixed the number. Though the number of the fields or houses does not exceed the fixed limit yet the spirit or the vow is violated.

(2). Hiranyasuvarnapramāṇatīkramana: This means giving some newly acquired precious articles to one’s acquaintance with the understanding that he will return the same to him after the expiry of the time for which he may have taken the vow.

(3). Dhanadhānyapramāṇatīkramana: This means keeping extra grains etc, at some place to bring it to one’s house when the commodity that already exists is exhausted.

4). Dvipadacatushpadapramāṇatīkramana: This means so arranging that even though the animals do not actually give birth to the younger ones during the period of vow, they become pregnant and give birth to the younger ones after the expiry of the period of the vow.

(5). Kupyadhātupramāṇatīkramana: This means welding ornaments to keep their number within the limit of the vow. Similarly, other objects may be acquired and joined with the already existing one’s so as to keep the number unchanged and yet actually exceed the limit.119

2. 4. 0. The supplementary vows of a householder

The following seven supplementary vows protect the above five anuvratas. These supplementary vows, collectively known as silavratas, include three gunvratas and four siksāvratas. According to Tattvārthasūtra

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119 JE, Pp. 123-4
The gunavratas are: (1) digvrata, (2) deshāvakāshika, (3) anarthadandavrata.

The four sikāvratas according to Tattvarthasūtra are: (1) sāmāyika, (2) proshadhopavāsa, (3) bhogopabhoga and (4) atithisamvibhāga.\textsuperscript{121}

2. 4. 1. Guṇavratas

4. 1. (a). Digvrata and desāvakāshikavrata

There seems to be no material difference between these two vratas. The idea of both of these vratas is to restrict the movements of a householder in order to avoid violence to the maximum extent and also to minimize his greed. For this purpose, desāvakāshikavrata sets narrower limits but for a shorter time than digvrata.

2. 4. 1. (b). Transgression of digvrata

The five aticāras of the digvrata are:

(1). Urdhvakramānātikramana: It includes climbing on trees or ascending a mountain outside the limit one has set for himself.

(2). Adhokramānātikramana: It includes descending into a well or the underground store-horse outside the limit.

(3). Tiryagdikramānātikramana: It may mean traveling in any direction outside the limit. Entering a cave outside the limit is also given as an example of the aticāra.

\textsuperscript{120} Tattvarthasutra, Pp. 7-16

\textsuperscript{121} Ibid;
(4) Kṣetra-vṛiddhi: This means extending the limits for freedom of movement.

(5) Smṛtyantrdhāna: It means transgression the limits through forgetfulness.

2. 4. 2. Desāvakāśikavrata

In the opinion of Svāmikārtikrya, desāvakāśikavrata limits the extent of territory of movement as well as the objects of senses, whereas according to Samantabhadra, desāvakāśikavrata is connected with the limitation of the territory of movement only. Vasunandi has offered a different explanation. He says that under this vow one should renounce going to such places where the anuvratas are impossible or difficult to observe.

2. 4. 2. (a). Transgression of desāvakāśikavrata :

As already pointed out, the desāvakāśikavrata sets limits narrower than set under the digvratas, but for a shorter time. It has, therefore, different types of transgression. Obviously, as the duration of vrata is short, there is little possibility of forgetting the exact limit. The idea behind the transgression of desāvakāśikavrata is that the vratī should have no direct or indirect connection with the territory falling outside the limits.

(1). Anuyana-prayoga: This means asking somebody to bring something from outside the limits. The idea is that one should not ask others to move in that area where he himself does not move under the vow.

(2). Preshaya-prayogar. This means ordering one's servant to do some work outside the limits. Under first transgression the work is got done by request whereas under the second transgression it is got done by orders to a servant.
(3). *Sabdānupāta*: This means making some sound and giving hits to those who are outside the limits to do certain jobs.

(4). *Rūpānupāta*: Here some signs and gestures are used instead of sound for the same purpose as in the previous case.

(5). *Pudgalaprakshepa*: Here some article may be thrown for the same purpose.\(^{122}\)

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2. 4. 3. **Anarthatandaviranavarata**

This is included *gunavrata* by all Jaina ācārayas. As the name of the vow shows it means abstaining from such harmful activities as will do no good to the agent.\(^{123}\)

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2. 4. 3. (a). Five forms of Anārthatandaviranavarata

Pujyapada has mentioned the following five forms *anārthadanda*: 1. Evil thinking, 2. Advice to commit sin, 3. Non-vigilant action, 4. Giving of weapons of violence and 5. Wrong reading.\(^{124}\)

(1). *Apadhyaṇa*: This involves (i) finding faults with others, (ii) wishing loss to others, (iii) seeing wives of others with a lusty eye, (iv) taking interest in other's dispute.\(^{125}\)

(2). *Pāpopadeśa*: It means giving instructions to a fellow man in sinful professions.\(^{126}\)

(3). *Pramāḍācarita*: Kārtikeyanuprekaśa gives the following under *Pramāḍācarita*: (i) digging of land, (ii) crushing stones, (iii) sprinkling

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\(^{122}\) JE, Pp. 126-127
\(^{123}\) Karatikeyanuprekaśa, P. 343
\(^{124}\) Pujyapada on Tattvarthasutra, P 7, 21
\(^{125}\) Karatikeyanuprekaśa, P. 344
\(^{126}\) Ratanakarandashanavakacara, P. 76
water on lawns, (iv) burning fire, (v) plucking leaves, fruits or flowers and (vi) blowing wind.\textsuperscript{127}

\textbf{(4). Himsādāna}: Pūjyapāda has explained it as supplying of poison, thorns, weapons, fire, rope, whips, staffs, and other such objects as may lead to violence.\textsuperscript{128}

\textbf{(5). Duhasharuti}: It means listening to or reciting such stories which excite passion.\textsuperscript{129}

2. 4. 3. (b). The transgression of Anarthadandaviramanavrata

The five transgressions which defile the vows of Anarthadandaviramanavrata according to Tattvārthaśūtra are as follows:\textsuperscript{130}

\begin{itemize}
  \item (1) \textit{kandarpa} - licentious speech,
  \item (2) \textit{kautkucya} - obscene speech,
  \item (3) \textit{maukharya} - prattling senselessly,
  \item (4) \textit{asamiksyādhikarana} - acting without thought,
  \item (5) \textit{upabhogādhikya} - excess in enjoyments.
\end{itemize}

2. 5. 0. Sikṣāvratas

2. 5. 1. Śāmāyikavrata

Except Vasunandin, all other ācārayas accept śāmāyika to be a sikṣāvratā. Literally, śāmāyika means the practice of becoming one with ātman.\textsuperscript{131} In other words, it means practicing equanimous state of mind.

Śvāmikārtikeya mentions place, time and posture for śāmāyika. The place for śāmāyika should be free from disturbances such as noise, crowd, mosquitoes and insects. The śāmāyika could be performed thrice in a day or at least twice a day. In fact, it may be performed as many times as

\begin{footnotes}
\item\textsuperscript{127} Subhacandra on Kartikeyanupraksaha, P. 346
\item\textsuperscript{128} Pujyapada on Tattvarthasutra, P. 7, 21
\item\textsuperscript{129} Purusharthaiddhyupaya, P. 145
\item\textsuperscript{130} Tattvārthaśūtra, P. 7, 27
\item\textsuperscript{131} Pujyapada on Tattvarthasutra, P. 7, 21
\end{footnotes}
possible. The day of fasting is specially suited for sāmāyika. The duration should be gradually increased as one gets practised to it.

As for posture, any sitting or standing posture which is convenient is good for sāmāyika. Adopting humble and surrendering gestures, the aspirant should either repeat some devotional hymn or should get absorbed in self-meditation. He should show forbearance under adverse circumstances and should keep his body, mind and speech steadfast.\(^{132}\)

2.5.1. (a). Transgression of sāmāyikavrata

The five transgressions of sāmāyikavrata are:

(1) Misconduct of speech: It means hasty recitation of text without understanding its meaning.

(2) Misconduct of body: This means that parts of body should be kept steady.

(3) Misconduct of mind: Anger, avarice, deceit, pride, envy and other such feelings, if entertained at the time of sāmāyika, constitute this aticāra.

(4) Lack of interest in sāmāyika: It is explained as lack of zeal in the performance of sāmāyika.

(5) Forgetfulness in due observance of sāmāyika: This means forgetfulness in sāmāyika, one may forget whether he has performed it or not. This type of forgetfulness is condemned for a man who wants to attain liberation.\(^{133}\)

\(^{132}\) JE, Pp. 133-134

\(^{133}\) JE; Pp. 134-135
2. 5. 2. Prośadhopvāsavrata

Almost every religion prescribes some type of control over food. Fast is considered to be a means of self-purification.

With the Jainas, whether a householder or monk, fast is a common practice. Under Prokṣadhopvāsavrata a Jaina householder is expected to fast on aṣṭami, caturdaśi and pūrṇimā.\(^{134}\)

Meditation, study of the scriptures, worship of Jina, saluting and feeding the sādhus, vigilance in conduct, and thinking of anuprekṣasās are some of the duties of the aspirant while fasting.\(^{135}\) He should sleep on a mat one ground and should avoid sinful activities.\(^{136}\)

2. 5. 2. (a). Transgression of Prośadhopvāsavrata

The following five breaches of the prośadhopvāsavrata should be avoided. They are: (1) Passing excretion on the ground without examining and sweeping, (2) handling of things without properly examining and sweeping, making bed without properly examining and sweeping, (4) showing lack of enthusiasm in the obligatory duties on account of feeling hunger, and (5) forgetting the due observance, or lack of concentration.\(^{137}\)

\(^{134}\) Siddhasena on Tattrathasutra, P. 7, 16
\(^{135}\) Sagaradharmanrita-5, Pp. 36-38
\(^{136}\) Purusharthasiddhyupaya, Pp. 153-154
\(^{137}\) EDJ, P.105
2. 5. 3. Bhogopabhoga:

The word *upabhoga* indicates those objects which can be used only once, for example, food, drink, garland etc. The word *paribhoga* means objects which can be used repeatedly as cover, ornaments, bed, seat, house, etc. Thus this vow means putting limit to the use of objects of *upabhoga* and *paribhoga* in order to minimize attachment to them.

2. 5. 3. (a). Transgressions of Bhogopabhoga:

The transgressions of this vow according to Tattvārthasūtra are limited to restriction on food. They are eating of (1). Articles having life, (2). Articles mixed with other articles having life, (3). Articles in contact with those having life, (4). Articles not fully cooked, (5). Articles conserved by fermentation.\(^{138}\)

2. 5. 4. Atithīsamvibhāgavrata

Samantbhadra extends the scope of this vrata, by calling it *vaiyyāvritiya*, which means any physical service including removal of ailments or massing of feet of the monk.\(^ {139}\)

Tattvārthasūtra mentions the following four factors to be considered in *dāna*:

(1) The manner of giving (2) The object which is given (3) The giver (4) The recipient.

The three kinds of recipients are:

\(^{138}\) Tattvarthasutra, 7. P. 30
\(^{139}\) Ratnakarandashastravakacara, P. 112
(1). The best recipient, which means a Jaina ascetic.

(2). The second best recipient, which means an aspirant, who is ascending the leader of the pratimā (A particular vow or penance).

(3). The least satisfactory recipient, which means a man with right faith but not observing the vows.\(^{140}\)

As for the giver, he must be possessed of the following seven virtues:

(1). Faith regarding the result of almsgiving.

(2). Devotion towards the virtues of the recipient.

(3). Pleasure in giving.

(4). Knowledge of the propriety of gifts for different types of recipients.

(5). Un-attachment towards worldly rewards.

(6). Forbearance even in the face of instigation.

(7). Enthusiasm for almsgiving even if one is not so rich.\(^{141}\)

As for things worthy of gifts, the following four kinds of gifts have been recognized: food, medicine, books and fearlessness. Sāmundarāya adds to these the place of shelter. All these things should be conducive to observance of austerities and study and should be such as do not bring about attachment or aversion.\(^{142}\)

The method of giving is as important as the giver, gifts and the recipient. The following nine modes have been recommended:

(1) Reception to the monk with the words ‘namo stū’. (2) Offering a high seat to the monk. (3) Washing of feet. (4) Adoration of the monk. (5)

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\(^{140}\) Vasunandishrvvakacara, Pp. 221-223
\(^{141}\) Amitagatishrvvakacara-9,3, P. 10
\(^{142}\) Purusharthasiddhyupaya, P. 170
Salutation to the monk. (6-8) The giver should be possessed of purity of mind, speech and body. (10) The food to be offered should also be pure.

2. 5. 4. (a). Transgressions of Atithīṣaṁvibhāga

The five aticāras of this vow are: (1) placing food on things having life, (2) covering food with things having life, (3) offering food at an improper time, (4) offering some other person’s food, and (5) lack of interest or jealousy towards the other giver.

2. 6. 0. Sallekhanāvrata

The nature of sallekhanā is such that one is likely to confuse it with suicide. The Jain ācārayas have, therefore, tried to distinguish it from suicide. Pūjyapāda says that rāga, which underlies suicide. sallekhanā, therefore, is justified if the body becomes incapable of observance of vratas. Similarly, Ashādhara defends sallekhanā for the protection of dharma. He says that what a man does at the last moment is very important.

In view of what has been said above, sallekhanā has been recommended when someone is confronted with calamity, famine, senility, disease, and when the sustenance of spiritual practices is endangered. sanllekhanā can also be practiced at a time when the natural death is known to be at hand. It is better to die a voluntary death with self-control than try to save the body in vain when it ceases to respond to medical treatment.

The idea underlying sallekhanā is not mere flagellation of the body but denial of passions also. Voluntary death is not so difficult as upholding self-control, when the vital forces leave the body. If the mind is not pure at the last moment, the life-long self-control, study, austerity, worship and

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143 Subhacandra on Kartikeyanuprkaśa, Pp. 360-361
144 EDJ, p. 108
charity becomes futile, just as a king, well-versed in weapons, is no good if he faints in the battle-field.

It is repeated by every ācāraya that renunciation of attachment and aversion is a necessary corollary of sallekhanā. Thus Samantabhadra says that one performing sallekhanā should put aside all affection and enmity, should ask for forgiveness to all and should himself forgive all. He should abandon all dissatisfaction, sorrow, fear and turpitude. Then he should renounce, in the first stage, intake of solid food and then of fatty liquids and acid in liquids, respectively.145

2. 6. 1. Transgression of sallekhanā

The five aticāras of sallekhanā are: (i) desire to live, (2) desire to die, (3) remembrance of friends, (4) revival of past pleasures, and expectations for future prosperity. Samantabhadra takes out ‘revival of past pleasures’ and puts ‘fear’ in it place. According to the Uvāsagadasāṇo the defects are (i) longing for this world, (2) longing for the next world, (3) longing for life, (4) longing for death, and (5) longing for sensual pleasures.146

2. 6. 2. The Pratimās (A particular vow or penance)

Kundakunda, Kārtikeya, Samantabhadra and Vasunandin refer to pratimās whereas Umāsvāti and Amritacandra do not. All Digambara ācārayas, except Svāmi-Kārtikeya, speak of twelve pratimās; and Upāsakadashanga speaks of eleven pratimās. Svāmi-Kartikeya, in fact, thinks samyagadarshana and avoidance of gross faults as two separate pratimās whereas other ācāraya combine these two into one, viz. darsānapratimā. Somadeva, here as elsewhere, has a way of his own. In the first place, he changes the order of the pratimās and then replaces rātribhuktvirati by divāmaithunavirati (divābrahma).

145 Jaina Ethics, Pp. 140-141
146 EDJ, P. 119
2. 6. 2. (a). Darśanapratimā

In the first stage of spiritual development, the śrāvaka is required to give up the use of meat, wine, etc. According to Vasunandin, in this pratimā the śāravaka should abandon the use of five udumbara fruits (fig), should also refrain from gambling, meat, wine, honey, hunting, prostitution, adultery, and stealing. He also thinks it proper that that the sharāvaka, even in this first stage, should renounce eating at night.

2. 6. 2. (b). Vratapratimā

Samantabhadra and other Diganbharācārayas think that in this stage, a sharāvaka should observe the twelve vrataś mention in this chapter.

2. 6. 2. (c,d). Sāmāyika and Prośadhoprtimā

It may be noted that sāmākyika and prośadopavāsa are enjoined as separate pratimāś, whereas they are included in the second pratimā also. Āshādhara tries to explain this position by saying that sāmāyika and proshadhopavāsa are meant for safeguarding the five anuvrataś and, therefore, occupy only a subservient position, whereas in pratimāś they assume the position of an independent vrata.

2. 6. 2. (e). Sacittatyaga pratimā

This pratimā consists in abandoning the use of animate articles like roots, fruits, seeds, etc., without getting them sterilized by boiling etc. The śrāvaka is required not to feed others by such objects as he himself has renounced.
2. 6. 2. (f). Rātribhukivirati pratimā

Kundakuda, Kārtikeya, and Samantabhadra take this *pratimā* to mean abstinence from taking of food at night. Amitagati, Vasunandin and Somadeva represent the other school and call this *pratimā* by the name of *divāmaithunavirti* it, abstinence from sexual intercourse during day.

2. 6. 2. (g). Brahmacārya pratimā

It implies absolute continence. It covers not only intercourse but all types of contacts with women. It also includes avoidance of decorating one’s body.

2. 6. 2. (h). Ārambhatyāga pratimā

It signifies the renunciation of all worldly occupations as service, cultivation and business. The aspirant under this *pratimā* should neither ask others to do such to do such jobs nor give his consent for doing such jobs.

2. 6. 2. (i). Prigrahāgya pratimā

It means abandonment of all kinds of *prigraha*, except limited clothes. *Parigraha* here includes external possession as well as inner faults, perverted attitude, sex, honour, passion, attachment and aversion.

2. 6. 2. (k) Anumatityagapratimā

Under *anumatityāga*, a *sharāvaka* should also withdraw himself from all worldly affairs and should leave everything worldly to fate. Śetambras call it ‘presyatyāga’ *pratimā* and its description includes both *prigrahāgya* and *anumatiyāga*. 
2. 6. 2. (I) Uddishtatyāga

Under the *pratimā*, the śrāvaka does not take any food specially prepared for him. Vasunandin mentions two divisions of the *pratimā*, which are called ‘*kṣullaka*’ and ‘*ailaka*’.

The difference between ‘*kṣullaka*’ and ‘*ailaka*’ is mainly in their dress. The *kṣullaka* has an upper garment also whereas the ailaka has only a lion cloth. The former applies instruments for cutting his hair, keeps a broom in place of picchi, takes his meals once a day either in the palm of his hands or in some pot in a sitting posture, and observes fast on every parvni day. The latter pulls out his hair (this act is called luncana) and takes his meals in the palm of his hands.

Thus we see that in Jainism the conduct of a householder occupies a subservient position to that a monk. In fact, the life of a householder is just a stepping-stone to the life of a monk.

In conclusion, we find that Jaina ācāryas have covered almost every quality of good and honest citizens while giving the details of transgressions of different vows. The minuteness with which they describe these ācāryas show their close familiarity with the working of human mind, which generally inclines towards evil under some excuse or the other.

It may also be pointed out that the descriptions of the conduct of a householder by different ācārya differ in detail, but the fundamental spirit behind these rules has remained unchanged through ages.

2. 7. 0. The conducts for a Buddhist householder

2. 7. 1. The Noble Eightfold Path

According to *Theravāda* Buddhism, there are so many conducts for a householder. In fact, the Noble Eightfold Path is the ethics of *Theravāda*. Here we shall examine in a brief way the constituents of this unique path of Deliverance.
According to the first sermon of the Buddha, these conducts are called *Majjhima-patipada* which means Middle Path. This Middle Path is generally referred to as the Noble Eightfold Path (*Ariya-Atthangika-Magga*), because it is composed of eight categories or divisions: namely,

1. Right Understanding (*samma-ditthi*),
2. Right Thought (*samma-sankappa*),
3. Right Speech (*samma-vācā*),
4. Right Action (*samma-kammantā*),
5. Right Livelihood (*samma-ājīva*),
6. Right Effort (*samma-vāyāma*),
7. Right Mindfulness (*samma-sati*),
8. Right Concentration (*samma-samādhi*).

Practically the whole teaching of the Buddha, to which he devoted himself during 45 years, deals in some way or other with this Path. He explained it different ways and different words to different people, according to the stage of their development and their capacity to understand and follow him. But the essence of those many thousand discourses scattered in the Buddhist Scriptures is found in the Noble Eightfold Path.

It should not be thought that the eight categories or divisions of the Path should be followed and practiced one after the other in the numerical order as given in the usual list above. But they are to be developed more or less simultaneously, as far as possible according to the capacity of each individual. They are all kinked together and each helps the cultivation of the others.

These eight factors aim at promoting and perfecting the three essentials of Buddhist training and discipline: namely: (a) Ethical Conduct (*Sīla*), (b) Mental Discipline (*Samādhi*) and (c) Wisdom (*Panna*).\textsuperscript{147} It will therefore be more helpful for a coherent and better understanding of the eight divisions of the Path, if we group them and explain them according to these three heads.

\textsuperscript{147} MN-1 (PTS) P. 301
Ethical Conduct (Sīla) is built on the vast conception of universal love and compassion for all living beings, on which the Buddha’s teaching is based.

According to Buddhism for a man to be perfect there are two qualities that he should develop equally: compassion (karunā) on one side, and wisdom (paññā) on the other. Here compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side, or qualities of the heart, while wisdom would stand for the intellectual side or the qualities of the mind. If one develops only that emotional neglecting the intellectual, one may become a good-hearted fool; while to develop only the intellectual side neglecting the emotional may turn one into a hard-hearted intellect without feeling for others. Therefore, to be perfect one has to develop both equally.

Now, in Ethical Conduct (sīla), based on love and compassion, are included three factors of the Noble Eightfold Path: namely, Right Speech, Right Action and Right Livelihood.

2.7.1. (a). Right Speech

Right Speech means abstention from (1) telling lies, (2) from backbiting and slander and talk that may bring about hated enmity, disunity and disharmony among individuals or groups of people, (3) from harsh, rude, impolite, malicious and abusive language, and (4) from idle, useless and foolish babble and gossip. When one abstains from these forms of wrong and harmful speech one naturally has to speak the truth, has to use words that are friendly and benevolent, pleasant and gentle, meaningful and useful. One should not speak carelessly: speech should be at the right time and place. If one cannot say something useful, one should keep ‘noble silence’.

2.7.1. (b). Right Action

Right Action aims at promoting moral, honourable and peaceful conduct. It admonishes us that we should abstain from destroying life, from stealing, from dishonest dealings, from illegitimate sexual intercourse, and that we should also help others to lead a peaceful and honourable life in the right way.
2. 7. 1. (c). Right Livelihood

Right Livelihood means that one should abstain from making one's living through a profession that brings harm to others, such as trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, cheating, etc., and should live by a profession which is honourable, blameless and innocent of harm to others. One can clearly see here that Buddhism is strongly opposed to any kind of war, when it lays down that trade in arms and lethal weapons is an evil and unjust means of livelihood.

These three factors of the Eightfold Path constitute Ethical Conduct. It should be realized that the Buddhist ethical and moral conduct aims at promoting a happy and harmonious life both for the individual and for society. This moral conduct is considered as the indispensable foundation for all higher spiritual attainments. No spiritual development is possible without this moral basis.

Next comes Mental Discipline, in which are included three other factors of the Eightfold Path: namely, Right Effort, Right Mindfulness and Right Concentration.

2. 7. 1. (d). Right Effort

Right Effort is the energetic will (1) to prevent evil and unwholesome states of mind from arising, and (2) to get rid of such evil and unwholesome states that have already arisen within a man, and also (3) to produce, to cause to arise, good and wholesome states of mind nor yet arisen, and (4) to develop and bring to perfection the good and wholesome states of mind already present in a man.

2. 7. 1. (e). Right Mindfulness

Right Mindfulness is to be diligently aware, mindful and attentive with regard to (1) the activities of the body (kāya), (2) sensations or feelings (vedanā), (3) the activities of the mind (citta) and (4) ideas, thoughts, conceptions and things (dhamma).

The practice of concentration on breathing is one of the well-known exercises, connected with the body, for mental development. There are
several other ways of developing attentiveness in relation to the body as modes of meditation.

With regard to sensations and feelings, one should be clearly aware of all forms of feelings and sensations, pleasant, unpleasant and neutral, of how they appear and disappear within oneself.

Concerning the activities of mind, one should be aware whether one's mind is lustful or not, given to hatred or not, deluded or not, distracted or concentrated, etc. In this way one should be aware of all movements of mind, how they arise and disappear.

As regards ideas, thoughts, conceptions and things, one should know their nature, how they appear and disappear, how they are developed, how they are suppressed, and destroyed and so on.

These four forms of mental culture or meditation are treated in detail in the *Satipatthāna-sutta*.

2. 7. 1. (f). Right Concentration

The third and last factor of Mental Discipline is Right Concentration leading to the four stages of *dhyāna*, generally called trance or recueillement. In the first stage of *dhyāna*, passionate desires and certain unwholesome thoughts like sensuous lust, ill will, languor, worry, restlessness, and skeptical doubt are with certain mental activities. In the second stage, all intellectual activities are suppressed, tranquility and 'one-pointed-ness' of mind developed, and the feelings of joy and happiness are still retained. In the third stage, the feeling of joy, which is an active sensation, also disappears, while the disposition of happiness still remains in addition to mindful equanimity. In the fourth stage of *dhyāna*, all sensations, even of happiness and unhappiness, of joy and sorrow, disappear, only pure equanimity and awareness remaining.

Thus the mind is trained and disciplined and developed through Right Effort, Right Mindfulness, and Right Concentration.
The remaining two factors, namely Right Thought and Right Understanding go to constitute Wisdom.

2. 7.1. (g). Right Thought

Right Thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings. It is very interesting and important to note here that thoughts of selfless detachment, love and non-violence are grouped on the side of wisdom. This clearly shows that true wisdom is endowed with these noble qualities, and that all thoughts of selfish desire, ill-will, hatred and violence are the result of a lack of wisdom in all spheres of life whether individual, social, or political.

2. 7.1. (h). Right Understanding

Right Understanding is the understanding of things as they are, and it is the Four Noble Truths that explain things as they really are. Right Understanding therefore is ultimately reduced to the understanding of the Four Noble Truths. This understanding is the highest wisdom which sees the Ultimate Reality. According to Buddhism there are two sorts of understanding: What we generally call understanding is knowledge, an accumulated memory, an intellectual grasping of a subject according to certain given data. This is called ‘knowing accordingly’ (anubodha). It is not very deep. Real deep understanding is called ‘penetration’ (pativedha), seeing a thing in its true nature, without name and label. This penetration is possible only when the mind is free from all impurities and is fully developed through meditation.

From this brief account of the Path, one may see that it is a way of life to be followed, practiced and developed by each individual. It is self-discipline in body, word and mind, self-development and self-purification. It has nothing to do with belief, prayer, worship or ceremony. In that sense, it has nothing which may popularly be called ‘religious’. It is a path
leading to the realization of Ultimate Reality, to complete freedom, happiness and peace through moral, spiritual and intellectual perfection.

It should be noted that Abhidhammatthasaṅgaha mentions the bases of meritorious actions (puñña-kiriya vatthu) for Buddhists. There are ten bases of meritorious actions which produce good effects and which should be done by all means.

1. **Dāna**_ giving charity or generosity,
2. **Sīla**_ morality, observing five precepts, eight precepts, ten precepts, etc.,
3. **Bhāvanā**_ meditation_ both tranquility and insight,
4. **Apacāyana**_ reverence to elders and holy persons,
5. **Veyyāvacca**_ service in wholesome deeds,
6. **Pattidāna**_ transference of merit,
7. **Pattanumodana**_ rejoicing in others’ merit,
8. **Dhamma-savana**_ listening to the Doctrine,
9. **Dhamma-desanā**_ expounding the Doctrine,
10. **Ditthijukamma**_ straightening one’s right view.

The above ten puñña kiriya vatthu can be classified into three groups:

1. **Dāna group**_ dāna, pattidāna, pattanumodana,
2. **Sīla group**_ sīla, apacāyana, veyyāvacca,
3. **Bhāvanā group**_ bhāvanā, dhamma-savana, dhamma-desanā, ditthijukamma.

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148 WBT, Pp. 45-50
Ditthijukamma may also be included in all the three groups, because one will perform dāna, sila and bhāvana only if one has the right view about kamma and its effect.

The dāna group represents ‘alobha’ generosity’ and opposes ‘issa’ jealousy and ‘macchariya’ stinginess’. It is compared to the legs.

The sila group represents ‘adosa’ good-will and opposes ‘lobha’ attachment and ‘dosa’ anger. It is compared to the body.

The bhāvana group represents ‘amoha’ wisdom and opposes ‘moha’ ignorance. It is compared to the head.

To have a complete set of legs, body and head, one must perform all the three groups of Puñña-kiriya vatthu.149

Regarding the conduct of a Buddhist householder, there are many discourses (suttas) in Buddhist literature such as Mettasutta of Suttanipāta, Maṅgalasutta of Suttanipāta, Singālovādasutta of Dīghanikāy and so on.

Of them, we have to present Maṅgasutta which deals with the conducts of all Buddhists, not only monks, novices but also even householders in common.

It is translated from original pāli into English:

2. 7. 2. Maṅgalasutta (Blessings)

Thus have I heard:

The Blessed One was once living at the monastery of Anāthapindika in Jeta’s grove, near Sāvatthī. Now, when the night was far advanced, a certain deity, whose surpassing splendour illuminated the entire Jeta Group, came into the presence of the Blessed One, and, drawing near, respectfully saluted Him and stood on one side. Standing thus, he addressed the Blessed One in verse:

149. EBA, Pp. 209-210
'Many deities and men, yearning after happiness, have pondered on Blessing. Pray, tell me the Highest Blessing!'

Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour _ this is the Highest Blessing.

To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course _ this is the Highest Blessing.

Vast learning (skill in) handicraft, a highly trained discipline, and pleasant speech _ this is the Highest Blessing.

Supporting one's father and mother, cherishing wife and children, and peaceful occupations _ this is the Highest Blessing.

Liberality, righteous conduct, the helping of relatives, and blameless actions _ this is the Highest Blessing.

To cease and abstain from evil, abstention from intoxicating drinks, and diligence in virtue _ this is the Highest Blessing.

Reverence, humility, contentment, gratitude and the opportune hearing of the dhamma _ this is the Highest Blessing.

Patience, obedience, seeing the samanas (holy men), and (taking part in) religious discussions at proper times _ this is the Highest Blessing.

Self-control, Holy Life, perception of the Noble Truths, and the realization of nibbāna _ this is the Highest Blessing.

If a man's mind is sorrowless, stainless, and secure, and does not shake when touched by worldly vicissitudes _ this is the Highest Blessing.

Those who thus acting are everywhere unconquered, attain happiness everywhere _ to them these are the Highest Blessings.\textsuperscript{150}

\textsuperscript{150} SuN, P 319.
2. 7. 3. Conclusion:

Here, we have to discuss a comparative study of Jaina and Buddhist conducts for a house-holder. As far as we have to study about the two sects, there is hardly any difference between Jainism and Theravāda Buddhism for conducts or ethics.

As a matter of fact, not only Jaina Teachings for conducts of a house-holder but also for Buddhists', even all the Teachings of the Buddha, can be summed up into one stanza:

\[
\text{Sabbapāpassa akaranam, kusalassupa sampadā,}
\]
\[
\text{Sacitta priyodāpanam, etam Buddhāna sāsanam.}^{151}
\]

This stanza, mentioned above, can be translated into English as follows:

Not to do any evil; to cultivate good;

to purify one's own mind; this is the Teaching of the Buddhas.

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\[^{151}\text{Vi-3, P. 90}\]