

Lord Mahavira

Great Reformer and Architect of Modern Society



A Paragon of Spiritual Perfection

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Modern Society

[A Paragon of Spiritual Perfection]

Dr. C.R. Bhansali

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PREFACE

The world to-day is inflamed by violence, conflicts and disharmony. In spite of the scientific and technological advancement in the material realm, true happiness eludes man due to degradation of human values. Under these circumstances, there is urgent need to understand the value-based message of Tirthankara Mahavira which opens the dimensions of non-violence, equality, universal brotherhood and compassion. It is our bounden duty to spread it and explain its importance in a simple and appealing language. On the 2600th Birth Anniversary of Bhagwan Mahavir, we are bringing out this book.

A book on Mahavira, was the inspiration of Late Pujya Gurudev Acharya Tulsi and this book is a unique compilation, highlighting the multi-faceted collection of teachings of Lord Mahavira into 11 Chapters. Each chapter divided into 11 sub-chapters and each sub-chapter elaborates 11 important points.

I hope this book will be a source of inspiration to scholars and laymen alike. Our purpose will be fulfilled if the readers are able to grasp advanced study of Mahavira's Literature.

I deem it my duty to express my gratitude to all those who enabled me to fulfil this project. I am deeply obliged to Shri Ashok Sahajan (Editor, Samasya-Samadhan, Monthly Journal) who rendered excellent help in editing this book.

Acharya Shri Mahaprajna is the inspirational force behind my writing this book. Books written by Acharya Shri Mahaprajna, such as "Mahavira's Scripture of Health", "Shraman Mahavira", "Economics of Mahavira", "Mahavira ka Punarjanma" have been a great source for me to delve matter from. Highly respectable and renowned munis and sadhvis like Sadhvi Pramukha Kanakprabha, Muni Shri

Sumermal Ji "Ladnun", Muni Mahendra Kumar Ji, Shri Lokprakash Ji 'Lokesh', Muni Shri Dhananjay Kumar Ji, Muni Shri Jaykumar Ji, Muni Sadhvi Vishrut Vibha Ji, have enlightened the path of knowledge and wisdom for me.

Despite the fact that the Buddha and Mahavira have been great contemporary philosophers of India, belonging to the 6th century B.C. there is no reason why the philosophies of Mahavira should not bring in vast changes in the degrading morals and values the world over. We wish to put in combined effort in enlightenment programmes, Jain Universities, seminars and workshops internationally on the 2600th Birth Anniversary Celebration highlighting possibilities and great changes that are possible in the hidden recesses of man's soul. Our future plans are to bring about a great upheaval in the soul, the living pattern, as well as means of livelihood that shall make mankind realise great satisfaction and contentment out of life.

I also hope that this book will inspire readers towards high thinking and improved living.

— Dr. C.R. Bhansali

About the Author

Born on June 15, 1957 Dr. C.R. Bhansali spent early years of his life in Sujangarh, an important town in Rajasthan, India. His parents, Shri F.C. Bhansali and Smt. Bhanwari Devi Bhansali, deeply religious and pious people, have left an indelible impression on his mind. As a child he was exposed to an environment of high standards of morality, ethical values and profound spirituality.

Later, his parents moved to Calcutta where Dr. Bhansali joined St. Xavier's College, eminently known for its emphasis on the development of student's character and his scientific outlook. He enrolled himself into the Institute of Chartered Accountants of India and completed his training with flying colours at a relatively young age.

Notwithstanding his phenomenal success as a businessperson, his interests in scholastic pursuits and spirituality continued to grow. He earned his degree of Ph. D from the Intercultural Open University of the Netherlands in 1993. He still considers himself a researcher. Dr Bhansali is also actively associated with a number of educational, cultural and social organisations. He was Ex-President of Jain Vishwa Bharati and Jai Tulsi Foundation.



Dedication

*This Book is dedicated
to our Gurudev
Shri Tulsi*

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*Befitting the memory of
the great reformer and architect of
modern society
“Lord Mahavira” in celebration of
His 2600th birth anniversary.*

Mahavira & Spiritual Discipline

- ◆ *Morality*
- ◆ *Self Observations*
- ◆ *Scientific Approach to Spirituality*
- ◆ *Betterment of Mankind*
- ◆ *Spirituality & Ahimsa*
- ◆ *Spirituality & World Peace*
- ◆ *Spirituality & Jain Concept*
- ◆ *Positive Thinking of Spirituality*
- ◆ *Solution of Problems*
- ◆ *Self-Restraint*
- ◆ *Ideology for Perfect Life*

Spirituality is the essence of spirit or self or ultimate reality in being which comprises its right knowledge and right conduct in its relationship with the universe. It is beyond the material world and therefore immanent. Spiritual knowledge of the self requires its realization that one has capacity and aspiration to attain the highest and ultimate truth. Spirituality needs spirits in its purity which can be achieved only by right conduct and inwardness, intuition and mysticism. Ultimate reality is related to world until one reaches ultimate spiritual destiny.

According to Mahavira—"Soul is the central point of spiritual discipline. For spiritual realization he preached Right Faith, Right Knowledge and Right Conduct. Nirvana (Salvation) cannot be attained without observing these three combinely. Prohibition of right-eating, drinking filtered water, worship of true God, observance of non-violence and detachment from all worldly affairs are main tenets of Mahavira.

Great personalities appear once in thousands of years but when they come to earth they prove to be a great boon to mankind. The life and Teaching of Lord Mahavira have inspired millions of people to take the noble path preached by him. The three principles of non-violence, non-absolutism and non-possession will guide mankind for all times to come.

The significant achievement of Lord Mahavira's revolution in spiritual field was the upholding of the concept of Karma in place of the creator God. Man is the architect of his own destiny and he can rise only by his own efforts and not by the grace of any external agency. Every inexplicable event in the life of an individual occurs due to the karma accumulated in his previous birth, Lord Mahavira says—"Attachment and aversion are the root cause of Karma and

karma originates from infatuation. Karma is root cause of birth and death and these are said to be the source of misery. None can escape the effect of their own past Karma.”

□ *Once the determination to spiritual pursuit gains ground there is no backsliding. The aspirant maintains the progress he has attained and no relapse to former state is possible.*

—Acharya Mahaprajna

□ *Enlightenment was the culmination of his spiritual pursuit that ended his prolonged fasts. Fast is not an end in itself. It is only a means to an end.*

—Acharya Mahaprajna

□ *The Lord purged the karmic accumulations and attained the summum bonum by means of knowledge, true vision and virtue. Nothing excels it in the world.*

1. **Morality**

- Mahavira believed that if money is earned for satisfaction of one's need, It is acceptable. But if it is done at the expense of the discomfort of others, it is undesirable.
- Moral values present a guidelines for leading an ideal life.
- Violation of Moral Values leads to depression due to the feeling of repentance.
- If moral values are adhered to, it will lead to the spiritual progress of man.
- A feeling of distribution of surplus wealth should be inculcated.
- There is no compulsory relationship between usefulness and profitability in span of morality.
- A Commodity that is useful for satisfaction of needs, may not be necessarily profitable.
- It is not true that morality has no place in Economics. There are some economists, who believe in the use of honest and welfare oriented practices in deciding economic policies.
- Economics should be provided on moral basis. A revamping of economic system based on the principle of Ahimsa and peace is necessary.
- Weapons do not provide a sense of security, rather they are the source of world wide unrest.
- Without control over passions, we con not approach to seek the morality.

2. Self Observations

- There must be a perfect balance in everyone's life between pravitti and Nivritti whenever this balance is disturbed, difficulties arise.
- Don't try to improve others, rather to improve yourself. If everyone assumes the responsibility of improving ourselves, the world will by itself improve.
- Self-Observation does not merely raise us above sectarianism and casteism, it also helps us to rise above narrow nationalism.
- One who understands the inner world, can above understand the outer world.
- Present day problems are psychological. To over-come them, one needs to comprehend the mind.
- Self observation helps one to attain the ability to adjust to every situation.
- One who believes in self-observation, does not indulge in show off.
- One should try to remain oblivious of the past and future and try to concentrate on the present.
- Only self observation can help one to attain purity of mind.
- Self observation gives the power to differentiate between enemies and friends.
- Self-observation helps one to determine the goal of one's life.

3. Scientific Approach to Spirituality

- Spiritualism aims at attainment of pure knowledge.
- Supreme purpose of spirituality is to dissociate the soul from all kinds of instincts.
- The purpose of spirituality is also to revive original nature as well as to awaken consciousness.
- Spiritual life aims at getting rid of the passions of anger, deceit, conceit and greed which contaminate consciousness.
- Human nature can be changed and the consciousness of man can be purified and freed from all kinds of limitations imposed upon mind through scientific approach of spirituality.
- Spirituality is of principal importance for co-existence which is necessary for world peace.
- The present atmosphere of doubt and fear can give way to international good-will and mutual-faith only through spirituality.
- Through scientific approach of spirituality one can develop spontaneous intuitional power.
- By practicing spirituality one can master technique of meditation.
- By practicing spirituality one can raise oneself above all the worldly feeling of anger, pride, jealousy, greed etc.
- Spirituality pursues peace, amity and social welfare.

4. Betterment of Mankind

- Lord Mahavira discarded pleasures of this world at a young age.
- He set a glorious example of the ideals of non-violence, universal brotherhood and spiritual welfare.
- He relinquished personal comforts of life to put up an inspirational effort to give direction to the modern world.
- He abstained from sexual pleasures. He emphasized that self-restraint is the key to world peace.
- For betterment of mankind, principles of morality, character building, ahimsa and self-discipline need to be highlighted by means of education.
- Education should facilitate the development of both the inner and the outer aspects of character.
- Primary requirement for personality development is self-analysis.
- For betterment of self, it is necessary to reconcile science and spiritualism.
- Science is not contradictory but complementary to spiritual knowledge.
- Mental concentration is not only affected by unnecessary thought but also by gravitational force.
- The concept of stratification of world order is itself a part of scientific research.

5. Spirituality & Ahimsa

- Attachment and aversion are the root cause of evils.
- Detachment and non-aversion are the starting fronts of ahimsa.
- Ahimsa does not mean merely refraining from killing. There is no ahimsa unless aversions and attachments have been got rid of.
- Ahimsa involves putting an end to all thoughts and intentions leading to himsa.
- In ahimsa, the act is immaterial, it is the source of acts which counts.
- There is no enemy outside us. We ourselves are our own enemies. It is our soul which is responsible for our own bondage or freedom, happiness or misery.
- The key to getting rid of non-violence is introspection. As soon as we start seeing ourselves, we move further and further from violence.
- It is important to value the lives of others to understand the concept of ahimsa.
- Exploitation, which is an inherent part of Industrialisation is the major cause of himsa.
- Pure ends can be achieved only by the employment of pure means.
- Self-discipline is an essential prerequisite for ahimsa to prevail.

6. Spirituality & World Peace

- Ahimsa is a universal truth. It cannot be divided into Ahimsa of Asia, Europe and America and so no.
- War can be averted only through the principles of Ahimsa and friendship. Arms and ammunition can in no way bring an end to wars.
- Ahimsa holds all secrets of world peace.
- Materialistic ambition is the biggest enemy of world peace.
- Arms race poses the greatest challenge to the dream of world peace.
- The basic principle of Ahimsa is not to trample upon the rights of others.
- Ahimsa and Anekant alone can help us to realize the dreams of universal brotherhood and peace.
- World peace cannot be achieved by use of force but only by a change of heart.
- A firm resolve to adhere to human values can help to foster the cause of world peace.
- The basic requirement for world peace is to believe in human unity.
- Attainment of world peace requires a non-violent approach towards innocent beings.

7. Spirituality & Jain Concept

- Discover the truth yourself is the motto of Jain concept.
- The instrument we manufacture and use for discovering facts are all within us.
- Spiritual awareness has infinite possibilities of development.
- The whole reality is in-front of us. The whole time facts stare us in the face. But such truth can only be experienced and such consciousness can only be awakened as are beyond time and space.
- Jain educational concept is based on two facts:— discover facts and be friendly towards the discovery of subtle facts.
- A man who develops an awareness that everyone has the same kind of soul as he himself has and is poised on the same spiritual scales and therefore has to be treated as himself, is truly spiritual.
- A spiritual man is not a slave to his senses, rather is its master.
- A spiritual man is one who knows how to refine desires and keeps trying to refine them.
- Money should be treated as merely a means of satisfying life's basic needs and not as an end in itself.
- An intensive study of man and his mind is needed for an integration of scientific and spiritual personalities.
- A combination of a scientific and spiritual outlook alone can offer an answer to the present day problems.

8. Positive Thinking of Spirituality

- No religion teaches its followers to hate any one.
- Religion does not preach to its followers to believe in superstitions and create differences between two communities, so that people misuse it for their vested interests.
- Religion does not mean fundamentalism rather it means a belief in a moral set-up.
- True religion is one which does not differentiate between two, rather integrates.
- A balance between freedom and restraint is important for maintaining social order.
- Equality is an important principle for social order.
- Co-operation is another necessary principle for maintaining social order.
- Sympathy, tolerance and sensitivity are also important principles for social order.
- Unless people inculcate the values of Ahimsa, truth and restraint, they will not let each other live freely.
- Every person should have some constructive contribution to make in society.
- It is important that people just don't keep asking for their rights but are also alert about their duties.

9. Solution of Problems

- By practicing restraint one can provide a solution to many problems plaguing man today.
- Vegetation is the basis of existence of man. It is necessary that it is not destroyed indiscretely.
- All living beings should be treated equally. If this is done, innocent creatures will not be harmed.
- Future deforestation needs to be stopped immediately.
- Initiative to plant more trees on a large scale needs to be taken.
- Man should understand that the more trees he cuts, the more he endangers his own life and that of his future generation.
- Injustice and cruelty towards other creatures needs to be condemned.
- Man has no right to play with the lives of other creatures who are also a part of this environment.
- Only when the principle of Ahimsa is adhered to, can the problem of crisis be solved.
- Man should stop his adventure with nature, atleast for the sake of his future generation.
- Once man realizes what his priorities are he will stop playing with nature.

10. Self Restraint

- Just as a tortoise draws its limbs into its own shell, a wise man should withdraw his senses from evil by spiritual exertion.
- When a wrong deed is committed consciously or otherwise, the aspirant should immediately desist from that and never repeat it.
- Just as a horse can be controlled by a bridle, the sensual pleasures and passions can be overcome by knowledge, meditation and power of penance.
- How can one discipline others, when he is unable to discipline his own self.
- Continence is four-fold of mind, body, speech and possessions.
- A well controlled horse that gallops fast reaches his destination safely.
- Protect your-self by controlling the senses.
- If a man is unable to practice restraint the problem of violence is bound to intensify.
- The unending thirst of man to accumulate luxuries is the main reason for increasing disturbances.
- It is very difficult to realize the soul, only with sufferings, the soul is realized.
- When the soul becomes free from karmas, it becomes the supreme soul.

11. Ideology for Perfect Life

- Killing innocent unarmed persons is no act of courage and bravery.
- To be non-violent, it is necessary that one is fearless, because fear and ahimsa cannot exist simultaneously.
- Some persons consider ahimsa a sign of cowardice, while fact is that to respond against violence in a non-violent manner requires a lot of courage.
- Many ills of society originate from the fact that an individual in general is intolerant.
- No one in society is inferior to others, though he may be economically or intellectually less gifted.
- An educational system should be such that it should arouse consciousness in students.
- One should not be fastidious on the lines of religion, caste, class etc, exploitation encroachment of other's privacy and freedom etc.
- Self-analysis and introspection are the two qualities that enable a person to become a better human being.
- The world is full of sufferings, to get over these the only way is to adopt the path of Ahimsa.
- One should adopt a co-operative attitude for the progress of each other.
- All good qualities come in a person if he follows the path of Ahimsa.

Mahavira & Pathway to Liberation

- ◆ *Right Faith*
- ◆ *Right Knowledge*
- ◆ *Right Conduct*
- ◆ *The Essence of Righteousness*
- ◆ *Four Things Difficult to Obtain*
- ◆ *The Five-fold Obeisance*
- ◆ *Stages of Progress*
- ◆ *Total Detachment*
- ◆ *Arhat*
- ◆ *Tirthankara*
- ◆ *Siddha*

The Jainis believe that the self has an inherent capacity to get rid of the wheel of worldly existence and to attain liberation. This capacity or tendency causes uneasiness with worldly sufferings and tries to elevate the self. This tendency, force or urge comes out from within the self.

What would you think of a person who runs up and down aimlessly? People who strive to progress without any aim in life, never realize their goal. All spiritualistic philosophies declare that life is a journey and emancipation is the goal and to attain it, should be the aim of all human beings.

Lord Mahavira says—“Faith, knowledge and conduct, together constitute the path of liberation; This is the path to be followed. The saints have said that if it is followed in the right way, it will lead to the liberation, otherwise it will lead to the bondage.

Nature of liberation can be realized only when the cause of bondage has been uprooted. Dissociation of karmas from the self and complete destruction of all karma is liberation.

A perfectly liberated being is totally free from all sorts of impediments and shines with his innate qualities of infinite knowledge, infinite perception, infinite bliss and infinite power. He dwells in complete quiescence. In reality, the existence of the self in its pure form is Moksa. It is the state of complete development of the self. The liberated jiva always remains in sidhasila and never returns to samsara. As the seeds consumed by fire do not grow further, so when their seeds in the form of karmas are burnt up, the liberated beings do not return to the universe. They live unexcelled for all eternity endowed with unending and unsurpassed bliss.

1. Right Faith

- Belief in the existence of six substances i.e. soul, non-soul, medium of motion, medium of rest, space and time is right faith.
- Those who do not possess right faith are defiled persons.
- There is no liberation for a person devoid of right faith.
- Those who have given up right conduct (but have right faith) may attain liberation by practising right conduct again but there is no hope for those who do not have right faith.
- The value of right faith is much greater than possessing all the treasures of the three world.
- A person devoid of faith is unfit for adoration and worship.
- A person having right faith is one who knows what is to be relinquished and what is to be accomplished.
- Austerity, self-restraint and other practices of a person having right faith result in the annihilation of karmas.
- If a person has even an idea of attachment, then the mastery of all the scriptures cannot beget him knowledge of the soul.
- When he does not know the soul, how can he know the other substances.
- When he knows neither the soul nor the other substances how can he be a person of right faith?

2. Right Knowledge

- The most important thing in life is knowledge.
- Knowledge proceeds compassion.
- How can an ignorant person distinguish the meritorious deeds from the evil ones?
- Knowledge is of five kinds (i) Scriptural, (ii) Knowledge derived through the five senses and mind, (iii) Clairvoyance, (iv) Telepathy and (v) Omni-Science.
- Perfect meditation is attained through knowledge.
- By meditation all karmas are annihilated and annihilating the karmas, a person becomes liberated.
- One should be engaged constantly in acquisition of knowledge.
- From the point of view of spiritual practice, knowledge of scriptures is the supreme knowledge.
- The vitiated mind is like a furious elephant, but can be controlled by the goad of right knowledge.
- Knowledge is that which helps to understand that truth controls the mind and purifies the soul.
- The light of knowledge is true and supreme.

3. Right Conduct

- As the light from Crores of burning lamps is of no avail to a blind person so also the study of numerous scriptures is of no use to a person who has no character.
- Without right faith, there is no right knowledge and without right knowledge there is no right conduct.
- In the absence of right conduct the sensual pleasures extinguish the light of knowledge.
- Even a little knowledge will yield great fruit if it is accompanied by right conduct.
- Without right conduct, human birth is futile.
- Noble conduct is the ladder which leads to liberation.
- A person who knows swimming but does not endeavour to swim when fallen in water ultimately drowns.
- A person who knows the path of liberation but does not tread it fails to cross the worldly sojourn.
- Noble conduct includes compassion, self-control, truth, non-stealing, celibacy, contentment, right faith, right knowledge and austerity.
- Renunciation of sensual pleasures is right conduct.
- The grab of an ascetic, lion-skin, nakedness, matted hair, tonsured head and other external manifestations do not save a sinful ascetic.

4. The Essence of Righteousness

- Do not believe that the universe and non-universe do not exist but believe that they do exist.
- Do not believe that souls and non-souls do not exist, but believe that they do exist.
- Do not believe that medium of motion (Dharma) and medium of rest (Adharma) do not exist, but believe that they do exist.
- Do not believe that there are no bondage and liberation, but believe that they do exist.
- Do not believe that there are no inflow of karma and stoppage of karma but believe that they do exist.
- Do not believe that the experiencing of the effect of karma and their annihilation do not exist, but believe that they do exist.
- Do not believe that there is no attachment and aversion, but believe that they do exist.
- Do not believe that the four-fold existence of birth does not exist, but believe that it does exist.
- Do not believe that neither there is liberation nor non-liberation, but believe that they do exist.
- Do not believe that there is no abode of liberated souls, but believe that it does exist.
- Some house-holders are superior to certain monks (who falter) in self-control, but the self-restrained monks are superior to all house holders.

5. Four Things Difficult to Obtain

- Difficult it is to obtain four things of paramount value by a living being—human birth, listening to the holy scriptures, to have faith in them and endeavour to practise self-restraint.
- Sometimes the living beings go to heaven, sometimes to hell and sometimes they become demons in accordance with their karma.
- Even after obtaining a human body, it is difficult to listen to the holy scriptures.
- It is also difficult to practise austerity, forgiveness and non-violence.
- It is extremely difficult to cultivate faith in holy scriptures.
- Many people despite knowing the right path still go astray.
- Many people have faith in religion but still they do not practise it.
- An ascetic should practise self-restraint and annihilate the karma completely.
- He who does not endeavour to tread the path of righteousness in this birth, repents at the time of death.
- A person who carelessly wastes human life which is most difficult to acquire, is really not a wise person.
- Ascetics who sincerely pursue knowledge, faith, good conduct and humility are most superior in this world.

6. The Five fold Obeisance

- Which destroys all sinful and inauspicious activities is called mangala (obeisance)
- Obeisance to the victors (Arhats)
- Obeisance to the liberated souls (Siddhas)
- Obeisance to the preceptors (Acharyas)
- Obeisance to the spiritual teachers (Upadhyayas)
- Obeisance to the saints (sadhus) in this world.
- This sublime five fold obeisance (Namaskar Mantra) destroys all the sins.
- This five fold obeisance is supremely auspicious.
- Auspicious are the arhats, sidhas, saints and the code of conduct (Dharma) preached by them.
- The chanting of this great Namaskar Mantra itself brings in peace and joy.
- Study of the auspicious inspires one to rekindle his inner strength and make him enlightened.

□ *'Equanimity makes one a shramana, continence makes one a brahmin, knowledge makes one a monk, austerities make one a hermit.'*

7. Stages of progress

- Simplicity, humility, compassion and serenity, enable the soul to acquire human birth.
- The vain, the greedy, the quarrelsome and the deceitful people are not worthy of acquiring scriptural knowledge.
- Deception, fraud, lies and malpractices in trade are animal instincts which drag the soul to sub-human existence.
- The present moment is important, strive to make it fruitful.
- It is not possible to get enlightenment again and again.
- Absorb the meaningful and relinquish the meaningless.
- One should care for this body so as only to reduce the accumulated karmic bondage.
- Nobility of conduct is necessary for moving the wheel of righteousness.
- Wealth is not necessary for righteousness.
- No task daunts the courageous.
- If one is inactive, his qualities become defects in due course.

8. Total Detachment

- I am alone, pure, eternal, formless and full of knowledge and vision, other than this not even an atom of any object is mine.
- A person who is contented and does not desire a share in other's profits sleeps happily.
- That mendicant alone acquires the virtue of non-possessiveness.
- Who renouncing the sense of ownership and attachment and controlling his own thoughts remains unperturbed by the feeling of pleasure and pain.
- Lack of restraint is on the rise. This is leading to all sorts of problems.
- If man is unable to practice restraint, the problem of violence is bound to intensify.
- Unless the problem of immorality is solved, the issue of environmental degradation cannot be resolved.
- Progress that benefits each and every individual, cannot be conceived of in a society, where violence is prevalent in a large scale.
- Self-analysis and introspection are the two qualities that enable a person to become a better person and follow the path of ahimsa.
- Consumption is increasing in an unlimited manner, but resources are limited. This is leading to ecological disturbances.

- Hatred, jealousy, fear and lust are all examples of violent thoughts and unless a man gets rid of them he cannot become completely non-violent.

□ *If an individual, having not realized the identity of soul, seeks to serve religion, he at best serves the communal ends rather than the spiritual one. One inspired by identity of soul on the other hand, cares more for spiritual gains.*

—**Acharya Mahaprajna**

□ *Spiritualism allows no elbow-room for seeking another's protection. The prime feature of spiritualism is to seek shelter in one's own self.*

9. Arhat

- He who has destroyed enemies or passions is called an arhat.
- He who has qualified himself for the attainment of nirvana is described as an arhat.
- The word is common to both Buddhism and Jainism.
- Buddha as well as Mahavira are called arhats.
- The Jaina and the Buddhists pay homage to all arhats.
- An arhat is free from four destructive karmas.
- An arhat is also possessed of thirty four kinds of extraordinary glories, such as extra-ordinary powers of body, knowledge, vision, and energy etc.
- He is devoid of eighteen kinds of defeats such as hunger, thirst, fear, aversion, attachment, illusion, anxiety, old age, disease, death, sorrow, pride etc.
- According to Jainism, an arhat is an ideal saint, a supreme teacher and an omniscient self.
- Those who are fully devoted to him get emancipation. His presence is supremely enlightening.
- He is an embodiment of perfect knowledge, bliss, power and peace.

10. Tirthankara

- Tirthankara is a saint who makes a bridge to cross over the ocean of transmigratory existence.
- The Jaina tradition affirms the existence of twenty four Tirthankaras, from Risabha to Mahavira.
- This word seems to be peculiar to Jainism.
- And it is understood to mean a Teacher or revealer of the truth of the Jain faith.
- The word Tirtha is also understood to mean a holy community or place.
- Jain sangha comprises of four categories of members : monks, nuns, laymen and laywomen.
- They follow the teachings of tirthankar, pray to him, worship him and praise him, considering him to be a paragon of religious perfection.
- A tirthankara is a symbol of all that is good and great, noble and prude, moral and virtuous.
- He does not in any way share the responsibility of creating, preserving, supporting and destroying the world.
- He does not bestow any favour or grace on any individual. He is the embodiment of right knowledge and he imparts that knowledge to all persons.
- He is the best of all and those who know him overcome grief and sorrow.

11. Siddha

- When the self is completely free from all types of karmic particles it goes to the top of the universe, knows all, perceives all and enjoys transcendental bliss forever, it is called siddha.
- It possesses eight great attributes, such as perfect knowledge, perfect perception, perfect right vision, infinite power, undisturbability, extreme fineness, interpenetrability and is neither heavy nor light.
- The self that attains siddhahood rises up to the summit of the universe called siddhasila.
- The abode of the siddha is that place where there is no birth, death, old age, fear, attachment, desire, sorrow and disease etc.
- Siddha is neither the product of anything nor produces anything.
- It is impossible to express the nature of siddha.
- The definition of siddha is without any category.
- It is the state of perfect beatitude and final deliverance from the fetters of karmas.
- It is the state of total extinction of human passions and ignorance.
- A liberated self occupies space which is two thirds of its last body.
- Of the four states of existence, only human state can attain liberation.

Mahavira & Self Concept

- ◆ *The Soul*
- ◆ *Introspection*
- ◆ *Self Restraint*
- ◆ *Conquest of the Self*
- ◆ *Doctrine of Self in Jainism*
- ◆ *Doctrine of Self in Brahmanism*
- ◆ *Dectrine of Self in Buddhism*
- ◆ *Self Consciousness and Mind*
- ◆ *Supreme Self*
- ◆ *Self and Samakhya Yoga*
- ◆ *Self & Bhagavad Gita*

Swami Vivekananda says in his lecture on the Atman—"No books, no scriptures, no Science can ever imagine the glory of the self that appears as man, the most glorious God that ever was, the only God that ever existed, exists or will ever exist."

Man's incessant effort to apprehend the enigma of the final goal salvation (Moksha) has tempted him to explore new vistas.

All our Indian systems agree that the summum bonum of life is attained when all our impurities are removed from the soul. The real self is beautiful, blissful, eternal and immortal. No knowledge is greater than the knowledge of Self. No bliss is deeper than the bliss of inner self. This is the foundation of all moral and spiritual life.

Lord Mahavira says—"Victory over one's self is greater than conquering thousands and thousands of enemies on a battle field. A true conqueror is one who conquers himself.

Indian wisdom emphasizes the uniqueness of knowledge relating to the atman. This spiritual knowledge helps man to swim across the ocean of birth and death and leads him to gain immortality.

Kundakunda says—"The self effects the transformation of its consciousness and is directly responsible for the transformation; it is not the agent of all those conditions that constitute the material substance and their transformations."

1. The Soul

- The soul is the begetter of both happiness and sorrow.
- It is its own friend when it treads the path of righteousness.
- It is its own enemy when it treads the forbidden path.
- A true conqueror is one who conquers his own self.
- It is difficult to conquer your own self.
- He who knows the one (the self), comprehends every thing.
- He who comprehends all, knows the one (the self).
- Essentially there is no difference between the souls, be it the soul of an elephant or an ant.
- My own self is knowledge, vision and conduct.
- The soul is the knower and knower is the soul. Through knowledge, the soul comprehends itself as well as the external world.
- Fight with your own self, what is the use in fighting external foes?

2. Introspection

- At the end of the day an awakened person contemplates thus what noble deeds have I done and what have I not done?
- Just as a child speaks of his good and bad acts in an innocent manner, one ought to confess one's guilt with a mind free from deceit and pride.
- An aspirant who by reviewing his wrong deeds and confessing them before his spiritual guide experiences lightness.
- When the soui becomes free from karmas, it becomes the supreme soul.
- It is very difficult to realize the soul, only with sufferings, the soul is realized.
- I am alone, pure, free from attachment and full of infinite knowledge and perception.
- Firmly established in the self, I destroy all those modifications which are alien to me.
- The teaching of Mahavira is to repudiate the external soul by mind, speech and deed, absorb one self in the internal soul and contemplate on the supreme soul.
- The pure soul is free from the activities of mind, body and speech.
- The pure soul is free from complexities, attachment, blemishes, desire, anger, pride, ego and all kind of deficiencies.
- It is also neither the doer, nor the cause of action, nor the approver of any action.

3. Self- Restraint

- Just as a tortoise draws its limbs into its own shell, a wise man should withdraw his senses from evil by spiritual exertion.
- Just as a person burdened by load experiences lightness when he unburdens the load, when a person reviews his wrong deeds and confesses them he experiences lightness.
- Just as a horse can be controlled by a bridle, the sensual pleasures and passions can be overcome by knowledge, meditation and power of penance.
- Contenance is four-fold—mind, body, speech and possessions.
- A well controlled horse that gallops fast reaches his destination safely.
- The unprotected and unrestrained soul wanders aimlessly in the worldly sojourn.
- The careful and restrained soul is liberated from all miseries.
- Just as when water becomes clearer, one is able to view the reflection with clarity, so when the self becomes inspired to know the reality one starts acquiring knowledge with greater consistency.
- When the inflow of karma through the channels of mind, speech and body is completely stopped, the soul realizes its distinctness from body.
- Firmly established in the self, I destroy all those modifications which are alien to me.
- It is only the pure who attain emancipation like fire fed with ghee.

4. Conquest of the Self

- One's unconquered mind together with four passions and five uncontrolled sense-organs are the ten powerful enemies of man.
- Conquering these ten, O great sage, I wonder peacefully.
- On conquering one, I have conquered five, on conquering five, I conquered ten; By this ten fold victory, I have conquered all enemies.
- The dreadful tree of desires brings forth dreadful fruit; this tree being permanently uprooted, O great sage, I wonder peacefully.
- Know the soul to be different from perishable body and steadily engage yourself in destroying the karmic influence.
- Destroy the passions by observing austerity and also relinquish the tendency of enjoying the sensual pleasures.
- It is better to control myself by self-restraint and austerity instead of being enslaved and subjugated by others.
- The five senses, the four passions i.e. anger, pride, deceit and greed and the unconquered self are the ten mighty enemies, when self is conquered, everything is conquered.
- The self is distinct from the body, This is the foundation of all moral and spiritual life.
- Indian wisdom emphasizes the uniqueness of the knowledge related to Self.

- Lord Mahavira says—“Victory over one’s self is greater than conquering thousands and thousands of enemies on the battle field.

□ *In the absence of religion, money leads society towards crime and the government towards immorality. At this juncture the need of religion is felt. This is because only religion, nothing else, has the power of renunciation.*

—**Acharya Mahaprajna**

□ *It is the self that generates the world, merges into it and frees itself of the world.*

□ *‘Right conduct is the essence of knowledge.’*

5. Doctrine of Self in Jainism

- The word jiva or atman is commonly used for self or soul in Jainism.
- Jainism recognizes self as an eternal entity.
- The defining characteristic of self is sentiency.
- It is different from the material objects.
- Self is regarded as beginningless and as having unending continuous existence.
- It has neither a beginning nor an end.
- It is an entity which lived in the past and which continues to live in the present and which will certainly live in the future too.
- Though it cannot be perceived, yet it has some manifest features in this mundane existence.
- The essential features are its life essentials (such as senses, channels of activities, life duration and respiration) which are the sign of its presence in an embodied condition.
- The ontological analysis of reals, according to Jain philosophy, undertakes both self and non-self into consideration.
- This covers up the entire psychological and physical phenomena of the universe.

6. Doctrine of Self in Brahmanism

- The word atman occurs in Vedic literature.
- In Brahmanical literature we find besides atman, that prana, jiva and brahman are sometimes used as synonyms.
- The word prana stands for vital breath.
- The term jiva signifies living principle.
- The word Brahman has acquired a special metaphysical sense in Hinduism, referring to the ultimate reality.
- The most famous doctrine of Upanishads is the doctrine of the self conceived as the ultimate reality.
- In the old Upanishads atman is declared to be one, eternal, conscious of the nature of bliss and present every where; the atman is the source of all that is; it is the ground of the universe.
- The idea of the unity of ultimate truth was elaborated and systematized in the Advaita School of Vedanta.
- Old Upanishads contain conflicting opinions about the nature of the Self.
- The Taittiriya Upanishad identifies Brahman as food, breath, mind, understanding and bliss.
- Upanishadic Vedanta teaches the unity of the Self.

7. Doctrine of Self in Buddhism

- Buddhism differs from all other systems of Indian thought in its attitude to the notion of Self or soul.
- One of its cardinal teachings is the doctrine of non-self.
- The belief in the existence of an eternal and substantial self is regarded as 'false view' by the Buddhists.
- Dhammapada says—"All conditioned things are impermanent, all conditioned things are suffering, and all phenomenal things are not-self."
- The doctrine of conditioned co-operation is a universal law of causation, which according to Buddhism, relentlessly operates in the whole universe.
- The Buddhist dictum teaches that whatsoever is a rising thing that is a ceasing thing."
- All those things that are produced by causes or originate dependently. They are lacking in self nature or self-hood.
- To seek for an eternal self in this realm of causally related and changing phenomena is a mis-search or wrong effort.
- The Buddha analysed the human personality and taught that it is an aggregate of five groups material form or body; feeling; perception, volitional forces and consciousness.
- According to Nagarjuna—"Buddha has taught self as well as non-self but he has also taught neither self nor non-self what-so-ever."
- According to Buddha there is neither self nor non-self in nirvana.

8. Self Consciousness and Mind

- Jain philosophers have described consciousness as the fundamental characteristic of life.
- Jaina texts have used two words upayoga and cetana in the sense of consciousness.
- Upayoga means that which can serve a function.
- Main function of consciousness is knowledge.
- The formless upayoga is understood as vision.
- Jaina view of consciousness stands for passive experience of agreeable or disagreeable phenomena.
- It also suggests the consciousness of purposive activity.
- The more complicated physical state, according to Jain concept is associated with or rather leading to pure knowledge.
- Cetana is understood as consciousness while upayoga serves the function of consciousness.
- A new earthen pot does not get wet by two or three drops of water but when it is moistened again and again it gets wet because the water is absorbed by the pot. But after repeated pouring down of the drops of water a stage comes when the water becomes visible.
- Jain concept acknowledges the existence of selves without mind besides the existence of selves with mind. Mind is unmanifest, it is called no indriya.

9. Supreme Self

- According to kundakunda—"I am unique in so far as I am of the nature of consciousness."
- He further says—"I am indeed unique, absolutely pure, always non-corporeal and full of perceptual vision of knowledge"
- Therefore not even an atom of alien thing whatsoever belongs to me says kundakunda.
- The root cause of suffering is the false notion of taking the body as the self.
- One should abandon this notion by controlling the outward tendencies of the senses that enter into the self.
- In some Jaina texts, self is said to be endowed with limitations and attributes.
- It has life principle, consciousness, cognition.
- The liberated Self is of pure and perfect existence.
- It has infinite consciousness.
- It is endowed with supreme knowledge and supreme vision.
- Supreme self is free from emotions and feelings.

10. Self and Samkhya Yoga

- Samkhya Yoga system is non-theistic, and also dualistic.
- It teaches a clear dualism between purusa and prakriti.
- It does not recognize the existence of God.
- Prakriti and purusa are eternal realities.
- Purusa is understood as the self. But it is different from body, mind, senses and other elements.
- The real purusa is timeless, changeless and self-luminous.
- It seeks to expound a way leading to freedom from suffering.
- The cause of bondage is the contact between prakriti and purusa.
- It is the ego, the product of prakriti, which is bondage.
- The knowledge of the discrimination between prakriti and purusa is essential for achieving liberation.
- Bondage of the self is due to ignorance.

11. Self & Bhagavad Gita

- Bhagavad Gita is the most representative and authoritative text of Brahmanical theology.
- It presents a remarkable synthesis of the diverse doctrines of vedic and non-vedic origin.
- It makes a clear distinction between the self and matter, although both these are traced to God.
- Atman is described as eternal, unborn, all pervasive, ancient, unmanifest and unthinkable. If is immortal, it is neither born nor does it die.
- The immortal self is declared as identical with the supreme lord.
- The relationship between soul and the body is compared to that between a person and his garments.
- The doctrine of rebirth is taken for granted. The embodied self undergoes the process of birth, death and rebirth.
- Karmayoga is expounded on the highest way to liberation of the self.
- It teaches meditation and renunciation of attachment.
- The path leading to liberation does not consist exclusively of knowledge.
- Actions dedicated to God and performed devotion to God are equally valid paths to ultimate goals.

Mahavira & Conquest of Passions

- ◆ *Anger*
- ◆ *Pride*
- ◆ *Delusion*
- ◆ *Illusion*
- ◆ *Desire*
- ◆ *Wrong Faith*
- ◆ *Possessiveness*
- ◆ *Attachment and Aversion*
- ◆ *Deadly Passions*
- ◆ *Straight-forwardness*
- ◆ *Righteousness*

Mankind as it is today, is the result of enrichment by various systems, formulated and propounded at various times in history and beyond, in various parts of the world by various groups of men.

Religion is necessary to achieve the highest discipline of life and to control body, speech and concentrate the mind in right thinking, in right discrimination and in right judgement.

Jaina philosophy is not the worship of the individual but of the individuality. Any one who follows these principles becomes an authority and attains the highest state of sidha.

Passions are both the causes and results of karma. They are the doors by which karma enters and binds the soul. The four passions anger, pride, deceit, greed result in individual and collective violence in thought, word and deed. They are deadliest enemies of man and cause tensions and strifes in society.

Acharya Haribhadra said—“A person cannot be liberated on ground of being a Digambra, Svetambara, logician, philosopher, or belonging to any particular sect. On the other hand, a person attains emancipation only if he frees himself from the clutches of the four dead deadly passions.

Lord Mahavira says—“anger, pride, deceit and greed are four powerful enemies which stimulate sinful deeds. One who desires the welfare of himself should renounce these four flaws.”

1. Anger

- Intense anger which lasts forever like a deep crack on a rock, drags the soul to hellish existence.
- When anger and other passions get more and more inflamed, character begins to decline lower and lower.
- A person blinded by anger does not hesitate to kill his mother, sister and even his children.
- A person who is under the influence of anger turns pale and loses all charm.
- He becomes restless and even under favourable circumstances he feels uneasy.
- Anger results in the defeat of the person (who is angry) and ultimately results in his destruction.
- Just as a spark of fire destroys the year long accumulated stock of grains so also the fire of anger destroys all the divine qualities of a monk.
- Anger spoils good relations.
- A person blinded by anger destroys truth, noble conduct and humility.
- By conquering anger, the soul attains forgiveness.
- Anger drags the soul to lower existence.

2. Pride

- Ignorant is he, who, out of pride, humiliates others.
- Pride which is unbending like a pillar of stone drags the soul to hellish existence.
- A person who is not proud is dear to all.
- A person, who is not proud alone acquires knowledge, fame and fortune.
- A person, who is not proud meets with success at every step.
- One who is short tempered, ignorant, proud, harsh, hypocritical and deceitful drifts in the worldly current as a piece of log in the flow of water.
- The auspicious thought process of the soul is merit and inauspicious thought process is demerit.
- All persons who are ignorant of the truth suffer from misery.
- Pride causes. strifes in society.
- A person attains emancipation only if he frees himself from the clutches of pride.
- Lord Mahavira says—“One who desires the welfare of his Self should renounce pride.”

3. Delusion

- Sheds all attachment as a great snake that sheds off its skin.
- The tree whose roots are arid will never flower, however much it is watered.
- If delusion is conquered the bad effects of karma will never surface.
- A little water will suffice to extinguish physical fire but the water of all the oceans will not be enough to extinguish the fire of desires and delusion.
- Once the army chief is killed, the entire army is vanquished.
- Once the delusion-producing karma are annihilated other karmas are destroyed.
- A person under the influence of delusion repeats the cycle of birth and death.
- Delusion results in individual and collective violence in thought, word and deed.
- Delusion is the deadliest enemy of man.
- A person attains emancipation only if he frees himself from the clutches of delusion.
- Lord Mahavira says—One who desires the welfare of himself should renounce delusion.

4. Illusion

- Everyone knows the acute pains of birth, old age and death; still none develops detachment from sensual pleasures.
- Oh! how severe is the knot of illusion.
- He who walks about unclad and glows lean, he who eats only once after months of rigorous fasting, is filled with deceit, will be born endless number of times.
- Illusion alone is enough to exterminate thousands of truths.
- Illusion, strong like the knots in a bamboo tree, drags the soul to hell.
- Greed increases on account of deceit and falsehood.
- Illusion is the door by which karma enters and binds the soul.
- Illusion is the deadliest enemy of man.
- Illusion causes tensions and strifes in society.
- A person attains emancipation only if he frees himself from the clutches of illusion.
- Lord Mahavira says—One who desires the welfare of himself should renounce illusion.

5. Desire

- The more you get, the more you want.
- Desire increases with every gain.
- Just as acrane is produced from an egg and an egg from arcane, so delusion springs from desire and desire from delusion.
- If there were numberless mountains of gold and silver as big as Mount Kailasa, they would not satisfy an avaricious man; for avarice is boundless like the sky.
- All the wealth of the world will also not satisfy a greedy man.
- Influenced by greed, a person resorts to untruth.
- Greed which sticks to the soul like a permanent dye on cloth drags the soul to hell.
- Do not be perturbed if you are unable to get expected profits.
- By conquering greed, contentment is achieved.
- A person who is always greedy cannot obtain happiness.
- Lord Mahavira says—One who desires welfare of himself should renounce desire.

6. Wrong Faith

- Owing to wrong faith, the attitude of a person becomes perverted.
- Religion is as unattractive to a person on the wrong path, as sweet juice to a person suffering from fever, for he cannot relish it.
- A person with wrong faith and under the influence of strong passions considers the body and the soul to be one.
- Wrong faith is unbending like a pillar of stone and drags the soul to hell.
- Wrong faith destroys all the virtues present in a person.
- Wrong faith drags the soul to sub-human existence.
- The soul remains impure as long as it is entangled by wrong faith.
- Right faith means firm and final conviction in the reality of nine fundamental principles of Jainism.
- One must follow the path with correct understanding, reason and wisdom.
- Right faith is a belief in substances ascertained as they are.
- Right faith is attained by intuition or acquisition of knowledge.

7. Possessiveness

- Possessiveness is on account of attachment.
- It is of two kinds—(i) internal and (ii) external.
- Internal possessions are of fourteen kind—(i) wrong faith, (ii) carnal desire for woman, (iii) carnal desire for man, (iv) carnal desire for both, (v) derisive laughter, (vi) craving for pleasures, (vii) dislike for self restraint, (viii) grief, (ix) fear, (x) aversion, (xi) anger, (xii) pride, (xiii) deceit, (xiv) greed.
- External possessions are of ten kinds—(i) land and farms, (ii) estates and houses, (iii) wealth and granary, (iv) clothes, (v) utensils, (vi) servants, (vii) animals, (viii) vehicles, (ix) beds & cots, (x) furniture.
- For the conquest of senses, freedom from all possessions is a must.
- When adverse situation arises, others take away the accumulated wealth, whilst the doer must suffer the consequences of his evil deeds.
- Person deeply engrossed in amassing wealth causes more and more enmity.
- The external renunciation of a person is of no avail, if his inner self is knotted with possessiveness.
- Possessiveness is the deadliest enemy of man and causes tension and strifes in society.
- A person attains emancipation only if he frees himself from the clutches of possessiveness.
- Lord Mahavira says—“One who desires the welfare of his soul should renounce possessiveness.”

8. Attachment and Aversion

- Attachment and aversion are the root causes of bad karmas.
- Karma is the root cause of birth and death.
- Attachment and aversion are two evils which lead the soul to commit sinful acts.
- The ascetic who always resists does not suffer from worldly sojourn.
- Even the most offended and powerful enemy does not cause as much harm as uncontrolled attachment and aversion do.
- If you desire to cross the terrible ocean of worldly existence, you quickly board the boat of self restraint.
- To attain liberation, one must block all passage of karmic influx through mind, speech and body.
- One should give up sinful activities and practice self control.
- Just as a little sourness curdles the milk so also attachment and aversion destroy the continence of an ascetic.
- Karmic bondage is low, medium or intense in direct proportion to the degree of attachment.
- Lord Mahavira says—“One who desires the welfare of his soul should renounce attachment and aversion.”

9. Deadly Passions

- Anger, pride, deceit and greed are the four powerful enemies which stimulate sinful deeds.
- Conquer anger by forgiveness.
- Conquer pride by humility.
- Conquer deceit by straight forwardness.
- Conquer greed by contentment.
- When a sinful deed is committed whether intentionally or unintentionally, one should immediately desist from that with a resolve not to repeat it.
- Peace can be experienced when the fire of the four deadly passions is extinguished by the water of scriptural knowledge, noble conduct and austerity.
- A person becomes more insane by passions than by biological imbalances.
- Anger spoils good relations, pride destroys humility, deceit destroys amity and greed destroys everything.
- One should not be complacent with a small debt, a slight wound, a spark of fire and insignificant passion, because what is insignificant now may soon become uncontrollable.
- He who has got rid of delusion has his misery destroyed; he who has got rid of desire has his delusion destroyed, he who has got rid of greed has his desire destroyed and he who owns nothing, has his greed destroyed.

10. Straight-Forwardness

- He who does not think crookedly, does not act crookedly, does not speak crookedly and does not hide own weaknesses, observes the virtue of straight forwardness.
- Even if a person walks about unclad and mortifies his flesh by observing austerities and fasts for months together, if filled with deceit, he will be born endless number of times.
- If an ignorant person observes fasts for months and takes just a morsel of food to break each fast, he still will not be equal to the sixteenth part of the religious order proclaimed by the Jains.
- A person who atones for the misdeeds carelessly done by him, is a true aspirant.
- By conquering deceit, a person gains straight forwardness.
- By conquering anger, a person gains forgiveness.
- By conquering pride, a person gains humility.
- By conquering greed, a person gains contentment.
- Birth is misery, old age is misery and so are disease and death. All the living beings pass through nothing but suffering in the worldly existence.
- By which acts can I escape from taking birth in undesirable existence in this unstable and changing world so full of misery?

- For living beings, who are floating in the currents of old age and death, dharma is the one and only island, the most excellent shelter.

Attachment, malevolence, delusion, anger, conceit, worldly illusion, greed, fear, grief, hatred etc. are the factors that are obstacles for the health of the soul.

When a man has bad thoughts in his mind, imagines bad things and is overcome by bad memories, he absorbs undesirable particles of matter which make his mind diseased and his body becomes unhealthy.

Truth should be perceived without conscious attention and reasoning.

11. Righteousness

- Righteousness is supremely auspicious.
- Its constituents are non-violence, self-restraint and austerity.
- The essential nature of any substance is Righteousness.
- Supreme forgiveness, supreme humility, supreme straight forwardness, supreme truthfulness, supreme purity, supreme self-restraints, supreme austerity, supreme renunciation, supreme detachment and supreme continence are the ten characteristics of Righteousness.
- Noble is that house holder who earns his livelihood by fair means.
- The highest wisdom makes it possible for one to recognize Righteousness.
- Righteousness ascertains the reality of things.
- One should always be prepared to give shelter to the shelterless and help to the helpless.
- Forgiveness, contentment, simplicity and modesty, these form the four gateways of righteousness.
- Purity in compassion is Righteousness.
- Human birth is capital, proper utilization of this capital begets heavenly world, improper utilization engenders sub-human existence.

Mahavira & Doctrine of Karma

- ◆ *Karma : Jain Theory*
- ◆ *Karmic Particles & Self*
- ◆ *Nature of Karma*
- ◆ *Types of Karma*
- ◆ *Duration of Karma*
- ◆ *Intensity of Karma*
- ◆ *Stages of Karma*
- ◆ *Technology of Karma*
- ◆ *Causes of Karma*
- ◆ *Karma-sutra*
- ◆ *Significant Illustrations*

The doctrine of karma is one of the most significant tenets of Indian thought. It has profoundly influenced lives of the people in India. Every event in the life of an individual occurs due to the karmas accumulated in his previous births.

The significance of karma is found in all the Indian system of religion & philosophy except the carvaka. In fact the theory of karma present is with the Indian endeavour to explain the problem of suffering and happiness in the world of living beings. It is the moral law of causality which explains the causes and effects of action. It is connected also with the doctrine of liberation for liberation consists in the complete freedom from karma and its consequence. It is one of those most ancient doctrines that are common to Jainism, Buddhism and Hinduism. It is one of those features of Indian culture which are known to every Indian.

The idea of transmigration of the soul was known to some ancient Greeks and Egyptians. According to some scholars, the Greek philosophers like Pythagoras and Empedocles may have been influenced by the Indian theory. But the detailed philosophical and moral analysis of the law of karma is found specially in the Jaina system.

According to Jainism, karma is an aggregate of material particles, very fine and imperceptible to the senses. Those particles of the body, mind and speech get into the soul and change according to the modifications of the soul consisting of passions. Thus the karma leads the soul to worldly bondage. As long as it is associated with karma, the soul can never be liberated.

The most important achievement of Lord Mahavira in the spiritual field was the establishment of karma in place of the creator God. He stressed the importance of self-efforts and purity of conduct in place of devotion to God.

1. Karma : Jain Theory

- In Jaina thought, the karma theory is the pivotal point.
- The Jainas maintain that karma is the cause of bondage and its cessation leads to liberation.
- From the phenomenal point of view, karma is the transformation of the material objects. Caused by the self and also at the same time it is the transformation of the self caused by the material objects.
- From the monumental point of view, karma is the transformation of self through the self which is caused by subsidence-cum-destruction of its energy and knowledge obscuring nature and karma is the transformation of the material objects through the material objects.
- The performance of the self caused by perverted knowledge, perverted faith etc is known as karma.
- According to Jainism karma does not stand for deed, work and fate as understood by other systems of Indian thought.
- It is an aggregate of the finest and minutest particles of matter which are not at all cognizable by our senses.
- Karma attracts the self and envelops it which in turn produces pleasure and pain.
- It is a substantive force which binds the self to the consequences of its good and bad actions.
- Karma overpowers the essential and innate qualities of the self which are knowledge, faith, energy and bliss leaving self in bondage.
- Law of karma is based on the series of acts and effects in which each act is followed by its effect.

2. Karmic Particles & Self

- As the power of consciousness, although immaterial, is obscured by taking intoxicating drugs and drinking alcohols so the immaterial self can be attracted or obscured by material karma.
- Worldly selves are always associated with material karmas, since they are not perfectly immaterial.
- Karma produces pleasure, pain and sorrow etc, and that is why it is material in nature.
- Karma is only an instrumental cause while the principal cause of all our actions is the self.
- Karma cannot produce any effect if it is not associated with self.
- The self has the magnetic power to attract the karmic particles.
- Though the self is pure, completely free and potentially divine, yet it becomes subject to limitation by the power of karma.
- As heat can unite with iron and water with milk so karma unites with the self.
- Karmic matter veils the omnisciences of the self on the dense veil of clouds thereby obstructing the light of the sun.
- Karma does not mix with the self as milk mixes with water due to the divisible parts of karma and self.
- The karma covers the essential qualities of the self as the cloud covers the light of the sun.

3. Nature of Karma

- Whenever a soul experiences this or that mental state at that very time it gets bound by a corresponding auspicious or inauspicious karma.
- Soul is free while accumulating the karma but is helpless when karma ripens.
- At the time of fruition the living beings are controlled by karma while at the time of action the karmas are controlled by the living beings.
- One has to bear the sufferings all alone, because the karmas pursue the doer only.
- Attachment bends the soul, detachment frees the soul.
- Just as fire quickly destroys an old, dry and hollow log of wood so also an aspirant practicing right conduct quickly destroys the accumulated karma.
- Bondage is not due to material but it is due to attachment and aversion.
- Those thoughts which purify the mind result in annihilation of karmas.
- None can escape the effect of their own past karmas.
- Karmic bondage will be less, medium or intense according to the degree of attachment of a person.
- Auspicious karmas bring beneficial results and evil karmas bring in harmful results.

4. Types of Karma

- There are eight chief types of karma—1. Knowledge obscuring karma, 2. Perception obscuring karma, 3. Feeling producing karma, 4. Deluding karma, 5. Age determining karma, 6. Physique making karma, 7. Status determining karma, 8. Power obscuring karma.
- The main eight types of karma are further sub divided into 148 sub types.
- According to Jainism all the worldly beings can be divided into four states. 1. The existence of gods, 2. The existence of human beings, 3. The destiny of animals and plants, 4. The state of infernal beings.
- Five classes of beings are—1. The beings with one sense like earth, water etc, 2. The beings with two senses like shell, 3. The beings with three senses like ants etc, 4. The beings with four senses like mosquitos, flies etc, 5. The beings with five senses like plants, animals and human beings.
- The human beings always possess three types of bodies namely physical, fiery and karmana body.
- The five types of bindings are categorized according to five types of bodies.
- The five types of unification are categorized according to five types of bodies.
- There are six types of stature determining bodies.
- The hour of death when the self goes to another state of existence is called the state of anapurvi.
- There are Ten Self movable bodies.
- There are Ten Immovable bodies.

5. Duration of Karma

- The duration of each type of karma differs according to its nature and fruition. The Jaina Texts distinguish three lengths of the period of duration—minimum duration, intermediate duration and maximum duration.
- The duration of intermediate category of each action varies according to its intensity and gravity.
- For knowledge obscuring karma, maximum duration is thirty kota-koti sagaropamas and minimum is one antramuhurta. Same duration is for perception obscuring.
- For feeling producing karma minimum duration is twelve muhurta and maximum duration is thirty kota-koti sagaropamas.
- For deluding karma—Minimum duration is one antramuhurta and maximum duration is seventy kota-koti sagaropamas.
- For age determining karma—Minimum duration is one antramulurta and maximum duration is thirty three sagarapames.
- For physique making karma—Minimum duration is eight muhurtas and Maximum duration is twenty kota-koti sagaropamas. The same is the status determining karma.
- For power obscuring karma, minimum duration is one antra muhurat and maximum duration is thirty koti-koti sagarapamas.
- Antramuhutra denotes a period of time from one to in between fortyeight minutes.

- A muhurta means a period of fortyeight minutes.
- Kota-Koti means one crore multiplied by one crore. The word sagaropama stands for an immeasurable period of time.

□ *Mahavira never accepted the premise that prosperity or poverty is due to fate. As a matter of fact the adequacy of resources is dependent more on external factors, it is not dependent on one's own fate.*

□ *Dispassion enables the mind to shrink to the nucleus of its essence thereby stopping the influx of karmic matter directing the mind to merge into the ocean of consciousness.*

6. Intensity of Karma

- Intensity of karma is determined by passions attracted by self.
- The stronger the passions the greater the intensity.
- Intensity of fruition corresponds to the strength of passions in the reverse order.
- The strong effect of the evil tendencies weakens the effect of the good ones.
- Greater purity of character and conduct in a being lessens the intensity of evil karma.
- Fruition of auspicious type of karma is the highest due to pure feeling.
- Fruition of inauspicious type of karma is also highest due to impure feelings.
- Every part of the self attracts karmic particles through the vibrations of yoga and kasaya.
- Age determining karma gets the smallest quantity of karmic particles while physique making karma and status determining karma will have more quantity.
- Knowledge obscuring karma, perception obscuring karma and power obscuring karma catches more karmic particles than physique making karma and status determining karma.
- Deluding karma receives more than knowledge perception and power obscuring karma while greatest number of molecules will go to the feeling producing karma.

7. States of Karma

- There are four states of karma—1. Bondage, 2. Rise, 3. Process of premature realization and 4. Existence.
- On account of perversity, the karmic particles mix up with the self like the mixing of milk and water. This is called bondage.
- When the result of a particular past deed, good or bad come into existence it is known as rise.
- The special kind of effort and condition is responsible for premature realization.
- The karmic particles attached to the self without producing the result constitute existence.
- Transformed body is possessed by super human power, gods, infernal beings etc.
- Translocated body is created only by the highly spiritual, ascetic in order to get information from omniscient being, while his physical body remains there.
- Fiery body is also used by the ascetics in order to burn some one and this body digests food in the stomach.
- Karma body always possesses karmic matter and is mixed with self.
- Karma body is always changeable.
- The human being always possesses three types of body i.e physical, fiery and karmana body.

8. Technology of Karma

- There exists an intimate relationship between the self and the karma.
- This relationship has to be destroyed before liberation is achieved.
- The different states of the self are related to the functions of its vibration and passions.
- The influx of bondage creating activities is due to the energy of the self.
- The activity (yoga) of the self is an expression of the energy of the self.
- Here yoga is energy influenced by passions.
- The freedom of the self from yoga results in complete cessation of all association between it and the karma.
- The different process through which karmic matter passes are conditioned by numerous kinds of activities which are called 'techniques of energy'.
- Techniques of energy are classified into eight types— (i) the condition of energy which causes bondage, (ii) the condition of energy which causes transformation, (iii) the condition of energy which leads to increased realization, (iv) the condition which leads to decreased realization, (v) the condition responsible for premature realization, (vi) the condition which causes quiescence, (vii) the condition which makes the karma incapable of all process except the third and fourth, (viii) condition which makes karmas incapable of all karanas. (Techniques of energy).
- Every change in the self leads to a corresponding change in karma.
- Likewise every change in the karma leads to a corresponding change in the self.

9. Cause of Karma

- From religious moral concept, karma in either good (punya) or bad (papa).
- All those actions which promote spiritual welfare and advance man's approach towards liberation are good actions.
- All those actions which defile the self, increase the burden of samsara and prolong transmigration are bad actions.
- Although in liberation all karmas good as well as bad are destroyed.
- The karma leading to wrong conduct is asubha (bad) and leading to right conduct is subha (good).
- Bad karma brings sufferings in the world while good karma results in happiness.
- Where there is action either good or bad, the presence of karmas is there.
- Those who are the seekers of liberation are totally detached from both types of karmas.
- Good karma leads to heaven which is also a part of the world and bad karmas lead to hell that is also a part of the world.
- In Samayasara good karma is compared with gold fetters and bad karma with iron-fetters.
- Karmas whether good or bad, equally bind the self.

10. Karma-Sutra

- Influenced by their own karmas, all beings wander in the wheel of samsara.
- And suffer according to their previously acquired karmas.
- Without experiencing the fruit of the acquired karmas, they will never be liberated.
- None can escape the effect of their own past karmas.
- Auspicious karmas bring beneficial results.
- Evil karmas bring in harmful results.
- Bondage is not due to materials but it is due to attachment and aversion.
- Attachment binds the soul.
- Detachment frees the soul.
- Soul is free while accumulating the karma.
- Soul is helpless when karma ripens.

Enlightenment comes with mastery over the body and control over the mind.

11. Significant Illustrations

- The root cause of binding karma is desire.
- Desire is the source of human happiness as well as misery.
- Bondage of karma is really the bondage of desire.
- The desire for possession, acquisition and enjoyment knows no end.
- It can be ended only by achieving a state of complete disirelessness in which there is no trace of attachment to anything whatsoever.
- The moment the self thinks of enjoyment, its action body attracts minute and subtle particles according to the nature of enjoyment.
- No outside agencies are involved in this process, the self by its own force receives and retains karmic particles.
- Karma only comes as a connecting link between desire and rebirth.
- The assimilation of karmic matter by the self is due to its activities.
- The doctrine of karma is logically related with the concept of lesya and they have a moral bearing.
- The psychical condition of the self undergoes different processes due to its vibration and attachment with lesya and karmic particles.

Mahavira & Conquest of Mind

- ◆ *Master Mind*
- ◆ *The Concept*
- ◆ *Relevance*
- ◆ *Promotion of Values*
- ◆ *Spiritual Study*
- ◆ *Purification*
- ◆ *Solution of Problems*
- ◆ *Morality*
- ◆ *Ahimsa*
- ◆ *Religion*
- ◆ *Social Order*

The mind is like a furious elephant which is very difficult to control. It can be controlled only by the goal of right knowledge.

To purify the mind, one should always concentrate on righteous meditation. The mind should be constantly engaged in right reflections and kept away from evil thoughts. It is said—“Mind is the cause of both bondage and liberation.”

Mind should be trained to make use of the senses, body, wealth etc for the welfare of the self and humanity. If the mind is affected by attachment and passions, it results in the bondage of the soul in the worldly sojourn. But if the mind is freed from attachment and passions it leads to emancipation.

In terms of Lord Mahavira—

“I control the horse which gallops by the bridle of knowledge, being controlled it does not go astray and moves on the right path.”

According to Lord Buddha—

The mind that frisks like an unruly and a dreadful horse which runs hither and thither in all directions. I control it by the discipline of dharma.

1. Master Mind

- The mind of man is fickle. He wants to fulfil all his desires which is as impossible as filling a sieve with water.
- It is very difficult to remove the acute thorns of perversion from the mind.
- Relinquish all inauspicious thoughts from the mind and let auspicious thoughts flow in from all directions.
- Just as a monkey cannot remain still even for a single moment so also the mind cannot remain free from evil thoughts even for a single moment.
- As the mind of man is unfathomable, it is difficult to apprehend it.
- When the mind becomes stable like the water of a clear pond, then the reflection of the soul can be seen in it.
- Restraint of mind is perfected when it is free from inauspicious thoughts and full of auspicious thoughts.
- An ascetic is one who has complete mastery over his mind.
- Unstable mind is controlled and held captive by the chain of knowledge.
- Only when the mind is under control, can attachment and aversion which are the causes of worldly sufferings be destroyed.
- By the teachings of Lord Mahavira, we can bring a new world order, free from exploitation, disparity and a dual standard.

2. The Concept

- He who can objectively evaluate his inner self is a genuine ascetic.
- He who scorns others, wanders aimlessly in the cycle of birth.
- A monk hears and sees many things but it is not proper to reveal them in public.
- Absorb the meaningful and relinquish the meaningless.
- One should take care of this body so as only to reduce the accumulated karmic bondage.
- Mere study of sacred texts cannot protect anyone.
- Nobility of conduct is necessary for moving the wheel of righteousness.
- A person who indulges in gambling is unable to apprehend anything, though he possesses all the senses.
- An idle and inactive person finds fault with everything and everyone, not withstanding his own shortcomings.
- There is no greater suffering than hunger.
- Knowledge alone does not enable a task to be accomplished.

3. Relevance

- The wicked does not make light of his own major faults but invariably blows out of proportion even the minor faults of others.
- Despite strict observance of vows and rigorous austerities one can never attain emancipation without self-realization.
- Ignorant is he who thinks that he makes others sad or happy, the wise do not reflect thus.
- Those who exert themselves at the proper time, feel no remorse afterwards.
- One should not reveal the secrets of others.
- Sunrise can be visualized only when one has vision. Truth can be realized only in the presence of the master.
- Populous town, village or forest has no relevance to the practise of dharma. It is the self in which dharma abides.
- Scriptures are different from knowledge.
- Mankind is one.
- One who sincerely observes the vows, definitely acquires a noble birth.
- None of those prefer the company of a scholar who abuse and talk ill of others.

4. Promotion of Values

- Buddha told his disciples : charaiveti, charaiveti; keep moving, keep on moving, do keep on moving.
- Mahavir also told his disciples not to remain seated at one place, but to keep on walking.
- Everyone has preached to move on.
- Those going to the temple should go around it.
- He who moves on, is like the current of a river.
- The meaning of walking is to leave the place where you are and set your feet on the next step of the ladder.
- In this moving environment the dynamism of a person depends on his understanding with his mind, with his conscience of a plane he stands on.
- If we wish our future to be happy then we will have to keep the surface of present, neat and clean.
- When we keep uniformity and our mind remains based on a sense of equality, then we shall attain wisdom within ourselves.
- Good water is that which flows, a good monk is one who moves on.
- There is no better teaching than formation of values to broaden up life and the future.

5. Spiritual Study

- Both the eyes together present to us one truth. Walking teaches us to bring about uniformity in both foes and friends.
- So long as we have different visions of the two, till then our hearts will remain turbulent, it will remain shackled in lust and prejudice.
- Stagnation is inaction, moving on is dynamism.
- If our first step is correct, then only our journey of thousands of miles is correct.
- Only he can be a hero of the Olympic of the future, who practices the philosophy of action.
- May be the one who practices the philosophy of action, will have to take gulps of poison, but the future will dig up in his soul, a foundation of the nectar of life.
- The pleasure which is capable of rendering the future happy, only that is to be enjoyed at present.
- Due to unawareness, even misery feels like happiness.
- Every person wakes up when death arrives. But after the arrival of death the only thing that remains is repentance.
- Every present becomes past and every future becomes present. The cycle of time moves on the axis of transience.
- If we abstain from sawing, watering and trimming,

what else than the bushes and the shrubs shall we leave.

□ *Both management and development are inter-dependent. That management which has no possibility of development becomes a mere source of control.* —**Acharya Mahaprajna**

□ *Acharya Mahaprajna is in a relentless pursuit to make the world a better, cleaner and a more peaceful place to live in.*

□ *It is the sensitive soul that perceives fragrance. Each performs its share of labour to accomplish the task—the perception of the scent.*

6. Purification

- The world is a bondage. Every creature here is in bondage.
- Cause of bondage is connected with the lowest role of the creature.
- Untruthfulness is nothing but cheating one's own self; self-deception.
- If once the lamp of propriety and realization of truth is alighted, then the darkness of untruthfulness has to return back.
- This is quite true that as long as the black clouds of untruthfulness will continue to spread over the sky of the world, the light of the sun of truth will remain faded.
- Lord Mahavira says—"as many untruthful people are there, they are all creators of misery. Becoming foolish, they get lost again and again in this boundless world."
- The entire world indulges in only untruthfulness.
- To perceive real as unreal, or unreal as real is untruthfulness, non-knowledge.
- Untruthfulness is a perverse guide and inspires improper conduct.
- Being imbued with an imprudent mind, a man is obstinate and partial too.
- An untruthful man does not just remain immersed in the worldly sea but he gets many people drowned along with him.

7. Solution of Problems

- The crow cannot see at night and the owl is unable to see during day, but an untruthful creature is born like that blind man who can see neither at night, nor during the day.
- The untruthful man lacks real vision and real knowledge.
- He remains ignorant and untouched by the knowledge of difference between the body and the soul.
- An untruthful man as a result of his pre-formed and pre-decided untrue impressions remains ignorant and unknowledgeable of ultimate reality.
- One can get across with the help of the boat of wisdom and oars of unblemished vision.
- The learning of the learned lies in both the attainment of practicing the known truth and knowing the moralized truth.
- An atom of conduct is more effective than a ton of speech.
- A man should use the scissors of modesty even on his intoxicated knowledge.
- Untruthfulness is the constriction of a cobra. Hanuman gets himself tied up in it, but he unties it too.
- We are our own Hanuman. Let us disintegrate the cobra-constriction of untruthfulness, the shackles keeping life in bondage, with the help of truth and rationalism.
- Let the sun of rationalism rise, so that the darkness of untruthfulness comes to an end.

8. Morality

- He who treads every nook and corner of the globe of truth, sees and understands each and every drop of the sea of truth from whom no kind of truth could remain concealed, his dais is even higher than that of a great soul.
- Lord Mahavira is seated on the dais of the supreme soul.
- Supreme soul is the consequence of the highest statue.
- Supreme soul is blessed with the wealth of glory.
- Wealth of glory is the best reward of the research journey of truth.
- Truth imprints immortality on his hand like Mehendi colours his yellowish robe with saffron.
- Achievement of truth is the ultimate destination of life. It is the highest, the best of all the destinations of the world.
- Truth is not a thing of publicity. This is a thing to be moulded in life.
- Courage and determination are needed to proceed on the path of truth.
- Truth is beyond scepticism, scepticism is darkness, truth is like the light.
- Scepticism is a total lack of knowledge and falsehood but its root cannot be denied in germinating truth and knowledge.

9. Ahimsa

- Hold on the torches of courage and faith, only with the help of these the path of Ahimsa can be discovered.
- All, who are the travellers of Ahimsa, must have vision free from scepticism.
- Realism alone is not capable of providing welfare and beauty.
- Realism can provide welfare and public well being where it is co-ordinated with idealism.
- Truth rests in the confluence of reality and ideals. Only this kind of truth can take the form of the beneficial and the beautiful.
- At first rule yourself, thereafter discipline others.
- Never begin the journey from other's house. It should begin from your own house.
- Lord Mahavira says—"One should conquer his own soul. The person who conquers his own soul, becomes happy in this world and in the world beyond.
- Religion is such a lamp which spreads light, but without smoke.
- Smoke, in reality is the symbol of confusion and light is that of guidance.
- Religion is a pillar of light.

10. Religion

- Today, the external aspect of life has become enriched with material joys and facilities.
- But there has been a spurt in frustration, disappointment, selfishness and mental destitution in internal life.
- Science has heaped-up a multiple of material means, but through that the human virtues of scruples and self control could not be developed in man.
- Competition of arms has led mankind on the verge of total annihilation.
- The financial prosperity of man has made him even more greedy.
- A man is civilized and well-cultured externally, the properties of an animal are finely seated inside him.
- Life is an atmosphere in darkness between life and death, between the earth and the sky.
- Religion is a light emitted from that block of darkness.
- If some one has the glow of religion then he will finally follow the path of rationality.
- Mind can be controlled by the discipline of religion and right knowledge.
- If mind is freed from attachment and passion, it leads to emancipation.

11. Social Order

- Life and religion are inseparable from each other; mutually inter-dependent.
- When the lamp of religion burns in one's life, only then life becomes fruitful.
- True religion lies in performing one's own duty in the worship of God.
- Social order is destroyed when religion is destroyed.
- Religion is the soul of life, it is the foundation of a social order.
- The person who wants to swim and remains lying in a bed, can he learn swimming, never.
- As the sun is for all and it brightens up all, so also religion is for all.
- If the clouds of community and sects do not make it invisible, the sun of religion will continue to spread its light promptly and without a break.
- Religion is the foundation stone of peace and happiness.
- It is but a journey from evil to goodness, from goodness to purity.
- Religion is that which saves one who is falling into misery, upholds him and makes him reach the place of progress.

Mahavira & Concept of Transmigration

- ◆ *Samsara*
- ◆ *Theory*
- ◆ *Process*
- ◆ *States of Existence*
- ◆ *Divine Life*
- ◆ *Human Life*
- ◆ *Animal Life*
- ◆ *Infernal Life*
- ◆ *Five Kinds of Bodies*
- ◆ *Highest Wisdom*
- ◆ *Scientific Evidence*

The theory of karma in Jain philosophy emphasizes that one has his pivotal stand for deciding the fruits of one's activities on an individual basis. The so called God cannot exercise its power as a middle man. One will have to bear the result of ones own deeds. The vibration (yoga) and the passions (kasaya) of soul attract karmic matter and transform it into karmic body. Yoga is the action of mind, speech and body due to desire, aversion and cognition.

Soul is pure in its intrinsic nature. The relation of karma in a cause that makes it subject to the cycle of birth and death. There are two causal agencies (i) distant cause, (ii) substantial cause. Soul is the substantial cause of the passions while karmic matter is the remote or distant cause. Soul and body are capable of causal inter-relationship and a change in ones inter-relationship always involves two antecedents, one physical and the other psychic. If causal interaction is not admitted, certainly ethical values will remain unexplained and unintelligible.

The theory of karma is inseparably connected with that of transmigration. The atman in bondage is born again and again. Its course in samsara is determined by the karmic particles attracted by it in every state of its existence. The theory of rebirth or transmigration of the self explains its continuous identity through a series of existence in three points of time, past, present and the future.

Every soul is potentially divine and the manifestation of divinity has three stages (1) that engages itself in the external object through the senses and is endowed with wrong views, (2) the stage which moves towards the realm of the soul, repents for indulging tendency of senses, (3) the stage in which soul can free itself from bondage of karma and cycle of birth and death. This is the most purified stage of the soul and preserves infinite perception, infinite knowledge and infinite bliss which is at the summit of the universe. This is called Nirvana (emancipation from karma)

1. Samsara

- In the Sarvarthsiddhi, samsara has been explained thus : Samsaranam. Samsarh parivartanam, ityarhah.
- The word samsaranam means transmigration, cycle of wandering, metamorphosis.
- The word parivartana means change.
- The beings go round and round in samsara due to their attachment with the karmic particles.
- Travelling of the self tied to false notions and impurities across numerous bodies is called samsara.
- The existence in samsara is the existence in bondage, the very opposite of liberation.
- The concept of samsara forms an essential stand in the theory of rebirth and karma.
- The being or the self leaves one body and assumes another body afterwards leaves that body also.
- In this way the self takes and leaves body repeatedly.
- Transmigration means going from birth to birth.
- Perversity of outlook is the root cause of worldly existence.

2. Theory

- The jiva in samsara is engulfed by desire and aversion.
- It is because of these desires and aversions that karma clings to jiva and leads him through different states of existence (gatis).
- Entering into any state of existence, jiva assumes a physical body and gets the senses.
- Through the senses, arise desire and aversion and on account of desire the cycle of existence continues.
- This desire produces karma and karma leads to four states of existence.
- The beings travel in the four states of existence because of diverse kinds of evil deeds.
- Jiva is in the cycle of existence so long as he associates himself with the activities of the mind, the body and speech.
- Freedom from activities leads to moksha (salvation).
- Samsara is also described as five-fold change—change of matter, sphere, time, thought and destiny.
- The soul has been in samsara from beginningless time.
- In the course of its journeying through samsara, it has accepted and given up innumerable times one by one, all the atoms of the universe, all the space points or spheres, all the molecules of time, all the destinies including the hell.

3. Process

- At death the self is associated with taijasa and sharira (karman body).
- Before transmigration to new body, it remains in the form which it had in last existence for a few minutes and then it takes the shape of a new body.
- Jainism accepts five kinds of bodies.
- Audarika : the physical body of all men and animals.
- Vaikriya : this kind of body is attained only by the gods and infernal creatures which they can change into various forms according to their will. It is imperceptible to common man.
- Aharaka : it is acquired only by the great ascetics. It is projected by the advanced munis in order to get clarification of the doubter for solving questions by a visit to their teacher.
- Taijasa : It is constituted by fine molecules. It works for the consummation and digestion of food etc.
- Karmana : It is made of fine molecules of karmic particles which engulf the essential nature of the self.
- Taijasa and karmana are always attached to the self which requires the two bodies in order to get new birth.
- It is in these two bodies that the elements of future birth are preserved in the form of seeds.
- The force which leads the self to rebirth is nothing but the mixture of self and matter.

4 States of Existence

- Jainism recognizes four states of existence.
- Celestial state of existence (devagati).
- Human state of existence (manusyagati).
- Animal state of existence (triyagati).
- Infernal state of existence (narakagati).
- Jaina thinkers firmly believed that every individual has to bear the consequences of his own karmas in this life or another life.
- The good deeds have good results and take the jiva to celestial and human states of existence.
- The bad deeds have their evil effects and take the jiva to animal and an infernal state.
- The fruition of the deeds depends upon the length, duration and intensity of different kind of karma.
- Sometimes the jiva receives the result of his deed in this life.
- If not in this life, then in the next life or next to next and there after.

5. Divine Life

- According to Jainism, divine life exists.
- Good deeds take the jiva to attend divine life.
- Leading an ascetic life with affection results in divine life.
- Leading an ascetic life with pure mind results in divine life.
- Practicing penance without knowing its consequences results in divine life.
- Practising austerities without any aim results in divine life.
- Whenever the jiva is able to face the fury of karmas peacefully, it incarnates as a celestial being.
- There are three regions of celestial beings—residential (bhavanvasi) the peripatetic (vyantara) and the stellar (jyotiska) gods.
- There too, it incessantly burns with the great fire of desire for seizures; while dying it weeps bitterly (for the loss of pleasures) and suffers pains.
- If it happens to be a celestial being of the heavenly (Vaimanka) class (there too) being bereft of right faith, it continues to suffer.
- Falling from there, it has to be born in an immobile organism where its fate is doomed for an incalculably long period.

6. Human Life

- According to Jainism, human life exists.
- Simplicity of behaviour leads to human life.
- Humble character brings good result in human life.
- Compassion gives human life.
- Want and envy is linked with human life.
- In the human condition of life the jiva is confined for nine months in the womb of the mother.
- On account of the contraction of the body, it has to bear pain. The torturous pains it has to suffer while coming out of the mother's womb cannot be exhausted by any description.
- During childhood it does not acquire any knowledge.
- During youth it is all engrossed in pleasures with its spouse.
- Old age is equal to semi-death, how can it see and realize its essence. (true nature).
- One should aspire for deliverance, thereby leading towards Nirvana.

7. Animal Life

- According to Jainism animal life exists.
- Bad deeds take the jiva to animal life.
- To deceive others results in animal life.
- To deceive others vigorously certainly gives animal life.
- Speaking falsehood gives animal life.
- Practicing fraud also gives animal life.
- The story of jiva's wanderings begins with the least evolved state of living beings, technically called nigoda in Jainism. In the state of nigoda, beings possess only one sense ie. sense of touch.
- In the nigoda state, jiva takes birth and dies eighteen times during the little duration taken in being a thing once.
- Freeing itself from nigoda state of life, the jiva can take birth in five types of bodily conditions ie. earth-bodied, water-bodied, fire-bodied, air-bodied or individual vegetable bodied organism.
- The liberation of the jiva from the dark denizen of one sensed life is like the gain of a priceless jewel by a poor man.
- As compared to the nigoda and one sensed conditions of life, this rise to the condition of mobile life is certainly valuable.

8. Infernal Life

- According to Jainism infernal life exists.
- Bad deeds take the jiva to attend infernal life.
- Possessing immense wealth results in infernal life.
- Indulging in violent deeds gives infernal life.
- Killing the living beings possessed of five sense organs results in infernal life.
- Eating flesh gives infernal life.
- In hell, the mere touch of the ground causes so much pain as would not have been caused even by the sting of a thousand scorpions.
- There flow the rivers of the pus and blood, full of swamp of worms and they burn the body (of the inhabitants of hell).
- There in hell are semara trees the edges of whose leaves are (as sharp) as the blade of the sword and they tear the limbs (of the inhabitants) like sword.
- In hell, the climate is so intensely cold and hot that a lump of iron, as big as the mountain Meru, may get melted.
- In hell, thirst cannot be quenched even by the water of the ocean. Even then they do not get a drop to drink. If they were allowed to eat the entire corn of the three worlds, their hunger will not be appeased. Still they do not get even a grain to eat.

9. Five Kinds of Bodies

- Jainism accepts five kinds of bodies namely audarika, vaikriya, aharaka, taijasa and karmena.
- Audarika : the physical body of all men and women.
- Vaikriya : this kind of body is attained only by the gods and infernal creatures which can change into various forms according to their will.
- It is imperceptible to common man.
- Aharaka : It is acquired only by the great ascetics.
- It is projected by the advanced munis in order to get clarification of the doubt.
- Or for solving questions by a visit to their teachers.
- Taijasa : It is constituted by fine molecules.
- It works for the consummation and digestion of food.
- Karmana : It is made of fine molecules of karmic particles which engulf the essential nature of the self.
- Jaina process of transmigration can be understood only with reference to the above five bodies.

10. Highest Wisdom

- The Doctrine of Karma is the noble fruit of the highest wisdom.
- Law of karma is the best source to solve worldly problems.
- The fruition of the deed depends upon the length, duration and intensity of different types of karmas.
- Bad deeds done in this life have their effect in this life as the thief bears the consequences of his theft in this life.
- Bad deeds done in this life have their bad effects in another world as an individual takes the birth in hell after doing most sinful deeds.
- Bad deeds done in the past life have their bad results in this life as one experiences sorrow and sufferings in this life.
- Bad deeds done in the past life have their bad result in this life and afterwards too, just like an individual due to his past bad deeds becomes an animal and then again goes to hell etc.
- Ghastly act results in powerful reaction in the form of incurable diseases.
- Good deeds done in this life have good results in this life.
- Good deeds done in past life have good results in the coming life.

- Good deeds done in past life have good results in this life and afterwards also.

□ *“Without controlling the mind neither can non-violence be practiced nor truth attained.”*

—Acharya Mahaprajna

□ *“Spiritual diseases cannot be treated by external measures, because the atoms of those diseases are so powerful that they do not accept external measures.”*

—Acharya Mahaprajna

□ *Acharyashri has believed in constant endeavour rather than on blaming fate for the inconveniences that come in the way.*

11. Scientific Evidence

- Transmigration of the body makes it pass from life to life.
- There are periodic changes taking place mechanically in the constitution of this inner body.
- Vestment of the soul and the form and condition of next incarnation of life are determined by the new set of energies.
- Which arise in consequences of these change...they adjust themselves, most accurately, mechanically.
- Body of karma is modified by action itself.
- It determines the type and condition of the next incarnation.
- Karma plays an important role in the process of transmigration.
- Karma is nothing but the compound of spirit and matter.
- It is the very seed of rebirth.
- It has major power to regulate our destiny.
- There is no logical proof or scientific evidence for this mystic concept but transmigration is the real solution to the worldly sufferings.

Mahavira & Meditation

- ◆ *Concept of Environment*
- ◆ *Blind Race for Progress*
- ◆ *Cause of the Problem*
- ◆ *Solution of the Problem*
- ◆ *Life Style*
- ◆ *Pollution*
- ◆ *Equanimity*
- ◆ *Scriptural Study*
- ◆ *Fearlessness*
- ◆ *Company of the Virtuous*
- ◆ *Noble Conduct*

Meditation is fundamental to all the religious practices of an aspirant. Meditation enables a person to understand his true nature and realize the self. It enables man to bring together all his scattered energies and manifests his hitherto concealed potential. It means living in the present where the memories of the past and imaginations of the future do not perplex the soul.

Dr. Shiv Muni says in his monumental work on meditation (Dhyana Eka Divya Sadhana)—“Meditation binds one to his present life. The purpose of meditation is not to realize peace after death. On the other hand, as soon as you begin to meditate properly you start realizing peace and joy in your life so that our future automatically becomes perfected.

Lord Mahavira says—“An aspirant engaged in spiritual contemplation should relinquish mournful and wrathful meditation and practice righteous and purest meditation.

Of the four kinds of meditation mournful and wrathful cause birth and death in mundane existence and righteous or analytic and purest are instrumental in emancipation.

A person whose mind is absorbed in meditation is not perturbed by miseries born of passions nor those born of jealousy, dejection, grief and other mental anxieties.

A person who has no attachment, aversion and delusion and whose mind, speech and body are steadfast, burns all auspicious and inauspicious karmas in the fire of meditation.

1. Concept of Environment

- Man is himself a living being, therefore he is a part and parcel of the environment.
- For man, the whole universe is an environment.
- One who pollutes the environment, endangers his own existence because he is inseparable from the environment.
- A threat to environment is a threat to humanity.
- Living and non-living beings have an effect on each other.
- Land, water, air and fuel are the components of nature. If even one of them is disturbed, the balance of nature is disturbed.
- Living beings can exist only in the environment as it exists today, therefore if the balance is disturbed, existence of life will be threatened.
- The environment is dependent on its inhabitants and vice-versa.
- If balance of nature is disturbed, the balance of environment will be disturbed.
- The race to achieve fast growth is also responsible for ecological disturbances.
- Lack of proper education is responsible for the threat caused to ecology.

2. **Blind Race for Progress**

- Blind race for achieving progress must bear the responsibility for environmental degradation.
- A economic growth which accompanies growth of moral values, alone can be called a balanced growth.
- Competition for economic superiority among nations has relegated moral values and environmental protection to the background.
- Present attitude towards economic progress is not a balanced one.
- Unless the problem of immorality is solved, the issue of environment degradation also cannot be resolved.
- It is inconceivable that nature can put up with man indefinitely in the present state of imbalance.
- Over exploitation of resources is the primary reason for increasing ecological imbalances.
- Rapid industrialization and the resultant urbanisation are mainly responsible for the danger of ecological crises.
- Increasing water pollution, air and land pollution is resulting in increasing the temperature all over the world.
- In the blind thirst for comforts and luxurious life, man has ignored the environment that sustains him.
- Wasteful consumption and careless use of resources, is causing extra-pressure on natural resources.

3. Cause of the Problem

- Lack of restraint is on the rise. This is leading to all sorts of problems.
- If man is unable to practice restraint, the problem of violence is bound to intensify.
- Conducting nuclear and energy researches is leading to imbalances in environment.
- Large scale deforestation is disturbing the balance of nature.
- The increasing population is causing an alarming rise in carbondioxide, which is endangering the balance of environment.
- Pollution is causing the diminishing of the protective layer of ozone.
- The unending thirst of man to accumulate luxuries is the main reason for the increasing disturbances in the environment.
- Man is causing great injuries to nature for forwarding his petty interests.
- It is the lack of restraint on the part of man that is causing excessive exploitation of natural resources.
- The activities of man are causing pollution of air, water, sound and land.
- Even the educated people are not taking enough interest in the conservation of natural resources.

4. Solution to the Problem

- Practicing restraint can provide a solution to many problems plaguing man today.
- Vegetation is the basis of existence of man. It is necessary that it should not be destroyed indiscretely.
- Lord Mahavira says—all living beings should be treated equally. If this is followed, innocent creatures will not be harmed.
- Further deforestation needs to be stopped immediately.
- Initiative to plant more trees on a large scale needs to be taken up.
- Man needs to understand that the more he cuts trees the more he endangers his own life and that of his future generation.
- Injustice and cruelty towards other creatures should be condemned.
- Man has no right to play with the lives of other creatures who are also a part of this environment.
- Only when the principle of Ahimsa is adhered to, the problem of ecological crisis is solved.
- Man must stop his mis-adventure with nature, at least for the sake of his future generation.
- Once man realizes what his priorities are, he will stop playing with nature.

5. Life Style

- Life style adopted by man in the present materialistic world is largely responsible for the degradation of real values of life.
- To live in accordance with the laws of nature, it is important to analyse our life style.
- A life style that gives primary importance to materialistic pleasures cannot help to live in harmony with nature.
- It is also not possible to live in harmony with nature by adopting life style that consists of spiritualism alone.
- A new concept of life-style is needed for all-round growth of life.
- To lead a balanced life, it is necessary to have an amalgamation of spiritualism, morality, economic and material progress.
- As long as decisions of life are taken by instincts arising from the senses, problems will continue to exist. It is necessary to subdue our senses.
- By adopting a life style built on the edifice of self restraint, the problem of erosion of environment can be arrested.
- By constructing parks and planting trees all around us, we can diffuse the problem of environmental pollution.

- We must adopt a loving and caring attitude towards trees and vegetation.
- Every individual should take the initiative to do his bit for the conservation of environment.

□ *A healthy society requires that its members are healthy in mind, body and values.*

□ *Jeevan Vigyan helps to curb negative tendencies like anger, jealousy, conflict through its various experiments. By attempting to bring changes in human behaviour, Jeevan Vigyan enables an individual to make the best use of his hidden capacities.*

□ *“Use of standard and fair means of earning wealth, maintaining a definite limit to accumulation of wealth and exercising moderation in personal consumption — these three directives together lead to the fulfilment of the pledge of limiting desires.”*

—Acharya Mahaprajna

6. Pollution

- Man has caused so much environmental degradation, that even safe drinking water is getting scarce.
- Mode of transportation used, are contributing to pollution. Pollution caused by industries is known to everyone.
- It is not the responsibility of the government alone, but also of the common man to come forward to fight against pollution of rivers.
- Air has been polluted so much that we are virtually inhaling poison.
- Air & water are the most important components for our survival. It is our duty to prevent it from getting polluted.
- Pollution is caused by human beings but he is not the only one to be affected by it. Animals, plants and vegetation are also affected by it.
- In spite of the fact that people understand the result of their action, they are so busy in accumulating material wealth that they do not care to think about the environment.
- Pesticides used to rescue crops from insects are in fact not only spoiling crops but also poisoning the soil.
- Floods and famines can be stopped only if we stop playing with nature.
- Noise pollution is a burning issue of the present era.
- People need to be made aware of prospective danger of deafness that noise pollution carries with it.

7. Equanimity

- Samayika means maintaining equanimity for a set period of time minimum of 48 minutes.
- To concentrate one's mind upon one subject is meditation.
- When the conscience is freed from sensual pleasures, the reflection of soul can be seen in it.
- Equanimity is perfected when the thought process becomes pure and sublime.
- Just as the head is most important to the body and the roots to a tree, equanimity is fundamental to all religious practioners.
- Just as fire fanned by powerful winds destroys heaps of firewood in no time so also the fire of equanimity destroys heap of karmas in a moment.
- To give up all fallacies and to be absorbed in the contemplation of the self is supreme equanimity.
- He is said to be equipoised who has no desire for mundane fulfillment and who refrains from all activities that causes karmic bondage.
- The oneness of soul with right faith, knowledge, self-restraint and austerity is samayika.
- The practise of samayika eliminates all sinful occupations.
- The samayika of a house holder will be fruitless if he reflects upon mundane matters while practicing samayika as his concentration will become meaningless.

8. Scriptural Study

- By constantly studying the scriptures one can be freed from all miseries.
- The knowledge of all subjects is comprehended through the study of scriptures.
- The knowledge obscuring karmas are destroyed by the study of scriptures.
- Among the twelve internal and external austerities which are experienced by a wise person, there is none that equals or will be equal to the study of scriptures.
- Just as a blind person cannot delight in the presence of moonlight so also the knowledge of an ignorant person, who studies the scriptures over and over but is unable to experience the truth, is insignificant.
- A person who has thorough understanding of scriptures may become imprudent for a while but in no time he makes amends and is finally liberated.
- Scriptural study enables one to acquire knowledge of the well-being of the self.
- Scriptural study enables one to acquire knowledge of subjugation of evil thoughts.
- Scriptural study enables one to acquire inclination for renunciation.
- Scriptural study enables one to acquire tranquility in thought, word and deed.
- Scriptural study enables one towards austerity, supreme disposition and benevolence.

9. Fearlessness

- A timid person is always helpless and under the influence of some fear or the other, he makes others also fearful.
- A timid person is influenced by evil spirits.
- One who is fearful gives up the practice of austerity and self-restraint.
- A fearful person is unable to shoulder any important responsibility.
- A fearful person becomes incompetent to tread the path of righteousness.
- One should conquer all kinds of fear—fear of sudden calamities, dreadful diseases, tensions, old age and even fear of death.
- Abhoyadana is supreme among all charities.
- A person who has firm devotion towards jiva, will have no fear in this world.
- He, who is free from fears is always unapprehensive.
- An aspirant should always move about fearlessly.
- The seven causes of fear are—1. Fear related to the present birth, 2. Fear related to the next birth, 3. Fear of movements, 4. Fear of sudden calamities, 5. Fear of livelihood, 6. Fear of death and 7. Fear of disrepute.

10. Company of the Virtuous

- Company of the virtuous promotes progressively scriptural study.
- Company of the virtuous promotes higher knowledge.
- Company of the virtuous promotes self-restraint.
- Company of the virtuous promotes detachment.
- Company of the virtuous promotes emancipation.
- A person in solitude is subject to all kinds of doubts and uncertainties at every moment.
- Just as water loses its inherent nature in contact with fire so also the pious abandon their virtues when they associate themselves with the wicked.
- Company of the pious enhances one's wisdom.
- Company of the wicked distorts one's understanding.
- Knowing righteousness and non-violence in its entirety the equanimous and restrained aspirant should always seek the company of the wise.
- The reputation of a noble person gets tarnished in the company of wicked people just as a fragrant garland becomes worthless when offered to a dead body.

11. Noble Conduct

- One should always be calm in the presence of the wise.
- One should not be talkative in the presence of the wise.
- One should always acquire valuable knowledge.
- One should avoid what is worthless.
- When reprimanded, one should not become indignant but remain calm and poised.
- One should abandon the company of the wicked and should not indulge in fun and frolic.
- One should not do anything disagreeable to the wise neither words nor deeds.
- One should not do anything disagreeable to the wise, neither openly nor secretly.
- He, who adheres to the prescribed and approved conduct which has been practiced by the knowledgeable incurs no criticism.
- One should talk less, never speak when resentful.
- One should study the scriptures regularly and then meditate upon the true nature of the self.

Mahavira & Wisdom

- ◆ *Ideology*
- ◆ *Human Nature and Sacred Society*
- ◆ *Spiritual and Practical Aspects*
- ◆ *Self Observation*
- ◆ *Path of Sadhana*
- ◆ *Science and Spiritualism*
- ◆ *A Healthy and A Virtuous Life*
- ◆ *Mahavira's Concept of Economics*
- ◆ *Arms Race Should be Avoided*
- ◆ *Poverty and Unemployment*
- ◆ *Issue of Morality*

The contribution of Jaina faith to Indian thought and life has been very significant. Most significant contribution of Jainism is its harmonious and peaceful approach to life. The central themes of the teaching of Lord Mahavira are non-violence, non-absolutism and non-possession.

Lord Mahavira says—“All living beings desire to live. They detest sorrow and death and desire a long and a happy life. Hence one should not inflict pain on any creature, nor have any feeling of enmity. One should be friendly towards all creatures.”

Jainism takes an integral view of life. Either faith or only knowledge by itself cannot take us to the path of salvation. We should have a combination of right faith, right knowledge and right conduct to tread the path of salvation. These constitute the three jewels of Jainism. Lord Mahavira says—by knowledge one understands the nature of substance, By faith one believes in them, by conduct one puts an end to the flow of karmas and by austerity one attains purity.

Lord Mahavira was a great believer in soul, godliness, karma and rebirth. According to him, a man should lift his soul by his own efforts. The pre-requisite to the path of righteousness is to conquer the four passions. He says—“Conquer anger by forgiveness, pride by humility, deceit by straight-forwardness and greed by contentment” He says—“Victory over one’s self is greater than conquering thousands and thousands of enemies on the battle field. A true conqueror is one who conquers his own Self.”

Lord Mahavira says that all material comforts and pleasures can never satiate anybody and give him true happiness. He preached the doctrine of non-possession to the limit the desire for worldly pursuits. Mahavira laid great stress on equality of all human beings. Stressing action and

not birth and a determining factor of superiority was a radical step in the teaching of Mahavira.

The doctrine of non-absolutism tries to find out unity out of diversity and admits that there is an element of truth in all religions which are but different approaches to the problem of humanity from different points of view

□ *Everyone has the ability to harness beauty. It is the stimulus that is required. It is to make the unmanifested, manifest, that is called development.* —**Acharya Mahaprajna**

□ *“Wherein the principal is emphasized and the unimportant ignored, such is your logical system, coming home to everybody.”*

—**Acharya Mahaprajna**

1. Ideology

- Materialism is responsible for the many ills prevalent in society.
- Lord Mahavira has foreseen the formation of a sacred society which was to be based on the union of spiritualism and materialism.
- Mahavira believed that when comforts acquire prominence in the life of a man, his humanity is relegated to the background.
- A comfort that does not harm the physical, mental or psychological health of a person is acceptable.
- Today, desires are being extended so much that they are hindering the existence of humanity itself.
- Mahavira had said that increase in selfishness would only lead to increase in cruelty.
- Our main objective should be to attain peace and ahimsa or assist not obstruct their path.
- Lord Mahavira stresses that our means must be pure.
- Satisfaction and prosperity was a secondary matter for Lord Mahavira, peace was his primary concern.
- Lord Mahavira had stressed on the necessity to link restraint with work and money.
- Mahavira's philosophy of peace, restraint and purity of means have a universal significance.

2. Human Nature and Sacred Society

- According to Lord Mahavira, man may appear different from animals physically, but by nature, he is by no means different from many other living things.
- There are four elements in human nature—Dharam, Arth, Kaam and Moksha.
- Dharma is the first and primary element of purushartha. Man has faith in religion and character.
- Arth is the second element of purushartha. Every man yearns for money.
- Kaam, which is the third element of purushartha, is an essential feature of human nature.
- Moksha (Salvation) is the fourth element of purushartha. Every man desires salvation.
- To understand nature of human beings it is essential to understand these four elements of human nature.
- Mahavira had foreseen the formation of a sacred society.
- He had offered code of conduct to society.
- The sacred society conceived by Mahavira is based on the union of materialism and spiritualism.
- Lord Mahavira was a dispassionate person. He gave the principle of Anekantvad.

3. Spiritual and Practical aspects

- Lord Mahavira was a firm believer in maintaining discipline.
- Those who practice discipline themselves, alone can demand discipline from others.
- Lord Mahavira had set a glorious example of sadhana.
- Supreme purpose of sadhana is to dissociate the soul from all kinds of instincts.
- Sadhana does not aim at acquiring supernatural or miraculous power, it simply aims at self purification.
- Spiritualism aims at attainment of pure knowledge.
- The purpose of sadhana is to revive the original nature and purity of consciousness.
- Spiritual life aims at gettings rid of passions of anger, deceit, conceit and greed which contaminate consciousness.
- A sadhak should be aware of external conditions under which he performs Sadhana as well as the potential which his soul possesses.
- No body can perform sadhana by remaining hungry. But it is possible to give up attachment and craving for food.
- Human nature can be changed and the consciousness of man can be purified and freed from all kinds of limitations imposed upon mind through sadhana.

4. Self Observation

- There must be a perfect balance in everyone's life between Pravritti and Nivritti. Whenever this balance is disturbed, difficulties arise.
- Don't try to improve others, rather try to improve yourself. If everyone assumes the responsibility of improving oneself, the world will by itself improve.
- Self-observation does not merely raise us above sectarianism and casteism. It also helps us rise above narrow nationalism.
- One who understands the inner world, can alone understand the outer world.
- The present day problems are psychological. To overcome them, one needs to comprehend the mind.
- Self-observation helps one to attain the ability to adjust to every situation.
- One who believes in self-observation does not indulge in show off.
- One should try to remain oblivious of the past and future and try to concentrate on the present.
- Only self-observation can help one to attain purity of mind.
- Self-observation gives the power to differentiate between enemies and friends.
- Self-observation helps one to determine the goal of one's life.

5. Path of Sadhana

- The path of sadhana is the path to enter the inner world, leaving the outside world behind us.
- Lord Mahavira was a symbol of perfect sadhana.
- He devoted his complete life to reach the pinnacle of sadhana.
- Lord Mahavira had been his own mentor of faith by exercising great perseverance and sadhana.
- Lord Mahavira made decisions only after deep thinking and analyzing its pros and cons.
- He had practiced sadhana, not only to make his own life purposeful but also for the betterment of society.
- Lord Mahavira believed in reflection and meditation for the benefit of the whole world.
- He led a restrained life which did not have access to anything.
- He never worked for the detriment of others.
- This whole life is an example of character building.
- Lord Mahavira had discovered secrets of sadhana.

6. Science and Spiritualism

- One should make an effort to establish combination of spirituality and science.
- There are many ancient scriptures in Jain Literature belonging to Lord Mahavira.
- His preachings have great relevance to present times.
- One must not overlook the corresponding scientific researches and experiments while studying Lord Mahavira's spiritual philosophy.
- Lord Mahavira suggested new fields for scientific researches in spiritualism.
- Science is not contradictory but complementary to spiritual knowledge.
- Mental concentration is not only affected by unnecessary thoughts but also by gravitational force.
- The concept of stratification (world order) is itself a part of scientific research.
- Jain cosmos has deep links with scientific research.
- There is need for inter-disciplinary studies in science and spirituality.
- It is necessary to reconcile science and spiritualism to gain true knowledge.

7. A Healthy and A Virtuous Life

- One must adopt a life-style based on the principles of self-restraint.
- One must practice meditation for at least 15 minutes regularly.
- One must observe 20 minutes of silence daily.
- One must distribute surplus income in social welfares.
- One must observe silence for a few minutes before going off to sleep.
- One must not show off in celebrating marriages and festivals.
- One must adopt the principle of brotherhood towards rich and poor alike.
- One must follow brahamacharya for at least seven days a month.
- Wastage of water and electricity is a national wastage.
- Intake of intoxicants is the number one enemy of a healthy and a peaceful life.
- Lord Mahavira advocates time management for leading a tension-free life.

8. Mahavira's Concept of Economics

- Lord Mahavira has said that when comforts acquire prominence in the life of man, his humanity is relegated to the back-ground and materialism takes the center-stage.
- According to Mahavira, needs and desires should be restrained.
- The path given by Mahavira neither discards livelihood nor does it renounce faith. Rather he has called for the union of the two.
- According to Lord Mahavira, it is necessary to restrict our desire for comforts. One should not extend his desire so much that they hinder his own existence.
- In the words of Mahavira, a comfort that does not harm the physical, mental and psychological health of a person is acceptable.
- A comfort that is harmful for health whether physical, mental or psychological, is unwanted.
- Lord Mahavira has given a relative meaning to every type of development because no branch of knowledge can function without relativity.
- Lord Mahavira has said that while pursuing the path of economic growth, one should see to it that the means adopted are pure and the values of morality and ahimsa are not violated.
- Mahavira has said that unfair means should not be used for attaining the objective of economic growth, but the reality today is just the opposite.
- Today, the stress is on creating an economic empire,

but the aspect of compassion has been virtually ignored.

- The principle of Mahavira is that the increase in selfishness will only lead to increase in cruelty.

The first principle of a dedicated society is that there should be limitation on ownership. Individual ownership should be limited.

Mahavira circumscribed the maximum accumulation of wealth on two sides :

The first control : *The right means in the process of earning wealth.*

The second control : *Limitation of personal consumption.*

A commodity satisfying a want, even though not beneficial, possesses utility.

9. Arms Race Should be Avoided

- Production of arms and ammunitions should be removed from the budget of countries.
- To be a part of a sacred society conceived by Mahavira, not producing arms and ammunition was mandatory.
- The sacred society as imagined by Mahavira would not only desist from producing arms but also not indulge in the sale and purchase of the same.
- Production of arms has become a big business today.
- All countries of the world are indulging in a blind race of production of arms.
- The free economy propagated by modern economics has become a source of large scale exploitation.
- The members of the sacred society were directed not to indulge in the trade of the components that are used in making weapons.
- In the sacred society, training in violence and war was prohibited. In sharp contrast today, some school providing training in war are being operated.
- Today, in many nations people do not even require a license to produce arms.
- The blind race for production of arms has brought the world to the brink of disaster.
- Countries which have amassed large quantities of weapons are bullying the weaker nations.

10. Poverty and Unemployment

- Increase in population leads to rise in poverty.
- Rise in population means increasing pressure on the scarce resources and means of production.
- Poverty and unemployment are closely related. Poor people bear more children because of ignorance.
- People of India and other Asian countries are fatalistic, this is one of the major causes of poverty of these nations.
- This fatalistic attitude is also responsible for increasing unemployment.
- Mahavira refused to acknowledge fate to be the reason for poverty for some and affluence for others.
- Unless the economic system is linked with the principle of Anekantvad, no-solution to the problem of poverty, unemployment and over-population will be in sight.
- If ceilings are imposed on the concentration of wealth, the problem of poverty and unemployment can be solved.
- If the problem of poverty is controlled, the problem of population and consequently the problem of unemployment will be drastically reduced.
- As long as the feelings of greed and selfishness persist, the problem of poverty will not be resolved.
- If economics is given a spiritual basis, the problem of poverty and unemployment can be controlled.

11. Issue of Morality

- Moral values present guideline for leading an ideal life.
- Violation of moral values leads to depression due to the feeling of repentance. Violation of economic law does not cause repentance.
- If moral values are adhered to, it will lead to the spiritual progress of man.
- Money is a means of achieving the goal, but it is not the goal.
- Mahavira believed that if money is earned for satisfaction of one's needs, it is acceptable. But if it is done at the expense of discomfort of others, it is undesirable.
- A feeling of distribution of surplus wealth should be inculcated.
- The definition of usefulness in morality is different from its definition in Economics. Here there is no compulsory relationship between usefulness and profitability.
- A commodity that is useful for satisfaction of needs, may not be necessarily profitable.
- Economics includes study of several such issues that are not remotely related to human welfare.
- It is not true that morality has no place in Economics. There are some economists who believe in the use of honest and welfare oriented practices in deciding economic policies.

- It is necessary that money is seen from the point of view of usefulness and not as an item for accumulation.

□ *Acharya maintains that human nature can be changed and the consciousness of man can be purified and freed from all kinds of limitations imposed upon mind through Sadhana.*

□ *“Development which is not based on rules and regulations gives rise to indiscipline.”*

□ *“During the moments of spiritual indolence the seat of consciousness of man is engulfed in darkness, simultaneously the evil latencies come to the fore to transform all the particles of virtuous latencies to vicious ones.”*

—Acharya Mahaprajna

Mahavira & Precepts on Learning

- ◆ *Svadyaya*
- ◆ *Samayika*
- ◆ *Dhyana*
- ◆ *Humility*
- ◆ *Discretion*
- ◆ *Restraint in Speech*
- ◆ *Vigilance*
- ◆ *Ahara-Viveka*
- ◆ *Satsanga*
- ◆ *Sadachar*
- ◆ *Some More Aphorisms*

Spiritual knowledge helps us to swim across the sea of the world, those who are bereft of this knowledge are deluded by wealth, they die, not knowing, how to swim across the sea of the world. The tragedy can be averted by man continuing his education from the knowledge of the perishable to the knowledge of the imperishable self.

Education is the manifestation of divine qualities already inherent in man. A spiritual teacher imparts that knowledge by which karmas are destroyed. Lord Mahavira says—By spiritual study, one acquires knowledge, is fixed in religion and helps others to be so fixed. Thus by studying multifarious sutras he becomes absorbed in the contemplation of what is expounded therein.

Among the twelve internal and external austerities which are experienced by a wise person, there is none that equals or will be equal to the study of scriptures. Just as a blind person cannot delight in the presence of moon light, so also the knowledge of an ignorant person who studies the scriptures over and over but is unable to experience the truth, is insignificant.

Study of scriptures is of five types :—

1. Vacana : Careful and thorough study of scriptures.
2. Prechana : Clarification of the doubts aroused on studying scriptures.
3. Parivartana : Repeated recitation.
4. Anupreksha : Reflection upon scriptural knowledge acquired.
5. Dharma Katha : Preaching of the doctrine.

A person who has thorough understanding of scriptures may become imprudent for a while but in no time he makes amends and is finally liberated.

❑ *He is an acharya in real sense, who has relinquished the personal comforts of life to wage a battle against ignorance, illiteracy, immorality etc.*

❑ *Acharyashri has strongly contended that science is not contradictory but complementary to spiritual knowledge.*

❑ *“One who can discriminate between the self and the body can succeed in his pursuit in the village as well as in the jungle.”*

—Acharya Mahaprajna

1. Svadhyaya

- By svadhyaya one can be free from all miseries.
- The knowledge of all subjects is comprehended through svadhyaya.
- The knowledge obscuring karmas is destroyed by svadhyaya.
- Svadhyaya enables one to acquire knowledge of well-being of self.
- Svadhyaya enables one to acquire knowledge of subjugation of evil thought.
- Svadhyaya enables one to acquire knowledge of inclination for renunciation.
- Svadhyaya enables one to acquire knowledge of tranquility in thought.
- Svadhyaya enables one to acquire knowledge of world and deed.
- Svadhyaya enables one to acquire knowledge of austerity.
- Svadhyaya enables one to acquire knowledge of supreme disposition.
- Svadhyaya enables one to acquire knowledge of benevolence.

2. Samayika

- The practise of samayika eliminates all sinful occupations.
- Samayika will be fruitful when there is no desire for mundane fulfillment.
- Samayika will be meaningful it when attempting it with full concentration.
- He is said to have samayika who has acquired the knowledge of self.
- He is said to have samayika who protects frightened creatures.
- He is said to have samayika who lives in solitude always absorbed in self-contemplation.
- He is said to have samayika who is not fearful of any dangers.
- He is said to have samayika who refrains from all activities that cause karmic bondage.
- Samayika is to be devoid of attachment and aversion.
- Samayika is to be indifferent about life and death, gain or loss, joy or sorrow.
- The oneness of soul with right faith, knowledge, self-restraint and austerity is samayika.

3. Dhyana

- Dhyana is fundamental to practice sadhana.
- Dhayana destroys heaps of karma in a moment.
- A person who has no attachment, aversion and delusion can attain perfection in dhayana.
- When the conscience is freed from sensual pleasures, the reflection of the soul can be seen in it.
- Dhyana is perfected when the thought process becomes pure and sublime.
- Dhyana is of four kinds : Arta, Raudra, Dharma and Sukla Dhyana.
- Arta and Raudra cause birth and death in mundane existence.
- Dharma and Sukla Dhyana are instrumental in emancipation.
- An aspirant engaged in spiritual contemplation should relinquish Arta and Rudra and practice Dharma and Sukla Dhyana.
- The irresolute and fleeting mind which is difficult to be controlled and conquered becomes steadfast and tranquil by Dhyana.
- To give up all fallacies and to be absorbed in the contemplation of the self is supreme Dhayana.

4. Humility

- Humility is the foundation of right faith.
- To a person who is not humble, righteousness and austerity are of no avail.
- A humble disciple does not wait but renounces sinful activities.
- He who is modest gains knowledge and he who is arrogant fails to gain it.
- Humility is the root of righteousness and emancipation the final object.
- By humility, a person learns the knowledge of scriptures quickly.
- By humility a person gains eminence and finally gets liberated.
- Just as a plant cannot grow without water, learning will not be fruitful without humility.
- Humility is austerity and austerity is dharma.
- A person who is not humble should not be instructed about right conduct.
- One who is equipped with humility traverses the difficult ocean of birth and death.

5. Discretion

- An aspirant ever vigilant in his moves while he stands is not bound by evil deeds.
- An aspirant ever vigilant in his moves while he sits is not bound by evil deeds.
- An aspirant ever vigilant in his moves while he sleeps is not bound by evil deeds.
- An aspirant ever vigilant in his moves while he eats is not bound by evil deeds.
- An aspirant ever vigilant in his moves while he talks is not bound by evil deeds.
- If one is vigilant in his conduct, he remains uncontaminated like the lotus in water.
- My diligent pursuit in discipline is my true quest and journey.
- My diligent pursuit in self-control is my true quest and journey.
- My diligent pursuit in self-study is my true quest and journey.
- My diligent pursuit in meditation is my true quest and journey.
- My diligent pursuit in austerity, is my true quest and journey.

6. Restraint in Speech

- A wise person neither speaks without being asked nor does he interfere when another person is speaking.
- He does not speak about somebody in his absence and avoids deceitful untruth.
- Speech is of four kinds—(a) true, (b) not true, (c) diluted, (d) conventional speech.
- One should completely give up the false and diluted speech.
- A person with intellectual discrimination should not brand a blind person as blind, an eunuch, a diseased and a thief likewise for what they are.
- A wise ascetic should speak what he has seen, his speech should be brief, free from ambiguity and clearly expressed.
- His speech should neither be deceptive nor cause anxiety to any one.
- One should not interrupt when the wise are seriously involved in scholarly discussions.
- That speech is right, which purifies the conduct.
- That speech is wrong, by which conduct is defamed.
- That speech is proper, which is beneficial, moderate, measured and affable.

7. Vigilance

- He, who is not vigilant is unwise and he who is vigilant is wise.
- There is no fear for a person who is vigilant.
- The wise and prudent should remain alert even amidst the company of the idle and the indolent.
- An indolent person can never be happy and a lethargic person can never acquire knowledge.
- A person with attachments cannot acquire renunciation.
- One who has a violent attitude cannot be compassionate.
- Blessed is he, who is always vigilant.
- What you have to do, do today itself, for lurking death may lay its cruel hands on you any moment.
- Life is full of obstacles and so one should not postpone anything for tomorrow.
- One should acquire valuable knowledge and avoid what is worthless.
- Non-vigilance is the root cause of karmic bondage.

8. Ahara-Viveka

- One should shun tasty food in excess for they stimulate passions.
- Excessive food is not beneficial for a celibate.
- Excessively spicy and flavoured food is an instant poison, for an aspirant who seeks enlightenment.
- The noble aspirants do not consume food for taste or pleasure.
- They regulate their diet solely for religious pursuits.
- Those who take wholesome and healthy food in lesser quantity, never fall sick.
- They do not need the services of a physician. They are their own physician.
- Intake of food after sunset is prohibited in Jain agams.
- Knowledge is instrumental in emancipation and body is instrumental in the acquisition of knowledge.
- An aspirant is permitted to take regulated diet for the sustenance of the body.
- As in a dense forest, a fire fanned by strong winds cannot be extinguished, so also the sensual fire of the person who eats food in excessive quantity can never be extinguished.

9. Satsanga

- Satsanga promotes scriptural study.
- Satsanga promotes detachment.
- Satsanga promotes self-restraint.
- Satsanga promotes emancipation.
- The company of the holy and virtuous should be sought.
- Water loses its inherent nature on contact with fire.
- The pious abandon their virtues when they associate themselves with the wicked.
- Company of the pious enhances one's wisdom.
- Company of the wicked distorts one's understanding.
- Knowing righteousness and non-violence in its entirety the equanimous and restrained, aspirant should always seek the company of the wise.
- The reputation of a noble person gets tarnished in the company of wicked people just as a fragrant garland becomes worthless when offered to a dead body.

10. Sadachar

- One should always be calm.
- One should not be talkative in the presence of the wise.
- One should always acquire valuable knowledge.
- One should always avoid what is worthless.
- When reprimanded, one should not become indignant but remain calm and poised.
- One should abandon the company of the wicked and should not indulge in fun and frolic.
- One should talk less, never speak when resentful.
- Study the scriptures regularly.
- Meditate upon the true nature of the self.
- One should not do anything disagreeable to the wise, neither in words nor in deeds, neither openly nor secretly.
- He who adheres to the prescribed and approved conduct which has been practiced by the knowledgeable, incurs no criticism.

11. Some More Aphorisms

- He who can objectively evaluate his inner-self is a genuine ascetic.
- The present moment is important, strive to make it fruitful.
- Absorb the meaningful and relinquish the meaningless.
- Not wealth but nobility of conduct is necessary for moving the wheel of righteousness.
- An idle and inactive person finds faults with everything and everyone, not withstanding his own shortcomings.
- If one is inactive, his qualities become defects in due course.
- There is no greater suffering than hunger.
- Knowledge alone does not enable a task to be accomplished.
- Ignorant is he who thinks that he makes others sad or happy, the wise do not reflect thus.
- One should not reveal the secrets of others.
- Mankind is one.

Mahavira & Code of Conduct

- ◆ *Non-Violence*
- ◆ *Truthfulness*
- ◆ *Non-Stealing*
- ◆ *Celibacy*
- ◆ *Non-Possession*
- ◆ *Austerity*
- ◆ *Forgiveness*
- ◆ *Equipoise*
- ◆ *Non-Attachment*
- ◆ *Modesty*
- ◆ *Charity*

Jaina Scriptures describe the conduct elaborately, expected from a monk as well as a house-holder. The monk and nuns observe the five great vows (Mahavratas) and the laity five primary vows (Anuvratas). The five Mahavratas are total abstinence from violence, falsehood, stealing, sexual indulgence and possessions.

The stages of ethical evolution of a Jain house-holder are called the pratimas and are eleven in number. There is another division of spiritual stages which are called Gunasthans. They are fourteen in number.

Mahavira prescribed some special code of conduct for mendicant. After completing the practices of Anvratas and pratimas, a house-holder seeks permission from his relatives to renounce completely mundane affairs and become a Jain monk.

Mahavira never put any caste or creed restrictions to his followers. People from all walks of life adopted his religion.

The fundamentals of moral discipline consist of the Twenty Eight Mulgunas, the uttaragunas, five fold Aearas, the twelve Anupreksha or reflections, the twelve-fold penance or Tapa, ten kinds of Vaiyavrttis, and the twenty two kinds of parisahas. The prohibition of night eating, drinking filtered water, worship of true God, observance of non-violence and detachment from all worldly affairs are main tenets of Lord Mahavira. This fourfold congregation known as Dharma Tirtha (center of worship) is still observed and proves that Jainism is a living religion.

1. Non-Violence

- Not to kill any living being is the quintessence of all wisdom.
- Non-violence and equality of all living beings are essentials of dharma.
- Oh, man! Think that the being whom you want to kill is none else but you, he too experiences happiness and sorrow just like you.
- The being whom you wish to govern and enslave is none else but you.
- 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.
- One has to bear the consequences of one's actions, Hence never desire to harm any living being.
- Life is dear to all beings.
- One should not inflict pain on any creature nor have any feeling of antipathy or enmity.
- One should be friendly towards all creatures.
- No dharma is equal to ahimsa in this world.

2. Truthfulness

- A person who speaks the truth becomes trustworthy.
- Truth is the quintessence in this world.
- Truth is more tranquil and deeper than the deepest ocean.
- Truth in God.
- A wise person who treads the path of truth transcends death.
- In this world falsehood is condemned by all the saints.
- A person who utters a lie is trusted by none.
- A person who practises truthfulness remains unmoved in the face of severe trials and tribulations.
- Falsehood is the door through which sins step in.
- Truthfulness is the abode of austerity, self-restraint and all other virtues.
- Truthfulness is the source of all noble qualities as the ocean is that of fishes.

3. Non-Stealing

- As theft is the cause of disrepute, noble people do not indulge in it.
- It is decried by all saints.
- It creates enmity amongst friends and relatives.
- A mendicant should not take anything animate or inanimate, whether cheap or expensive without the permission of its owner.
- Under the influence of greed a man fails to discriminate between good and evil.
- Due to greed, a man indulges in theft without caring even for his own life.
- Only when a person falls prey to greed, he is tempted to steal another's property.
- Buying stolen property is classified as theft.
- Smuggling goods is classified as theft.
- Use of false weights and measures is classified as theft.
- Adulteration is also classified as theft.

4. Celibacy

- Sexual enjoyment is not permitted by celibacy.
- A monk who indulges in sexual contacts with woman loses his character.
- A person who turns his back to all worldly pleasures easily available and dear to him is a true renouncer.
- He observes the most difficult but pious virtue of celibacy, who is neither infatuated nor attracted even after observing feminine charms.
- Attraction of woman lures the mind of the ignorant also.
- One who has overcome sensual attachments can overcome all other temptations of his life easily.
- There are many virtuous women who are famous for their purity and charity. They are like the goddesses on this earth and even revered by gods.
- Celibacy is God himself.
- A spiritual aspirant overcomes the charms of beautiful women and supersedes their attractions. They are first to get liberated.
- But it is very difficult to conquer over the passion for women.
- For men observing celibacy the company of women is not permitted and for women observing celibacy the company of men is condemned.

5. Non-Possession

- It is very difficult to satisfy the desires of an avaricious man.
- Wealth, movable and immovable possessions and other domestic articles cannot relieve a person from bondage caused by one's own karmas.
- One should reflect thus, "One day I have to abandon all wealth and property, treasures and fortunes, relatives and friends and even this body and to depart from this world."
- A person who knows that wealth and relatives are incapable of protecting him and that life is ephemeral, liberates himself from karmic bondage.
- A noble house holder is one who remains satisfied by earning reasonable profits.
- A noble house holder does not buy valuable goods on much below their cost price and does not take possessions of lost properties.
- Wealth cannot protect an imprudent person in this world and the next.
- A person who is deluded, cannot tread the right path.
- Rash and foolish one takes for granted himself as imperishable and tries to earn more and more wealth.
- Ignorant person who earn money through evil deeds, leave all the wealth here and go to hell.
- Wealth is cause of misery, the fetter of egoism and the source of many dangers.

6. Austerity

- The practice of austerity cleanses all sins.
- By observing austerity, one acquires the power to destroy the karmas and purify his soul.
- One should not practise austerities for this life or the here after.
- One should not practise austerities for praise, status, fame or name.
- One should practise austerities only to destroy karma.
- Persons who tread the path of knowledge, faith, conduct and austerity get higher existence.
- He who controls the senses and passions and concentrates on the self through meditation and scriptural study observes austerity definitely.
- Austerities of two kinds : 1. External, 2. Internal.
- External austerities are 1. Fasting, 2. Eating less than one's normal diet, 3. Seeking alms, 4. Abstention from tasty food, 5. Mortification of the body 6. Solitude.
- Internal austerities are six : 1. Expiation of sins. 2. Reverence, 3. Service, 4. Scriptural study, 5. Meditation 6. Renunciation.
- The importance of austerity is great but what is the importance of caste.

7. Forgiveness

- The soul experiences infinite happiness by forgiveness.
- I beg pardon from one and all for attachments and aversions.
- I beg pardon from one and all if I have been ungrateful to them.
- I beg pardon from one and all if my speech has been inappropriate and objectionable.
- I forgive all living beings, may all living beings forgive me.
- I cherish friendliness towards all and harbour enmity towards none.
- Renouncing all passions and delusions with a pure heart, I beg your forgiveness.
- I have not been prudent in my behavior towards you due to inadvertence.
- When anger is conquered, the spirit of forgiveness springs in the soul.
- His forbearance is perfect who does not get excited with anger even when terrible afflictions are caused by celestials.
- His forbearance is perfect, who does not get excited with anger even when terrible afflictions are caused by human beings and animals.

8. Equipoise

- Sound is a sensation for ears. It is difficult not to hear when one hears something. A monk renounces attachment and aversion for whatever he hears.
- Sight is a sensation for the eyes. It is difficult not to see when one sees something. A monk renounces attachment and aversion for whatever he sees.
- Smell is a sensation for the nose. It is difficult not to smell when one smells something. A monk renounces attachment and aversion for whatever he smells.
- Taste is a sensation for the tongue. It is difficult not to taste when one eats or drinks something. A monk renounces attachment and aversion for whatever he tastes.
- Touch is a sensation for the body. It is difficult not to feel touch when one touches something. A monk renounces attachment and aversion for whatever he touches.
- Right conduct is really what constitutes religion which in turn is pointed out as equanimity.
- Equanimity is that contemplating state of the soul which is free from delusion and agitation.
- A monk is said to be absorbed in pure consciousness if he is indifferent to joys and sorrows.
- Samayka is equanimity.
- Noble persons patiently bear harsh, wounding and humiliating utterances of the wicked.
- Looking at all people with an impartial mind, one should not do anything either to favour or to harm them.

9. Non-Attachment

- A spiritual aspirant should neither cherish a desire to live nor long for death.
- He should remain neutral and have no attachment for life or death.
- A person who is detached, though living in the world, is not affected by it.
- Nothing is impossible in this world for a person who is free from all desires.
- He who is passionately fond of beauty will come to untimely ruin.
- As long as there is no renunciation free from expectation, the monk cannot have purification of the mind.
- How can one annihilate the karma, when he is impure in mind?
- A person who has attachment, cannot renounce the world.
- O serene one! Give up all expectations, desires and prodigality.
- Just as gold which has fallen in the sludge remains untainted, so also a self-realised person while doing his worldly duties is not tainted by the karmas.
- Just as iron gets rusty when it falls in the sludge so also an ignorant person who is full of attachments while performing his duties, is bound by karma.

10. Modesty

- Every person has been born several times in a high caste as well as in a low caste.
- None is either high or low.
- Who will feel proud of taking birth in a respectable or a high caste.
- Who will evince attachment to any particular caste?
- He truly commands respect who is always cautious not to insult others.
- A person who merely boasts but has no virtues cannot command respect.
- When pride is overcome, a person becomes modest.
- A person who is proud is disliked by all.
- He definitely confronts conflicts, enmity, fear, grief and disrespect in this world and the next.
- A monk who does not flaunt even slightly his family lineage.
- Low caste, learning, austerity, scriptural knowledge and humility should be given due regards.

11. Charity

- Charity is the most important virtue of every laity.
- Charity is said to be of four kinds : that of food, that of medicines, that of scriptural teachings and that of assurance of protection to all living beings.
- According to the code of conduct of house-holders, this four-fold charity is declared worthy of performance.
- Charity of giving protection to living beings in fear of death is known as abhaydana.
- Abhaydana is supreme.
- A selfless donor (alms-giver) is rare.
- A detached monk, who practices faultless begging is also rare.
- Both the selfless and the detached acquire a noble birth.
- A house-holder who eats after giving alms to monks enjoys the best material comforts.
- He who gives alms will also gradually obtain the bliss of emancipation.
- This is the preaching of Jina.

□□

Lord Mahavira's Healthy Approach

Health is not related only to the body but is also concerned with our chitta, the mind and the emotion. Bhagvan Mahavira said, "This man's chitta has many facets, which is not one but many."

Freud confined the chitta to the mind, but Jung regarded the mind and the chitta—as divided into two. Freud conceived of the mind as conscious and sub-conscious. Jung added the concept of two sections of the mind : conscious and unconscious. The two together as a unit form the chitta. Jung has analysed the chitta very nicely. There was a very great learned scholar named Bhavanishankar Upadhyaya at Udaipur. He wrote a book about Jung called *The Analytical Psychology of Karl Gustav Jung*. As a matter of fact, while considering in detail Jung's concept, it seems that he had reached very close to the chitta.

Let us think about the chitta. The first question is : Who is the one who knows? Who is the knower? We cannot think of the mind as that which knows nor experiences. The mind cannot be that which knows and experiences, the two functions which are the very basis of knowledge and science. The nature of the mind is altogether different. The mind is unsteady, it is unstable. The chitta is constant, it is long-lasting. The entire flow of our consciousness emanates from there.

The first is the avarana chitta. It envelopes consciousness. A current, which does not let the consciousness be uncovered, emanates from the subtle body. This current continuously envelopes the consciousness. But it brings no disorder of any kind. It merely acts as a cover. It is like a curtain which makes direct access impossible.

The second is the antaraya chitta which creates obstacles. There is a current coming from within which creates an obstacle. The individual cannot act, even think as he wishes. There is always some obstacle or the other in his action. The antaraya chitta is responsible for it.

The third is the mithyatva chitta. The delusory outlook always persists. We cannot reach the truth, because of the delusory outlook. What is the purpose of the present

discussion about positive and negative feelings? The delusory outlook is primarily responsible for the absence of positive feelings. This does not permit the right view, it does not allow one to assimilate reality. It changes one's outlook. Reality is something else, but one's experience or conviction tends to be different. It leads to the reversal of knowledge. What has been described in philosophical world as vimohatmaka khyati, anatma-khyati or the reversal of knowledge has at its root the delusory outlook.

The fourth is the moha-chitta. This does not let one's character develop properly. It does not allow one to have the sense of self-restraint, sense of fast. It does not allow him to have spiritual development. It always inspires one towards attachment and aversion. Man continues to be fascinated by the activities prompted by attachment and malevolence.

The chitta is a ray of consciousness. All this is the function of the chitta. It is necessary to clarify that the functions of the chitta and the mind are separate. The first creation of the chitta is the bhava. It is not the mind that is the first creation of the chitta. The chitta creates the bhava which emanates from within. All our emotions are the creation of the chitta. That is why the chitta is of several types. It can be said on the basis of the bhava that a particular chitta is characterised by anger. In the same way, there is the chitta marked by vanity, greed, hatred, quarrel and so on. All these bhavas are created by the mind. Manobhava is a term very much in vogue in literature. It means the bhava passing into the mind. The mind does not create the bhava. Creating the bhava is not the function of the mind. It is the chitta that creates the bhava. The bhava passing into the mind becomes the manobhava. When the concept of the mind was considered in the Agama literature, the Sankhya philosophy and the Rigveda, it was said that we should reflect and think. That is the function of the mind.

Let us understand the relationship between the chitta, the mind and the bhava. From the point of view of meditation, the subtle body, adhyavasaya, leshya,⁹ the chitta, the bhava and the mind form a complete chain, a total system linking the subtle world and the gross world. Whatever happens in the subtle world is expressed through the mind.

Let us now consider, from the point of view of health—if the mind, the bhava and the chitta are impure, they would create a problems for health. It would not be possible to

maintain good health. If these three are pure, they would be highly favourable to health and there would be no problem.

The body system alone is not responsible for psychosomatic illnesses. The mind is said to be responsible for it. If the chitta is pure, the mind cannot be impure. Psychosomatic illnesses are the result of impurity of the chitta. Mahavira believed that the purity of chitta, the bhava and the mind are the important factors for good health. The impurity of the chitta, the bhava and the mind are an open invitation to illness.

In the context of health, it is very important to discuss the chitta and the mind. It does not have to be a philosophical discussion. While having a philosophical discussion, we should make a definite statement about the form of the mind. Let us also consider the chitta and the mind in the context of health. The person who wishes to be healthy should think about having a proper diet to ensure the supply of vitamins, minerals, proteins. It is altogether an illusory idea to think that he would be healthy by having delicious food. He should have to think at the same time how faultless and pure his chitta is. If there is no inflow of sins and no impure thoughts in the chitta, one would be in the state of good health. But there can be no greater self-deception if one keeps on having bad thoughts and bad feelings and still expects to be in good health. The purity of the chitta becomes a boon for health.

If one's chitta, bhava, conduct and thinking are faultless, then there is no danger to health. Your strength would not be depleted, your resistance power against illness would be strengthened, you would be able to bear and face any problems. In the absence of this inner purity of the bhava, the chitta and the mind, your body would gradually become hollow despite your best efforts, your immunity system and resistance power against illness would become weaker. No matter how many medicines you take, no doctor and no medicine would be able to save you. Therefore, we must grasp the fundamental rule and think seriously about the chitta and the mind, and make persistent efforts to keep them pure. The day the chitta becomes pure, the bhava and the mind too will become pure. The purity of the bhava and the mind imply the secret relationship of health. Being aware of this reality and its search are unavoidable for good health.

—**Acharya Mahaprajna**
Mahavira's Scripture of Health

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5. Tulsi Divyaatma or Bhagwan ?

This book contains hidden truths about Acharya Tulsi. The author has always been a great devotee of Gurudev Tulsi. This book is an effort to bring to light the great, impressive genius of Gurudev Tulsi. The author has sincerely made an effort to understand views and review of Gurudev Tulsi in a new light.

6. Acharya Mahaprajna : Living Mahavira :—

This book is an inspiring depiction of Acharya Mahaprajna's strong spiritual leadership quality showing us the right path to strengthen us against present day evils. In the present day society, immersed in crimes, immorality and a mad craving for wealth, Acharyaji is showing us an illumined path towards spiritual progress. A serious understanding of the concepts of Acharyaji can truly help us make a breakway through present day crisis, thereby emerging successful human beings.

This book 'Lord Mahavira' written by Dr. C.R. Bhansali is an influential and effective reading for the world of to-day which is inflamed by violence, conflicts and disharmony. In spite of the scientific and technological advancement in the material realm, true happiness eludes man due to degradation of human values. Under these circumstances, there is urgent need to understand the value-based message of Tirthankara Mahavira which opens the dimensions of non-violence, equality, universal brother-hood and compassion. It is our bounden duty to spread it and explain its importance in a simple and appealing language. On the 2600th Birth Anniversary of Bhagwan Mahavir, we are bringing out this book.