

Equanimity

(discourses on sāmāyika, a Jaina practice for peaceful and harmonious existence)

by

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(a pritya translation)

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From the translator's desk...

It is always a challenge to capture the essence of a saint's thoughts in another language. More so, when they are in the form of writings and reflections on sāmāyika, an essential process of self-purification.

We are indeed grateful to Shri Sugalchand Jain for giving us this blessed opportunity of translating the words of one of the greatest saints of the Jaina religion, Upādhyāya Amar Muniji. The original Hindi text "Sāmāyika Sūtra" is a comprehensive work on the insights and profound implications behind the inclusion of sāmāyika in our lives. It is a religious discipline that brings equanimity in our lives and is considered one of the essential rites of Jaina spiritual practices. The great saint's subtle, profound and insightful words are a priceless gift to us. The constant dwelling upon his magnificent thoughts during the process of translation has been a heart-warming reward indeed.

My profound thanks to the team at Pritya - my mentor and father, Shri Dulichand Jain for his consistent and meticulous inputs; my friend and partner, Jigyasa Giri who left no stone unturned in refining the translation; and Nisha Nahar and Sangeetha Surana for their help at various stages.

We hope that the great saint's message has been preserved in its pristine purity while we applied our humble understanding into his enchanting words.

Dr. Pratibha Jain

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CONTENTS

THE DISCOURSES

- 1 What is this universe?
- 2 Consciousness
- 3 Human and humane
- 4 Inculcating humaneness
- 5 Sāmāyika - an analysis
- 6 Sāmāyika - external and internal
- 7 The purification of sāmāyika
- 8 The wrongdoings in sāmāyika
- 9 The eighteen sins
- 10 Aspirants deserving of sāmāyika
- 11 Significance of sāmāyika
- 12 The value of sāmāyika
- 13 Removal of negative thoughts during sāmāyika
- 14 Auspicious thoughts
- 15 The soul is sāmāyika
- 16 Sāmāyika for ascetics and householders
- 17 Six āvaśyakas of sāmāyika
- 18 Ideal time for sāmāyika
- 19 Ideal posture of sāmāyika
- 20 Ideal directions for sāmāyika
- 21 Why are the sūtras in Prākṛit?
- 22 Ideal duration of sāmāyika
- 23 Sāmāyika and Vedic sandhyā
- 24 Recitation of Pratijñā sūtra
- 25 Meditation during sāmāyika
- 26 Meditation with logassa
- 27 Epilogue

THE SĀMĀYIKA SŪTRA

- 28 Namaskāra sūtra - Text of obeisance
- 29 Samyaktva sūtra - Text of right faith
- 30 Guru-guṇa-smaraṇa sūtra - Remembering the guru's qualities
- 31 Guru vandanā sūtra - Obeisance to guru
- 32 Ālocanā sūtra - Critique of wrongdoings
- 33 Kāyotsarga sūtra - Text of meditation
- 34 Āgāra sūtra - Text of exceptions
- 35 Caturviśatistava sūtra - Praise of the tīrthaṅkaras
- 36 Pratijñā sūtra - Text of pledge
- 37 Praṇipāta sūtra - Qualities of the arihantas
- 38 Samāpti sūtra - Text of conclusion

APPENDIX

Procedure for sāmāyika

PART I

**THE
DISCOURSES**

.1.

WHAT IS THIS UNIVERSE?

O seekers of truth! Have you in moments of solitude ever wondered about the entanglements of worldly life that you find yourself, directly or indirectly, knotted in? More often than not, the true answer to this is in the negative. This is because in the present times, mankind has allowed itself the leisure of negligence. Little or no importance is granted to the reasons behind this worldly sojourn, to these chains of birth and death with which humanity is bound since time immemorial.

However, seers of the past have focused and reflected deeply on this vital question. The great philosophers of India have made commendable efforts to unravel this mystery and many have succeeded to an impressive extent in their endeavour.

The Jaina vision:

Among the varied philosophies that exist regarding this universe, those of the Jaina tīrthaṅkaras, the bearers of perfect knowledge and perfect vision, seem to have utmost clarity and logic. Lord Ṛṣabhadeva and all other tīrthaṅkaras have stated that, "This universe has both sentient and insentient forms; it has no beginning and no end. Never was it created and never will it be destroyed. From the point of view of modes, shape and form undergo transformation, but the basic substance is never destroyed. This basic substance is known as dravya."

Caitanyādvaita:

According to Caitanyādvaita Vedānta, "The universe is nothing but consciousness." But the Jaina philosophy does not accept this theory. It questions - if prior to the emergence of this universe there was only one parabrahma caitanya or supreme consciousness, without any other insentient object such as prakṛti or inert nature, then from where did this world of numerous entanglements arise? In the pure Brahman, no distortion can arise. If such distortions are due to māyā or illusion, then what is this māyā? Is it existent or is it non-existent? If it is existent and has a being, then can oneness or non-duality (Advaitism) remain? Doesn't Brahman and māyā become a duality? If māyā is unreal, and has no being, is it not abhāva or non-existent like the sky-lotus or the barren woman's son? Consequentially then, how can it distort the pure supreme being? How can that which is not, generate action? Only he becomes the doer who has volition, who is action oriented! To these series of questions and arguments, the Vedānta has no response.

Jaḍādvaita:

Now let us look at the materialist Cārvāka whose atheistic philosophy states, "The universe is merely the form of material nature; it is insentient. It has no second category namely the soul or consciousness in any form."

The Jaina argument to this is: "If there is only nature, and no soul, then why are some people happy, some unhappy, some forgiving, some sacrificing, and some carefree - why does such extreme variation exist? Insentient nature would remain constant! Secondly, if nature is insentient, how can it discriminate between good and bad? The smallest of animate beings in this world knows by instinct danger from safety, good from bad. Only inanimate objects like brick or stone merely exist without reactions. At the slightest disturbance, even an insect withdraws and makes an endeavour to protect itself. A brick or a stone never exhibits any consciousness." The Cārvāka is silent before such an argument.

Thus, it is proven that what makes up this eternal, seamless universe is a combination of the sentient and the insentient, not just one or the other. In this context, the teachings of the Jaina tīrthaṅkaras are as pristine and genuine as pure gold.

.2.

CONSCIOUSNESS

The main endeavour in the following few lines is to guide the reader towards a knowledge about consciousness or the soul. In the philosophical realm, this concept is generally considered to be very deep and complex, and by itself, can be the subject of an entire book. However, we shall avoid the comprehensive approach and give only a brief introduction to the nature of the soul.

Different philosophical streams have, in many ways, answered the primary question - "What is the soul?" Although a majority of them accept the existence of the soul, they do not have a common agreement upon its nature. To accept an object just at a superficial level, by its name is one thing, but to actually understand what it really is, what is its true nature of form - is something else altogether.

The Sāṅkhya philosophy:

The Sāṅkhya system accepts the soul as immutable and eternal. It believes that there are never any changes and transformations within the soul itself. The changes we see and experience such as joys and sorrows etc, are all the play of nature (prakṛti) and not of the soul.

Thus, according to Sāṅkhya, the soul is neither changeable nor active. The prakṛti creates illusions and is the real doer. This means that the soul is a mere spectator, untouched by actions of any kind. This is the essence of the Sāṅkhya philosophy.

prakruteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā, karttāhamiti manyate
- *Gītā* 3/27

The Vedānta Philosophy:

The Vedānta also accepts the soul as immutable and eternal. However, unlike the Sāṅkhya, it believes in the existence of a universal soul or brahman. All that we see and experience is because of māyā or illusion. As soon as the supreme soul (parabrahman) came in contact with māyā, the one became many and the universe came into existence. Vedānta which considers the soul as one also considers it as all-pervasive. The entire universe is the play of that one soul; there is nothing except the soul. The ideal sūtra of the Vedānta is:

sarva khalivadaṁ brahma
ekamevādvitīyam

- *Chāndogya Upaniṣad* 3/14/1
- *Chāndogya Upaniṣad* 6/2/1

The Vaiśeṣika philosophy:

The Vaiśeṣika accepts the soul, and considers it to be all-pervasive. It states, "The soul is non-material, eternal and all-pervading substance. It does not get engulfed in any cycle of change. The changes which arise in the form of joys and sorrows are through the qualities of the soul, and not the soul itself. Knowledge, power, wisdom etc are qualities of the soul, and they exist in order to distract the soul, to entangle it in the world. It is only when these qualities are destroyed that the soul can attain liberation." This means that the soul is inert by itself, and has consciousness as an attribute apart from itself. It is not conscious in itself.

The Buddhist philosophy:

The Buddhists accept the soul as momentary. Their contention is that there are innumerable souls, and that they undergo annihilation and birth continuously. This transmigration of souls is an ongoing process since time immemorial. When a soul is completely put to rest by spiritual practices, it is terminated and no new soul emerges from its death. Such a soul has found its liberation, and it is free of all emotions. Neither the soul nor the joys and sorrows associated with it remain.

Āryasamāj:

The followers of Āryasamāj consider the soul as unintelligent. According to their principles, the soul can never be omniscient nor can it become free of the karmic entanglements and attain liberation. When auspicious karmas arise from a soul, it experiences joy in the realm of heaven for a certain period after death. And when inauspicious karmas arise from a soul, sorrow is experienced in many degraded forms of existence in hell. Either way, the soul will always wander in this manner for eternity. Eternal, undying, indestructible joy can never be attained.

Devasamāj:

The followers of Devasamāj consider the soul as born from nature, and as an inert object, not as independent consciousness. They say, "The soul is material since it is composed of five elements. It arises one day and then it is destroyed; it is not eternal and undying. Such an object then, has no scope or reason for liberation!" There is no supreme aim of spiritual practices in Devasamāj as in Āryasamāj.

THE SOLUTION OF JAINA PHILOSOPHY:

The soul is pariṇāmī nitya:

Among the various Indian philosophical systems, the Jaina philosophy has a unique and clear understanding of the indubitable existence of the soul. Jainism says, "The soul is eternally changing and transformative; not immutable and eternal in one form. If it is immutable and eternal according to the Sāṅkhya philosophy, how can it meander through the various forms of lives such as hellish, heavenly and human? How can it be peaceful in one span and restless in another, or feel different emotions of joy and sorrow? That which is immutable would remain in one constant state at all times. How can there be changes in the immutable?"

Jainism also refutes the theory that joys, sorrows, knowledge etc. are all in the realm of material nature rather than of the soul. For if they were only in the realm of nature, then after the passing away of the soul, they would continue to exist in the dead inert body. But they do not! Therefore, it is proven that it is the soul which is eternally changing. Thus according to its karmas, the soul undergoes changes in infernal, human and other forms of life, and goes through the experience of sorrows and joys; yet it remains stable and unchanging in its original form. The soul is never destroyed. Pure gold is melted and cast into various shapes of jewels, yet it remains gold, never losing its original form. Such is it with the soul.

The soul is eternal:

According to Vedānta, the soul is not one and omniscient. Their argument is that if such was the case, then all human beings should experience the same joys and sorrows rather than experience them differently. All of humankind would then also be similar rather than display diverse personalities ranging from sinful to pious. The second objection is that by accepting omniscience, rebirth of the soul will have to be negated, because the omniscient soul cannot travel or transmigrate. It just is. Then how can it take rebirth in various places like heaven and hell? The omniscient cannot have karmic entanglements. Does the vast expanse of the sky ever get entangled in anything? So when there is no entanglement, there is nothing to be liberated from.

Knowledge - quality of the soul:

The Vaiśeṣika belief that "Knowledge is not a natural quality of the soul," is baseless. In fact, knowledge is that special quality of the soul which draws a line between inert nature and consciousness. The soul may degenerate to the lowliest state of being, but it never loses its consciousness which is of the form of knowledge. Dark is the curtain of ignorance, but the light of knowledge always glows within. Can the radiance of the sun be destroyed by a dark cloud? Thus, the argument that liberation is possible only when knowledge is destroyed is truly absurd. For knowledge is the quality of the

soul, and if that is destroyed, then what can remain of the soul? It would be akin to fire without radiance, which is not fire any more, but only ash. Can there be a wise man without wisdom? The existence of the wise person is dependent on the existence of his or her qualities. Knowledge is the special quality of the soul, therefore it is never destroyed. Lord Mahāvīra accepts the non-dual relationship between soul and knowledge and has declared -

je vinnāyā se āyā, je āyā se vinnāyā
jeṇa viyāṇai se āyā
- Ācārāṅga 1/5/5

“The knower is the soul and the soul is the knower. This attribute of knowing is exclusive to the soul.”

The soul is not niranvaya kṣaṇika:

“The soul is born and destroyed simultaneously every second” – this tenet of the Buddhist philosophy does not hold good in the wake of logic and experience. It speaks of the soul’s transient nature which would translate into illogical situations. Let us take the situation of a man who resolves to write a book. By the Buddhist logic, does it mean that the soul which resolved to write a book is different from the soul that began to write, and furthermore, would there be yet another soul by the time the man completes the book. Which soul then was responsible for the entire work? How was the resolve of one soul carried out without contradiction by the following souls in the man? Buddhism also considers the soul to be attributeless and momentary. This again causes disparities in the relation between karmas or deeds, and karmic fruits. When a person steals, he is punished, but according to Buddhism, the soul would have changed by the time he is brought to justice for his wrongdoing. Thus, the one punished is reaping the fruit of another soul’s action!

The soul can become omniscient and liberated:

“The soul can never be omniscient, nor can it attain liberation” - this statement of Āryasamāj is not acceptable. If we have to be unintelligent and exist aimlessly in the world, then what is the point of moral vows, values and austerities? The aim of spiritual practices is to enhance the qualities of the soul. When the development of the qualities leads the soul to its highest state, it becomes omniscient, and sheds all karmic forces. It becomes enlightened and attains liberation. After attaining liberation, it does not have to travel in the world anymore. Just as a burnt seed cannot grow, karmas which have burnt in the fire of spiritual austerities can never create the poisonous seed of rebirth.

jahā daddhāṇa bīyāṇaṃ ṇa jāyanti puṇaṅkurā
kammabīesu daddhesu na jāyanti bhavaṅkurā
- *Daśā Śrutaskandha 5/15*

Once butter is churned out of milk, it can never be transformed into milk again. Likewise, the soul which has been purified and separated from karmas cannot be entangled again. It no longer experiences joys and sorrows that are a result of karmas. There is no effect without a cause – this is the eternal principle of *Nyāyaśāstra*. When there are no worldly karmas in the state of liberation, then how can they give rise to transmigration?

The soul is not composed of the five subtle elements:

“The soul is composed of five elements and will one day be destroyed”. This statement of the heterodox groups such as Devasamāj is debatable. The distinction between the soul and the elements is a proven fact. In no material object does consciousness exist. It exists only in the soul. Earth, water, fire, air and ether are inert and thus the soul cannot be made of them. By the combination of inert, only inert can arise, not the conscious. The effect is in accordance with the cause. The soul has always existed and will continue to exist forever. When the present body that houses a soul becomes weak and has completed the karmas of its life cycle, then the soul takes on another body, another home, based on new karmas. Bodily transformation does not mean that the soul is destroyed along with the body. Like the intangible sky, the intangible soul is neither created nor destroyed. It has no beginning and no end; therefore, it is unbreakable, indestructible and imperishable.

The soul is intangible and non-material:

The soul is colourless, odourless, and formless. Touch, taste and smell cannot reside in the soul because these are aspects of matter, and not of the soul.

The soul is beyond senses:

The soul is non-perceivable by the senses, speech, intellect and mind.

savve sarā niyaṭṭanti takkā tattha na vijjai
- *Ācārāṅga 1/5/6*

The soul illuminates the self and the other:

The power to know the true form of the soul resides only in the soul, not in any other material object. Just as a lamp is illuminated by its own brilliance and needs no external medium to be seen, the soul illuminates itself and all around it. The light of knowledge that resides within helps us perceive the formless soul. When one experiences one's soul, one has truly realized

oneself. Therefore in the context of the soul, it is said that 'I' am there because the 'I' is there.

The soul is not all-pervasive:

The soul is not all-pervasive. It confines itself to the body it dwells in. In a young body, it is small and as the body grows in age and size, the soul also expands. This contraction-expansion of the soul is akin to the flame of a lamp. The flame of a lamp in an open space is large when compared to that of a lamp within a pot. Similarly, we experience pain when we are hurt, but not if an object outside of our body is broken. Only if the soul is outside the body can the external pain be experienced. Therefore, it is proven that the soul is not all-pervasive, but resides within the body.

This detailed explanation of the soul is essential in order to determine the existence of the soul. Only then can the debate between religion and irreligion have a footing. The enormous palace of religion rests on the foundation of the soul.

In its pristine form and state, the soul is innately pure, unblemished and faultless, but under the influence of passions, it deviates from its innate state and becomes shackled by karmic bondages. The Jaina philosophy states that karmas arising from passions have a beginning by virtue of being related to individuals and are also beginningless by virtue of belonging to a flow of karmas through lifetimes. Whether in sleep, rest or motion, every moment is experienced by all as being generative of some activity arising from passions. It is this activity which is at the root of all karmic bondage. Moreover, it is established that karmas have a beginning in each person but have no beginning in their eternal flow. Thus, it becomes impossible to find a soul that is truly and totally pure, because it has and shall traverse through lifetimes of karmas. The question arises, "Why does karmic blemish have to taint the soul at all?" There is no effect without a cause. If the pure soul can become sullied without any cause, then the souls that have attained liberation after rigorous austerities could also become sullied by karmas once again. In such a state, liberation would only be 'a world in sleep', where the soul experiences peace and happiness. In the 'waking world' it would experience endless sorrow. In other words, to be in a state of bliss for a while in liberation and then again suffer the pain of karmic cycle!

.3.

HUMAN AND HUMANE

Human life is a rare divinity:

The soul tainted by the karmic blemishes is steered eternally through the eighty-four lakh forms of life by the wheel of transmigration. In numerous forms, it has travelled through eternity, and yet, never found respite from sorrow. The only way to find release from sorrows is through the medium of the human form. Indian scriptures are replete with great hymns which sing the glory of human life. It is said that even celestial beings crave to experience human life. Lord Mahāvīra has often described the rarity of human birth in his religious discourses.

kammāṇaṃ tu pahāṇāe, āṇapuvvī kayāi u
jīvā sohimāṇupattā, āyayanti maṇussayaṃ
- *Uttarādhyayana 3/7*

After experiencing immense torture in innumerable forms, when the detrimental karmas have diminished and the soul moves towards purity, it attains the human form.

In his last discourse at Pāvāpurī, Lord Mahāvīra stated - "Human birth, listening to the holy scriptures, devotion and good conduct are the four rare qualities that one must endeavour to bring into life; these constitute the path to liberation."

cattāri paramaṅgāṇi, dullahāṇīha jantuṇo
māṇussattaṃ suī saddhā, sañjamammi ya vīriyaṃ -
Uttarādhyayana 3/1

Is not human life a rare gem? Could anything be greater than human existence? It is indeed a rare gift. But the human body cannot achieve anything by itself. So our great masters have focused on humaneness rather than on the human body. This makes sense because a soul may obtain the human form not once or twice, but myriads of times -forms with beautiful, strong and attractive bodies. But do they always achieve anything beyond the bodily form? Many times, we have lost more than we have gained. The human being is often a thief who steals another's wealth, or a butcher whose profession it is to kill innocent animals. On one hand, he is the power hungry monarch whose thirst for kingdoms leads to war, death and destruction, and sometimes he is also a prostitute who corrupts youth. You may think with disgust that such persons are more demoniac than human. Yes, the human body by itself is worthless; it has no meaning. We have become humans more often than we can count. An Ācārya once stated in a verse -

“We have adorned the human body so many times that if the blood of all our lifetimes is collected, innumerable oceans could get filled; if our muscles from each birth as humans are collected, then even the sun and the moon will be submerged, and innumerable legendary Meru mountains will be erected with our bones thus gathered and heaped.”

The need for humaneness:

The implication of this verse is that the human body is not as precious as humaneness itself. The fact that we are still struggling in this ocean of life means that though we have become human beings, we have unfortunately not found humaneness within us. Without the quality of humaneness, all our efforts are in vain, and we have turned what we have gained to dust.

How can humaneness be gained? This is a question frequently raised in all religious scriptures. Human life has two aspects - one that delves within, and the other that looks outside. A being which searches for joy outside of itself is caught in the mire of worldly entanglements; it worships the external body - the shell, and forgets the eternal spirit - the core within. Such a human existence cannot be blessed with humaneness.

Man's entire life is spent in worshipping this external shell. The body stays with the soul for fifty, eighty or even a hundred years. But what does a person do for that long? Day after day, he busies himself with adorning this body that will perish one day, paying no heed to his duties towards the soul. Like a blind ox, he toils relentlessly weighing the body down with gluttony and heavy adornments, when all that the body needs is a little food to survive, and a few clothes to cover itself! Instead of a small space to house the body, we inflict atrocities and build enormous mansions over the poverty and sorrows of those less fortunate than ourselves.

Thus, a person wastes his priceless human life. To take care of the house and to protect it is the duty of a householder, but it should not be so that he wastes and loses himself over the house. After all, is it not penny wise and pound foolish to enslave ourselves to the body which is going to abandon our soul some day? This folly of man is a constant surprise. That which is the lord of this bodily home, that which exists forever is not attended to at all. Often one is unaware of who resides within the body. We identify the body as the 'I'. And so in our ignorance we believe the birth of the body to be one's own birth, the body's ageing as one's old age, bodily disease as one's disease, and ultimately the body's death as one's own death. Such is our identification crisis that we cry and laugh believing these mirages to be real. The learned call this syndrome of mankind as 'mithyā dṛṣṭi' or deluded vision. Aspirations that grow in a delusional space blind a person from his true inner world or caitanya; they keep him trapped in the material enjoyments of the external world. A person who is merely the seer of the external world is a human

simply in form, but he does not have the humaneness which is the medium of liberation.

Self-vision (ātmadarśana):

The second aspect of human life is to look within. Looking within means that a person considers the body and self to be separate, giving greater importance to consciousness rather than to the lifeless world, and shuts off the worldly enjoyments. He endeavours to see the eternal spirit (ātma tattva) which resides within. The scriptures state that such a view is the right vision. Humaneness begins at this point. It is only the soul with right vision that can turn the downslide of life into one of ascent.

The readers must have gathered the difference between 'human' and 'humane'. Is it the human body or humaneness which is a rarity? Right vision is the first step to humaneness. To climb further, one has to change oneself greatly. In law exams and medical exams, thousands of people emerge victorious, but in the exam of humaneness, very few make the mark. Where are the schools, colleges, educational institutions and textbooks that impart true knowledge of humaneness? Despite the sea of humanity in the world, only a few benefit the human form by being humane. A human life devoid of humaneness is lowlier than that of birds and beasts. The animals at least serve humanity as beasts of burden and provide necessities such as butter, oil, milk etc. On the other hand, a human being devoid of humaneness creates a vicious cycle of injustice and cruelty and makes this world, which could be a haven for all, into a hell on earth. Therefore, blessed are those souls who gain the discriminatory wisdom between truth and untruth and develop their humaneness, who by severing the karmic bondages attain spiritual freedom for themselves and others. They are always a source of compassion, who do not hesitate to sacrifice their all, including their body, mind and wealth, for the welfare of humanity. Their entire life is an example of the true and successful evolution of the human form.

So it is that Jainism does not sing praises of the human body, but of humaneness. Lord Mahāvīra stated in his final discourse -

māṇussam̐ khu sudullaham̐

- *Uttarādhyayana 20/11*

“O human beings! It is a difficult task to be human!” The implication of Lord Mahāvīra’s words is that one can take birth as a human innumerable times, but to attain humaneness in one’s soul is a rarity. In his lifetime, Lord Mahāvīra attempted to awaken the dormant humaneness in the people of India. His discourses were always illuminated by the light of humaneness. In

the pages to come, you will see how Lord Mahāvīra describes the evolution of humaneness and thus of mankind.

.4.

INCULCATING HUMANENESS

According to Jainism, the spiritual evolution of the soul can be achieved in fourteen stages known as guṇasthāna. The concept of humaneness begins in the fourth stage of spiritual development (caturtha guṇasthāna) or the stage of right vision. Right vision means having staunch faith in the knowledge that the soul is different from the body. This right vision is a great blessing to human life, a spiritual revolution. For the human being who has been in the darkness of ignorance since time immemorial, to find the radiance of truth is no mean achievement; yet, it is not sufficient for the development of humaneness. Right vision and right knowledge alone cannot help us experience freedom from karmic bondage. Right conduct is also necessary for the process.

Knowledge and conduct:

nāṇakiriyāhim mokkho
- *Viśe. bhā. gā. 3*

This is the perpetual principle of Jainism which means that knowledge and conduct together lead the soul to liberation. Among Indian philosophical schools, many like Nyāya, Sāṅkhya and Vedānta propound that liberation can be obtained only through knowledge; others like Mīmāṃsaka accept conduct to be the sole path of liberation. But the Jaina philosophy believes that right knowledge and right action are both needed for liberation; neither can achieve it alone. It is common knowledge that a chariot needs both its wheels in order to move smoothly and fast. No bird can fly with one wing. Lord Mahāvīra has clearly explained: "If your goal is to reach the distant horizon of liberation, your life's chariot must essentially be fitted with the two wheels of knowledge and conduct in equal measure. The soul, like a bird in the sky, can fly high with ease and speed only by the strength of its two wings, namely knowledge and conduct."

Four types of life:

In the *Sthānāṅga Sūtra (4)*, Lord Mahāvīra has described human life as being of four different types:

- 1) The first is one wherein the individual understands the structure of right conduct, but does not practice it.
- 2) The second is one wherein the individual behaves in accordance with right conduct, but does not understand its structure. He blindly follows the regulations.

- 3) In the third type, the person knows the structure of right conduct and behaves in accordance with it.
- 4) The fourth type is one wherein the individual neither knows the structure of right conduct nor ever practices it.

As in the third type, only those who know the structure of moral conduct and behave in accordance with it can succeed in the endeavour of mokṣa. For the spiritual journey of life, the eyes of knowledge and feet of conduct are both essential.

Complete and partial conduct:

In Jaina terminology, the meaning of conduct is restraint - abstinence from material desires, control over senses, retreat from the inauspicious, and movement towards that which is auspicious and pure.

Primarily, conduct is said to be of two kinds - complete and partial. Total abstinence is complete conduct (sarva cāritra) and limited abstinence is partial conduct (deśa cāritra). Total abstinence implies the five great vows adopted by the ascetics; i.e. complete abstinence from violence, untruth, theft, carnal acts and amassing material possessions. A partial abstinence of these vows is prescribed for the householders.

According to Jainism, the householder is at the fifth stage (pañcama guṇasthāna) of spiritual evolution, while the ascetic is on the sixth. This text is meant for the householder; hence let us understand the prescribed code of conduct for householders.

Śrāvakaḍharma - path of the householder:

The first stage in spiritual evolution begins with the householder. The Jaina āgamas contain descriptions of the twelve vows of the householder or śrāvaka. These contain the five lesser vows or aṇuvratas. In comparison to an ascetic's vows, the householder's vows are exercised within a limited sphere of activities, hence they are also known as partial vows. There are also the three guṇavratas or subsidiary vows. These are regulations that further strengthen the aṇuvratas. There are four śikṣāvratas or disciplinary vows also. These help in understanding religion, and in applying it to everyday practices.

Aṇuvratas - The five lesser vows:

1. Partial abstinence from violence (sthūla prāṇātīpāta viramaṇa):

A householder cannot abstain from subtle violence because of his activities in everyday life. To abstain from inflicting punishment on criminals and to

abstain from subtle violence towards immobile forms of life, like those of earth and water, is not possible for householders. However, he must abstain from premeditated violence, which includes bringing harm to another person, keeping those dependent on us thirsty and hungry, extracting excessive work from employees or domestic animals beyond their capacity, having negative thoughts and feelings of contempt or hatred towards anybody.

2. Partial abstinence from untruth (sthūla mṛṣāvāda viramaṇa):

This vow aims to bring about vigilance in all our acts of speech, and makes us conscious of the untruths we may utter, often without our conscious realization. The householder must abstain from falsehood in matters which are socially deplorable and by which other beings are hurt in some manner. He should not bear false witness, prepare false documents, divulge secrets about others, give wrong advice, create misunderstanding between people, or make false claims in property matters.

3. Partial abstinence from stealing (sthūla adattādāna viramaṇa):

A householder must abstain from larger theft. To pick up an article from somebody's house with the motive of stealing it is considered theft. Among these are included actions such as acquiring keys of another's house with the intent of stealing, stealing inheritances, purchasing what has been stolen by another individual, avoiding tax payments imposed by the government, using false measures and weights while selling goods and palming off an inferior object for a truly valuable one by means of deception.

4. Partial abstinence from carnality (sthūla maithuna viramaṇa):

This vow aims to curtail any sort of illicit sexual activity in a householder's life. One must not indulge in an inappropriate relationship with any person other than one's spouse. Even to have unrestrained contact with one's own spouse, to be intensely interested in sexual activities, to dress with the aim of luring someone – all these are considered as inappropriate for a householder.

5. Partial abstinence from possessiveness (sthūla parigraha viramaṇa):

A householder cannot give up wealth completely. So it is necessary that he fixes a limit to all the objects he requires such as gold, silver, grains, houses, fields, animals etc. To possess more than what is necessary is a sin. If one accumulates more than the limit he has set for himself, then that excess should be spent on noble charity.

Guṇa vrata - The three merit vows:

1. Vow of limiting distance while travelling (dig vrata):

The aim of this vow is to limit the distance one can travel in any direction. When definite boundaries are set, it limits the scope of one's activities, thus limiting acts of greed and violence over others. When a person travels afar to other regions for commercial ventures, he begins to exploit the inhabitants of that region too for his own gain. This happens particularly when one is driven by the need to make money at any cost. Such behaviour is not considered virtuous according to the astute code of conduct of Jaina scriptures. Can there be a greater sin than exploitation, especially in modern days when it has become the ultimate method to gain and hoard so much more? Only this vow of restricting distance can protect us from this sin. In commerce, one must beware of all import and export activities undertaken with the sole aim of exploitation.

2. Vow of limiting objects for one's use (bhogopabhoga parimāṇa vrata)¹:

This vow aims to set a limit on the number of things we use in our lives. Whether it is food, water, medicines, housing or clothing, everything needs to be used with discrimination and not recklessly. When we are not vigilant, we pile our plates with more food than we need, we stuff our wardrobes with more clothes than we can ever wear. It is necessary for a spiritual aspirant to keep one's life under strict measure. An unrestrained life is like that of an animal.

3. Vow to abstain from purposeless actions (anarthadaṇḍa viramaṇa vrata):

This vow aims to make us vigilant in whatever we do, so that we may abstain from unnecessary activities. We often indulge in activities that have no purpose in life, such as speaking unnecessarily, callously or in a hurtful manner. To view films or read books that aggravate sexual desire, to read obscene books or use obscene language are all included as inexcusable behaviour in this vow.

Śikṣā vrata - The four disciplinary vows:

The following are restraints which aim to make us more steadfast in our religious activities in everyday life.

1. Observing equanimity (sāmāyika vrata):

This vow which helps us remain steadfast during the period of meditation is known as 'sāmāyika' meaning equanimity. The external ritual of meditation and prayer is strengthened and given true meaning by this vow wherein one

¹ There are two types of things, namely bhoga and upabhoga. Bhoga are those things which can be used only once, like eatables and water. Upabhoga are those things which can be used repeatedly like house, clothing and ornaments.

abstains from all sinful deeds for the specified period. It facilitates the removal of negative resolves and helps in rising above the shackles of attachment and aversion.

2. Remaining within a specified area (deśāvakāśika vrata):

This vow restricts the limits set by the digvrata even further, by curtailing the spatial and temporal boundary of one's activities for each day. During the specified period, one cannot move beyond one's home or temple, and has to abstain from many worldly activities such as speaking and eating. These restrictions are not as daunting as they seem since they are for a shorter period.

3. Adopting an ascetic's life for a limited duration (pauṣadha vrata):

To stay away from all worldly activities and spend one's time in religious pursuits for one day (and night), to abstain from carnal activity in that period, and to live with simplicity without wearing ornaments and decorative clothes is known as pauṣadha vrata. This can be undertaken as a complete fast, which means not eating anything at all. However, if one is not very fit, then a very meagre quantity can be eaten to sustain oneself. It can also be undertaken for less than a night if circumstances so demand.

4. Extending hospitality (atithi samvibhāga vrata):

The aim of this vow is to extend charity to deserving people, such as serving fresh and nourishing food to ascetics and worthy aspirants. Hoarding must not be the aim of life. It has to be balanced with giving. Service is the duty of every householder. This vow also includes taking care of and extending compassion towards the poor and the needy. Thus one must become a vigilant donor and extend usable objects to people who are in need of them.

Sādhu varga - path of ascetics:

We now move ahead from the spiritual path prescribed for the householder to the next stage - the path of the ascetic. The first five guṇasthānas define the spiritual development of the householder. The ascetic's life begins at the sixth guṇasthāna, reaches perfect knowledge in the thirteenth guṇasthāna, and finds fulfillment in the final or fourteenth guṇasthāna. Now all karmic blemishes are cleared and the soul stabilizes itself in its pure, pristine and original form. It attains emancipation and becomes the paramātmā or the supreme soul.

The structure of sāmāyika:

This book is written primarily for the householders; therefore I will place before them their own context instead of the ascetic's life. The twelve vows

for householders have already been elucidated. Although all these vows are significant within their own contexts, the vow of sāmāyika is considered the highest. Sāmāyika is the practice of connecting with the self. It means to remain in equanimity. As long as there is no equanimity, as long as the extent of attachment-aversion is not reduced, the final goal of self-purification eludes one, in spite of all spiritual practices one may engage in. In a householder's life, a minimum of forty-eight minutes are set aside in a day for sāmāyika to keep the practice alive. Later on, in an ascetic's life, the vow of sāmāyika is undertaken for life. Thus, from the fifth to the fourteenth guṇasthāna, it is the practice of sāmāyika that prevails as the underlying spiritual practice. In the state of emancipation, one reaches a state of perfect equanimity. It can also be said that to attain complete equanimity is emancipation. This is why all the tirthaṅkaras first take the vow of sāmāyika while renouncing the world.²

When the tirthaṅkaras attain emancipation, each of them propounds the message of sāmāyika in their first public discourse -

sāmāiyāiyā vā vayajivāṇikāya bhāvaṇā paḍhamam
eso dhammovāo jīṇehim savvehim uvaiṭṭho
- *Āvaśyaka-niryukti* 271

Ācārya Jinabhadra Gaṇi Kṣamāśramaṇa says that sāmāyika is the essence of the fourteen pūrvas.³

sāmāiyam saṅkhevo coddasaputvattha piṇḍo tti
- *Viśe. bhā. gā.* 2796

The great Jaina scholar Śrī Yaśovijayajī also declares sāmāyika as the secret behind the eternal spirit of Jaina scriptures -

sakaladvādaśāṅgopaniṣadbhūtasāmāyikasūtravat
- *Tattvārtha-ṭīkā, chapter 1*

Certainly, sāmāyika is a powerful tool for the overall evolution of man. Thus this book aims to present the correct and true structure of sāmāyika before the readers.

sāmāiyabhāvapariṇai bhāvāo jīva eva sāmāiyam - Ā.
ni. 2636

² savvam me akaraṇijjam pāvakammam tti kaṭṭu sāmāiyam carittam paḍivajjai

³ The fourteen ancient scriptures which are now extant.

What is sāmāyika? It is the natural outcome of the soul! From this viewpoint, the self or soul is sāmāyika.

.5.

SĀMĀYIKA - AN ANALYSIS

The meaning of sāmāyika:

The meaning of the word 'sāmāyika' is quite exceptional. According to the rules of grammar, the meaning of every word is concealed within the word. The ancient Jaina ācāryas like Haribhadra, Malayagiri and others have examined the etymology of 'sāmāyika' as follows:

1. "samo - rāgadveṣayorapāntarālavartīm madhyasthaḥ, iṇ gatau, ayaṇam ayo gamanamityarthaḥ, samasya ayaḥ samāyaḥ - samībhūtasya sato mokṣādhvani pravṛttiḥ, samāya eva sāmāyikam."⁴

'Sama' is maintaining equanimity in attachments and aversions; thus 'sāmāyika' is the inclination of an aspirant towards emancipation stemming from an inherent equanimity.⁵

2. "samāni-jñānadarśanacāritrāṇi, teṣu ayaṇam gamanam samāyaḥ, sa eva sāmāyikam."⁶

Knowledge, vision and conduct, which are the means of emancipation, are known as 'sama', therefore to evolve in them is sāmāyika.

3. 'sarvajīveṣu maitrī sāma, sāmno āyaḥ lābhaḥ sāmāyaḥ, sa eva sāmāyikam.'⁷

To maintain amity towards all creatures is 'sāma', therefore sāmāyika is that which brings to us the benefits of sāma.

4. 'samaḥ sāvadyayogaparihāraniravadyogānuṣṭhānarūpajīva - pariṇāmaḥ tasya āyaḥ lābhaḥ samāyaḥ, sa eva sāmāyikam.'⁸

The two pure dispositions of the self - to abstain from sinful acts of mind, body and speech and to perform pure actions such as non-violence, kindness and tolerance are known as 'sama'. Thus, sāmāyika is that which brings us this sama.

⁴ Āvaśyaka malayagirīvṛtti, gā - 854

⁵ Compare with the sutras of Viśeśāvaśyaka bhāṣya below:
rāgaddosavirahio samo tti ayaṇam ayo tti gamaṇam ti.
samagamaṇam ti samāo sa eva sāmāyam nāma - Viśe. bhā. gā. 3477

⁶ ahavā samāim sammatta-nāṇa caraṇāim tesu tehim vā.
ayaṇam ao samāo sa eva sāmāyam nāma - Viśe. bhā. gā. 3479

⁷ ahavā sāmam mitti tattha ao teṇa vatti sāmāo
ahavā sāmāssāo lāo sāmāyam nāma - Viśe. bhā. gā. 3481

⁸ ahavā samassa āo guṇāṇalābho tti jo samāo so - Viśe. bhā. gā. 3480

5. 'samyak śabdārthaḥ samaśabdaḥ samyagayanaṁ vartanam samayaḥ, sa eva sāmāyikam.'⁹

The meaning of 'sama' is good, and that of 'ayana' is conduct. Therefore, sāmāyika is good conduct.

6. 'samaye karttavyam sāmāyikam.'

Timely practice of non-violence and other vows is known as sāmāyika. It means the performance of essential duties at the appropriate time. This final etymology bestows us with the dutiful impulse to perform sāmāyika everyday.

The above is a revelation of different meanings according to different etymological and linguistic rules, but if we take a subtle approach to the entire matter, it will become apparent that all of them point towards the same thought, and that is *equanimity*. Not to be agitated in matters of attachment and aversion, to stay calm within one's self, and to remain within the nature of the self, is the true vow of sāmāyika.

Practical meaning of sāmāyika:

In the present day, it may seem that the practical aspects of any religious activity are very brief, limited and crude, but the profound implications and subtle messages are solemn, expansive and worthy of deep reflection.

Sāmāyika is a holy and pure activity. To practice sāmāyika, one must spread a pure and clean mat in a quiet place, adorn simple clothing, and commence with the sūtra of karemi bhante. It also includes abstinence from all sinful activities for forty-eight minutes each day and detachment from worldly activities during this time by immersing oneself in reading, meditation, chanting, religious studies and other such activities within one's capacity.

Characteristics of sāmāyika:

samatā sarvabhūteṣu, sañyamaḥ śubha-bhāvanā
ārtaroudra - parityāgastaddhi sāmāyikaṁ vratam

"To have equanimity towards all creatures, to exert restraint over the five senses, to have auspicious thoughts and pure resolves within the heart, to abstain from mournful meditation (ārta dhyāna) and wrathful meditation (raudra dhyāna), and to establish oneself in spiritual contemplation is the vow of sāmāyika."

⁹ sammamao vā samao sāmāyamubhaya viddhi bhāvāo
ahavā sammassāo lābho sāmāyaṁ hoi - Viśe. bhā. gā. 3482

The above text expounds the complete characteristics of sāmāyika. If we do not enter into unnecessary arguments, focus on the above śloka, and lead life accordingly, our vow of sāmāyika will be fruitful.

Equanimity - distinguishing feature of sāmāyika:

Equanimity is the intrinsic nature of the soul, agitation is what the soul is not. Therefore, by practising equanimity, one can turn the soul away from negative thoughts and feelings, and direct it towards its intrinsic nature.

Equanimity is that feature of sāmāyika in which all other characteristics are integrated. Just as fragrance is the essence of a flower, ghee of milk, oil of sesame, so is equanimity the essence of Jaina teaching. If one becomes an aspirant without exercising equanimity, it is a futile exercise. When an aspirant neglects the self, becomes entangled in sensuous pleasures, loses one's sanity, and experiences envy and hatred at the success of others, the goal of equanimity is beyond him. If he feels arrogant when honoured, becomes upset at the slightest insult, is always caught in the web of negative qualities such as anger, fear, grief and envy, he cannot reach the ultimate goal of equanimity. Only external practices such as simple clothing, sitting on a prayer seat, and reading aphorisms cannot be called sāmāyika. The scholars say - "Innumerable lives have been spent in austerities, yet the soul has not found redemption." It is because any austerity, including sāmāyika, is pointless without equanimity.

The true aspirant is so settled in the deep ocean of equanimity that no flame of agitation can touch him. Whether he is praised or offended, thanked or criticized, honoured or insulted, he does not allow any negative thought to enter his being. He does not allow attachment or aversion to touch him, does not consider anything as attractive or repulsive, and does not allow feelings of happiness or sorrow to scathe him. He treats both favourable and unfavourable situations impartially. He believes that gain and loss are aspects of the external world, and are distinct from the soul. He reflects on the truth that by these gains and losses, the soul can neither be benefitted nor be harmed. Such an aspirant - stable, steadfast and detached - is a true worshipper of equanimity. His sāmāyika evolves towards greater purity.

The ancient agamas, the *Āvaśyaka Nirukti* by Ācārya Bhadrabāhu and *Anuyogadvāra Sūtra*, contain elegant descriptions of sāmāyika which has the form of equanimity.

jo samo savvabhūesu, tasesu thāvaresu ya
tassa sāmāiyam̃ hoi; ii kevali- bhāsiyam̃
- *Āva. Ni. 799*

One who maintains equanimity towards all creatures, mobile and immobile, such an aspirant's sāmāyika is pure – this is stated by the kevalīs or omniscients.

jassa sāmāṇio appā, sañjame ṇiyame tave
tassa sāmāiyam̐ hoi ii kevali- bhāsiyam̐
- *Āva. Ni. 798*

One who follows the right conduct, becomes absorbed in restraints and austerities, such an aspirant's sāmāyika is pure – this is stated by the kevalīs.

Ācārya Haribhadra writes in *Pañcāśaka* -

samabhāvo sāmāiyam̐, taṇa-kañcaṇa sattu mitta visao tti
ṇirabhissaṅgam̐ cittam̐, uciya pavittippahāṇam̐ ca
- 11/5

Be it for a blade of grass or gold, friend or foe, to keep one's mind free of attachment and aversion, and to practice a spiritual way of life is sāmāyika.

sāvadyakarmamuktasya durdhyānarahitasya ca
samabhāvo muhūrtantad-vratam̐ sāmāyikāhvayam
- *Dharma. Adhi. 37*

Meditation of a specified period which is free of mournful meditation (ārta dhyāna) and wrathful meditation (raudra dhyāna), and filled with equanimity, is considered as sāmāyika.

.6.

SĀMĀYIKA - EXTERNAL AND INTERNAL

In Jainism, every activity is deeply reflected on from the objective or external as well as subjective or internal point of view. Therefore, the question arises - what is the form and feature of external sāmāyika as well as internal sāmāyika?

External sāmāyika:

Here external sāmāyika refers to the rituals and means of sāmāyika, such as the āsana or sitting mat, pūñjaṇī or woollen mop for sweeping the prayer area without harming any creatures, muhapatti or the piece of cloth to cover the mouth, the prayer dress and the rosary beads for prayer. This external sāmāyika will be discussed in more detail in dravya śuddhi and kṣetra śuddhi.

Internal sāmāyika:

Internal sāmāyika is concerned with the thoughts and feelings in the specified duration. So one must have thoughts that are devoid of attachment and aversion, endeavour to be impartial to feelings of attachment and aversion, and thus overcome extreme emotions. To express this differently, it can be said that one must move away from outer vision towards an inner vision wherein one can focus the mind by introspection, move away from an agitated state towards one of equanimity, and overcome attachment for material objects by understanding their real nature.

Harmony of object and thought:

The description given above of external and internal sāmāyika is worth reflecting upon. In these days of impatience and intolerance, people tire of the practice of external sāmāyika without making the space and time for internal practice or thoughts. External effort is an important spiritual practice, but eventually, its essence is expressed only internally. An object devoid of thought is like money imprinted on sand. You can fool a child with it, but it cannot have any market value. So also an object devoid of thought is mere silver without the imprint of money. So it may have its basic value, but it cannot be used as beneficially as a currency. The harmony of external and internal sāmāyika is like the combination of silver with the money imprint. So one must develop one's thoughts along with objective progress, so that spiritual life can be enhanced and the soul can move towards emancipation.

There are those who argue that internal sāmāyika can be practiced only in the higher spiritual states, and not before that. Prior to that state, the feelings of attachment and aversion keep rising within the self, and tides of anger, pride, delusion and greed are always present. Hence they ask, "If one

cannot practice internal sāmāyika, then what is the use of merely practising external sāmāyika?"

It is important to realize that an object is the medium of thought. Therefore, one should not be dejected if our thoughts and objects are not in perfect harmony in the early stages. The practice must continue. Those who practise even with some imperfection, will one day become worthy of perfect harmony. But those who do not walk the path can never attain perfection. They will continue to remain a blank sheet of paper. Those who speak without clarity may one day become good orators, but what can they do, who are speechless by birth?

Sāmāyika is a disciplinary vow (śikṣā vrata):

Lord Mahāvīra's ideal is that of 'practice makes perfect'. The aspirant, who treads the path of spiritual practice, even in a limited manner, is considered a traveller. For the traveller who has set out on a journey of a thousand miles, even the crossing of his village boundary reduces the distance of his path. So also, if one endeavours to practise the vow of sāmāyika, it represents a step towards the larger goal. A little less today, but a little more tomorrow! Every drop fills the ocean. Sāmāyika is a disciplinary vow. Ācārya Māṇikyāśekharasūrī has stated -

śikṣā nāma punaḥ punarabhyāsaḥ
- Āva. Niryu. Bhā. 3 pru.18

Repeated practice is known as śikṣā. The above aphorism makes it clear that one cannot perfect the practice of sāmāyika in one attempt. For perfect sāmāyika, one must practise every day. Practice has immense potential. A child cannot gain mastery over the alphabets at the initial stage. To begin with, his writing is uneven and illegible, with no semblance of clarity and style. But as he moves ahead and practices diligently, he becomes a legible writer. Even the archer's arrow moves awkwardly in the first shot, but practice gives him a clear vision and perfect aim. So continue to practise and move ahead, and the light of spiritual practice will illuminate your path.

sāmāiyamāhu tassa jaṃ, jo appāṇabhae ṇa
dansae - Sūtra. 1/2/17

“One who frees his Self of fear, and establishes himself in fearlessness, can truly practice sāmāyika.”

.7.

THE PURIFICATION OF SĀMĀYIKA

In life, it is not work that is important as much as doing it the right way. One must concentrate upon the quality of work accomplished rather than on its quantity. What is important is that good work be done, for a job half done is as good as no job done at all. The same is true of sāmāyika. The importance of sāmāyika is neither in the duration of sāmāyika nor in doing a number of sāmāyikas daily. Its true spirit shines forth when others are inspired to follow the practice of sāmāyika when they see you carry out yours. The true sāmāyika is when it kindles faith in others too. Your own self-evolution is, of course, the primary aim. Can that which does not create an emotive experience in one's own heart or in another's, really be called sādhanā (spiritual practice)? True sādhanā is that which pulsates with life-breath and inspires - anything else has no value.

Four kinds of purifications:

To perform sāmāyika, the first essential is that of the purification of place. If the soil is not pure, how can the seed bear succulent fruit? Four kinds of purification are essential for sāmāyika: that of dravya or objects, kṣetra or place, kāla or time, and bhāva or feeling. Only with the purification of these four can sāmāyika yield its fruit in totality, not otherwise. In brief, these can be defined as follows:

1) Purity of objects (dravya śuddhi):

It is necessary that the objects required for performing sāmāyika such as the āsana or sitting mat, pūñjaṇī or woollen mop, muhapatti or the piece of cloth to cover the mouth, prayer books, prayer dress and the rosary beads for prayer should all be pure, functional and procured by non-violent means. Objects such as the pūñjaṇī are used for sweeping the prayer area without harming even the microscopic living organisms; therefore it is important that these objects are procured through non-violent methods. They are not meant to be kept simply for their aesthetic value, and they must help to increase self-restraint. Some people have pūñjaṇīs made of silk which is a material procured by killing silk worms, and thus against the norms of non-violence. Moreover, they serve as objects of beauty, rather than being useful in the task of sweeping the area of insects, microbes, and dust. Those who maintain such fancy objects do not use them much for fear of spoiling them. Thus, instead of sweeping away the dirt and dust, they entangle themselves in attachment and delusion.

Austerity and simplicity are vital for proper sāmāyika. There are many who use mats stuffed with soft wool, or mats that are beautified with floral motifs and the like. Such mats do not pass the test of vigilant inspection. This

practise of intense inspection known as pratilekhanā is prevalent among the Jainas wherein objects and places of use are observed in a detailed manner to ensure stringent cleanliness and orderliness. The mat must not be padded, colourful, and gaudy nor should it be dusty. Rather it should be clean, white, and plain and should preferably be made of khadi.

Simplicity and cleanliness:

The muhapatti or the mask that covers the mouth needs to be clean and crisp too. There are many who wear dirty, dull and shapeless muhapattis creating a feeling of revulsion in the mind of the observers. Then there are some women who wear the muhapatti like an ornament. They decorate it with sequins, beads or golden lace. Both these extremes pollute the serene and detached atmosphere of the prayer space. So it is obligatory that the muhapatti be simple and clean.

Likewise, even the clothes one wears should be pure and simple. Here purity implies that they should be clean, and must not create revulsion in an observer's mind. Gaudy and colourful clothes cause distraction instead of blending with the austerity of sāmāyika.

Rosary beads are used in prayer to enhance concentration and focus on the objectives of sāmāyika. But using rosaries made out of precious pearls which only heightens pride and other inapt emotions.

The books one reads during sāmāyika should be of moralistic content and expression. They should awaken self-illumination, rather than provoking negative emotions such as lust, anger, pride and greed.

During the duration of sāmāyika, one must not wear ornaments. At least those which can be removed must be kept aside while performing sāmāyika. Otherwise, the web of attachment will continue to exist and the heart will not find peace. Sāmāyika symbolizes simplicity and renunciation.

Dress code during sāmāyika:

Some argue that it is not necessary to maintain a simpler dress code during sāmāyika, because there is no such regulation in the texts of sāmāyika. Although this may be true, it is not necessary that all regulations be mentioned in the main text. Other texts should be referred to, and one must keep in mind the oral traditions followed from generations. In the *Upāsakadaśāṅga Sūtra*, the chapter on śrāvaka Kuṇḍakolika has a noteworthy description: "Keeping his inscribed ring and shawl on a separate stone slab, he gave his acceptance to follow the religious code of Lord

Mahāvīra.”¹⁰ This religious code cannot be anything other than sāmāyika, for there cannot be another implication for removing the ring and shawl, except during sāmāyika. Apart from this, even the practice of shedding certain types of clothing is an ancient tradition for the śrāvakas. To know more about this, one must read Ācārya Haribhadra, Abhayadeva and others. At the beginning of the commentary (cūrṇi), Ācārya Haribhadra says -

'sāmāyam kuṇanto mauḍam avaneti, kuṇḍalāṇi, ṇāmamuddam,
puphpha-tambolapāvaragamādī vosirati.'

- *Āvaśyaka-bruhadvṛttiḥ pratyākhyāna 6 adhyayana*

Ācārya Abhayadeva says -

sa ca kila sāmāyikam kurvan kuṇḍale, nāmamudrām cāpanayati,
puṣpa tāmbūlaprāvarādikam ca vyutsṛjatīyeṣa vidhiḥ sāmāyikasya.'

- *Pañcāśaka- vivaraṇa 1*

These verses prove that our tradition goes back to ancient times, even as far back as 1200 years before the time of Haribhadra. Ācārya Haribhadra has written about an existent tradition rather than a new regulation. Therefore, it is suitable to continue the tradition of wearing only basic and meagre clothing. This rule of minimal clothing is only confined to men; women must wear non-provocative clothing.

Such emphasis on the purity of objects is essential because auspicious and inauspicious pudgalas (matter) exert influence over the mind. External energies do have an influence over inner energies. Therefore, to bring in positive and pure thoughts in the mind, the aspirant must place emphasis on external purity of objects used for sāmāyika. For the aspirant who is extremely stable and determined, these external guidelines are not necessary. Blessed with continued cognition (niścaya dṛṣṭi), he can perform his austerities anywhere and at any time. External circumstances cannot take away the experience of pure bliss even in the worst of conditions for such an evolved soul, for he is not entangled in the knots of space and regulations. So long as the external surroundings have some influence over the aspirant, he cannot maintain or continue his austerities in any manner he wishes. Thus, it is mandatory for him to tread the path in accordance with the scriptural dictums.

2) Purity of place (kṣetra śuddhi):

¹⁰ nāmamuddagam uttarijagam ca puḍhaviṣilāpaṭṭae ṭhavei, ṭhaveittā, samaṇassa bhagavao mahāvīrassa antiyam dhammapaṇṇattim uvassampajjittāṇam viharati - upāsakadaśāṅga, adhyayana 6

Kṣetra refers to the place where the aspirant sits down to perform sāmāyika. It is essential that the selected place be clean and calm, thus lending itself to meditative practice. One cannot achieve much if the place of sāmāyika is in the midst of noisy activities such as children playing, people performing their regular household chores and the like. Such external disturbances create anxiety and distraction. Only that place is ideal for sāmāyika where the mind can remain steady, self-reflection can be made possible, and where the company of elders and teachers can enhance knowledge.

The ideal place for sāmāyika:

As far as possible, sāmāyika must be performed in a prayer hall rather than in one's home. Such a place is totally removed from the sights and sounds of a household. More importantly, the company of other aspirants helps to increase knowledge of one's own sādhanā. The upāśraya is an ideal place for exchange of knowledge. Even the meaning of the word upāśraya is conducive to sāmāyika. Upa means 'superior' and āśraya means abode. Thus, one's home is only a place where one lives, whereas upāśraya is a place for self-enhancement since it improves the quality of life in this world and the world beyond. It is an ideal space for religious austerities.

Using another etymology, 'upa' means characteristics and 'āśraya' means place. This means that from the real standpoint, the true place for the self is the self itself, and not any external place. But from the practical standpoint, one can attain one's true nature in a religious place, therefore the religious place is known as upāśraya. According to yet another etymology, 'upa' means close by and 'āśraya' means place. This means that upāśraya is the place where the soul finds an abode through the means of authentic thoughts. The implication is that in the upāśraya, the external disturbances of worldly life are minimal and the atmosphere is peaceful, so only the purity of the religious atmosphere is present. Therefore, an upāśraya which is totally isolated, remote, quiet, and free of bodily, verbal and mental disturbances, is considered as ideal for sāmāyika.

3) Purity of time (kāla śuddhi):

Sāmāyika which is performed in accordance to prescribed time or kāla is uninhibited and pure. When people do not consider the appropriateness and inappropriateness of time and sit down to perform sāmāyika at unsuitable times, the mind does not stay calm, and a turbulence of resolves and thoughts emerge in the mind. The efforts of sāmāyika thus performed go in vain.

Service is the greatest religion:

Often we find that a person is so keen on performing sāmāyika that he or she will do so even at the cost of foregoing service to others! For instance, if someone is sick at home, and one needs to attend to the patient, then one ought to treat that service as a primary task or duty, rather than leaving the ailing patient alone in order to perform sāmāyika, for that is the time to do service and not sāmāyika. It is when people prioritize wrongly that sāmāyika loses its importance, and creates a negative influence on others. The scholars say –

kāle kālam samāyare
- *Daśavaikālika* 5/2/4

A time should be allotted for work, for play, for service and for prayer. It is important to perform each of these roles appropriately. Can there be any true spiritual benefit in chanting the words of sāmāyika while nearby a patient is moaning in pain? In this context, Lord Mahāvīra has declared for the ascetics, “If a monk in good health ignores a sick monk and carries on with his other chores without first attending to the sick monk properly, then he has to perform certain acts of repentance as prescribed in the texts.”

je bhikkhū gilāṇaṃ soccā ṇaccā na gavesai, na gavesantaṃ vā sājjai
āvajjai caummāsiyaṃ parihāraṭṭhāṇaṃ aṇagghāiyaṃ
- *Niśītha* 10/37

Such a strict code of discipline exists for the ascetic. On the other hand, the householder has the responsibility of service towards his family. Therefore, in the context of purity of time, one must keep in mind that it is not appropriate to be engrossed in sāmāyika ignoring a sick person. Thus, if one has undertaken a vow to perform sāmāyika everyday, then an alternative arrangement has to be made for the care of the sick person before undertaking sāmāyika.

4) **Purity of emotions (bhāva śuddhi):**

This implies purity of mind, body and speech. Life evolves or succeeds only when the aspirant abandons the flaws that disturb concentration and create pollution in the self. The purity of mind, body and speech can be attained in the following manner:

a) **Purity of mind:**

The mind is in a constant state of distraction. One can say that all the burden of life rests in the mind. Ācārya says –

mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ
- *Maitrāyaṇī Āraṇyaka* 6/34-11

“The mind is the cause of bondage and liberation of human beings.” It is the role of the mind to think. As a result, attraction-repulsion, motion-rest and all other activities are dependent on the power of thought. Does it not suffice to say that our entire life is nothing but thought? Thought is our birth, our death, our evolution, our degradation, our heaven, our hell; in a word, everything. The speed of thought is greater than that of anything else. Modern science claims that the speed of light is 180,000 miles per second whereas that of thought is 22,65,120 miles per second.

The dual powers of thought:

The power of thought can be split into two types – imagination and logic. By the power of imagination, numerous resolves and options emerge in the mind, causing high levels of energetic activity, thus depleting the mind of orderliness. In such a state, the imaginative mind rules over all senses and we find that we have no control over ourselves. The karmic forces of our negative deeds driven by the power of imagination, pollute and corrupt our inner being through various lifetimes.

The other type of thought power is logic, the use of which can help exert control over the power of imagination. With the power of logic, thoughts can be organized, the path of wrong resolves abandoned and that of right resolves adopted. The mind, now purified by the power of logic, can be nurtured by the nectar of knowledge and positive action, allowing the divine tree of equanimity to bear fruit. Attachment, aversion, fear, violence, hatred, distress, desire and delusion are the dark effects of imagination. These can be dispelled with the bright rays of non-violence, compassion, truth, restraint, austerity, and contentment which are born through the power of logical thought.

Restraint of the mind:

One may ask how the mind can be restrained. The truth is that it is very difficult to restrain it at all times. The mind, which is more subtle than the winds, is capable of taking even great sages like Prasannacandra to the seventh hell in the span of an antarmuhūrta ¹¹, and within the next few minutes, bring him back and take him to kevalajñāna (supreme knowledge) and kevaladarśana (supreme vision). So it is said –

manovijetā jagatovijetā – “One who wins over the mind wins over the world.”

¹¹ a period of time lesser than 48 minutes

The power of human resolve is invincible. If the human being wishes, he can exert singular rule over the mind. For this, it is essential to perform meditation, chanting, and read good literature.¹²

b) Purity of speech:

The mind is a hidden power. Therefore, it is difficult to exert direct control over it. But speech is direct, and hence can be controlled. Although there are a few ground rules to be followed with regard to speech, it is better if silence is observed during sāmāyika. If that is not possible, then at least, the vow of vacana samiti (regulation of speech) must be adopted. For this, it has to be kept in mind that the aspirant must not speak harsh words or those that cause disturbance to others. One also must not speak in a manner which implies violent behaviour towards any creature. One is prohibited from speech which is influenced by anger, pride, delusion and greed. It is also inappropriate to use flattery, insult, or exaggerated speech as a vehicle of interaction. One must also not speak that which may be true but hurtful. Speech is the mirror of the inner self. Therefore, a person must always use words with great caution and weigh the consequences of one's speech before speaking, particularly during sāmāyika. To forget this golden principle is to forget one's humaneness.

c) Purity of body:

It is common knowledge that the body is the home of the soul and must be kept clean at all times. Here purity of the body implies physical restraint. The responsibility of internal conduct rests on the mind whereas those of external conduct rests on the body. The true follower of the purification of body is he who adopts restraint in all physical activities such as sitting, standing, and other bodily gestures. Such a person does not exhibit indecency nor inflict pain on any creature. Until our external, bodily conduct does not become pure and worthy of emulation, how can we exert any religious influence on other aspirants? It is our external conduct that will bring confidence about our internal purification to those who observe us. After all, the basis for internal purification rests on external ground. Therefore, in sāmāyika, the purification of external conduct is important along with internal purification of thought and feeling.

¹² In the author's popular book titled "Mahamantra Navakar", good light has been shed on this topic.

.8.

THE WRONGDOINGS IN SĀMĀYIKA

The ācāryas have said that mind, speech and body should be kept in restraint during sāmāyika. But the mind being energetic and active does not remain stable. It is perpetually knotted in real and imaginary issues of all dimensions. Therefore, to protect the mind from careless thinking, non-discrimination, pride and such other weaknesses is no easy task. Likewise, speech and body are blemished by certain acts such as forgetfulness, delusion and carelessness. There are thirty-two such acts of the body, mind and speech that cause imperfection in sāmāyika. It is essential to know what is expected of you and what is not, before you take the vow of sāmāyika. Knowledge of the actions to be avoided during sāmāyika will help uphold the pristine and lofty principles of sāmāyika.

Ten flaws of the mind:

aviveka jaso kittī, lābhatthī gavva-bhaya-niyāṇatthī
sansaya rosa aviṇao, abahumāṇae dosā bhāṇiyavvā

- 1) Non-discrimination (aviveka): This is the first flaw of the mind which must be avoided by an aspirant. Not having any sense of discrimination while performing sāmāyika, not to be concerned with the appropriateness of any activity, or not to be concerned about timing is aviveka.
- 2) Fame (yaśa kīrti): This is corruption of the mind wherein the aspirant enters into the practice of sāmāyika in order to be recognized and respected by others in his community rather than doing it for his own spiritual growth.
- 3) Gain (lābhārtha): To perform sāmāyika for gain is corruption of the mind by greed. This happens when one thinks that sāmāyika will bring profit in business, destroy diseases etc.
- 4) Ego (garva): To perform sāmāyika with the thought of competing with others and thus feeling greater than the rest is garva doṣa, or corruption of the mind by false pride.
- 5) Fear (bhaya): Often we practice sāmāyika as a ritual to appease people around us. Performing sāmāyika out of fear of ill-repute or familial and social pressure does not enhance your spiritual growth. Likewise, using sāmāyika as an escape from tricky situations is corruption of the mind by fear.

- 6) Gain (nidāna): To perform sāmāyika with the desire for material gains in exchange is corruption of the mind. For example, if one thinks that by performing sāmāyika, one will obtain something one has yearned or wished for, then one has sold the merits of sāmāyika to a materialistic need.
- 7) Doubt (saṁśaya): When one begins to question the benefits of sāmāyika and becomes impatient to see its results, then doubt corrupts the mind.
- 8) Anger (roṣa): To experience anger, pride, delusion and greed in the duration of sāmāyika is corruption of mind. Thus one must not perform sāmāyika soon after a quarrel or in a fit of anger.
- 9) Disrespect (avinaya): This is when sāmāyika is performed without faith, or by showing disregard for the holy ones and religion.
- 10) Disinterest (abahumāna): This is to perform sāmāyika without an inner enthusiasm or devotion or under external pressure in an unwilling manner.

Ten flaws of speech:

kuvayaṇa sahasākāre, sacchanda saṅkheya kalahaṁ ca
vigahā vihāsoṣuddhaṁ, niravekkho muṇamuṇā dasa doṣā

- 1) Bad language (kuvacana): To use vulgar and indecent language during sāmāyika is corruption of speech by bad language.
- 2) Thoughtlessness (sahasākāra): To use harmful or untruthful words without thought is known as the corruption of speech due to impatience.
- 3) Lack of inhibition (svacchanda): To sing enticing songs or utter vulgar words during sāmāyika is another kind of corruption of speech.
- 4) Reduction (saṅkṣepa): To recite the texts of sāmāyika in an abbreviated manner, rather than read them in their original form is corruption of speech by reduction.
- 5) Hostility (kalaha): To use words which create animosity while performing sāmāyika is corruption of speech by hostility.
- 6) Perverted discussions (vikathā): To indulge in conversations that have no bearing on spirituality and just serves the purpose of entertainment is corruption of speech by perverted discussions. These are of four kinds - strī kathā (men indulging in discussions about women, or vice

versa), bhatta kathā (discussions about food), rāja kathā (political discussions) and deśa kathā (discussions on worldly events).

- 7) Mockery (hāsya): To use words that mock someone, or attempt to entertainment at the cost of others, or have a sarcastic tone is corruption of speech by mockery.
- 8) Impurity (aśuddha): To chant the sūtras of sāmāyika hastily or without paying attention to their accuracy is corruption of speech by inaccuracy.
- 9) Invigilance (nirapekṣa): To speak without paying attention to the principles of sāmāyika or to be careless in speech is corruption of speech by invigilance.
- 10) Muttering (munmana): To chant the sūtras of sāmāyika without clarity or mutter them incoherently is corruption of speech by muttering.

Twelve flaws of the body:

kuāsaṇaṃ calāsaṇaṃ calā diṭṭhī, sāvajjakiriyālambaṇā-kuñcaṇa pasāraṇaṃ

ālasa-moḍana-mala-vimāsaṇaṃ, niddā veyāvaccatti bārasa kāyadosā

1. Wrong posture (kuāsana): To sit in an arrogant posture, placing one leg above the other or to sit disrespectfully before the teacher while performing sāmāyika is misconduct of posture.
2. Restless movements (calāsana): To be restless while performing sāmāyika, and to move about and change one's seat more often than required is misconduct of bodily movement.
3. Restless gaze (cala drṣṭi): To look around restlessly and to shift one's gaze again and again is misconduct through eye movement.
4. Sinful actions (sāvadya kriyā): To partake in sinful activities during sāmāyika, to influence others to do so or being distracted by one's surroundings rather than concentrating on sāmāyika is misconduct by sinful acts.
5. Support (ālambana): To lean against a wall while remaining seated in sāmāyika for comfort rather than as support due to ill health is misconduct by the need for bodily comfort.
6. Stretching of limbs (ākuñcana prasāraṇa): To stretch one's limbs without any specific reason during sāmāyika is misconduct by bodily movement.

7. Laziness (ālasya): To remain lethargic in sāmāyika or to stretch one's body unnecessarily.
8. Cracking of knuckles (moṛana): To pay unnecessary attention to one's body, such as cracking one's knuckles during sāmāyika should be avoided.
9. Removing grime (mala): To remove grime from one's body during sāmāyika.
10. Discomfort (vimāsana): To move about restlessly or to continuously itch one's body is wrongdoing by bodily discomfort.
11. Dozing (nidrā): To doze off in the midst of sāmāyika is misconduct by sleep.
12. Bodily comforts (vaiyāvṛtya): To allow others to serve you while you perform sāmāyika is misconduct by the need for bodily comfort. Some ācāryas also speak of kampana doṣa which is moving about or trembling due to cold weather.

Human beings have these three strengths of body, mind and speech. The aspirant who disturbs them disturbs his own sāmāyika. The one who stabilizes them performs the greatest of austerities.

.9.

THE EIGHTEEN SINS

In the sāmāyika prayer, the word 'sāvajjam' in 'sāvajjam jogam paccakkhāmi' means that which is sinful. The implication is that all such activities that cause karmic bondage and initiate the influence of sin on the soul must be shunned during sāmāyika.

The ācāryas have expounded eighteen kinds of sins in worldly activities. An action which contains any of these eighteen kinds of sins leads to karmic bondage which burdens the soul. And that soul which is burdened by karmas, can neither gain equanimity nor find spiritual evolution. These eighteen sins can be defined briefly as follows:

- 1) Violence (prāṇātipāta): It is true that no act of violence can afflict the soul as it is eternal, i.e. it never dies; nor can it be harmed. However, one can cause violence to creatures by harming or destroying whatever the soul has collected for its worldly sojourn, such as body, mind, speech and senses. Ācārya Umāsvāti has stated:

pramattayogāt prāṇavyaparopanaṃ himsā
- *Tattvārtha Sūtra 7/8*

“To cause harm to any creature - by any means and in any state, be it anger, pride, delusion or greed is termed as violence”.

- 2) Untruth (mṛṣāvāda): To utter an untruth, to hide facts or to state them in a contrary manner is mṛṣāvāda. This includes insulting others or even truth spoken harshly in a moment of anger, pride, fear or greed.
- 3) Stealing (adattādāna): To gain possession of an object that does not belong to oneself by theft or cunningness is adattādāna.
- 4) Carnality (maithuna): To lust after someone, to dress with the intention of attracting attention, to indulge in any carnal act of body, mind and speech is Maithuna. Carnality is the utmost state of weakness in any person. It can weaken even the most astute and virtuous, drowning them into oblivion in a moment of weakness. Thus, maithuna is said to be the foremost among all sins.
- 5) Possessiveness (parigraha): To accumulate more than what one needs out of attachment for material objects, to be restless until one gets what one yearns for, to become delusional over one's desires is parigraha. The actual meaning of parigraha is mūrcchā or attachment. Such attachment may extend from small fancies to large dreams, living beings to innate objects.

- 6) Anger (krodha): To be angry or to upset others over any matter without valid reason is krodha. When anger enters the mind, ignorance rules, and we lose all sense of good and bad. Anger is the root of all conflicts.
- 7) Pride (māna) - To demean the worth of others and to think only of oneself as worthy is māna. A proud and haughty person often hurts others by speaking harsh and unkind words without thinking. This leads to vengeance in the heart of the receiver.
- 8) Deceit (māyā): To cheat others for one's own gain or to attempt to deceive them is known as māyā. Since others directly suffer its consequences, māyā is considered an enormous sin.
- 9) Greed (lobha): To be excessively attracted to any material object is lobha. It is such a negative quality that all other sins can be conglomerated under it. Anger, pride and delusion are said to destroy one quality each, but greed is said to destroy all qualities. "lobho savvaviṇāsaṇo" - *Daśavaikālika Sūtra* 8/38.
- 10) Attachment (rāga): To be attracted to any object is rāga. Even the desire for material happiness is included here. In reality, no material object belongs to the soul. We are the soul and only qualities of the soul such as knowledge belong to us. So when we consider an external object as our own, it is because we are attracted to it. And where attraction exists, ruin soon follows.
- 11) Envy (dveṣa): Envy, jealousy and irritation at statements contrary to one's wishes are negative qualities included under dveṣa. Man is blinded by uncontrollable hatred and violent thoughts when gripped by this negative energy.
- 12) Conflict (kalaha): To be irritated when things do not go one's way and to get into conflict with others is known as kalaha. It disturbs and perturbs not only the one who feels this emotion, but also everyone around. Such a person cannot find peace anywhere.
- 13) Dishonour (abhyākhyāna): To taint another's character with untruth or simply for the fun of gossip is abhyākhyāna.
- 14) Criticism (paiśunya): To spread rumours or complaints about another is paiśunya.
- 15) Gossip (para-parivāda): This is an activity spurred on by the poisonous root of jealousy. It makes monsters out of us. We besmirch people's good characters by spreading harmful untruths about them because we are dragged down by our hatred and envy of them.

- 16) Joy and sorrow (rati-arati): When we identify with the outer 'other' rather than the inner self, we experience happiness at receiving desired objects and sorrow when undesired objects are thrust upon us. This is known as rati-arati.
- 17) Deceit and untruth (māyā-mṛṣā): When one lies or cunningly misrepresents the truth with the intent to deceive someone, it is māyā-mṛṣā. One may call it policy or diplomacy in this new age that we live in, but in reality when we resort to cunning to make our untrue words seem true, then we are resorting to a very harmful and dangerous tool. Such a behaviour and manner of speech has become so rampant these days that there is no way of curtailing it!
- 18) The dart of deluded vision (mithyādarśana śalya): To have no faith in truth and place one's faith in untruth, such as to see god in non-god and non-god in god, guru in non-guru and non-guru in guru, religion in irreligion and irreligion in religion, material as non-material and non-living as living is mithyādarśana śalya. It is wrong vision and is the root of all evils. For spiritual progress, it is essential to uproot the poisonous tree of mithyātva or deluded vision.

The extent of negative energy that these eighteen sins are capable of emanating has merely been touched upon here. At a subtle level, these sins are as dark and dense as a deep forest. Every thought wave of the mind which is object-oriented rather than self-directed, which moves downward or backward rather than upward or forward, which burdens life with its wrong attitudes and thoughts instead of uplifting it is sinful. Sin pollutes our soul, making it murky and restless, and needs to be shunned.

But to refrain from sinful thoughts and behaviour during sāmāyika, only to succumb to them later is obviously illogical. Austerity is not a momentary task. It has to continue in every field of life, in every span of life. The more we allow for awakening in our lives, the purer we make our existence. Let us never forget or abandon the path of discrimination (viveka).

.10.

ASPIRANTS DESERVING OF SĀMĀYIKA

Any act of austerity is successful only when the individual who performs it is worthy of it. If an unworthy person performs even the best of austerities, he will still lose his power and lustre. These austerities alone cannot bring about any improvement or evolution in his spiritual life.

Why is the practice of sāmāyika becoming less effective these days? Why does it lack the divine illumination of earlier times that could lead an aspirant to the highest peak of spirituality in a short span of time? This is because aspirants are often not earnest in their endeavour. They use sāmāyika as a tool to attain liberation, as a means of washing away their sins such as violence, untruth, pride and carnality, which they justify as unavoidable in daily life. Such action is more an insult to the austerities, for it only garbs the inconsistencies that lie within.

The practice of virtues:

It is the duty of the aspirant to be cautious of being drawn towards sinful deeds, not just in the duration of sāmāyika, but also in day to day worldly interactions. Although it is impossible to completely abstain from wrongdoings of violence and untruth, the aim of the aspirant who performs sāmāyika should be to protect himself from violence and untruth. Sinful deeds generate negative auras, create a bad atmosphere for others, bring defamation in this lifetime and ruin the chance of a good life in the next world. Only the sāmāyika that is performed by shunning all negative acts will be successful. To cure disease, the intake of medicine alone is not sufficient. One must also be vigilant of one's diet and lifestyle. Similarly, sāmāyika is the unparalleled medicine for destruction of sins. But along with it, one must endeavour to live a holistic life by staying calm and free of conflict, with equanimity in the face of sorrow, love for one's fellow-beings, compassion towards those less fortunate and an ungrudging joy at the success of others. Ācārya Haribhadra has stated the correct signs of religious accomplishment –

audāryam dākṣiṇyam, pāpajugupsātha nirmalo bodhaḥ
liṅgāni dharmasiddhīḥ prāyeṇa jana-priyatvam ca
- *Ṣoṛaśaka, 4/2*

There are writings in the āgamas which provide ample reason as to why one must build one's character before performing sāmāyika. Among the twelve vows for householders, sāmāyika is the ninth. The first eight vows help an aspirant to curtail and limit the worldly pleasures and increase his worthiness to perform sāmāyika. An aspirant who accepts and follows these vows experiences spiritual peace in his heart as his desires begin to diminish with

time. In the process, he is enlightened with the true knowledge of duty and discrimination. To draw an analogy for a clear understanding of a true aspirant, let us take the example of boiling milk. A pan of boiling milk must necessarily be taken off the flame to prevent it from boiling over and spilling out. Sprinkling water over the rising milk will keep it from overflowing only for a little while. Eventually the milk will overflow unless taken off the flame. Likewise, until the flames of negative emotions are doused from within, the little sprinklings of sāmāyika cannot bring eternal peace to an aspirant's heart.

.11.

SIGNIFICANCE OF SĀMĀYIKA

Sāmāyika is the main requirement for liberation. But liberation cannot be attained without equanimity. Thus equanimity is of prime importance in sāmāyika. What is equanimity? It is inner stability. And to live with inner stability is what is known as 'cāritra' or conduct. Liberation can be attained through inner stability and steadfast conduct – every aspirant of Jaina thought knows this. Even the siddhas who are exempt from a code of conduct for gross practices and activities speak of equanimity; for this inner stability is in keeping with the āgamic thought. Conduct is considered the supreme quality for enhancement of the soul, and hence in its absence, one cannot attain the siddha state.

cāritram sthiratārūpaṃ, ataḥ siddheṣvapīṣyate
- Yaśovijaya, Jñānasāra 3/8

Without sāmāyika, liberation cannot be attained. It is important to the extent that even in the siddha state, sāmāyika is essential. This is what Ācārya Haribhadra expounds in the *Aṣṭaka Prakaraṇa* –

sāmāyikaṃ ca mokṣāṅgaṃ, param sarvajña bhāṣitam
vāsī-candana-kalpānāmuktametānmanmahātmanām
- 29/1

Just as sandalwood lends its fragrance even to the axe that chops it, so also the sāmāyika of evolved souls offers the fragrance of sāmāyika to one's opponents. Such sāmāyika is the quintessential component of liberation, thus the omniscient Lord has proclaimed.

Sāmāyika is an austerity devoid of sins. It is pure because in the duration of sāmāyika, the mind and senses are calm, and hence fresh karmic bondage does not take place. During sāmāyika, one neither thinks ill of nor wishes harm to another; rather, goodwill for all beings emerges in the heart leading to thoughts of universal welfare. Consequently, by living in one's self, the aspirant climbs many steps of spiritual evolution and reaches a state of self-revelation. Repenting for his impure actions, impure speech and impure thoughts, he abstains from them, and removing himself from the eighteen sins, he removes his karmic influx by pure meditation in the realm of self-awakening. As Ācārya Haribhadra expounds in the text *Aṣṭaka Prakaraṇa* –

niravadyamidam jñeya-mekāntenaiva tattvataḥ
kuśalāśayarūpatvātsarvayoga-viśuddhitaḥ
- 29/2

“Sāmāyika is such a pure ocean of well-being that all channels of the body, mind and speech are purified in it. Therefore, from the point of view of the loftiest truth, sāmāyika alone is unassailable and devoid of sins.”

Regarding the fruit of sāmāyika, Ācārya Haribhadra has further expounded in *Aṣṭaka Prakaraṇa* that by performing the pure austerity of sāmāyika, kevala jñāna or perfect knowledge is attained.

sāmāyika-viśuddhātmā, sarvathā ghātikarmaṇaḥ
kṣayātkevalamāpnoti, lokālokaprakāśakam
- 30/1

“The soul that is purified by sāmāyika destroys all karmas including the ones which obstruct knowledge, and attains the supreme knowledge which is the illuminator of this world and the world beyond.”

divase divase lakkhaṃ, dei suvaṇṇassa khaṇḍiyam ego
ego puṇa sāmāiyam, karei na pahuppae tassa

“Compare an individual who donates one lakh gold coins everyday with another who performs only forty-eight minutes of sāmāyika everyday. The one who gives charity cannot match the one who performs sāmāyika.”

tivvatavaṃ tavamāṇo, jaṃ navi niṭṭavai jammakoḍīhim
taṃ samabhāviacitto, khavei kammaṃ khaṇaddheṇa

“An aspirant may not be able to destroy his karmas even after harsh and rigorous austerities. But the aspirant who performs sāmāyika with equanimity can destroy the same in a matter of seconds.”

je kevi gayā mokkhaṃ, jevi ya gacchanti je gamissanti
te savve sāmāiya-pabhāveṇa muṇeyavvaṃ

All those who have already attained liberation in the past, or those in the process of attaining it now, or even those who might do so in the future, have done so with the influence of sāmāyika.

kiṃ tivveṇa taveṇaṃ, kiṃ ca javeṇaṃ kiṃ caritteṇaṃ
samayāi viṇa mukkho, na hu hūo kahavi na hu hoi

No man or woman has yet attained liberation in the past nor will they attain it in the future if their sāmāyika is not filled with equanimity, no matter how many rigorous penances, countless chants or religious practices they may adopt.

.12.

THE VALUE OF SĀMĀYIKA

What is the value of sāmāyika? This is a profound question, the answer to which is even more profound and mysterious. The ultimate value of sāmāyika is emancipation - nothing less than emancipation. Some yearn for material wealth, fame and other comforts, even a passage to heaven, but this is a grave error. If the aspirant of today's world continues to yearn for material wealth as the fruit of sāmāyika, then he will remain devoid of that great spiritual benefit before which all the worldly comforts are insignificant, trivial and marginal. An incident from the life of Lord Mahāvīra sheds light on this.

Once Śreṇika, the king of Magadha asked Lord Mahāvīra about his future life - "Lord, where will I go after my death?"

Lord Mahāvīra replied - "To the first hell."

Śreṇika exclaimed in shock - "How can a devotee of yours go to hell?"

Mahāvīra said - "Oh king! One has to reap the fruits of one's actions. What is strange about that?"

The bewildered king then asked Mahāvīra about how he could escape going to hell. After his repeated request, Mahāvīra expounded four ways, any one of which could help him escape hell. One of them was to purchase a sāmāyika from Śrāvaka Pūniyā, who was alive at that time.

King Śreṇika approached Pūniyā and said, "Seth! Take as much wealth as you want from me but give me one sāmāyika in exchange and help me escape hell." To this, Pūniyā replied, "O king! I do not know the value of sāmāyika. So please ask the person who asked you to purchase my sāmāyika to state its value."

Once again, King Śreṇika approached Lord Mahāvīra and reported to him saying, "O Lord! Pūniyā śrāvaka is willing to give me his sāmāyika, but he does not know its price. So kindly tell me what I must pay for it?"

Lord Mahāvīra replied, "Even if you had heaps of wealth to touch the skies, it would not be enough to exchange for one sāmāyika. So how will you pay the price of sāmāyika?" Listening to this, Śreṇika remained silent.

This incident tells us that the fruit of sāmāyika is so precious that all material wealth is insignificant in comparison. To aspire for a worldly object as the fruit of sāmāyika is like wanting a piece of coal in exchange for the priceless cintāmaṇi gem. Sāmāyika is the ascetic practice born from fearlessness and equanimity. How can it then be assessed by material wealth?

.13.

REMOVAL OF NEGATIVE THOUGHTS DURING SĀMĀYIKA

Equanimity is the divine force behind proper sāmāyika. It is this composure and self-control which will lead to abstinence from attachment and aversion. The term 'sāmāyika' has been defined as such -

'sāmāyam nāma sāvajjajogaparivajjaṇaṃ niravajjajoga-paḍisevaṇaṃ ca.'
Āvaśyaka -
Avacūri

It has earlier been stated that the purpose of sāmāyika is to shun sinful actions or to practise actions devoid of sin. As mentioned earlier, the ācāryas have described two wrong types of meditations - ārta dhyāna (mournful meditation) and Raudra dhyāna (wrathful meditation) Therefore, the features of sāmāyika have been stated as -

samatā sarvabhūteṣu sañyamaḥ śubhabhāvanā
ārta-raudra-parityāgastaddhi, sāmāyikaṃ vratam

“To maintain equanimity among all creatures, big and small, to keep the five senses under control, to nurture pure and profound thoughts, and to stay away from mournful and wrathful meditation is the sāmāyika vrata.”

Until the negative forces of mournful and wrathful meditation do not get erased from the heart of the seeker, the pure form of sāmāyika cannot be experienced.

Four kinds of ārta dhyāna:

'Ārta' has been derived from 'arti' which means pain, obstacle, conflict or sorrow. Because of these, the thoughts and resolves that arise in the mind of the aspirant when he is sorrowful are known as ārta dhyana. There are four causes for sorrow, so also there are four kinds of ārta dhyāna:

- 1) **Anxiety about undesirable objects (aniṣṭa-sañyogaja):** When an individual thinks about undesirable objects or experiences, it is called aniṣṭa-sañyogaja. This could range from a deceitful friend or an enemy to natural calamities like fire and floods. When one thinks about such unpleasant things, the mind becomes sorrowful. A weak-hearted person gets upset and overwhelmed by sorrow and laments, “Oh, how shall I become free of this sorrow? How can this sorrow be removed?”
- 2) **Loss of desirable objects (iṣṭa-viyogaja):** This is thinking about something dear or desirable that one has lost or fear of losing it now. Separation from wealth, property, opulence, spouse, children, family or

friends brings feelings of pain, doubt, bereavement and attachment in the mind. For many, the severe pain at the loss of cherished objects and their obsessive need to retrieve their losses can drive them to the brink of insanity.

- 3) **Anxiety over health (pratikūla vedanā-janita):** This is akin to the malady of hypochondria, where an individual is constantly thinking about his or her illnesses. The pain that emerges from imbalance of doṣas such as vāta, pitta and kapha¹³ can be so intense that it completely unsettles the person. Many persons get so anxious when they are unwell that they cannot even think calmly about their own condition.
- 4) **Anxiety about the future (nidāna-janita):** This means to constantly think about one's desires for the future. Many persons are careless with their present duties because they are anxious about the future. They forget the ideals and goals they have set for the present. Their thoughts revolve around how to earn more and get more. They are selfish and obsessed with material objects.

Four kinds of raudra dhyāna:

The term raudra has been derived from rudra which means cruel, callous, and dangerous. Those who are cruel and hard hearted have very dangerous and malicious thoughts, with anger and envy as the burning torches in their hearts. The scholars have described four kinds of raudra dhyāna:

- 1) **Thoughts of violence (himsānanda):** When one derives pleasure from harming and killing creatures, and constantly thinks about it, it is known as himsānanda. Such persons are very cruel and derive malicious pleasure from violent acts.
- 2) **Thoughts of untruth (mṛṣānanda):** When one derives pleasure from untruth, gossip, imaginary thoughts, dreams and imaginations, it is known as mṛṣānanda.
- 3) **Thoughts of theft (cauryānanda):** When one derives pleasure from actions such as theft, and deceit, and constantly plots upon how to steal some more, such thinking is known as cauryānanda.
- 4) **Thoughts of possessions (parigrahānanda):** There are those who are completely engrossed in amassing material wealth and in multiplying that which they have accumulated. They do not care that their actions would hurt others. Their only concern is the amassing of

¹³ Three kinds of bodily humours that give rise to vitiations.

possessions which can drag them down to the most negative and extreme actions.

This is a brief description of āṛta dhyāna and raudra dhyāna. The characteristics of āṛta dhyāna are doubt, fear, sorrow, delusion, conflict, self doubt, restlessness of mind, desire for material enjoyment etc. Excess āṛta dhyāna makes a person lifeless and dull. Because of āṛta dhyāna, he begets the animal form in the next life. Raudra dhyāna also has terrible effects. It surrounds a person with cruelty, brutality, malice and he starts looking like a demon. Consequently, he gets hellish forms in the life to come.

It is the duty of the aspirant to protect his austerities from āṛta and raudra dhyāna. Any rational person can see that āṛta and raudra dhyāna should be avoided to preserve the purity and power of sāmāyika.

.14.

AUSPICIOUS THOUGHTS

Bhāvanā or reflection has great significance in human life. A human being emancipates or destroys himself by his reflections. Some become demoniac because of wrongful reflections and many attain divinity greater than that of the devās because of their positive reflections. The human being is made of faith, of belief and of contemplation or bhāvanā; as one thinks and reflects, so he becomes -

satvānurūpā sarvasya śraddhā bhavati bhārata
śraddhāmayo yaṁ puruṣo; yo yacchṛddhaḥ sa eva saḥ
- *Gītā* 17/3

Sāmāyika is a chaste vow of austerity. Each day of our lives passes with innumerable thoughts and resolves that centre around our material life. It is only during sāmāyika that the mind finds rest and peace. If an aspirant cannot calm his mind even for such a short span, how can he achieve a disciplined lifestyle? Therefore, all ācāryas give specific instructions to maintain auspicious thoughts during sāmāyika. Such pure resolves strengthen the inner self and help it to attain spiritual strength. Auspicious thoughts are the golden ladder for a soul to climb to the status of a super soul, to reach from human to divine.

In sāmāyika, one must reflect thus - “My genuine benefit and well-being lies in finding inner peace and in purifying the inner self. Mere enjoyment of the senses cannot truly satiate the mind, for they are like a bottomless ocean.

Samudra iva hi kāmahaḥ
- *Taittī. Brā.* 2/2/5

“Desires are as endless as an ocean.” The seeker who is treading the path of sāmāyika must curtail heightened emotions of ecstasy over gain and melancholy over loss. The true practitioner of sāmāyika treats both joys and sorrows with equanimity and considers both to be as fleeting as sunshine and shade.

The practice of sāmāyika lifts the inner spirit. Therefore, for the dazzling rays of true sādhanā or austerity to shine forth, the practitioner of sāmāyika must develop the feeling of universal love and empathy in his or her heart. Our ancient ācāryas have described four contemplations that will help us exercise equanimity in sāmāyika - maitrī or amity, pramoda or joyous appreciation, karuṇā or compassion, and mādhyasthya or equanimity.

satveṣu maitrī guṇiṣu pramodaṁ, kliṣṭeṣu jīveṣu kṛpāparatvam
mādhyasthyabhāvaṁ viparītavṛttau, sadā mamātmā vidadhātu deva

- 1) **Amity (maitrī bhāvanā):** To feel selfless love for all beings in the world, and to believe in the oneness of humankind wherein all joys and sorrows are mutually experienced by all is amity. An honest sādḥaka prays for and helps all of humanity just as he would his own kith and kin. He believes in universal welfare; for his heart is filled with universal love. He sees all as his own, never wanting to see anyone hurt or sorrowful. For such an individual, the entire universe is his friend.

mitrasya cakṣuṣā sarvāṅṅi bhūtāni paśyāmahe.

- Yajurveda 36/18

“I see all beings from the eyes of a friend, I have no animosity towards anyone, I experience love for all.” Many great Indian literary works echo this voice of amity.

mittī me savva bhūesu
maittaṃ ca me sabbalokassim̃.

- Āva. a. 4
- Dhammapada

“I have an affinity for all beings in this universe.”

- 2) **Joyous appreciation (pramoda bhāvanā)** - To be filled with joy at the sight of virtuous and religious persons is pramoda. We often find ourselves feeling envious of achievements, success and fame of others. But this mentality is a poisonous weed that must be plucked out to make way for positive qualities such as non-violence, truth, love and brotherhood to grow and reside in the self. Therefore, Lord Mahāvīra has propounded the quality of pramoda as an antidote to envy.

The intention here is neither to dissuade the sādḥaka from being inspired by the success of others, nor to propound a life of dire poverty and servility. Rather, the progress of others should inspire one to evolve further, to put right actions and policies into motion, and to move ahead on one’s path with renewed vision and energy.

It is our duty as human beings to focus on the positive qualities of others rather than their faults. By focusing on positive qualities, the need to adopt such qualities rises within, and by focusing on faults, our own inner space gets filled with flaws. As a man thinks and reflects, so he becomes. Therefore, with pramoda, he must reflect on the qualities of the ancient seers. The forgiveness of Gajasukumāra, compassion of Dharmaruci Muni, renunciation

of Mahāvīra, and the charity of Śālibhadra are sufficient to impart great spiritual strength to any aspirant.

- 3) **Compassion (karuṇā bhāvanā):** This is that pure and noble sentiment which arises at seeing the pain and suffering of others. It fuels the need to do something good for a fellow human being in need, and to sacrifice something dear to oneself to help another. Without compassion, non-violence cannot exist. If an individual claims to be non-violent without showing compassion, then he is doing nothing but mocking non-violence. How can anyone think of himself as a pious person if his heart is not moved at the sight of those who are suffering?
- 4) **Equanimity (mādhyasthya bhāvanā):** Not to foster enmity towards those who disagree with us or stand in opposition, to maintain detachment and impartiality is mādhyasthya bhāvanā. Sometimes the aspirant comes across incompetent, lowly, characterless, cruel and criticizing persons who are not at all suited to gaining spiritual knowledge. At the beginning, he tries hard to change them and bring them onto the religious path. But when his efforts go in vain, he becomes agitated and angry, and often uses foul language. It is this weakness in human beings which Lord Mahāvīra attempts to set right by saying that one must maintain equanimity because you are not solely responsible for transforming the entire world. All beings are caught in the circle of their saṃskāra or impressions. No significant transformation is possible until the inauspicious karmas give way to auspicious karmas. Your task is to persist on this path with positive thoughts.

Lord Mahāvīra's equanimity always withstood the trials and tribulations faced at the hands of saṅgama and other celestial beings. He never fostered negative emotions of anger and frustration. The present age which is constantly battling with conflict has a great need for equanimity in contrary times.

dhyānam vidhitsatā jñeyam dhyātā dhyeyam tathā phalam
- *Yogaśāstra* 7/1

There are three factors to be remembered by an aspirant during meditation - 1)dhyātā - the worthiness of one who is meditating 2)dhyeya - the form of the object upon which one is going to meditate, and 3)phala - the fruits of meditation.

.15.

THE SOUL IS SĀMĀYIKA

When scientists have to conduct various tests and go through complicated processes of hypothesis and evaluation to know the form and structure of physical objects, then imagine the complexity of sāmāyika, which is a profound spiritual activity that takes one to the inner self. So much more thinking and reflection is required to understand it. Without worrying about repetition, one must carry on with sāmāyika - the process of reaching and being in touch with the inner self - and progress as far as one can in understanding the true nature of the Self.

The *Bhagavatī Sūtra* has beautifully stated, what sāmāyika truly is and has done so keeping the highest stage of spiritual contemplation in mind. Muni Kālāsyavesī, who belonged to the tradition of Pārśvanātha approached the elderly monks who were followers of Lord Mahāvīra and questioned thus, “O great monks! What is sāmāyika, and what is its benefit?” The elderly monks answered, “The soul is sāmāyika, and the soul is the meaning and benefit of sāmāyika.”

āyā sāmāie, āyā sāmāiyasa aṭṭhe
- *Bhagavatī Sūtra*, śa. 1, u. 9

This aphorism of the *Bhagavatī Sūtra* is very brief, but it is filled with food for thought. It is interesting to understand the meaning of the statement that this soul is sāmāyika and this soul is also the goal of sāmāyika.

Sāmāyika from the real standpoint:

As we have seen, sinful activities are given up and the pure path of equanimity is adopted in sāmāyika. Sāmāyika removes the mind of the aspirant from worldly distractions, brings him in contact with the inner self and teaches him to be steadfast. Thus sāmāyika is the innate form of the self, removed from the perversions of passions. To attain that true Self is the meaning and fruit of sāmāyika. According to this real standpoint, the duration wherein the aspirant is steadfast in the self, cleansing the soul of the mire of attachment and aversion with the waters of upaśama¹⁴, removing his mind from the external world and focusing on inner enhancement can be considered as sāmāyika. As soon as one's thoughts and resolves are disturbed, and passions such as anger, pride, delusion and greed begin to take hold, the aspirant becomes devoid of sāmāyika. Without the transformation of the self, all external austerities such as sāmāyika, pratikramaṇa and pratyākhyāna may bring some merit, but do not lead to liberation.

¹⁴ The condition responsible for calming down or subsidence.

In the *Bhagavatī Sūtra*, this same thought has been expressed in Mahāvīra's answer to the question raised by the śrāvakas of Tuṅgiyā city. The description is as follows - "Without self-transformation, the practice of austerities and restraint lead only to meritorious karmas, which leads to the celestial life, not liberation." Therefore, it is the duty of the aspirants that they attempt to gain the inner form of sāmāyika rather than remain attached to its outer form.

Sāmāyika from the practical standpoint:

Can the true form of sāmāyika ever be attained? The mind is so active and restless that it cannot let go of its disturbances. Merely controlling speech and body cannot bring fulfilment of sāmāyika. Therefore, there are those who say that the manner in which sāmāyika is practised in modern times is a futile exercise.

In response, it can be said that external austerity is an important first step towards internal austerity. The real form of sāmāyika is a lofty ideal. It can be attained by the practice of sāmāyika over a period of time. The weary traveler who treads the path one step at a time is weak and slow, but he will surely reach his destination some day. Practice has great strength. If you wish to carry a heavy weight on the first day, it may not be possible. But if you practice carrying smaller weights everyday, then surely a day will come when you would be able to carry the heavy load.

With regard to the activity of the mind, fear not that you may lose the benefits of restraint over the mind and speech just because the mind wanders in and out of unwanted territories of thought. The total loss of sāmāyika happens only when all the three energies of body, mind and speech are focused on passionate activities. Mere mental disturbance leads only to transgression of vows (aticāra) and not to sinful conduct (anācāra). Aticāra means faults, and faults can always be set right by repentance (paścāttāpa) and criticism (ālocanā).

Sāmāyika is not complete without mental peace. But it does not mean that the incomplete has to be shunned just because complete peace is not available. In business, even if you do not make profits in thousands, would you give up the profits of a hundred or two hundred? After all, however small the profit, it is still profit and not loss. Similarly, a humble hut is as good a home as a palace because it too provides shelter from external weather conditions. In the absence of a palace, would you abandon the hut and remain a homeless beggar on the streets? Likewise, if not the pure form of sāmāyika, one must at least endeavour to follow the practical form of sāmāyika, rather than wasting life away in vanity, conflict and untruth.

cittasya hi prasādena hanti karma śubhāśubham

prasannātmātmani sthitvā sukhamavyayamaś nute
- *Maitrā. Āraṇyaka 6/34-4*

“When the mind becomes serene and peaceful, auspicious and inauspicious karmas get destroyed. When such a serene and peaceful person becomes focused on the self, he attains eternal joy.”

.16.

SĀMĀYIKA FOR ASCETICS AND HOUSEHOLDERS

A subtle evaluation into the concepts of Jaina thought makes it clear that the paths of the monks and laypersons are not two contradictory paths. Because of the different spiritual levels, the austerities for each is different, but the aim is the same.

Thus in the context of sāmāyika, Lord Mahāvīra has stated that sāmāyika is essential for the ascetics and the laypersons as well -

agārasāmāie ceva aṇagāra sāmāie ceva
- *Sthānāṅga Sūtra*, 2, u.3

Sāmāyika is the primary essential context in the field of spiritual practices. So being the case, the austerity of the ascetic and layperson can never be fulfilled without it. However, there is a difference because of their different levels of spiritual evolution. The sāmāyika of a householder is for a short duration, but that of an ascetic is for the entire life.

To understand the sāmāyika practices of both, let us pay attention to the following sūtras.

The sāmāyika of ascetics:

karemi bhante! sāmāiyam	- O venerable one! I now undertake sāmāyika.
savvam sāvajjam jogam paccakkhāmi activities.	- I vow to abstain from all sinful activities.
jāvajjivāe pajjuvāsāmi life.	- I undertake the vow of sāmāyika for life.
tivham tivheṇam maṇeṇam, vāyāe, kāyeṇam	- with three karaṇas and three yogas - mind, speech, and body
na karemi, na kāravemi, karantampi	- neither commit them myself, nor ask others to commit them,
annaṃ na samaṇujjāṇāmi	- nor affirm those who commit them.
tassa bhante paḍikkamāmi	- I abstain from these sins.
nindāmi, garihāmi	- I condemn and admonish them.
appāṇam vosirāmi sins.	- I finally remove my soul from these sins.

The sāmāyika of householders:

The sāmāyika sūtra for the householders is almost the same as above. The only difference is that 'sāvajjam' is recited in place of 'savvam sāvajjam', 'jāvaniyamam' in place of 'jāvajjivāe', and 'duvham tivheṇam' instead of

‘tivilham̐ tivilheṇam̐’. And the phrase ‘karantampi annam̐ na samaṇujjāṇāmi’ is not recited at all by the householders.

Thus the ideal is the same for the ascetic and the householder, but a householder is bound by limitations of family and possessions, and therefore cannot completely abstain from sinful actions. All sinful actions are a product of three karaṇas and three yogas. Three yogas refer to the channels of body, mind and speech. Three karanas refer to: 1)not committing sins by oneself 2)not asking others to commit them 3)not approving of others when they commit sinful acts. In other words, one may commit a sin with one’s body, mind or speech; one may ask another to commit a sin with his body, mind or speech; or one may approve of a sinful action committed by another involving the body, mind or speech. Thus we arrive at nine kinds of sinful actions.

Now a householder’s mind is entangled in worldly matters and activities which cannot be devoid of sin. It is difficult for him to completely refrain from sinful actions. Even if he can refrain from committing a sinful act or asking another person to commit one for a short duration, he cannot desist from affirming sinful actions committed by another. Thus he can refrain from the first six sinful actions mentioned above, but not from the last three. The ascetic exercises complete restraint and does not commit any sinful action in his daily activities. Thus he adopts the vow of sāmāyika for life whereas the householder adopts it only for a while. But by observing the vow of sāmāyika for a specified duration everyday, the householder rises above the material plane and reaches a higher state of spirituality. Therefore, Ācārya Haribhadra has rightly stated –

sāmāyammi u kae, samaṇo iva sāvaḥ havai jamhā
eeṇa kāraṇeṇam̐, bahuso sāmāyam̐ kujjā
- *Viśeṣāvaśyaka Bhāṣya, 2690*

“During sāmāyika, a śrāvaka becomes like a sādhu, and keeps his life removed from passions. Therefore it is the duty of a śrāvaka to practice sāmāyika everyday and maintain equanimity.”

There is a clear exposition on this by Ācārya Haribhadra in his commentary on *Āvaśyaka Nirukti*. It is a worthwhile read for those who are interested.

.17.

SIX ĀVAŚYAKAS OF SĀMĀYIKA

Among the religious practices of Jainism, the six āvaśyakas are considered to be of prime importance. The āvaśyakas are those essential rites that must be performed everyday for self-purification. They are as follows: 1) sāmāyika or equanimity, 2) caturviśatistava or the glory of the twenty-four tīrthaṅkaras, 3) vandanā – paying obeisance to the guru or master, 4) pratikramaṇa – to repent for sinful actions, 5) kāyotsarga – to meditate by removing attachment from body, and 6) pratyākhyāna – to abstain from sinful activities.

All the above mentioned āvaśyakas are practised during pratikramaṇa. But in the first āvaśyaka of sāmāyika, one gets a glimpse of the other five as they are integrated in the sūtra of sāmāyika - sāmāyika āvaśyaka in karemi sāmāiyam, caturviśatistava āvaśyaka in bhante, vandanā āvaśyaka in tassa bhante, pratikramaṇa āvaśyaka in paḍikkamāmi, kāyotsarga āvaśyaka in appāṇam vosirāmi, and pratyākhyāna āvaśyaka in sāvajjam jogam paccakkhāmi. Thus the householders who practice sāmāyika must reflect deeply so that they may practice all the six āvaśyakas in sāmāyika and attain self-evolution.

.18.

IDEAL TIME FOR SĀMĀYIKA

Of late we find a lot of disorder in sāmāyika. Some do it in the morning while some in the evening, others even in the afternoon or night. It seems as if each one is adopting the vow of sāmāyika as per convenience without paying any attention to its timeliness. This is really unsettling. Lord Mahāvīra has reiterated the importance of timeliness. If religious activities like sāmāyika, pratikramaṇa as well as reciting of sūtras are not done at the correct time, then a code of repentance is prescribed.

It is true that the advanced sādḥaka or practitioner is not bound by time since he is always in a state of sādhanā. That is why the sādhu is said to be in a state of sāmāyika for his entire life. Every moment of an ascetic's life is in a state of sāmāyika, and of the form of sāmāyika. Therefore, we are not concerned with the advanced sādḥaka, but only with the ordinary sādḥaka. For him, routine and punctuality are a must.

Punctuality of time has a magical effect on the mind. If you let loose an unrestrained mind, it becomes even more unrestrained. A patient has to be administered medicine on time. Most extraordinary people and high achievers have a fixed routine for work, food and sleep. For that matter, even a routine of wrong habits has a strong influence on the mind. Those who are habituated to alcohol and cigarettes feel the need to enjoy them at a specific time. A drug addict is desperate for the drug of his choice and undergoes terrible withdrawal symptoms if he cannot have it everyday. So also, even for good conduct, punctuality is essential. An aspirant should be so aware of time that he should automatically set aside worldly activities at that time and be engrossed in religious activities.

To answer an oft-repeated question, the ideal time for sāmāyika is either dawn or dusk. It is possible that city dwellers do not have the good fortune of seeing the beauty of sunrise and sunset in the lap of nature, but those who have seen it know how powerful that time is, and how it gives rise to clear and evolved thoughts. I have enjoyed meditating in Udayagiri in Orissa, Vaibhāragiri in Magadha, and in Vipulācala, and can never forget the beauty of sunrises and sunsets in these places. At that time, my concentration used to be wonderful and profound.

The golden morning is the most serene and quiet time of nature. At this time, violence and cruelty are dormant. Thieves have finished with their thievery, and acts of lust are done with. Due to lack of communication with others, there is not much reason for uttering untruths and hurtful words. Thus, because of the absence of ugly scenes of violence, untruth and lust, the atmosphere is pure and uncontaminated. Such a time is ideal and pure for

the pious deed of sāmāyika. If it is not possible to perform sāmāyika during dawn, dusk is considered as the next best time.

brāhme muhūrte budhyeta dharmārthauñcānurcitayet
- *Manu. 4/92*

One should wake up before dawn (brāhmamuhūrta) and first concentrate on religion and then move on to materialistic life.

.19.

IDEAL POSTURE FOR SĀMĀYIKA

It is important to adopt the right posture during sāmāyika. An unsteady sitting posture indicates the weakness and restlessness of the mind. An aspirant who cannot exert control over his body even for a short duration, cannot conquer his mind.

A steady and firm sitting posture has a profound influence on the mind. The discipline of the body brings discipline to the mind. It facilitates purification of blood in the body. According to *Pātañjali Yogasūtra*, āsana or bodily posture is considered as the third in the eight limbs of the yogic spiritual practices.¹⁵ This leads to good health, and good health allows the mind to develop evolved thoughts; thus ultimately leading to mental steadfastness. The brain being connected to the spine, it is also necessary to keep the back erect. Therefore, in sāmāyika, one must adopt a comfortable, straight and steady sitting posture in siddhāsana or padmāsana.

For a detailed knowledge of āsanās, one must read the ancient texts pertaining to yoga. For an easier understanding, you will get an introduction in my book titled *Mahāmantra Navakāra*. Here, we will briefly speak about three commonly practised āsanās.

- 1) **Siddhāsana** - Press the anal aperture with the heel of left foot and the right against the pelvic bone. Then rest your chin upon your chest and remain still. Keeping body erect, gaze at the spot between the two eyebrows. This is siddhāsana or perfect posture.
- 2) **Padmāsana** - Place the left foot on the right thigh and right foot on left thigh. Then extend both the arms and place them on the knees in the posture of knowledge. The two palms can also be kept at the central point of the pelvis, with the right palm kept over the left palm. This is padmāsana or lotus posture.
- 3) **Paryānkāsana** - Also known as sukhāsana, here the right foot is placed below the left thigh and the left foot is placed below the right thigh. It is how we normally sit everyday.

¹⁵ yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayoṣṭāvaṅgāni

- Pātañjalayogadarśana 2/29

.20.

IDEAL DIRECTIONS FOR SĀMĀYIKA

The practitioner of sāmāyika must ideally face the east or north. Śrī Jinabhadragaṇī Muni writes-

puvvābhimuho uttaramuho va dijjāhavā paḍicchejjā
- *Viśeṣāvaśyaka Bhāṣya* 3406

Religious activities such as study of scriptures, charity or even pratikramaṇa must be done facing the east or north. In the *Sthānāṅga Sūtra*, Lord Mahāvīra has given importance to these two directions. While commencing sāmāyika, one must face the guru irrespective of the direction. In the absence of a guru, one must sit facing east or north during sāmāyika.

There have always been questions regarding the importance given to these two directions. To this the answer is that although science has not yet shed much light on this, it is proven that adherence to scriptures has always been worthwhile. The recent article by the Vedic scholar Sātavalekara about this is worthy of reflection.

East - symbol of Progress:

The word 'prācī' means east. It is derived from the root word 'pra' which means to move ahead and progress. Face the east at dawn and you will experience the glorious illumination of the first rays of the sun, dispelling the darkness of night. The bright light of the sun is a boon of this direction. As the sun's rays dispel darkness, renewing every pore of nature with fresh energy, lotuses bloom in the ponds, birds twitter their wake up call, and the world awakens to a new beginning. Such is the power of the magnificent eastern direction.

The east gives us the message of rising high and shining in all our endeavours. The sun that had once set regains its brightness and illuminates the world. The moon that had once set reveals its splendence on the night of the full moon and bathes the world with its silver glory. So also, can man not awaken his sleeping energy and dormant power? Can he not awaken his potential and expand his life? Surely he can. Man is great; he is a walking god. His divine energies lie dormant, waiting to be activated and turn the world he lives in into an auspicious space. The eastern direction gives us a hint that by his own endeavours, man can attain great heights. He is not born to remain in a lowly state, rather, to reach his own inner heights. The east teaches us that evolution is our birthright.

North - symbol of stability:

The word 'uttara' is derived from the root word 'ut' which means steeped with loftiness. 'Uttara' means north. The meaning of 'uttara' or north is the indication to progress in one's life and ideals. An individual displays a certain personality depending on the different feelings which arise from his heart. If his feelings are pure, he will display purity in thought and action. If they are impure, his behaviour will be impure too. Feelings such as faith and devotion also reside in the heart which in terms of the body denotes the northerly direction. It is also considered the seat of the soul. Probably this is the implication of the seers who created the mantra in the *Yajurveda* which says - "idamuttarāt svaḥ".

The North Star is a steady beacon that never shifts from its place. Just as east is considered the messenger of progress and movement, north is the symbol of steadiness, stability, firmness and immovable ideals. In the battle of life, stability and movement, harmony and mayhem all have to co-exist. Stability or movement independently cannot make life complete; it is their being complimentary that elevates life.

There is a clear proof about the magical power of the north. In the kutubanumā or dhruva nakṣatra, there is a magnetic needle, always facing the north. A needle of magnetic iron is an inert object, so on its own, it has no intelligence to move in any direction. Thus, we have to accept that the north has some such special power and attraction by which it draws the magnet towards itself. Did the great seers of the past have it in mind that this power can exert an influence on humans as well?

Even from the worldly point of view, the south represents depletion of energy, and north that of restoration of energy. Directions have a definite influence on diet, lifestyle, clothing, culture and physical and mental structure. Even to date, many Indians do not sleep with their feet towards the south and west.

Like the Jaina scriptures, the Vedic scriptures also seem to favour the east and north as auspicious. In the *Śatapatha Brāhmaṇa*, east is considered as the direction of gods, and north, that of humans.

prācī hi devānām dik yodīcī dik sā manuṣyāṇām
- *Śatapatha, Diśā Varṇana*

The great scholars will continue to research and reflect on this subject. I have written a few lines only to indicate the power of directions.

bakavaccintadayedarthān siṅhavacca parākramet.
- *Manusmṛti* 7/105

.21.

WHY ARE THE SŪTRAS IN PRĀKRIT?

The texts of sāmāyika are written in the ancient Prākṛit language, also known as Arddhamāgadhī. In modern times, many have argued that it would be more practical to have them translated and recited in local languages like Gujarati, Marathi or Hindi, rather than reciting them by rote from the Prākṛit script.

Immortal wisdom:

There is much difference in the speech of great men and laypersons. The words of great men reflect their innate maturity and good conduct born out of their unique life experiences, whereas the words of a layperson only mirror the superficiality of his existence. Thus we find that while simple yet crisp words of the former create a powerful impact on the minds and hearts of listeners, often changing the course of their lives, even extremely decorative and well worded speeches of laymen more often than not, fall flat. Why is it that the words of great souls live in our hearts and minds even thousands of years after they were uttered, while those of lesser mortals are not retained in our memories for even a short span? The truth is that the divine vision which prevails in great men cannot be found in ordinary persons. And it is this divine vision that gives us a peep into the profound meaning and vast purity of the ancient texts.

Translation is merely a shadow:

The words of great men are well measured. They may seem short on the surface, but they are replete with profundity. The potential that exists in the Prākṛit and Sanskrit language to express the deepest and innermost thoughts is not found in regional languages. Prākṛit with its flexibility offers multiple meanings for one word and all of them shed beautiful light on different concepts. Hindi and other languages do not have this special feature. This is not just the opinion of ordinary individuals. Great scholars have stated that our ancient scriptures cannot be translated perfectly because local languages do not have the same flexibility as the ancient languages of Prākṛit and Sanskrit. The thoughts in the original texts cannot be captured in contemporary languages. When we read the translations of original writings, we soon realize that it is like trying to capture the waves of an ocean in a small pot. We photograph the sun, moon, even the mighty Himalayas, but can a photograph ever truly represent the original? The sun in the photograph cannot give us light and heat. So also translation is just a flat depiction of the original. In fact, in the process of translation, often the original concepts get muddled with untruth and half-truths. Man is incomplete, and often his translations reflect his incomplete understanding.

Therefore, eminent scholars do not depend on commentaries; they expound their views only after reflecting on the original. Thus, the tradition of continuing to recite the original Prākṛit texts is surely appropriate. If we deviate from that, we will not move towards evolution, rather we stand a chance to be led away from the path of truth.

Prākṛit - symbol of unity:

Even from the practical point of view, narration of the texts in Prākṛit is completely appropriate. Our religious activities are a symbol of the unity of human society. Whichever community, region or nation the aspirants may belong to, when they recite the religious texts together in one voice, in one place, and in one dress code, it seems as if they are united in universal brotherhood. Have you ever seen our Islamic brethren offer the namaz on Id? A thousand heads bow down together on the ground and rise together. How attractive that sight is! What profound discipline! See how the pronunciation of one Arabic language binds them together in one cultural thread? Once during my sojourn in Delhi, Śrī Ānandarāja Surānā brought a Japanese businessman to me, who called himself a Buddhist. I asked him –“What do you read in the form of religious text?” He immediately chanted some verses in Pālī language. I was so delighted. Ah! How the verses of Pālī have bound together India, China, and far away countries like Japan in one thread of brotherhood! Likewise, the original texts of sāmāyika must be retained and remembered. I do not approve of their being exposed to a muddle of languages, for this will serve as a death knell of our ancient cultural unity.

Necessity of comprehension:

One should however realize the importance of understanding the meaning of the texts. In this context, it is essential that with the help of commentaries we attempt to understand the meaning of the original sūtras. Without understanding the meaning, you cannot enjoy the original text. Ācārya Yājñavalkya says, “The condition of the scholar who does not understand the meaning of the texts he recites is like that of the cow trapped in slush. It can neither drag itself out, nor stay in it forever. In this depraved state the cow loses its very life.”

In the fast pace of modern life, we have lost interest in knowing the meaning of the texts we chant. This is not a good sign at all. It leaves us bereft of the knowledge, the instinct to distinguish between correct and incorrect. Like a train chugging away on its tracks, we go on reciting the texts and make a fool of ourselves in the presence of scholars. Such ignorance often leads to spreading of misconcepts. For instance in the text of sāmāyika, one lady would read it as ‘āva’ instead of ‘jāva niyamam’. When her error was pointed

out, she said righteously, “After all, we are inviting sāmāyika, so why should we say ‘jāva’ it should be ‘āva’.

One comes across many instances of misrepresentation or mispronunciation of texts wherein the perpetrator finds himself or herself in too awkward a position to even admit to the folly. Such situations must be avoided. It is the duty of aspirants to take time off to understand the meaning of the few sāmāyika sūtras that exist. This book is an endeavour to help readers along the path of understanding these texts.

.22.

IDEAL DURATION OF SĀMĀYIKA

What is the ideal duration of sāmāyika? This is a question often asked in modern times wherein man is so trapped in worldly matters that he does not want to make time for religious activities that help in self-evolution. Even if he does, he is hurried with the need to finish it and get back to his other duties. He justifies his position by arguing that such regulation is mentioned in only the text of karemi bhante. There are no other texts that lay emphasis on the duration of sāmāyika. Therefore, it is up to the aspirant to perform sāmāyika for as long as he thinks is enough.

Orderliness:

In this context, I do admit that there is no mention of fixed time-duration for sāmāyika in the āgamas. Even in the texts of sāmāyika, jāva niyamam refers not to duration, but to the concept of discipline of time. Having said this, I would also like to state that in order to discipline laypersons, the ancient ācāryas fixed the duration of sāmāyika as forty-eight minutes. If a discipline or regulation is not set, it is likely to create great confusion. Someone would perform sāmāyika in two spans, and some others in just a span. Some would disappear from their seat of sāmāyika in half a span and some would think they have done their duty in just 10-15 minutes. If the time span of sāmāyika had not been fixed by the ancient saints, sāmāyika would have undergone dilution in its discipline in present times.

The psychological view:

Even from the psychological point of view, fixing the duration for sāmāyika is essential. In fact, every duty, including religious duty, needs to be bound by time. When we do not set time frames for our activities, we tend to become lethargic or negligent about performing them. Over time one ends up making lesser time for duties, and finally reaches a point of total negligence. Therefore, the ācāryas have in their wisdom allocated two spans as the duration for sāmāyika. Ācārya Hemacandra clearly expounds:

tyaktārta-raudradhyānasya, tyaktasāvadyakarmaṇaḥ
muhūrta samatā yā tām, viduḥ sāmāyikavratam
- *Yogaśāstra tṛtīya prakāśa śloka 82*

Sāmāyika is partial renunciation (pratyākhyāna):

In the original Āgamic literature, a fixed duration is allotted for every religious activity. An ascetic has to observe renunciation for his entire life, but for the householders, a special vow called pauṣadha is prescribed for twenty-four hours. Similarly caturthabhakta or fasting is also for twenty-four hours.

Sāmāyika is a pratyākhyāna, which means that it has a specified duration. Therefore, the question is - what is the duration of abstinence from wrongdoings? Whether a pratyākhyāna is of small duration or of a longer duration, they are all bound by specified time frames. From the scriptural point of view, the śrāvaka is in the fifth guṇasthāna where no activity of non-renunciation (apratyākhyāna) can be committed. Any activity of non-renunciation can take place only till the fourth guṇasthāna. Thus, a time-duration has to be fixed even for sāmāyika since it is a pratyākhyāna.

The pratyākhyāna of navakārasī (a type of fasting for forty-eight minutes after sunrise) is among the ten predominant pratyākhyānas. Navakārasī means 'with namaskāra' or 'with obeisance'. In the āgamas, there is no mention of the duration of navakārasī unlike pauraśī for instance. All that is stated is, "Until I conclude the pratyākhyāna by chanting the namaskāra mantra, I give up all food and drink." But those familiar with this practice will know that even if no duration is mentioned, there has always been a tradition of maintaining a duration of forty-eight minutes for navakārasī. The same must be considered for sāmāyika.

iha sāvadyayogapratyākhyānarūpasya sāmāyikasya muhūrtamānatā
siddhāntenuktāpi jñātavyā, pratyākhyānakālasya jaghanyatopi
muhūrta-mātratvānnamaskārasahita pratyākhyānavaditi

- *Jinalābha Sūri, Ātma-Prabodha, Dvitiya Prakāśa*

Attention span in meditation:

Why has the duration of one muhūrta (forty-eight minutes) been fixed for sāmāyika? It is an āgamic dictum that an ordinary layman can seldom hold on to a thought, resolve, feeling or contemplation for longer than an antarmuhūrta. A moment lesser than a muhūrta is known as antarmuhūrta, literally meaning 'inside of a muhūrta'. After the antarmuhūrta, his thoughts are likely to drift. In this regard, Bhadrabāhu Svāmī has stated -

antomuhuttakālaṃ cittassegaggayā havai jhāṇaṃ - *Āvaśyaka Niryukti*
1458

The sāmāyika of purest thoughts and resolves can sustain for an antarmuhūrta. After that there will be some change in them, for better or worse. Thus from the point of view of sustenance of thoughts, it has been advised that one sāmāyika be performed for a muhūrta.

.23.

SĀMĀYIKA AND VEDIC SANDHYĀ

To give direction and meaning to the spiritual yearning of human life, and for inner happiness, every religion has its own set of practices such as prayers, chanting, and singing the praise of the Almighty for everyday practice.

The Vedic religion, a close parallel to the Jaina religion since ancient times, advocates the practice of sandhyā which must be performed both in the morning and evening by its followers. The Vedic commentators have stated the meaning of sandhyā as follows: 'saṁ' means with maximum perfection, and dhyai means to meditate. Therefore, one must meditate and reflect upon one's deity with complete devotion and faith. The second meaning of sandhyā is – meeting, union, or prospect. This refers to the union of devotee and deity during prayer. Mornings and evenings have the moments of sandhyā or union, wherein the union of night and day is prātaḥkāla (morning) and the union of morning and night is sāyaṅkāla (evening). Therefore, the action performed in evening is also denoted by the term sandhyā.

Two branches of Vedic religion have gained immense popularity – Sanātana Dharma (Orthodox Hinduism) and Āryasamāj. The Sanātānīs are the upholders of tradition while the Āryasamājīs are the followers of the new wave. Both accept the authority of the Vedas, therefore, both are branches of Vedic religion.

Purity of heart in sāmāyika:

The sāmāyika sūtra attempts to awaken tender and pure thoughts. The micchāmi dukkaḍam¹⁶ sūtra is chanted as a form of repentance whenever an act of violence, no matter how small, has been committed advertently or inadvertently. This sūtra is found in the Īryāpathika ālocanā sūtra. After that, prayers are offered to the tīrthaṅkaras since they are the embodiment of non-violence and compassion. Devotees pray for spiritual peace, right knowledge, and right meditation. Then by the sūtra of karemi bhante, all wrongdoings are given up in thought, word and deed. To fill one's life with the ideal of equanimity, sāmāyika is a powerful spiritual laboratory. In sāmāyika, one learns to steer away from acts and effects of mournful meditation (ārta dhyāna) and wrathful meditation (raudra dhyāna). Sāmāyika fills every pore of the being with evolved emotions of amity and compassion. The waves of universal love that lift the spirit of the aspirant of sāmāyika are visible for all to see. Thoughts of hate and envy do not taint the canvas of his life.

¹⁶ May my sins become void.

.24.

RECITATION OF PRATIJÑĀ SŪTRA

Packed with pure and great ideals, Jaina literature in its entirety can be seen in karemi bhante, the sūtra for initiation of an individual into sāmāyika. By chanting this sūtra, the aspirant is immediately transported to a new space where the matrix of attachment, aversion, hate, envy, violence, untruth, theft, misconduct, selfishness and pride do not exist. Rather the atmosphere is fragrant with positive qualities of compassion, forgiveness, humility, contentment, meditation, austerity, knowledge, devotion, love and simplicity. When the darkness of worldly passions is dispelled, every aspect of life becomes resplendent with the light of knowledge.

Bowing thrice:

How many times must one read this sūtra during sāmāyika? Nowadays one is initiated into sāmāyika by chanting the sūtra just once. But this is inappropriate. While taking a vow, we must exercise caution and vigilance and chant this sūtra thrice. The rule of psychology is: “Unless the statement that initiates one into practising a vow is not given distinct importance as against other statements, it cannot create a strong saṃskāra or impression upon the mind.” Hence, in accordance with the Indian tradition, it is necessary to repeat a vow three times in order to instil its essence in the mind. Even an oath taken by a politician before he assumes office is repeated thrice. From a spiritual perspective, reading a prayer three times in succession helps unite mind, body and speech and fills the aspirant’s being with the auspicious notes of the vow.

Whether it is bowing before one’s guru, or chanting the tikkhutto sūtra which is the text of obeisance, tradition has taught us to repeat the act thrice. You may wonder, “When bowing just once can express devotion to the teacher, why do it thrice?” You may even state that bowing thrice is an exaggerated expression of devotion. I will nevertheless insist that reciting the Pratiñā sūtra three times is necessary to instil devotion and steadfastness in the mind.

Apart from logic, is there any Āgamic proof available for such a claim? Yes, there is. In the bhāṣya of the fourth part of *Vyavahārasūtra-gata* 309, the commentator states –

sāmāyam̐ tiguṇamatṭhagahaṇam̐ ca
- Gā. 309

Ācārya Malayagiri, who is a popular commentator on Āgamic literature, writes a commentary on this bhāṣya –

triguṇaṃ trīn varān sāmāyikamuccarayati

The meaning of the above statement is that the sūtra of initiation into sāmāyika must be uttered thrice. The Niśītha cūrṇi too makes the same declaration in this regard -

seho sāmāiyaṃ tikkhutto kaḍḍhai

It is true that this mention of triple utterance is mentioned with regard to ascetics and not for the śrāvakas. The question is, from the point of view of spiritual evolution, is not the ascetic spiritually more advanced than the householder? And if that is so, then can there be any controversy about the householder's duty towards traditional dogma? My contention is that during the utterance of the pratijñā sūtra, one's resolve must come alive. And to actualize that, the vow, which is the symbol of steadfast resolve, must be recited more than once; in fact, thrice.

.25.

MEDITATION DURING SĀMĀYIKA

Aspirants often wonder whether sāmāyika is of any use at all for their minds are distracted even during sāmāyika.

It is true to a great extent that without concentration the fruit of sāmāyika cannot be enjoyed. But one has to work ardently towards reaping the fruits of sāmāyika. It is not going to be gained by simply reciting the text of karemi bhante. One must persevere to train the mind into the discipline of concentration and steadfast equanimity.

Equanimity and meditation:

Sāmāyika is an endeavour to attain equanimity, and this endeavour is the foundation stone of meditation. When the mind becomes entrenched in equanimity, it truly begins to enjoy the process of meditation. Ācārya Hemacandra has stated -

na sām̐yena vinā dhyānaṁ na dhyānena vinā ca tat
niṣkampa jāyate tasmād dvayamanyonyakāraṇam
- *Yogaśāstra* 4/ 114

Without equanimity, meditation is not possible and without meditation, one cannot achieve the state of equanimity. Thus, equanimity and meditation have an interdependent relationship. They complement each other and are components of each other too.

Definition of meditation:

Ancient scriptures have shown many ways to attain equanimity. Among them, the practice of meditation is the foremost. This chapter will focus on how one must meditate during sāmāyika.

Psychologists have stated that we are aware of many objects in our waking state. Among these objects, some are closer to our consciousness and others are at its periphery. The object on which the light of consciousness gets fixed becomes the object of our meditation. Thus the focusing of the mind on an object is known as meditation. The Jaina view affirms this statement.

Some scholars define meditation as *yogaścittavṛttinirodhaḥ*¹⁷. This means that dhyāna yoga is the means to annihilate the tendency of the mind to wander. In other words, the mind can be brought to a void-like state of immobility. In a nutshell this is the philosophy behind yoga. However, in my view, aspirants who attempt to follow such an endeavour before learning the

¹⁷ Yoga is cessation of fluctuations of mind.

lessons of sādhanā will lose themselves in a maze of confusion. It is always wiser to climb the ladder one step at a time rather than try to reach the peak in one leap.

Thus the Jaina system of sādhanā does not attempt to create a void in the mind of the aspirant; rather it lays stress on changing the route of the mind. The Jaina ācāryas have defined yoga as ‘yogo duścittavṛttinirodhaḥ’ which is the refined form of ‘yogaścittavṛttinirodhaḥ’.

In the first stage of meditation, one must attempt to transform the speed of the mind, raise its direction of thought upwards, and shift its focus from negative to positive. In scriptural terms, one must guide the mind from inauspicious to auspicious.

Thus shifting mental modes, transforming and evolving them, and fixing them on the light of consciousness are all processes of meditation. Thus even chanting is a tool of meditation.

The ‘sādhanā’ of chanting:

“Among all sacrifices, I am the sacrifice of chanting.” This is the meaning of ‘yajñānām japayajñosmi’ as narrated by Yogeśvara Kṛṣṇa in the *Gītā*. Chanting is the simplest, yet most effective way to make the mind concentrate. It has been extolled by the venerable scholars thus - “japāt siddhirjapātsiddhirjapātsiddhirna saṁśayaḥ”. Chanting of hymns or sūtras causes waves of engrossment and peace in the mind of the aspirant who loses himself and feels united with the deity on whom he is concentrating. Great siddhis or powers can be attained by the ritual of chanting. The Bhaktiyoga declares chanting as the highest of all sādhanās. Among sacrifices, chanting is more rewarding, and thus, less difficult than meditation since it allows the aspirant to experience bliss even during the preliminary stage of spiritual endeavour.

Three kinds of chanting:

The ācāryas have stated that there are three kinds of chanting: oral chanting, silent chanting and mental chanting.

Oral chanting: This is the first step of sādhanā. In this stage, the aspirant uses his voice to express the words that he utters from the stotras and sūtras. His utterances in this sacrifice can be heard by others. The use of voice limits the concentration of the mind; hence the aspirant must attempt to go beyond this stage to the next stage of sādhanā.

Silent chanting: In this stage, the aspirant utters the mantras and hymns very quietly. Others around him cannot hear him, but his voice reaches his own ears. The words touch the tongue and lips that utter them

but softly. Compared to oral chanting, here the use of sound is less; hence it leads to greater concentration.

Mental chanting: In this, one reflects upon the meanings of the mantras and repeats the alphabets, words and stanzas in the mind. Because of mental concentration, this is considered the best among all kinds of chanting. According to ācāryas, silent chanting is a hundredfold superior to oral chanting, and mental chanting is a thousandfold superior to silent chanting.

Four-faced chanting:

Among all forms of chanting, the caturmukha japa or four-faced chanting gives greater mental concentration and steadfastness. When using this very important method of chanting, one must sit in an asana like the padmāsana, close both eyes lightly and concentrate on any principal seed mantra (bīja mantra), or on 'Om' or 'arhaṁ'. With staunch resolution of the mind and imagination, one must first write the form of the mantra on the right and left shoulders. Then moving on from the left shoulder, one must continue to draw the form on the forehead between the eyebrows, and finally on the heart. Thus, on these four spots, the form of one's cherished mantra is inscribed repeatedly. This is a very superior form of chanting. In a way, it is a combination of chanting and meditation.

How to select the mantra:

Aspirants often want to know which mantra to choose for the purpose of chanting. The answer is simple. Any superior mantra can be used for chanting. What one must take into consideration is that the mantra should have a minimal number of syllables so that one can take a long breath while reciting it. For example, 'om' is a mantra of one syllable, thus in its utterance and chanting, the motions of prāṇāyāma continue well, as the breathing process during the chanting of 'om' can be slow and long. Apart from 'om', one can meditate upon 'arhaṁ', or even the mantra of 'om-arhaṁ'.

While choosing the mantra, one must also focus on the object of meditation. For instance, along with the utterance of 'om', an 'object' such as the arihanta or siddha must also be brought before the mind's eye. In the Jaina tradition, 'om' is considered the seed (bīja mantra) of navakāra mantra. In this, the sounds of 'a' represents the arihantas or victors and the aśārīrī or disembodied siddhas, 'ā' from ācāryas or preceptors, 'u' from upādhyāyas or spiritual masters and 'm' from munis or monks. Thus the complete mystical sound of om (pronounced as aum) is a conglomeration of the navakāra mantra.

Types of meditation:

Though the process of chanting and meditation are similar, yet they are different. While chanting, only one mantra or phrase is repeated over and over again, but in meditation, any one concept is reflected upon in an endless flow. In comparison, the process of meditation is considered more important and superior to chanting.

In the *Sthānāṅga Sūtra* and other ancient āgamas and texts of *Yogaśāstra*, *Jñānārṇava*, and *Tattvānuśāsana*, many types of meditation are described such as piṇḍastha, padastha, rūpastha and rūpātīta, which are extremely beneficial for a beginner. Here is a short description of some of these:

Piṇḍastha dhyāna (meditation on bodily parts):

This kind of meditation is performed in an isolated, quiet place by sitting in any superior āsana such as the siddhāsana or the padmāsana. The meaning of piṇḍa is body. So piṇḍastha dhyāna means to focus the mind on the body, on any vital part of the body such as forehead, brahmarandhra (top of the head), ājñācakra (centre of forehead), throat, tip of nose, or solar plexus (nābhikamala).

The ancient ācāryas have described a series of contemplations that will take an aspirant towards a greater focus on the self. The piṇḍastha dhyāna comprises of the five forms of contemplation which are as follows: pāṛthivī, āgneyī, mārutī, vāruṇī and tattvavatī dhāraṇās. In the pāṛthivī dhāraṇā, the sādḥaka, or aspirant visualizes himself seated serenely on a lotus in the centre of an ocean. In the āgneyī dhāraṇā, he imagines flames surrounding him and reducing his body to ashes. Here it is the inner soul which shines forth. In the mārutī dhāraṇā, the yogi goes a step further and visualizes the powerful winds which blow away the ashes of the body, leading to calmness of the mind. In the vāruṇī dhāraṇā, the yogi imagines thundering rain showers which wash away any remnants of ashes, thus allowing the pure brilliant soul to appear. In the tattvavatī dhāraṇā, he sees his soul as unblemished and omniscient. Thus with the aid of these contemplations, the sādḥaka endeavours to reach his innate soul.

To understand the nature of the piṇḍastha dhyāna and to become steadfast in it, it is essential to understand the ājñācakra.

Ājñā means command, thus the ājñācakra commands all our spiritual endeavours. It is located in the forehead between the eyebrows. This is also considered as the third eye or the gate of wisdom.

The ājñācakra is crucial in helping the mind focus on its goal. By activating this cakra, the vagrant mind begins to find a focus, and reflect on its goal.

The meaning of ājñācakra is to focus the mind on the centre of the forehead. In yogic language, the centre of the forehead is known as ājñācakra. The yogi must establish himself in a steady āsana such as the Siddhāsana with a straight back. He must adopt the dhyāna mudra or meditation posture and then attempt to fix his gaze between the eyebrows with his mental eye. In this condition, the eyes should be closed, the centre of the forehead should be seen only by imagination, and the yogi should inscribe 'Om' or 'arham' in that place and meditate on its form. This meditation is not an easy one, but it becomes easier and more enjoyable with practice and time. My own experience is that with regular practice, the mind starts moving towards nirvikalpa or the conditionedless state, wherein mental vagrancies start calming themselves, and one begins to experience inner happiness and buoyancy.

Padastha dhyāna (meditation on words):

The meaning of padastha dhyāna is to meditate on the mantras or padas. The aspirant can make any kind of resolve in his mind depending on his preference and focus his mind on those. Here we give the example of one method which is known as siddha cakra in the Jaina yoga sādhanā.

First, one must sit in any dhyāna āsana and imagine a white, eight-petalled lotus in one's heart. When the eight petals become sharp in the imagination, and the mind becomes focused on it, then the yogi must imagine the mantra of namo arihantāṇaṃ at the centre of the lotus. Next he must imagine the mantras of ṇamo siddhāṇaṃ, ṇamo āyariyāṇaṃ, ṇamo uvajjhāyāṇaṃ and ṇamo loe savvasāhūṇaṃ on the four petals in the four directions, and increase his concentration. He must then imagine the remaining four petals with the inscriptions of ṇamo ṇāṇassa, ṇamo daṃsaṇassa, ṇamo tavassa and ṇamo carittassa on them. In *Yogaśāstra* (8, 33-34), Ācārya Hemacandra has stated that instead of ṇāṇassa and other mantras, one can visualize the remaining mantras of navakāra mantra such as eso pañca-ṇamokkāro. See the diagram below to get a clearer idea:

[SIDDHA CAKRA IMAGE]

The main aim of this process is for the mind to keep visiting and revisiting these centres. The result is that the tendency of the mind to focus on other matters is weakened, and the mind becomes more focused on these centres.

In the padastha dhyāna, the process of akṣara (alphabets) dhyāna is also prevalent. The actual meaning of akṣara is - indestructible concept - paramātmā, siddha, god. But here akṣara refers to the alphabets. In this type of meditation, the yogi visualizes sixteen-petalled, twenty-four-petalled and eight-petalled lotuses on the three centres of the body respectively, i.e. the solar plexus (nābhikamala), heart and centre of forehead (ājñācakra). Then

the yogi imagines different alphabets inscribed on the petals of these lotuses and he meditates on each of these independently. For instance, with the letter 'a', he can imagine words such as arihanta, amara (immortal), avināśī (indestructible), and abhaya (fearless), and then focus on them. The greater the mental stability, the more profound is the meditation on the letters. The following diagram helps to explain this process more clearly.

[AKŚAR DHYĀAN DIAGRAM]

Some earnest yoga practitioners are of the view that these processes of meditation do not really qualify as those of meditation (dhyāna sādhanā), but of incantation (japa sādhanā). But the aspirant need not get entangled in the mire of words and definitions. He has to focus his mind on any process that leads the mind from the inauspicious to the auspicious, from negative to positive resolves, and move towards nirvikalpā dhyāna (conditionless awareness), which is supreme.

Rūpastha dhyāna (Meditation on forms and figures):

In this process, the yogi focuses his mind on some divine beautiful object. At times, thinking of his own body as that of his deity, he imagines it in many forms – as the glorious Arihantas, or as other venerable beings. Thus he fixes their image in his mind's eye. For instance, to create mental images of the samavasaraṇa (assembly of tīrthaṅkaras), to see him delivering his discourses, or to see him in concentration and any such image can be imagined and concentrated upon.

Concentrating on the lives of great souls brings the mind back from its wanderings. As a result, resolves become stronger and the mind finds its focus on an auspicious and pure centre. This facilitates the practice of having auspicious and pure resolves at all times.

Śvāsānusandhāna (concentration on breath):

Just like rūpastha dhyāna, concentrating on breath is also a beautiful form of meditation. In this process, the aspirant focuses his mind on his breath. Sitting in a stable asana, he focuses his entire thought on his breath. In this method, the breath is held for a long span as in prāṇāyāma. While inhaling and exhaling, its movement is observed carefully and one counts the number of inhalations and exhalations. In my own experience, this method helps the mind to stay focused on any one subject for long. Because of this stability, resolves become stronger and concentration becomes easier.

Another easy way to monitor one's breath is to simply be aware at all times of one's inhalations and exhalations, without trying to change the natural

course or tempo of the breathing pattern in any way. Thus, one can stay relaxed and yet be aware.

Rūpātīta dhyāna (subtle meditation):

Rūpātīta means beyond the play of colour and form. So this meditation requires one to focus on the self, which is formless, by going beyond the world of forms and colours.

The soul is neither the senses nor the body; it is not even the mind. It is intangible and formless - an onlooker observing the play of this world. This state of the soul is the highest state of the siddhas. To focus on this observer, the soul, is known as rūpātīta dhyāna. Thus the ācāryas have considered the meditation on the siddha form as rūpātīta dhyāna.

The significance of this meditation is that it is not defined by external objects or dependence on the external world. From outside, the mind moves within, i.e. it becomes engrossed in the innate, pure form of the soul. This is a kind of state beyond thoughts, though it is not completely devoid of thoughts. That would be the final stage of meditation in which the mind is dissolved from its roots. There is a significant difference between being engrossed (laya) and being dissolved (vilaya). In the former, the mind retains its being and is occupied in some reflection, but in the latter, its being is completely removed and it becomes a void. The important thing is for aspirants to realize that their sādhanā must help their minds to become engrossed and the best way to do this is by rūpātīta dhyāna.

Bhāvātīta dhyāna (meditation beyond thoughts):

In the present day, some yoga practitioners have stressed upon the nirvikalpa form of meditation. They want to take the mind to a thought-less state. According to them, to stop the mind from wandering and to bring its focus on any one subject means that one has to keep a strong hold on the mind so that it does not become weak. This sometimes leads to conflict within the mind. It is better to set the mind free than to keep it harnessed, they insist. They believe that the mind must be allowed to choose freely between good and bad. They argue, "After all, how long will the mind continue its charade of wandering? It will tire sooner or later, and automatically move from thought to thoughtless." The contention of these yoga practitioners is that, "One must not put pressure upon the mind. There is no need to force the mind towards any restraint, vows, sacrifice, control, regulations etc. It will automatically go beyond thoughts, concepts and tendencies and become engrossed in the void. In such a state, one will experience an indescribable joy never before experienced."

The rūpātīta dhyāna of Jaina yoga has some resemblance to the bhāvātīta dhyāna, but where the process of making the mind thoughtless is concerned, no definite process has been outlined or made accessible to laypersons. So although the scholars have been successful in explaining the aim and goals of meditation, they have not been able to explain the process as well, which is perhaps why this process is often stated as an indescribable one.

From my experience, I believe that the nirvikalpa process of bhāvātīta dhyāna is necessary and it can evoke great joyous experience. However, this has no benefits for the beginners. To start with, a novice aspirant must purify his mind with the simple and natural sādhanā of good conduct and restraint, and then try to focus on it with meditation. After all, one must not forget that the water of a flowing spring is clearer than the still waters of a lake. This is why the Jaina process of sādhanā connects meditation with equanimity or sāmāyika. In this process, the mind is first purified (śodhana) and then stabilized. Verily, it is the concentration of the pure mind which is known as meditation. Ācārya Buddhaghoṣa says, “kusalacitte ekaggatā samādhi” - samādhi is the concentration of the pure self.

.26.

MEDITATION WITH LOGASSA

Kāyotsarga is a meditative process of self-purification that is undertaken before commencing sāmāyika. In the present day, there are two views regarding the sūtras that need to be read in silence and meditated upon during kāyotsarga - one that propounds the Īryāpathika sūtra, and the other that recommends the logassa. Regarding the Īryāpathika sūtra, the point is that it is already recited once at the beginning of sāmāyika. Hence the question often asked is why it should be read a second time during kāyotsarga. |

As we have already seen, the Īryāpathika sūtra describes the transgressions of bodily movement. Hence it is considered as a sūtra for ālocanā or self-critique, wherein the aspirant reflects on his bodily movements and whether he has conducted any transgressions. Hence it ends with the phrase micchāmi dukkaḍaṃ which means - 'May my sins become void'. To seek micchāmi dukkaḍaṃ during meditation is neither in accordance with tradition nor is it appropriate. Kāyotsarga is a form of meditation; it is not the time for seeking forgiveness with micchāmi dukkaḍaṃ. Therefore, it seems more logical to meditate on logassa.

The ancient tradition of dhyāna:

Unlike present day practices wherein the entire logassa is read during kāyotsarga, the ancient traditional practice was to meditate on the logassa only till 'candesu nimmalayarā'. It was after meditation that the entire logassa would be recited to conclude kāyotsarga. This is evident in the commentary of pratikramaṇa sūtra by Ācārya Tilak -

kāyotsarge ca candesu nimmalayaretyantaścaturviśatistavaścintyaḥ
pārite ca samasto bhaṇitavyaḥ
- *Pratikramaṇasūtra-vṛtti*

This system of meditation on logassa till 'candesu nimmalayarā' in kāyotsarga, and reciting it fully while concluding kāyotsarga is also mentioned in *Yogaśāstra*, a literary masterpiece on yoga by Ācārya Hemacandra.

pañcantiśatyucchavāsāśca caturviśatistavena candesu nimmalayarā
ityantene cintitena pūryante
sampūrṇakāyotsargaśca 'namo arihantāṇaṃ' iti namaskāra-pūrvakaṃ
pārayitvā caturvi śatistavaṃ sampūrṇa paṭhati

- *Yoga. 3/124 Svopajñavṛtti*

These scriptural references prove the logic behind meditation on logassa. Kāyotsarga aims to turn the aspirant's mind away from the external sensory world and lead him inwards. Thus, it is a form of spiritual calm and tranquility. 'Candesu nimmalayarā' means 'more tranquil than the moon'. Since the moon is the sign of tranquility and spiritual purity, logassa is read only till 'candesu nimmalayarā' in kāyotsarga.

Ācārya Haribhadra and other ancient scholars have declared that while meditating on logassa, one has to pay attention to one's breathing. It has been said by these ancients that each line or 'pada' of logassa has to be read in one breath. If we notice a lack of freshness and beauty in the way logassa is being meditated upon these days, it is because of a lack of vigilance and focus on the part of the aspirant while reading the sūtra, for he reads many padas in one breath. Prāṇāyāma is an important aspect of yoga sādhanā. So if meditation is done with attention to breath and by following the rules of inhaling and exhaling for longer durations, then the meaning of each pada will mingle with the words to bring us greater benefit. Self-purification cannot happen only by recitation of words. The meanings of the words we utter have to enter our consciousness. Thus, as spiritual aspirants, we should rise above laziness and lethargy, and following the rules of prāṇāyāma, allow the mantra and its meaning to illuminate our lives.

.27.

EPILOGUE

At a point during my reflection on sāmāyika, I felt that there was a need to introduce more people to the spiritual benefits of sāmāyika, and thus I began to write on the subject. But as I began to assimilate data from primary sources, commentaries, and independent texts and from other published material, my writing became very lengthy. And yet, it has barely touched upon the salient features of this great sādhanā. Jaina literature considers sāmāyika as the origin of the complete dvādaśāgaṇī, and there is a vast ocean of literature on the subject, thanks to those ancient scholars and ācāryas. My ardent hope is that readers will get to understand the importance of sāmāyika within these pages.

The joy of sādhanā:

My task is to present the ideals before you. Whether to tread the path or not is up to the reader and his or her resolves - pravṛttisārāḥ khalu mādr̥sām girah¹⁸

The importance of any object can be fully known only by making it a part of one's conduct. Books can only show you an external glimpse of it. Just as the sweetness of sugar cannot be enjoyed unless placed on the tongue, likewise, the importance and benefits of sāmāyika can be known only by performing it. This is a scripture of conduct. To a person without right conduct, no scriptural text can bestow spiritual enlightenment. Therefore, it is one's duty to practice sāmāyika everyday, with a focus on following the regulations prescribed in the text. In the beginning, you may not experience great joy, but as you continue day after day, you will definitely see progress in the spiritual path. Sāmāyika is not an ordinary religious activity; it is a spiritual practice of the highest order. If performed with diligence and focus, it has the potential to bring constant reinforcement of mental strength and peace that will serve us each day.

Sāmāyika is not to be bartered:

Nowadays, there are speculations as to whether sāmāyika should be performed at all. Questions such as 'What are its benefits? What does one get in return for the time spent on sāmāyika everyday?' are asked ever so often. Such cynical thoughts are best avoided. This 'barter mentality' is a bane for spiritual growth. To place a value on an object in terms of monetary or material worth is fine in the market, but not in the spiritual world. This is the supreme sādhanā for the advancement of human life. Here life should be surrendered to sādhanā, and not bartered. An aspirant must know and

¹⁸ kirātārjunīya 1/25

believe in his heart that its subtle and imperceptible benefit is so enormous that there is no comparison possible.

There are some who even argue that since sāmāyika does not yield any visible profit, they would prefer to sleep than spend their time on sāmāyika. However, excess sleep causes body aches, mental and physical lethargy, lack of vitality and deathlike stupor. When mental activity stops, then sleep takes over. When the mind is distracted or subjugated with worry and grief, a person cannot appreciate the joy of sleep. The stillness of mental faculties and the absence of thought-waves is supreme sleep. It helps maintain good health, gives us energy and strength to perform difficult tasks, and rejuvenates the body and mind.

Sāmāyika is yogic sleep:

You may ask why should sleep be discussed in the context of sāmāyika? I say – sāmāyika is also a kind of yogic sleep, it is a spiritual rest, it is the sādhanā of cessation of mental fluctuations. The difference between ordinary sleep and yogic sleep is that ordinary sleep is a space of ignorance and delusion, whereas yogic sleep is qualified by knowledge and awakening. In sāmāyika, the active mind finds stability born from knowledge. Thus one attains enthusiasm, strength, illumination and vigour for spiritual life.

Move ahead with forbearance:

Cessation of mental fluctuations helps the mind to focus on its goal and experience ultimate joy. This is not something that can be achieved instantly. Without effort, no goal can be attained. The great Brahmanical scholar Mahīdāsa has stated in the *Aitareya Brāhmaṇa* (32/3) –

caraveti caraveti – “Move along, move along”.

Imagine a mango tree abundant with sweet, ripe fruits before your eyes. You wish to enjoy the sweetness of the juicy fruits, yet refuse to reach out to the mangoes, pluck them and bite into them. It may be that all the efforts required to enjoy the mangoes are not interesting. Yet they have to be performed if you want the fruit. The same is true of sāmāyika. As you move ahead and progress on the spiritual path, you will experience immense joy. Do not just remain on the shore. Take a dip in the ocean. Dive deep and enrich your life with the treasures you will find therein.

Comprehend the importance of sāmāyika

Remember that sāmāyika is a pure religious pursuit; hence the time allotted to it should not be wasted in laziness, delusion, inauspicious thoughts and disparaging tendencies. Nowadays sāmāyika is performed, but its rules are not followed. Often, people indulge in worldly talk, conflict, reading vulgar

literature, trivialities and sleep during sāmāyika. To them, being seated in that place makes it sāmāyika. How can they ever reach the high parameters of spiritual evolution?

It is important that we tread into the inner self with great caution during sāmāyika. One cannot follow the procedure of sāmāyika carefully if the mind is distracted by the external world. Verily, during sāmāyika, one must worship the tīrthānkaras by reciting Bhaktāmara and other stotrās, so that faith and devotion illumine the soul. One must reflect on the lives of great saints and seers so that the spiritual path broadens in the mental vision. One must read and reflect on religious literature, and chant the Navakāra mantra so that the darkness of ignorance is dispelled. If in this manner, the duration of sāmāyika is spent well, surely the soul will reach its highest state and attain emancipation.

PART II

**THE
SĀMĀYIKA
SŪTRA**

.28.

NAMASKĀRA SŪTRA - TEXT OF OBEISANCE

Sūtra:

namo arihantāṇaṃ,
namo siddhāṇaṃ,
namo āyariyāṇaṃ,
namo uvajjhāyāṇaṃ,
namo loe savvasāhūṇaṃ.
eso pañca-namokkāro, savva-pāva-ppaṇāsaṇo.
maṅgalāṇaṃ ca savvesiṃ, paḍhamāṃ havai maṅgalaṃ

Glossary:

namo - I bow to
arihantāṇaṃ - the arihantas (victors)
namo - i bow to
siddhāṇaṃ - the siddhas (liberated souls)
namo - i bow to
āyariyāṇaṃ - the ācāryas (preceptors)
namo - i bow to
uvajjhāyāṇaṃ - the upādhyāyas (spiritual teachers)
namo - i bow to
loe - in this universe
savva - all
sāhūṇaṃ - the sādhus (ascetics)
eso - this
pañca - five-fold
namokkāro - obeisance
savvapāva - all the sins
ppaṇāsaṇo - annihilates
maṅgalāṇaṃ - the auspicious
ca - and
savvesiṃ - among all
paḍhamāṃ - supreme
havai - is
maṅgalaṃ - auspicious

Meaning:

I bow down to the arihantas; I bow down to the siddhas; I bow down to the ācāryas; I bow down to the upādhyāyas; I bow down to all the sādhus in this universe. This five-fold obeisance annihilates all sins, and is the supreme among all that is auspicious.

Analysis:

In human life, namaskāra or paying obeisance holds an esteemed position. One can gauge the extent to which a person admires and emulates another's

qualities from the manner in which he or she pays obeisance to those superior in stature or intellect. The gentleness, and sensitivity of an individual can be assessed from the joy with which he bows before those great souls that are superior to him, setting aside all egos and offering himself to them completely.

The meaning of namaskāra:

Obeisance is the perfect symbol of humility and openness to superior qualities. The grammarians give the following analysis of obeisance -

mattastvamutkr̥ṣṭastvattohamapakr̥ṣṭaḥ, etadadvaya bodhanānukūla
vyāpāro hi namaḥ śabdārthaḥ

The meaning of the word 'namaskāra' is this: "You are greater than me, superior to me in qualities and I am inferior to you with lesser qualities."

Here the relationship between lesser and greater beings is as pure and qualitative as that of father and son, or master and disciple. It is the kingdom of love and devotion that exists between devotee and deity. The devotee stands before his god only to receive pure saṁskāras from him. Nowhere is the feeling of helplessness and dependence to be seen in this. It is not therefore, a relationship between master and slave.

The emotion of namaskāra:

In scriptural language, namaskāra is an emotion of joy and appreciation. To become overwhelmed with adoration, and to express respect and reverence towards those evolved souls who are more radiant and superior to oneself in qualities is pramoda bhāvanā or joyous appreciation.

By practising this emotion of love, the aspirant finds that the negative qualities of envy, jealousy and pride are uprooted. One acquires positive energy, and as a result, the heart of the sādḥaka becomes broader, kinder and more evolved. We have incredible stories in our scriptures where many an aspirant has brought about a transformation in his life by the sheer power of this emotion.

The benefit of namaskāra:

We are now in an era of logic and reasoning. We question everything around us, we want a logical reason for rules that exist, for practices we are expected to follow. So we ask - why must we pay obeisance to the enlightened beings? Can we really benefit from uttering their name? Can they do anything for us?

To these questions, my response is - when did anybody ever claim that the arihantas and siddhas have done anything for us? They have no direct relationship with our evolution or destruction. It is each individual who has to do whatever is required for his or her evolution. But one can draw inspiration and strength from these enlightened beings, and thus they are a medium for our evolution. These five padas are our support, our ideals and our goal. It is our spiritual goal to reach where they have reached, and to uplift our souls as they have done. Duty does not mean superficial efforts. In this respect, the Jaina path is in agreement with others who prescribe duties. But where duty is understood as help, deliverance and magical powers, there Jainism treads its own independent view.

By uttering the name of great souls like arihantas, the blemishes of sins are washed away just as thieves pack up and disappear into the dark with the rising of the sun. The sun does not directly chase the thieves away; they disappear of their own accord at its very sight. The sun does not come near the lotus, rather the lotus blooms at the sight of the sun. For the lotus, the sun is the instrumental cause, and not the material cause for blooming. So also, the name of liberated souls such as arihantas is the instrumental cause for the evolution of worldly souls. By chanting the names of great souls and masters, our thoughts get purified. By pure thoughts, negative resolves are thwarted. Strength, courage and energy infiltrate the soul and the realization of its true and magnificent form dawns on us. At that moment, the karmic shackles get destroyed in the same manner as Hanumāna's fetters fell away when he realized his own strength in Lanka.

Worship of qualities:

There may be many sects in Jaina religion, each with their different beliefs, but they are all unanimous in their view on the namaskāra mantra. This is the central axis on which all pilgrims unite. With the namaskāra mantra, all great role models of human endeavour are worshipped and the importance of bowing to their superior qualities finds great emphasis. You might have noticed that many of our non-Jaina brethren emphasize on personification in their mantras. Somewhere Indra is worshipped, and at other places, Viṣṇu, Śiva, Brahmā, Candra and Sūrya are venerated. But in the namaskāra mantra, you will not find the names of any persons or gods. Here obeisance is paid to those who have attained supremacy by the evolution of their qualities, whatever their cast, creed, colour, country, culture or sect. It is not to the attributes of external life that we bow, but to the spiritual qualities of the soul. The evolution of spiritual qualities such as non-violence and truth is the reason for this worship of qualities.

Meaning of the five padas:

The first universally beneficial pada of namaskāra mantra is that of the arihanta. The popular meaning of arihanta is - “The great soul that has conquered the blemishes and karmic enemies of the inner self such as desire, anger, ego and greed.”¹⁹

Another meaning of arihanta is - “Supremely venerable soul - worthy of worship and capable of emancipation.”²⁰

Yet another etymology declares that the soul which illuminates all creatures of this world with the light of knowledge, rests on the seat of Lord Arihanta.²¹

The second pada is of the siddha. Siddha means perfect. The great souls who have found complete freedom from karmic blemishes and the cycle of life, who have attained immortality, perfect knowledge and liberation, are addressed as *siddha*. Before achieving the siddha state, one has to cross the arihanta state. One cannot become siddha without becoming arihanta. Stated in worldly language, it can be said that arihantas are free from life, and siddhas are free from body.²²

The third pada is that of the ācārya. In Jaina religion, conduct is of great importance. At every step of the path, right conduct and vigilance are proof of the superiority of the Jaina sādḥaka. Verily, those who follow the right conduct in their own lives and inspire others to do so in their leadership of the saṅgha are known as ācāryas. The Jaina system has five main tenets - non-violence, truth, non-stealing, celibacy and non-possessiveness. The ācāryas have to follow these five great vows and help others follow them as well. They must help them atone for their wrongdoings while following these vows and help them continue to tread the path. Ascetics, nuns, laymen and laywomen comprise the four-fold congregation, and the responsibility of the administration of this spiritual exercise falls on the ācārya’s shoulders.²³

The fourth pada is that of the upādhyāya. The knowledge of discrimination is very important in life. By knowing the body to be different from the soul, the sādḥaka understands the difference between the inert body and the conscious soul. This helps to bring evolution and idealism into one’s life.

¹⁹ aṭṭhavihaṃ pi ya kammaṃ, aribhūyaṃ hoi savvajīvāṇaṃ
taṃ kammamarihantā arihantā teṇa vuccanti - āva. niryukti 914

²⁰ a) arihanti vandaṇa namaṃsaṇāim, arihanti pūa sakkāraṃ
siddhigamaṇaṃ ca arihā, arahantā teṇa vuccanti - āva. niryukti 915
b) pūjāmarhantīyarahantaḥ --- anuyoga dvāra vṛti - daśāśruta skandhavṛtti 1

²¹ nāsti rahaḥ pracchannaṃ kiñcidapi yeṣāṃ pratyakṣajñānitvāt terahantaḥ - sthānāṅga vṛtti
3/4

²² dīhakāla rayāṃ jaṃ tu, kammanse siamaṭṭhahā
siaṃ dhantaṃ ti siddhassa, siddhattamuvajāyāi - āva. niryukti 917

²³ pañcavihaṃ āyāraṃ, āyaramāṇassa tahā pabhāsantā
āyāra dansantā, āyariyā teṇa vuccanti - āva. niryukti 988
maryādayā carantīyācāryāḥ --- ācārāṅga cūrṇi

Therefore, the responsibility of imparting spiritual knowledge rests on the upādhyāya. He resolves the inner shackles and complexities of human life through subtle processes, and imparts the light of discrimination to those who wander in the darkness of ignorance - 'upa-samīpedhīyate yasmāt iti upādhyāyaḥ.'

The fifth pada is that of the sādhu. The meaning of sādhu is - "The sādhu who is engrossed in the sādhanā of the soul." Every individual is searching for worldly accomplishment, but only great souls think of accomplishment for the soul's evolution. By the Jaina definition, sādhus are those who give up worldly passions and keep their five senses under control. They practise celibacy and restraint, and keep passions such as anger, pride, delusion and greed at bay. They follow the five great vows of non-violence, truth, non-stealing, celibacy and non-possessiveness, and worship the five samitis and three guptis in a proper manner. They follow the five tenets of knowledge, vision, conduct, penance and vigour without faltering. Such sādhus can be either men or women.

"sādhayanti jñānāśaktibhirmokṣamiti sādhuvaḥ."

A broader vision:

The sādhu pada is elementary. Ācārya, upādhyāya and arihanta - these three padas are the evolved forms of the sādhu pada. In the absence of monkhood, these three states cannot be attained.

In the fifth pada, special attention is paid to the words 'loe' and 'savva'. Here the equanimity of Jainism comes clearly to the forefront. From the point of view of object, monkhood may be restrained by some dress code, but from the point of view of 'emotion' or 'feeling', wherever monkhood is found in this vast world, on whomever it is bestowed, it is considered worthy of worship and thus one must pay obeisance to it. Such is the greatness of this ideal.

God and guru:

The first two of the five padas fall in the category of god, and the last three are in the category of guru.

Ācārya, upādhyāya and sādhu are sādhuakas. They are still on the path of self-evolution. Therefore they are considered gurus since they are worshipped by the śrāvakas who are inferior to them. These gurus in turn worship the superior beings like arihantas. But arihantas and siddhas have attained the highest state of evolution; therefore they are siddhas or gods. Their lives have no trace of attachment, aversion or delusion, therefore they cannot falter or fall. Arihantas are also complete and siddha-like. In the *Anuyogadvāra*, they are considered as siddhas. With regard to purity of the

inner self, there is no difference between the two. The difference is merely in undergoing the remaining karmas. These are known as the prārabdha karmas which are yet to be fructified. The arihantas are still experiencing the joys and sorrows of their prārabdha karmas, whereas the siddhas are free from their physical being and have shed their prārabdha karmās already.

Cūlikā:

The cūlikā refers to the appendix that follows the five padas in the navakāra mantra. It is very significant since it explains the power of paying obeisance to the five padas. It is stated in the cūlika that by paying obeisance to the five supreme divinities (parameṣṭhīs), all kinds of sins are washed away forever.

The first two padas of the cūlika explain the journey of the soul as it undergoes annihilation of sins, and the last two padas of the cūlika state the rewards and fruits attained therein. When the soul is cleared of its blemishes, it becomes auspicious and pure. The namaskāra mantra, by destroying all karmas, takes us beyond the state of void, and shows us the path which leads to a state of complete emancipation.

Obeisance - dual and non-dual:

Ācārya Jayasena, in his exposition on namaskāra, describes it in two forms – one is dual obeisance and the other is non-dual obeisance. Where there is a marked difference between the devotee and the deity, where a person is aware of himself as a devotee and sees the other as deity, there duality remains and the obeisance is considered dual in nature. But when the fluctuations of attachment and aversion are destroyed leading to stability within the self, the soul perceives itself as a form of the worshipped arihanta. Such a person is conscious only of his own inner form, and pays obeisance to that soul within. This is known as non-dual obeisance. Among the two, it is the latter that is superior. Dual obeisance is an instrument that must ultimately lead to non-dual obeisance. At the outset, the sādhanā performs duality oriented sādhanā, and as he evolves further, his sādhanā becomes devoid of difference and duality. Complete and non-dual sādhanā is reached in the state of arihanta. In this context, Ācārya Jayasena states -

ahamārādhakaḥ ete ca arhadādaya ārādhyā, ityārādhyārādhaka-
vikalparūpo dvaitanamaskāro bhaṇyate. rāgādyu pādhi-vikalpa-
rahitaparamasamādhi-balenātmanyeva ārādhyārādhakabhāvaḥ
punaradvai jiyabhayāṇaṁ maskāro bhaṇyate

- *Pravacanasāra 15 Tātparya-vṛtti*

Obeisance to the self:

For the sādhanā of non-dual or singular obeisance, the aspirant has to be steadfast from the real standpoint. The supreme goal of Jainism is the real

standpoint. Our journey is not just to stop somewhere along the way. In the form of religious victory, we want to reach the supreme goal of our true self. Therefore, while reciting the navakāra mantra, the sādḥaka must experience oneness with all the five great padas. He must reflect thus - "I am the soul, untainted by karmic blemishes and shackles that arise from ignorance. If I move ahead by lifting the veils of ignorance and attachment from my inner vision, and finally remove them layer by layer completely, then I am also the sādhu, the upādhyāya, the ācārya, the arihanta and the siddha respectively. What can be the difference between them and myself? At that point, my obeisance will be to my own self. And even now, this obeisance that I pay is not in slavery, but as a respect for the qualities of the self. Thus, in actuality, I am worshipping my very own self." Just as the Jaina scholars call the supremacy of the real standpoint in the *Bhagavatī sūtra* as sāmāyika, so also the soul is known as the conglomeration of the five supreme authorities. Therefore from the real standpoint, obeisance is finally to the self rather than to the five parameṣṭhīs separately. By contemplating on paying obeisance to oneself, the venerability, supremacy, purity and the ultimate godliness of the self is echoed. The sombre reverberation of Jainism is that the soul is the builder of its own future, it is the storehouse of eternal peace, and is pure like the highest spirit - "appā so paramappā".

External obeisance is the beginning of the path. Its goal is in reaching the real standpoint, and not in anything else. Such thought does not simply spring from my imagination. This analysis and the description of non-dual obeisance and its contemplation have been handed down to us by ancient scholars. As one of them has stated:

namastubhyaṃ namastubhyaṃ, namastubhyaṃ namonamaḥ!
 namo mahyaṃ namo mahyaṃ, namo mahyaṃ namonamaḥ!!

The great saint of Jainism, Śrī Ānandaghana has stated with great emotion in the following prayer thus -

aho aho hū ▪ mujhane namū, namo mujha namo mujha re!
 amita phaladāna dātāranī, jehane bheṇṭa thaī tujha re!!

Obeisance with object and thought:

In the five padas of the navakāra mantra, the word with which the mantra commences is 'namo'. This is a symbol of obeisance. Its implication is that to pay obeisance to great souls is to worship them. By Namaskāra, we express our faith, devotion and pure emotion towards pure soul. Worship by obeisance (namaskāra pūjā) is of two kinds - obeisance with object (dravya namaskāra) and obeisance with thought (bhāva namaskāra). The process of dravya namaskāra is to aid activity in the limbs and head by stabilizing and co-ordinating them and bowing down to the recipient of one's worship or

obeisance. The process of bhāva namaskāra means that one must remove the active mind from all fluctuations and engage it towards the recipient of one's worship or obeisance. It is the duty of those who perform namaskāra to deliver both kinds of obeisance. See the reference for 'namaḥ' in the scriptures -

namaḥ iti naipātikam̐ padam̐ pūjārtham. pūjā ca dravyabhāva-
saṅkocaḥ. tatra karaśiraḥpādādidravyasanyāso dravyasaṅkocaḥ.
bhāvasaṅkocastu viśuddhasya manaso yogaḥ.

- *Dharma Saṅgraha 2 Adhi.*

The meaningfulness of sequence:

Since it is the siddhas who have reached the highest state of unblemished purity, one must first pay obeisance to them. But it is the benevolent arihantas who show the form of the siddhas to us and reveal the undivided light of truth, hence we first pay our obeisance to them.

In the present day, it is the sādhus who reveal the light of truth before us. Thus the question often asked is whether one must pay obeisance to the sādhus first. To this question, the humble response would be that the ones who have had the discrimination to see the complete light of truth in kevala jñāna are the arihantas. That truth which they experienced for themselves, is only being expounded by the sādhus before the masses. Hence it is the arihantas who are to be revered even prior to the sādhus.

The supreme mantra:

There is no greater mantra than the navakāra mantra in Jainism. The Jaina religion is a religion of great spiritual reflection; therefore its mantra primarily consists of spiritual thought. Jainism believes that the navakāra is the essence of the entire Jaina literature (pūrvas). It shows the greatness of the impartial thought born from equanimity, and the importance of guṇa pūjā or worship of qualities irrespective of community, nationality or sect. The message of Jainism has spread because of its goal of equanimity. Thus the navakāra mantra which is the first mantra of Jaina literature is the symbol of this divine equanimity. The reason why the navakāra is known as a 'mantra' is because a mantra is that which protects us from sorrows and suffering when contemplated or reflected upon - "mantraḥ paramo jñeyo manana trāṇe hyato niyamāt."

This etymology of mantra fits the navakāra very well. Disbelief is annihilated by expressing undying faith in the great spiritualists who have crossed the sea of attachment and aversion. By seeing oneself as inferior to them, by

annihilation of disbelief, one's spiritual energy increases, and by the expansion of one's spiritual energy, all sorrows indubitably come to an end.

In ancient texts, the navakāra mantra is also referred to as parameṣṭhī mantra. Those great souls that are steady in their supreme state of equanimity, who have reached the highest state of spiritual evolution are known as parameṣṭhīs. And that mantra which pays obeisance to these souls is considered as parameṣṭhī mantra.

Supremely auspicious (mahā maṅgala):

The Jaina tradition respects the navakāra mantra as one of supreme auspiciousness. Many ācāryas have described the greatness of navakāra. Even the cūlika of navakāra states that it is supreme among auspicious objects, i.e. it is most auspicious among all mantras that expound the soul's infinite qualities -

maṅgalāṇaṃ ca savveṣiṃ paḍhamam havai maṅgalaṃ

So let us reflect on what is auspiciousness. This is of two kinds - auspiciousness of object (dravya maṅgala) and auspiciousness of thought (bhāva maṅgala). The former is considered to be materially auspicious and the latter as spiritually auspicious. The ordinary man is trapped in the former and thus in the mire of false beliefs. But Jainism propounds that such auspiciousness can easily turn into inauspiciousness. Therefore, auspiciousness of objects is neither focused (aikāntika) nor final (ātyantika). For example, yogurt and rice are considered auspicious. But if yogurt is consumed during a bout of fever, would it not cause more damage? If the grains of rice that dot the forehead along with vermilion as a sign of auspiciousness fall into the eye, is that not harmful to the eye? In this manner, auspicious objects can turn inauspicious without a moment's notice. Therefore, a true aspirant must stay away from focusing on auspiciousness of objects and instead, adopt auspiciousness of thought. The navakāra mantra is auspiciousness of thought. It is connected to the inner world and protects the aspirant from all kinds of sorrows. Auspiciousness of thought can be experienced through many channels such as chanting, penance, knowledge, vision, prayers, obeisance and adherence to rules and regulations. All of these which arise from auspiciousness of thought, lead to emancipation and are therefore focused (aikāntika) and conclusive (ātyantika). It is from this standpoint that Ācārya Jinadāsa has defined the etymology of the word 'maṅgala' as follows -

maṅgaṃ nārakādiṣu pavaḍantaṃ so lāti maṅgalaṃ
lati geṇha iti vuttaṃ bhavati-daśa
- Cūrṇi 1/1

'Maṅga' means hellish, and that which protects us from hell is maṅgala. Before commencing on any auspicious task, one must create auspiciousness of thought by reciting the navakāra mantra. It is the king of all auspiciousness; therefore, all other auspicious objects of this world are but slaves to the king. In the eyes of a true Jain, how can auspicious objects have much significance?

The nine padas (nava pada):

Navakāra mantra is known by other names such as namaskāra mantra and parameṣṭhī mantra, but since this mantra has nine lines, it is popularly known as navakāra. The first five are the primary padas which pay obeisance to the five parameṣṭhīs, and last four are those of cūlika, which describes the rewards the soul receives by meditating on the first five padas. There is another tradition which propounds that in the cūlika, **namo nāṇassa** means obeisance to knowledge, **namo dansaṇassa** means obeisance to vision, **namo carittassa** means obeisance to conduct, and **namo tavassa** means obeisance to penance. With the help of the cūlika, the aspirants climb the spiritual ladder, become arihantas and thereafter attain the position of the eternal, immortal siddhas. By paying obeisance to knowledge, vision, conduct and penance, Jainism has expressed the importance of guṇa pūjā. Therefore, the importance of sādhus and other padas is not because of the individual, but by virtue of his qualities. And when this sādhanā is complete, then the aspirant reaches the divine state of arihantas and siddhas. Let us look at the nine padas in detail:

Nine - the number of accomplishment:

In Indian tradition, the number nine is considered as the symbol of akṣaya siddhi or everlasting accomplishment. The other numbers are not imperishable, and they deviate from their true form. But the number nine always remains undivided and eternal. The basic example of the multiplication table of nine proves this point. Multiply nine by any number and the sum of the digits in the answer will total to nine.

9+9
18=1+8=9
27=2+7=9
36=3+6=9
45=4+5=9
54=5+4=9
63=6+3=9
72=7+2=9
81=8+1=9
90=9+0=9

This simple mathematical process gives a perfect analogy of the immortal nature of *nine*. Interested scholars may read the author's *Mahāmantra Navakāra* for indepth analysis. The eternal resonance of the nine padas of navakāra signifies that just as number nine is undivided and eternal, so also the aspirant who worships the navakāra attains an immortal, eternal state. The worshipper of navakāra mantra can never become weak or inferior. He will always remain a progressive traveller towards liberation and emancipation.

Nine - the symbol of spiritual progress:

The multiplication table of nine leads to numbers such as 9, 18, 27, 36, 45, 54 etc. up to 90. Among these, the first number is the undivided nine which cannot be broken. It is a symbol of siddha. Among the next numbers, each one has two digits. The first digit is a symbol of purity and the second one of impurity. All the ignorant beings in this world are in the state of 18, and in them, 1 represents a small fraction of purity and 8 represents the extent of impurity. From here, the life of spiritual practices begins. With a little sādhanā of right knowledge and vision, the soul gains the number 27. The implication is that the extent of purity increases to 2, and impurity reduces to 7. As sādhanā increases, the digits of purity become higher and those of impurity reduce. In the end, when sādhanā reaches its culmination, the number 90 is attained, which means purity reaches its undivided state of 9, and impurity is nowhere to be found as in 0. In this manner the aspirant who recites navakāra mantra with a pure heart evolves like the multiplication table of 9 and reaches the siddha state in the form of 90. In this state, only the pure form of the soul remains. The fragments of karmic blemishes have been destroyed forever.

.29.
SAMYAKTVA SŪTRA - TEXT OF RIGHT FAITH

Sūtra:

arihanto maha devo, jāvajjivāie susāhuṇo guruṇo
jiṇa-paṇṇattam̃ tattam̃, ia sammattam̃ mae gahiyam̃

Glossary:

jāvajjivāie - for entire life
maha - mine
arihanto - the arihantas
devo - gods
susāhuṇo - virtuous ascetics
guruṇo - teachers
jiṇa-paṇṇattam̃ - The reality as propounded by the Jinas (spiritual victors)
tattam̃ - dharma
ia - this
sammattam̃ - right vision
mae - I
gahiyam̃ - adopt

Meaning:

The arihantas are my gods, the virtuous ascetics are my gurus, the reality as propounded by the Jinas, who have transcended the shackles of attachment and aversion, is my dharma - I adopt this vow of right vision for life.

Analysis:

This samyaktva sūtra is the primary foundation of Jainism. It helps the auspicious soul emerge from the darkness of ignorance and move towards self-realization by the light of right knowledge. It is the base, the foundation of all sādhanās or spiritual practices performed by the aspirant - penance, restraint, renunciation, rules and vows. If right faith is not followed, then all other religious pursuits are considered actions of ignorance and not of true religion. Thus they increase the shackles of worldly life rather than reducing them.

Primacy of right vision:

The first condition for attaining the state of a true śrāvaka or that of a true sādhu is right faith. Without right faith, any extent of practical conduct has no meaning. Any number of zeroes will only add up to zero unless preceded by a digit of some value higher than itself. So also, it is only with the support of right faith that conduct becomes resplendent in its fullness.

In the absence of right faith, a person cannot even claim to have wisdom, let alone conduct. A person may know the deepest mysteries of different philosophical systems, he may create a thousand inventions in the field of science, he may write commentaries on profound religious scriptures; but if he does not have right faith, he can only claim to have knowledge, not wisdom. There is a lot of difference between knowledge and wisdom. A knowledgeable man's point of view is inclined to this outer material world, but a wise man's is inclined towards the inner spiritual world. Thus the former uses his knowledge to become rooted in worldly goals, but the latter uses his wisdom to become focused in spiritual goals. This venerable worship of truth is not possible without right faith. Therefore, Lord Mahāvīra clearly expounded in his final discourse at Pāvāpurī – “He who is devoid of right faith cannot gain knowledge, one without knowledge cannot develop conduct, one without conduct cannot attain emancipation, and one without emancipation cannot reach the state of nirvāṇa.”

nādansaṇissa nāṇaṃ, nāṇeṇa viṇā na hunti caraṇaguṇā
aguṇissa natthi mokkha, natthi amokkhassa nivvāṇaṃ
- *Uttarādhyayana Sūtra 28/30*

Three states of Soul:

To understand what is samyaktva, let us understand that all souls in this world are divided into three states – external self or bahirātmā, inner self or antarātmā, and supreme self or paramātmā.

In the first state of external self or bahirātmā, the purity of the soul is tainted by vision-deluding karmas (mithyātva mohaniya karmas), which by their rise make the soul perceive an object or action as it is not. Thus the soul is continually trapped in wrong resolves and matters of material pleasures as its ideal, and wastes its energy in trying to attain them. Such a soul never looks towards right resolves. He feels animosity towards the right path and is drawn towards the wrong path. This is the nature of the external self.

In the next state of inner self or antarātmā, the decline of these vision-deluding karmas leads to 'kṣayopaśama' or destruction and subsidence of karmic matter, allowing the soul to become illuminated by the light of right faith. Here one finds the true religion of the soul, experiences detachment from material pleasures, is drawn towards the innate nature of the self, and feels the awakening of oneness between the soul and supreme soul. Thereafter, as the cloud of the conduct-deluding karmas (cāritra mohaniya) begins to clear, the soul in its clarity, turns away from external forms and becomes focused on its inner form, conquers the blemishes with its evolution,

adopts vows and restraints, and attains the state of a true aspirant and true sādhu.

The third state of paramātmā is the supreme state. As the soul develops its spiritual qualities and attains its innate form, it destroys the blemishes caused by knowledge-obstructing and other negative karmas. It is finally illuminated with the light of kevala jñāna and kevala darśana. Then it attains the supreme state of paramātmā. This is the nature of paramātmā in Jain thought.

Guṇasthāna - A pointer to self-evolution:

Guṇasthānas are the fourteen stages of spiritual development in Jain thought. The first, second and third stages refer to the state of bahirātmā. The fourth to twelfth stages indicate the state of antarātmā, and the thirteenth and fourteenth stages refer to the supreme state of paramātmā. Every aspirant comes out of the state of the external self or bahirātma and enters the first state of inner self or antarātma, i.e. right faith. It is here that he encounters the real light of truth. This is the fourth stage of guṇasthānas known as right vision. From here, the aspirant reaches the state of the true śrāvaka in the fifth guṇasthāna, and that of the true ascetic in the sixth. The seventh to twelfth stages indicate the spiritual evolution of the ascetic. In the twelfth stage, the mohaniya or the deluding karmas are totally destroyed. When this happens, other karmas such as those that cause obstruction (antarāya), obscure knowledge (jñānāvaraṇīya) and obscure vision (darśanāvaraṇīya) are also destroyed. Herein the aspirant reaches the thirteenth stage. He is now a 'Jina', in the state of detachment, beyond attachment and aversion. In the thirteenth stage, he undergoes the remaining karmas such as āyus karma and vedanīya karma, and finally crossing the fourteenth stage, he attains the state of the eternal, immortal siddha, or the paramātmā. This is the final stage of evolution of the soul. Here he attains that fulfillment beyond which there is neither evolution nor regression.

Nīścaya-vyavahāra - the real and practical standpoints:

Samyaktva is right faith which can be achieved by discrimination. When one can exercise discrimination to know the inert from the living, and truth from untruth, then one is on the right path. In the scriptures, samyaktva has been classified into many types. Among these, the one that is most important is that of the real and practical standpoint. The soul which is born from spiritual evolution becomes interested in understanding all that needs to be known (jñeya or knowledge of true concepts such as soul and non-soul). It refrains from actions and thoughts to be shunned (heya or sins such as violence and

untruth) and adopts the path of spiritual enhancement (upādeya or the right path of vows, principles and regulations). Such a soul is known as niścaya samyaktva or the soul with real right faith. The practical right faith is primarily faith-oriented. Thus, to shun the wrong god, wrong teacher and wrong religion, and to keep firm faith in the right god, right guru and right religion are aspects of the practical right faith. Practical right faith is thus the external form of real right faith. Faith is that which emerges from the heart on seeing the evolution of spiritual energy in another being. Faith is not just an affirmation of the significance of great beings, it also includes an intellectual affirmation of them. Thus it can be stated in brief that, “The real right faith is an inner vision of the self, it is oriented inwards and is primarily experiential; but practical right faith incorporates faith in god and guru, hence it is proven from the external viewpoint also.

In this text, we will also discuss whom one can have faith in, whom one should consider as guru, and what one can consider as religion. The aspirant takes the vow - “arihantas are my god, the virtuous ascetics are my gurus and the religion prescribed by the Jinās is my religion.”

God - the arihanta:

Jainism does not consider the devas of the heavens as extraordinary or venerable. To pray, serve or worship them is nothing but a sign of mental weakness. Jainism is a religion of immense spirituality. Only he who has reached the highest stage of knowledge, vision and conduct, who is free of the worldly myre, who is a direct seer and knower of past, present and future by virtue of his kevala jñāna and kevala darśana, can be considered worthy of worship as god. According to Jaina religion, the arihanta deva is that great being who is devoid of the eighteen sins as follows:

1. Dānāntarāya - that which obstructs charity
2. Lābhāntarāya - that which obstructs gains of any kinds
3. Bhogāntarāya - that which hinders enjoyment of one-time pleasures such as food, clothing, etc.
4. Upabhogāntarāya - that which obstructs the enjoyment of constant or continuing pleasures such as clothing, dwelling, bed, etc.
5. Vīryāntarāya - that which obstructs the power of souls
6. Hāsya - mockery
7. Rati - likes
8. Arati - dislikes
9. Jugupsā - hatred
10. Bhaya - fear
11. Kāma - lust
12. Ajñāna - ignorance
13. Nidrā - sleep, unawakened state
14. Avirati - absence of vows

15. Rāga - attachment
16. Dveṣa - aversion
17. Śoka - worry
18. Mithyātva - deluded vision

Antarāya means obstruction. When the antarāya karmas are on the rise, one faces obstructions in whatever task one undertakes, including giving of charity and receiving a cherished object. The antarāya karmas of arihantas have dissolved, hence they are free of obstructions in their endeavours.

Guru - nirgrantha:

According to Jainism, the proof of a true guru is in the sacrifice he makes. One who follows all the five great vows, has equanimity towards big and small creatures, eats just enough by receiving alms, adopts the vow of celibacy, does not eat after sunset, does not keep possessions of any kind, and travels only by foot is considered worthy of the status of guru.

Religion - Jina dharma:

True religion is that by which the inner self is purified, passions and the karmic layer over the soul are destroyed, and qualities of the self are enhanced. Subsequently, the soul must attain liberation from all sufferings and attain the eternal, immortal state. Such a religion is steeped in non-violence, truth, non-possessiveness, contentment, charity, austerity and contemplation.

Right faith:

Samyaktva or right faith is an inner attribute and hence difficult for laypersons to understand. In this context, it is the emancipated souls who can describe or talk about it with certainty and clarity. The āgamas have described five signs of a person in the state of samyaktva, by which right vision can be recognized in the practical world.

Praśama (tranquility), saṁvega (spiritual craving), nirveda (distaste for the temporal world), anukampā (compassion), and āstikya (unwavering faith); these five qualities signify samyaktva.

- 1) **Praśama (tranquility):** The subsidence of the flaws that arise from being rooted in the force of untruth is known as praśama. A being rooted in right vision can never remain rooted in worldly objects. He is always ready to shun untruth and accept truth. In a way, his entire life is truthful and exists for truth only.
- 2) **Samvega (spiritual craving):** Samvega is born from the fear of worldly shackles that arise from passion, anger, pride and delusion. A

person with right vision is free of fear and conflicts. As he evolves to a higher plane, he becomes free of the fear of life and death, gain and loss, and praise and criticism. However, if he experiences fear or distaste, it is only towards worldly shackles. There is nothing more damaging than worldly fetters that can lead to the deterioration of the soul. Those who are cautious of these will free themselves from these fetters and move towards longing for spirituality, or samvega.

- 3) **Nirveda (distaste for the temporal world):** Nirveda means minimizing interest in material pleasures and sensual enjoyments. How can he who is a slave to sensual pleasures and who can commit any crime for fulfilling his desires, have the right vision? Material interests and right vision are in opposition to each other. The aspirant who is not too absorbed in the world, who is detached towards sensual enjoyments is the one who can shine with the light of right vision.
- 4) **Anukampā (compassion):** The yearning to remove the sufferings of those in distress is known as anukampā. The aspirant with right vision is shaken when he sees others in pain, and invests his entire energy for their redemption. He is not as pained by his own sufferings as he is by those of others. Those who remain untouched by the sorrows of others must re-examine their lives and make compassion their goal. Compassion is the mark of auspiciousness and redemption. It is said that the souls that are abhavya (incapable of attaining liberation) can never feel compassion in their hearts.
- 5) **Āstikya (unwavering faith):** To accept the reality of the soul and its higher journey which is validated by the āgamas is known as āstikya. The aspirant is not yet a siddha, he is just a sādha. Therefore, even if he is highly intelligent, he cannot ever know formless substances such as the soul by senses. Without having faith in the divine voice, the journey of austerities cannot be completed. Therefore, even if the aspirant is progressing in the field of logic and argument, he should not lose contact with the āgamas which are primarily spiritual.

To refrain from deluded faith:

The opposite concept of samyaktva or right faith is mithyātva or deluded faith. Both cannot stay in the same space; therefore, it is the duty of the aspirant with right faith to always remain cautious of wrong contemplations. He should not take the risk of allowing his right beliefs to become tainted by wrong beliefs. In brief, there are ten types of mithyātva or deluded faith:

- 1) To not acknowledge as ascetics those persons who are not attracted by wealth and lust, and who are unaffected by praise and criticism.

- 2) To grant the status of an ascetic to those who give in to the temptations of wealth and lust, and who are always desirous of being worshipped just because they are attired as ascetics.
- 3) To be rooted in untruth and thus consider the following ten dharmas as irreligious - kṣamā (forgiveness), mārḍava (humility), ārjava (straight forwardness), śauca (purity), satya (truthfulness), sañyama (self-control), tapa (austerity), tyāga (renunciation), ākiñcanya (detachment) and brahmacarya (chastity).
- 4) Adharma is those actions and thoughts that lead to the degradation of the soul. Example: committing violence, intake of alcohol, gambling, thinking ill of others and the like.
- 5) Body, senses and mind are inert according to the ideals of Jainism. To consider them as soul, ie, to consider the non-soul as soul.
- 6) To consider soul as non-soul. For example, to believe that there is no harm in killing animals such as cow, goat, ox etc. or in eating their meat because they do not have a soul.
- 7) To think of the wrong path as the right path. Example: to blindly follow dogmatic rituals such as worshipping Śītalā, bathing in the Ganges, and performing last rites for departed souls.
- 8) To think of the right path as the wrong path. To consider those old or new rituals which help in progress of religion, and evolution of society as incorrect.
- 9) To consider that which is devoid of karmas as inclusive of karmas. There is no attachment and aversion in the paramātmā or supreme soul, yet to think of Him as the killer of demons for redemption of his devotees, or to believe that the paramātmā becomes the spouse of those women who worship him are examples of superimposing karmas on the Lord who is beyond karmic shackles.
- 10) To consider that which is inclusive of karmas as devoid of karmas: Without attachment and aversion, neither can devotees be protected nor enemies vanquished. Without karmic connections, attachment and aversion cannot arise. Yet to think that all these are a divine play of the Lord is a mark of delusion. To believe that despite these activities, the Lord knows how to remain detached is an instance of deluded faith.

One must stay away from these ten kinds of deluded faiths.

Regular recitation of samyaktva sūtra:

The final question is that when the aspirant has adopted the vow of samyaktva at the beginning of his sādhanā, and performed all the necessary religious activities thereafter, what is the need for him to utter this sūtra everyday? Is there a new samyaktva being adopted everyday? The response is that samyaktva is adopted once in the beginning and not everyday. But it is recited everyday during sāmāyika and other religious activities simply to keep it fresh in one's memory. By repeating this everyday, the soul becomes energized and the vow becomes clearer, purer and stronger with each passing day.

Seen from the real point of view, samyaktva is not something that can be adopted or bartered. It is the pure transformation of the soul which awakens the inner self. Recitation of the mantras and sūtras is a physical activity meant to keep the aspirant's mind constantly aware of the nature of samyaktva, so that he always remembers his own pure nature.

**.30.
GURU-GUṆA-SMARAṆA SŪTRA - REMEMBERING THE GURU'S
QUALITIES**

Sūtra:

pañcindiya - saṁvaraṇo,
taha navaviha-bambhacera-guttidharo.
cauviha - kasāyamukko,
ia aṭṭhārasaguṇehi sañjutto..
pañca - mahavvaya - jutto,
pañcavihāyārapālaṇasamattho.
pañcasamio tigutto,
chattīsaguṇo gurū majjha..

Glossary:

pañcindiya - saṁvaraṇo - One who has controlled the five senses
taha - In this manner
navaviha-bambhacera-guttidharo - The practitioner of the nine-fold restraints
of celibacy
cauviha-kasāyamukko - free from the four-fold passions
ia - these
aṭṭhārasaguṇehi sañjutto - bearer of eighteen virtues
pañca - mahavvaya - jutto - upholder of the five major vows
pañcavihāyārapālaṇasamattho - competent in practicing the five-fold conduct
pañcasamio - practitioner of five-fold regulations
tigutto - of three-fold restraints
chattīsaguṇo - bearer of the these thirty-six qualities
majjha - my
gurū - master

Meaning:

Those who have controlled the five senses, practice the nine-fold restraints of celibacy (continence), are free from the four-fold passions of anger, pride, delusion and greed, are bearers of the eighteen virtues which include practice of the five major vows, five-fold conduct, five-fold regulations and three-fold restraints, and are thus the bearer of these thirty-six qualities, are my true teachers.

Analysis:

Is it befitting for the distinguished forehead of man, a unique gift to mankind alone, to prostrate at anyone's feet? Man's head is the supreme centre of thought. It is the creator of all situations. It is what has led him to the platform of his life, whether it is the infernal or the liberated. The comforts and splendour that we experience in the tangible, physical world around us is

the creation of man's intellect, symbolized by his forehead. Therefore, can there be a greater deterioration of man than his stooping to thoughtless surrender and slavery to just about anyone?

The worthy guru:

Those who wrote our scriptures have catalogued the significance of gurus and praised them with open hearts. They say that every aspirant should cherish feelings of extreme faith and devotion towards the guru. If man does not become devoted towards the one who has directly done him good by helping him cross over from the complex path of illusion into that of restraint, how can he ever become a devotee of god whose presence is indirectly validated by the guru? Thus, the aspirant is indebted to his guru for life. A guru's greatness is boundless, hence every religious practice begins by worshipping the guru with devotion. But the question is - who is a guru? At whose feet should we prostrate? How can we differentiate between a true master and one who is merely attired in the garb of a guru?

The present day scenario, speaking specifically of India, is such that there are way too many hoodwinkers in the garb of a guru. They are in your midst at every turn, professing to be gurus, feeding on the innocence of aspiring devotees. One would not be too far from the truth in stating that apart from other causes, one of the main cause for India's backward status in the world is this phenomenon of the false godmen that prevails. These are people who lead lives of grandiosity, revelling in all kinds of sensual gratification including rich food, wine, drugs and women among other pleasures. How can one expect such a class of people to help in a country's growth and progress? How can a blind person show the path to others? Therefore, this chapter reflects on who the real guru is. Every aspirant should take a firm vow to accept none other than those greats who are the bearers of the thirty-six qualities as described in the scriptures as one's spiritual master. It is essential to remember this vow and to reiterate the qualities of a guru before prostrating at the master's feet. It is with this aim that this sūtra (guru-guṇa-smaraṇa sūtra) is read during sāmāyika before uttering the guru vandanā sūtra.

Subjugating the five senses:

Our five senses - touch, taste, smell, sight and hearing - are greatly responsible for drowning us in this worldly ocean. A true guru is one who is detached from objects which attract or repel the senses.

Nine-fold celibacy:

By restraining the activities of the five senses, celibacy becomes easy to practise. Yet to follow the vow of celibacy with greater firmness, the scriptures have prescribed nine-fold restraints of body, mind and speech known as guptis. In layman terms, these can be understood as boundaries. Just as the boundary protects whatever is in its periphery, so also these nine guptis protect the vow of celibacy.

- 1) Solitary residence (vivikta-vasati-sevā): To reside in a solitary place. An aspirant must stay in a place which is not inhabited by those who stimulate the senses or engage in lustful deviations. He should reside in a quiet and peaceful place and nurture the vow of celibacy.
- 2) Refrain from stimulating discussions (strī kathā parihāra): To stay away from discussions pertaining to the opposite gender since they stimulate the baser instincts of the mind. For men, this includes conversations that dwell on the caste, creed, beauty and attire of women. Likewise, women must also avoid discussions about men.
- 3) Avoidance of seat previously occupied by a person of the opposite gender (niṣadyānupaveśana): This gupti advises the male aspirant to avoid sitting in a place that was previously occupied by a woman, and vice versa. It is stated in the scriptures that a brahmacārī must not sit in a place which has been previously occupied by a woman even if as long as two hours ago. The reason is that when someone sits in a place, his or her energy is transmitted to the seat. So when a person of opposite gender sits there next, his or her mind gets corrupted. This concept of energy is accepted by modern scientists also.
- 4) Refrain from looking at a person of the opposite gender (indriyāprayoga): The male spiritual aspirant must avoid looking at the bodily parts of a woman and vice versa. Even if one's eyes encounter this perchance, one must look away. The sense of sight stimulates the mind which weakens the vow of celibacy. It is said that just as gazing at the sun weakens the eyesight, so also looking at a woman's bodily parts weakens the spirit of celibacy in a man, and vice versa.
- 5) Avoidance of a place inhabited by a couple (kuḍyāntara dāmpatyavarjana): One must not stay in a place inhabited by a couple, to the extent, that one must not even share the same wall. Being close and hearing words of passion may weaken the aspirant's resolve just as fire melts the wax near it.
- 6) To avoid reminiscing about previous indulgences (pūrva krīḍita-smṛti): After one undertakes the vow of celibacy, one must not dwell

or think about the carnal pleasures one has indulged in previously. Carnal pleasure is dangerous for brahmacārya. Even a memory is enough to ignite desire and destroy one's sādhanā. It is a well-known truth that the lure of intoxication happens by memory.

- 7) Succulent foods (praṇītābhajana): Praneet means unctuous. Therefore, here the reference is to the unctuous and sensually stimulating foods that should be avoided by the brahmacārī. Such foods give rise to deviations and temptations in the body. Just as fever is aggravated by the intake of ghee, such foods aggravate the senses.
- 8) To avoid intake of excess food (atimātrābhoga): To exercise restraint in eating is the most important tool for the protection of celibacy. Intake of excess food creates physical lethargy and mental turmoil, both of which affect celibacy.
- 9) Avoidance of decorative accessories (vibhūṣā-parivarjana): Vibhuśa refers to jewellery and other accessories that glamourize physical appearance and parivarjan means renunciation. Thus one must avoid dressing gaudily. Extravagant acts such as luxurious baths, spraying perfumes on oneself, and wearing fashionable clothes give rise to desire in the mind of the doer as well as that of the observer. It is akin to placing a red gem on the terrace, thereby attracting the eagle that soars in the distant sky.

Renunciation of the four passions:

The primary cause of karmic bondage is kaṣāyas or passions. The root of 'kaṣāya' is 'kaṣa' which means the world and 'āya' which means benefit. Therefore, that which gives rise to benefit or gain in the material world and increases the cycles of birth and death is kaṣāya. There are four main types of passions:

- 1) Anger (krodha): Anger destroys love. It can be overcome by forgiveness.
- 2) Pride (māna): Pride destroys modesty. It can be overcome by humility.
- 3) Deceit (māyā): Deceit means to cheat. It destroys friendship. It can be overcome by simplicity.
- 4) Greed (lobha): This is the most dangerous passion of all. It can destroy all qualities. It can be overcome by contentment.

The five great vows:

- 1) Non-violence (sarva-prāṇātipāta-viramaṇa): This vow is undertaken to avoid violence of body, mind and speech towards all creatures. Prāṇātipāta refers to the ten prāṇas, such as the five senses, the body, mind and speech, breath and longevity. Viramaṇa means to give up. Thus to destroy the prāṇa of any creature is violence. To give up violence is non-violence.
- 2) Truthfulness (sarva-mṛṣāvāda-viramaṇa): This vow includes the giving up of all kinds of untruths. 'Mṛṣā' means untruth and 'vāda' means argument. Thus one must give up all sorts of untruth.
- 3) Non-Stealing (sarva-adattādāna-viramaṇa): This vow refers to not accepting such objects which have been stolen or which do not belong to oneself.
- 4) Chastity (sarva-maithuna-viramaṇa): This vow refers to abstaining from all carnal activities of body, mind and speech, all of which are prohibited for the ascetics.
- 5) Non-possessiveness (sarva-parigraha-viramaṇa): This vow includes giving up all kinds of possessions. It does not permit ascetics to own any money or wealth. It also cautions the ascetics not to become attached to those few objects that they are permitted to possess for undertaking their sādhanā.

These great vows known as the mahāvratas prescribe a strict code of conduct for the ascetics. All the five vows described above are to be strictly followed through body, mind and speech. These great vows can be followed only by the ascetics and not by householders. For the householder, lesser vows or aṇuvratas are prescribed, which means he follows these five vows to a limited extent.

Five-fold conduct:

- 1) Conduct relating to knowledge (jñānācāra): One must increase one's own knowledge and that of others. This includes documentation of scriptural knowledge, preservation of it and extending all support to those who endeavour to do this.
- 2) Conduct relating to vision (darśanācāra): To follow the path of right vision, and to help others follow it, as well as to bring back the aspirants who have strayed from the path and relocate them.
- 3) Conduct relating to character (cāritrācāra): To follow non-violence and other such pure and meritorious ideologies and to help others follow them, to encourage those with good conduct, to give up the wrong code of conduct and follow the right code is known as cāritrācāra.

- 4) Conduct relating to austerity (tapācāra): To follow and to guide others towards the path of external and internal austerity, and to affirm those who adhere to them is the main aim of this code which defines an individual's very conduct. The external austerities are physical acts such as penance and fasting to name a few. Scriptural study, meditation and practising humility etc. fall under the category of internal austerities.
- 5) Conduct relating to energy (vīryācāra): To carry out religious activities such as pratikramaṇa, pratilekhana etc. with absolute vigour is necessary. One must not allow obstacles such as laziness and lethargy to block the path. Rather, one must remove the baggage of wrong conduct of body, mind and speech and steer all energy towards the right path.

The five regulations (samitis):

The meaning of samiti is self-regulation. There are five areas in which one must exercise vigilance and discipline as follows:

- 1) Regulation while walking (īryā-samiti): One must tread carefully while walking so that no creature is crushed under one's feet.
- 2) Regulation while conversing (bhāṣā-samiti): One must speak with discrimination; hence one must engage in truthful, beneficial, restrained, genuine and pleasant talk only.
- 3) Regulation while receiving alms (eṣaṇā-samiti): One must exercise caution while receiving alms. To accept alms only in limited quantities and to ascertain that the giver also has some food left is necessary for the spiritual path.
- 4) Regulation while handling religious objects (ādāna-nikṣepa-samiti): It is important to take care of the objects in one's possessions, and to keep them in a neat and orderly manner.
- 5) Regulation while disposing of bodily wastes (utsarga-samiti): One must dispose of bodily wastes in a place that is uninhabited by humans or other creatures.

The three restraints (guptis):

The meaning of gupti is control or restraint. This means to protect the soul from worldly passions, to pursue the path of control with body, mind and speech.

- 1) Restraint of mind (mano-gupti): One must refrain from resolves which are sinful or harmful. To control the mind and its fluctuations, and to disallow the entry of negative thoughts is an ideal way to live.
- 2) Restraint over speech (vacana-gupti): To avoid speaking unnecessarily, to stay calm and silent, and to avoid commenting over every incident and action is a necessary exercise in life.
- 3) Restraint over body (kāya-gupti): One must exercise physical composure and train the body to be still rather than display restlessness and engage in unnecessary bodily movements.

These regulations and restraints are the fundamentals that determine the spiritual path. The Jaina scriptures consider these as the pravacana mātās or eight articles of creed, which means they are the mothers of scriptural discourses. By these, the existing karmas cease and new karmas are not allowed entry.

Samitis and guptis:

The difference between these two can be understood by knowing that while samitis are regulations of one's actions, guptis are restraints exercised by the aspirant in activities of body, mind and speech for a specified duration. Thus, we see that the avoidance of negative actions is *gupti* and the movement towards positive actions is *samiti*.

**.31.
GURU VANDANĀ SŪTRA - OBEISANCE TO GURU**

Sūtra:

tikkhutto
āyāhiṇaṃ payāhiṇaṃ karemi,
vandāmi, namamsāmi,
sakkāremi, sammāṇemi,
kallāṇaṃ maṅgalaṃ,
devayaṃ ceiyaṃ,
pajjuvāsāmi,
matthaeṇa vandāmi..

Glossary:

tikkhutto - thrice
āyāhiṇaṃ - from the right side
payāhiṇaṃ - circumambulation, or walking around in a 'circle' as a form of worship
karemi - I do
vandāmi - I offer prayers of praise
namamsāmi - offer obeisance
sakkāremi - honour you
sammāṇemi - respect you
kallāṇaṃ - to the embodiment of welfare
maṅgalaṃ - to the embodiment of auspiciousness
devayaṃ - to the embodiment of divinity
ceiyaṃ - to the embodiment of knowledge
pajjuvāsāmi - I worship
matthaeṇa - bow my head
vandāmi - offer my salutations

Meaning:

O Master! Performing circumambulation around you from the right side, I offer my obeisance to you. I offer prayers of praise, bow down, honour and respect you who are the embodiment of welfare, of auspiciousness, of divinity and knowledge. I bow my head and offer my salutations to you. I worship you with my thoughts, words and deeds.

Analysis:

In the spiritual path, the guru is the captain of our ship. In this ocean of life, he takes us across shores by protecting us from the turbulences of passions such as anger, pride and greed.

All of us are aware of the inconveniences one has to face in a house filled with darkness. One loses sight of the difference between a prowler and an

occupant, a rope and snake. If the darkness is dense, one even loses sense of discrimination between real and unreal. But when a lamp is lit, its flame illuminates all the corners of the house and warms our hearts. We can immediately perceive the difference between the prowler and the occupant, the rope and the snake. How significant light is in our lives!

The darkness of ignorance:

Tangible worldly darkness is one kind of darkness. But there is another kind of darkness which is infinitely denser than this. When that darkness prevails, thousands of lamps and suns cannot dispel it. Such is the darkness of ignorance, the darkness of our inner self. It is this that has created so much turbulence in this world. Every person trapped in the web of sensual pleasures undergoes suffering and the path to emancipation is not visible at all. Ignorance leaves its mark time and again as man plunges headlong into its depths, thinking of monk as non-monk, and non-monk as monk, god as non-god and non-god as god, religion as irreligion and irreligion as religion, soul as non-soul and non-soul as soul.

Significance of a true guru:

This spiritual ignorance can be dispelled only by the guru. The grammarians have said that 'gu' means darkness and 'ru' means destruction. Thus, one who dispels the darkness is the guru.

Nowadays the notion of guru has lost its worth in the minds of people. This is because, statistics show an alarming figure of lakhs of people in India professing to be gurus! This is indeed a curse for those who seek a true master. The Jaina scholars enlisted very lofty duties for gurus. Only knowledge or action is not enough. To attain the stature of guru, one needs to harmonize both. But in today's world, there are those who live opulent lives, yet claim to be gurus and give discourses on the illusoriness of this world. How can a lame person help others walk to their goal? Only he whose life is a scripture in itself, whose every action is stamped with sacrifice and renunciation, is worthy of being a guru. A guru's significance cannot be gauged by his family, caste or creed, nor by glamour and power. He is known only by his qualities, by the three-fold gems of right knowledge, right vision and right conduct. He is truly deserving of our love and devotion. We can see a glimpse of this reverence and adoration in the writings of the gaṇadharas, as they created the great literature found in the primary texts.

Subtle differences in terms of obeisance:

In the vandanā sūtra, it seems as if the four terms starting with 'vandāmi' are synonymous with each other. But if they are synonymous, why are they

mentioned separately? After all, sūtras are meant to be crisp and convey a lot in just a few words. The very meaning of the word 'sūtra' is - to convey in brief.

sūcanātsūtram

- *Abhidhāna Ci. 2/157*

A deeper understanding of these sūtras will reveal that in actuality, all the four words convey different meanings.

Vandāmi means to bow down and worship. It is not sufficient to worship with folded palms. One must also worship with one's speech, thus cleansing it of any deviations. To see a great person and keep quiet without praising him is a theft of words. Such a person is ignorant of the feeling of joyous appreciation, and does not deserve the blessings of his spiritual master.

Namaṃsāmi means to do namaskāra or to fold one's hands in worship. This implies considering the worshipped one as great and god-like. It is only when the aspirant resolves to consider his guru as the greatest with a heart full of devotion, that his obeisance is truly worthwhile. Prostrating before the master with an empty heart is a futile action. Such worship is lifeless, and nothing but exerting the body.

Sakkāremi means to respect the guru from deep within. While prostrating before the master, do not keep your heart empty but fill it with the nectar of respect and devotion.

Sammāṇemi means to offer felicitations or honour one's guru. One must not miss paying a visit to one's guru whenever the opportunity arises. Do not consider the guru's arrival as an ordinary event. Make it a point to visit him despite a hundred emergencies. When Bharata Cakravartī heard that Ṛṣabhadeva had arrived in the garden at the outskirts of his city, he rushed out to greet him, unmindful of his being bestowed the title of Cakravartī and leaving his son's ongoing birth celebrations. This is known as 'bahumāna' or special respect.

Kallāṇaṃ means well-being in the ordinary sense. But there is a deeper meaning to this, as explained by Śri Bhānujī Dīkṣita, son of the great grammarian Bhaṭṭojī Dīkṣita. He says that 'kalyāṇa' refers to morning worship.

kalye prātaḥkāle aṇyate, 'aṇa' śabde' (bhvā-pa-se-)

- *Amara-koṣa 1/4/25*

This means, that which is recited in the morning is kalyāṇa. ‘Kalya’ means morning and ‘aṇa’ means to recite. The dark night departs when morning dawns. Sleep gives way to wakefulness and the first thing to remember is the names of the great souls. The guru’s name is befitting of this. Thus the guru is one who brings well-being or kalyāṇa into our lives.

Ācārya Hemacandra gives one more meaning of ‘kalyāṇa’ –

kalyaṁ nīrujatvamaṇatīti - *Abhidhānacintāmaṇi*
1/86

Here kalyāṇa means good health, being free of disease. That which brings good health in a person is ‘kalyāṇa’. This is evident even in the commentaries of the āgamas.

kalyotyantanīruktayā mokṣastamāṇayati prāpayatītikalyāṇaḥ
muktihetau - *Uttarā. ṭīkā, a. 3*

Here it is said that kalyāṇa means liberation. This is that state where the soul becomes free of karmic blemishes and finds its rightful place in the core of our being. So he who gives us liberation is ‘kalyāṇa’. This applies to the guru perfectly because he truly takes us on the path of liberation with his discourses and blessings.

The next word ‘maṅgalaṁ’ is also auspicious, vast and divine like ‘kalyāṇa’. When we enter the depths of grammar, we see many etymologies of ‘maṅgalaṁ’, each of which renders yet another beautiful meaning.

On the basis of *Āvaśyaka Nirukti*, Ācārya Haribhadra writes in the commentary of the first sūtra of first chapter of *Daśavaikālika Sūtra*.

maṅgyate = adhigamyate hitamanena iti maṅgalaṁ - “That which brings beneficial results to the aspirant is maṅgala.”

mām gālayati bhavāditi maṅgalaṁ, sansārādapanayati - “That which separates the soul from the shackles of this world is maṅgala.”

Both the above meanings apply perfectly to the guru. It is the guru who brings well-being of the inner self in the aspirant and removes the shackles of worldly passions.

Malladhārī Hemacandra, the great commentator of *Viśeṣāvaśyaka bhāṣya* says –

maṅkyate = alaṅkriyate ātmā iti maṅgalama - “That which beautifies the soul is maṅgala.”

- *Viśeṣā. gā. 23 śiṣyahitāvṛtti*

modante anena iti maṅgalam - “That which brings joy and happiness is maṅgala.”

mahyante = pūjyante anena iti maṅgalam - “That which makes the aspirant worthy of worship is maṅgala.”

It is the guru who imparts qualities of knowledge to the aspirant, brings joy by showing him the right path, and finally makes him worthy of worship; therefore, the guru is the absolute maṅgala.

Another interesting etymology of ‘maṅgala’ by an ācārya goes thus -

maṅgati = hitārthaṁ sarpati iti maṅgalam - “That which makes an endeavour for the well-being of all creatures is maṅgala.”

maṅgati dūraṁ duṣṭamanena asmād vā iti maṅgalam - “That which takes away all troubles, bad luck and negative energy is maṅgala.”

The above meanings apply well to the guru since he is the one who brings to us all that is auspicious and also removes the obstacles in our path. Thus the guru is considered maṅgala since he can redeem us and open the doors of liberation for us.

The next word is ‘devayam’. This means god in Sanskrit. From time immemorial, man has worshipped the gods. Vedic literature is full of worship to various gods. But here we are not referring to those gods. Jainism does not believe in worship of demigods or lesser gods. Jainism stresses that it is man himself who in his higher state attains the highest state of divinity and becomes worthy of worship. In the commentary of the *Aṣṭaka Prakaraṇa* of Ācārya Haribhadra, Śri Jineśwara Sūri writes -

dīvyanti svarūpe iti devāḥ

- *Aṣṭaka Prakaraṇa ṭikā 29 Aṣṭaka*

“Those who shine in their own form are devas or gods.” This analogy is befitting of the guru. The gurus show their divine miracles in the actual form of their own true self.

Even Lord Mahāvīra used to describe his monks who were the shining epitome of right conduct as devas. The *Bhagawati Sūtra* has descriptions of five types of devas. Among them, the ones in the fourth state (who are the monks) are called dharma devas -

goyamā! je ime aṇagārā bhagavanto iriyāsamiyā jāva
guttabambhayārī,
se teṇaṭṭheṇaṃ evaṃ vuccai dhammadevā
- *Bhagavatī Sūtra, śa. 12, udde. 9*

The glory of the guru:

The upholders of principles such as non-violence and truth are considered as devas not just in Jainism, but also in the Vedic religion. Lord Kṛṣṇa gives a beautiful description of daivī sampadā, or divine endowment.

abhayaṃ sattva-saṁśaddhirjñāna-yoga-vyavasthiḥ
dānaṃ damaśca yajñaśca svādhyāyastapa ārjavam
- *Gītā 16.1*

Abhayaṃ is to be fearless and to offer the gift of fearlessness to others by body, mind and speech; sattva-saṁśaddhiḥ means purity of the mind and honest conduct where one stays away from actions of fraud, trickery, falsehood, pride etc; Jñāna-yoga-vyavasthiḥ is to be steadfast in acquiring knowledge of such subjects as the self through yoga or concentration; dānaṃ is charity according to one's ability; damaḥ is control of the sense organs; yajña is sacrifice for the benefit of mankind; svādhyāya is scriptural study; tapa is austerity; and ārjavam is simplicity and straightforwardness.

ahiṁsā satyamakrodhastyāgaḥ śāntirapaiśunam
dayā bhūteṣvaloluptvaṃ mārḍavaṃ hrīracāpalam
- *Gītā 16.2*

Ahiṁsā is non-violence which means to avoid injury or pain to any creatures; satyam is truthfulness; akrodha is absence of anger even when provoked, tyāga is renunciation of all sensual objects; śānti is inner peace, apaiśunam is absence of vilification of another; dayā is kindness to creatures in distress born from an understanding that all are like oneself; aloluptvaṃ is non-covetousness and detachment; mārḍavaṃ is gentleness; hrī is avoiding the sense of shame born from wrong acts; and acāpalam is absence of restlessness, and avoiding unnecessary movements.

teja kṣamāḥ dhṛtiḥ śaucamadroho nātimānatā
bhavanti sampadaṃ daivīmabhijātasya bhārata
- *Gītā 16.3*

Teja is inner vigour born from qualities and principles such as non-violence; kṣamāḥ is forgiveness; dhṛtiḥ is fortitude; śaucam is purity of body, mind and speech; adroho is lack of malice and absence of hatred and animosity towards another; and nātimānatā is absence of arrogance and haughtiness. These are the qualities of one endowed with divine attributes, O Bharata!

The bearers of these qualities are no ordinary beings, but gods. When man comes out of his demoniacal nature and moves into his divine nature, he touches the immortal purity of life, becomes free of the shackles of māyā, becomes the teacher of the universe, and gives the gift of knowledge to all without any distinction, thus helping people move towards their salvation.

Reflecting on this, we see that the guru is not just a deva, but god himself. The word paramātma means the supreme soul. The guru's soul is not ordinary, but supreme. In the human condition, it is not easy to conquer carnality, anger, pride, greed and such other passions. Even the mightiest of conquerors are themselves conquered by the force of these passions. It is easier to tame a wild elephant or to ride a lion, or even to vanquish and conquer all the territories of the world than to conquer these foes that reside within. It is a task that can be accomplished only by a great spiritual aspirant. An ācārya has rightly remarked that this entire world is caught in the shackles of carnality and wealth. Therefore, he who can free himself of these and adopt the path of vītarāga or detachment is the divine god of two arms himself.

kāntā kanaka - sūtreṇa, veṣṭitaṃ sakalaṃ jagat,
tāsu teṣu virakto yo, dvibhujāḥ parameśvaraḥ.

In the Jaina tradition, it is this thought that has led to addressing a guru as *bhante*. Bhante means god; for instance, see the sūtra of karemi bhante.

The manifold meaning of 'caitya':

The word 'ceiyam' is the Prākṛit form of the Sanskrit word 'caitya'. There are some sectorial differences with regard to this word. Some scholars state that 'caitya' means jñāna or knowledge. The followers of this tradition are the Sthānakavāsīs. Others state that it means pratimā or idol. They are the Mūrtipūjakas of the Śvetāmbara tradition. The word 'caitya' has many meanings, and therefore has to be understood by the context. We need to reflect deeply upon its meaning in this particular context.

As we reflect on this, we will see that there is not much space for argument in understanding 'caitya'. If it means knowledge or jñāna, then knowledge is the

symbol or indicator of light. It is perfectly appropriate to think of the guru as light.

Even if one looks at 'caitya' as idol, it is acceptable. Even the mūrtipūjaka scholars do not interpret 'caitya' as a mere idol directly, but as that which can be worshipped as an idol. Just as an idol is considered worthy of worship, the guru is considered worthy of idolizing. This is a symbol which can be used for worldly objects; and for this we need not accept or reject the views of any particular sect. Even the Sthānakavāsīs can accept this meaning without any objection. Do we not see people adoring and respecting the idols of their gods? Is there any fault in attributing a symbol? It is not as if the idol is likened to the tīrthaṅkaras. Even the Mūrtipūjaka scholars have not stated this. See the writing of Abhayadeva Sūri on this -

caityamiṣṭadevapratiṁ, caityamiva caityaṁ paryupāsayāmaḥ
- *Bhaga. 2 śa. 1u.*

This location of Bhagavatī is connected to Lord Mahāvīra. While offering obeisance to god, one cannot logically say that he is the idol. That will be inappropriate. Therefore, here only the popular simile can be applied.

Apart from the two meanings given above, the word 'caitya' is interpreted in some other ways too. Ācārya Abhayadeva writes in the commentary on *Sthānāṅga Sūtra*, "They are the caityas whose very sight brings exhilaration to the heart."

'cittāhlādakatvādvā caityāḥ'
- *Sthānāṅgaṭīkā 4/2*

Does not this meaning fit perfectly? After all, whose spirits do not lift up at the sight of one's guru?

The great Āgamic scholar Ācārya Malayagiri interprets the word 'caitya' in an extraordinary and sensitive manner in the commentary on *Rajaprasāniya Sūtra*. He says, "Caitya is that which makes the mind vast, beautiful, serene and pure."

caityaṁ supraśastamanohetutvād
- *Rāja. 18 kaṇḍikā, Sūryābhadevatādhikāra*

This meaning applies well to the guru. After all, he is the one who can broaden the horizons of our small minds corrupted by passions. Who better to expand its frontiers?

during pradakṣiṇā. We must revive this beautiful tradition and enrich our lives again.

As far as philosophical reflection is concerned, even the sūtra of 'tikkhutto' need not be recited aloud. Its meaning is more profound in its action rather than merely in its utterance. The actual sūtra of reverence begins with 'vandāmi'.

.32.

ĀLOCANĀ SŪTRA - CRITIQUE OF WRONGDOINGS

Sūtra:

icchākāreṇaṃ sandisaha bhagavaṃ!
iriyāvahiyaṃ paḍikkamāmi?
icchaṃ, icchāmi paḍikkamium .1.
iriyāvahiyaē, virāhaṇāe .2.
gamaṇāgamaṇe .3.
pāṇakkamaṇe, bīyakkamaṇe, hariyakkamaṇe,
osā-uttiṅga-paṇaga-daga-matṭī-makkaḍā-santāṇā-saṅkamaṇe .4.
je me jīvā virāhiyā .5.
egindiyā, beindiyā, teindiyā, caurindiyā, pañcindiyā .6.
abhihayā, vattiyā, lesiyā, saṅghāiyā,
saṅghaṭṭiyā, pariyāviyā, kilāmiyā, uddhaviyā,
ṭhāṇāo ṭhāṇaṃ saṅkāmiyā jīviyāo vavaroviyā
tassa micchā mi dukkaḍaṃ .7.

Glossary:

bhagavaṃ - O venerable one!
icchākāreṇaṃ - As you deem fit
sandisaha - grant permission
[tāki - such that]
iriyāvahiyaṃ - wrongdoings related to movements
paḍikkamāmi - repent for sins committed so far
icchaṃ - having gained your approval
icchāmi - my wish is to
paḍikkamium - be relieved from
iriyāvahiyaē - actions related to movements
virāhaṇāe - causing injury
gamaṇāgamaṇe - while moving around
pāṇakkamaṇe - while stamping upon any creature
bīyakkamaṇe - while pressing down upon any seeds
hariyakkamaṇe - while pressing down any plants
osā - dew
uttiṅga - anthills
paṇaga - five-coloured moss
daga - water
matṭī - soil
makkaḍā-santāṇā -spider webs
saṅkamaṇe - by crushing or trampling upon
me - by me
je - which
jīvā - living creatures
virāhiyā - have inflicted pain upon
egindiyā - one-sensed (sense of touch)
beindiyā - two-sensed (senses of touch and taste)
teindiyā - three-sensed (senses of touch, taste, sight)

chaurindiyā – four sensed (senses of touch, taste, sight ,smell)
pañcindiyā – five sensed (senses of touch, taste, sight ,smell, hearing)
abhihayā – harmed them while approaching
vattiyā – covered them with dust
lesiyā – mutually rubbed them
saṅghāiyā – while gathering them
saṅghaṭṭiyā – while touching
pariyāviyā – caused agony
kilāmiyā – caused tiredness
uddhaviyā – caused distress
ṭhāṇāo – from one place
ṭhāṇam – to another place
saṅkāmiyā – shifted
jīviyāo – from life
vavaroviyā - relieved
tassa – for those
dukkāḍam – wrongdoings and sins
mi – for me
micchā – become void (fruitless)

Meaning:

O venerable one! As you deem fit, grant me permission that I may seek forgiveness for the wrongdoings related to movements that I have committed until now.

Having gained your approval, my wish is to be relieved from the sins that may have arisen from any pain inflicted upon creatures during my movements.

In my movements, if I have crushed any creature or seed, if I have pressed down or crushed any plant, dew, anthill, moss, water, soil, or spider web, if I have inflicted pain upon any living being, or any creature of one to five senses, stopped them in their path, covered them with dust, rubbed against them, gathered them together, touched, caused pain, tiredness and distress, shifted them from one place to another, or above all, relieved them of life, then by the powers of repentance, may these wrongdoings and sins of mine become void.

Analysis:

The Jaina religion lays great emphasis on the virtue of discrimination. To maintain discrimination at all time and to reflect on one's actions is an essential practice for laypersons as well as ascetics. In every action, whether in motion or stillness, speech or silence, giving or receiving, remember that you are endowed with the capacity to discriminate. In whatever you do, examine the pros and cons, move ahead with vigilance, and you will not be afflicted by sin. Carelessness (pramāda) and non-discrimination (aviveka) are

the basis of all sins. Even if you are caught in the mire of delusion to a very small degree, it is enough to cause blemishes in your heart. Lord Mahāvīra is partial to the path of the orthodox Nivṛtti dharma. But his concept of Nivṛtti (renunciation) does not imply that one must remain idle, not be of any use to anyone, and make a void of one's life. Far from this, his Nivṛtti moves away from lack of action towards positive action and onwards to auspicious action. It spurs us ahead on the path of life guided by the light of discrimination. This is the reason why the scriptures instruct the aspirant to always remain in a state of vigilance.

jayaṃ care jayaṃ ciṭṭhe, jayamāse jayaṃ sae
jayaṃ bhuñjanto bhāsanto, pāva-karma na bandhaī
- *Daśa* 4/8

“If one is vigilant while walking, standing, sitting, sleeping, talking, eating and drinking, then he is not confined by sin.” Invigilance is at the root of the shackles of sinful deeds.

The above sūtra is a clear picture of discrimination and vigilance. However one may harm a living organism even when one is vigilant. For this, the above sūtra prescribes the mode of repentance. After all, an ordinary man is an effigy of errors and mistakes. Despite being cautious, he sometimes commits errors and deviates from his goals. Making a mistake may be unavoidable and may not always be dangerous. But to be callous about one's mistakes and feel no repentance for them are dangerous habits. The Jaina aspirant repents for even the smallest of sins and never lets his faculty of vigilance slip even for the span of a second. The aspirant who can progress in the spiritual realm is one who expresses aversion towards sinful deeds of omission and commission and repents for his misdeeds, accepts the appropriate purificatory measures and purifies his inner self, and takes greater care to remain vigilant in the future.

Purification of the heart:

The ālocanā sūtra describes the path of self purification by criticism of wrongdoings, repentance and atonement. Just as we use detergents to wash our clothes and restore their cleanliness, we must use the above recitation and its reflection to cleanse ourselves of any sins that we may have committed during the course of daily activities due to inauspicious contact, fluctuations of mind, and non-discrimination. This means that one can regain purity and cleanliness in following the path of restraint once again.

It is important that we clean and clear the area before commencing any task. This is known as kṣetra viśuddhi. Before planting seeds, a farmer clears his field and removes all the bushes and weeds. He softens the soil by ploughing the field, makes the land even, and it is now that the seeds sown by him will

yield fruit, not otherwise. Seeds thrown over an unkept land wither away and do not grow into plants. Similarly, the heart in the spiritual area must be purified and made pliable before performing religious activities such as the sāmāyika. The pure fragrance of equanimity cannot spread in a heart afflicted by the grime of sin; neither can it achieve a sudden burst of freshness by sāmāyika. Therefore, Jainism propounds the purification of the heart at all times. This purification is possible only by a continuous process of introspection. This is the importance of ālocanā sūtra in our lives.

How do the processes of movement afflict other creatures? These have been described in great detail. The insights and perceptions of those who created these sūtras are very sharp. They are able to perceive the most microscopic errors committed. This is truly a powerful system to purify the heart by extending apology towards the gross as well as subtle forms of life (be it the one-sensed or the five-sensed creatures).

Gentleness of the mind:

Being conscious of even subtle violence towards insects, worms as well as seeds and plants is something that is unique to Jainism. It raises the question in many a mind whether such acts can be considered as acts of violence?

I would say, look at those organisms with compassion in your heart. You will see that they have the same attachment to life as you do. When the heart is rigid, you cannot value their life; just as the man-eating lion does not value your life. But those who are kind-hearted and compassionate, sense the pain of the subtlest kind too. It is said that Rāmakṛṣṇa Paramahansa was so compassionate that when he saw people treading on green grass, his heart would burst with pain. Life is valuable, small or big.

The subtle form of violence:

Taking someone's life is extreme violence, but the spectrum of violence does not begin and end here – it is vast. Therefore, one must pay attention to the words in the scriptures such as 'abhihayā', and 'vattiyā' because they refer to subtle forms of violence which cannot be found anywhere else. For instance, to dislodge a creature from its place is violence. So also, to meddle with the freedom of any creature in any way is also considered violence.

But remember this. The reference made to dislodging a creature from its place is prohibited only if it is done with the wrong intention. If it is from a feeling of compassion that one has removed a creature from sunlight to shade, or from a place of danger to a place of safety, then that action is not one of violence, but of non-violence and kindness.

In this sūtra, the words 'lesiyā' and 'saṅghaṭṭiyā' are found. 'Lesiyā' means to crush the creatures against the ground and 'saṅghaṭṭiyā' means to touch them. The question that arises is that the pūñjaṇī or woollen mop which is used to ward away ants and small creatures on the floor, does it not touch or crush them? How can those small creatures of one or few senses bear the weight of the pūñjaṇī? Is it not violence? To this, the response is that yes, violence is committed in this instance. But this violence is necessary to prevent the greater violence. To ward away, to stop or to touch the ants that are in one's way is prohibited in Jainism. But if one is travelling and finds these creatures in the path, and also realizes that there is no other way to save them, it is legitimate to cause them a little hurt to save their lives. And so this hurt or pain is not considered violence since it is rooted in kindness and non-violence. The subtle violence that is committed out of compassion is considered a way for nirjarā or removal of karmic burdens. Therefore, the great ācāryas have mentioned that our karmic burdens are stopped (saṁvara) and discarded (nirjarā) during the cleansing of the ground before sitting down, even though subtle violence is committed in this action. Thus you can see that although violence is present, the karmic shedding or nirjarā has also taken place.

Violence is the basis of all sins:

Why has violence alone been mentioned in the context of purification of one's religious conduct through the means of ālocanā? Why does the entire lesson focus on the criticism of violence, and not of untruth and such other sins? Isn't it necessary that one must analyze all sins to purify the heart? The answer is simply this - violence is foremost among all sins in this world. Therefore, by the logic of "sarve padā hastipade nimagnāḥ", sins such as dishonesty, theft, non-chastity, hoarding, anger, pride, delusion, greed, attachment, aversion and conflict become a part of violence, or are included in violence.

Let us now embark on a discussion of how all other sins are included in violence. Violence is classified as two-fold - violence of the self (sva-himsā) and violence on others (para-himsā). The former relates to the violence that we inflict upon ourselves and upon the qualities of our soul, and the latter refers to the violence that we inflict upon others and upon their qualities. This definition emerges from the insight that when we inflict harm upon any being, it is obvious that some form of violence takes place. However, upon receiving pain, there is also an emergence of attachment and aversion in the being, which further violates the qualities of his soul. Moreover, one who has caused the violence is also affected since he has committed the violence under some sort of delusion, be it anger, pride, illusion, greed, attachment or aversion, and these violate the qualities of his soul as well. By such moral

degradation, he violates his own self and further violates the inherent qualities such as truth, conduct, humility and the like. Thus it is apparent that all sins are included in violence of the self.

This chapter is known as the airyāpathikī sūtra. Ācārya Hemacandra has given its meaning as follows:

īraṇaṃ-īryā-gamanamityarthaḥ
tatpradhānaḥ panthā īryāpathastatra bhavā airyāpathikī

- *Yogaśāstra (3/124) Svopajñavṛtti*

īryā means movement, and the path which involves movement is known as the īryā patha. The actions that occur in this path related to violence and dishonesty are known as airyāpathikī. Ācārya Hemacandra gives one more analysis of the meaning -

īryāpathaḥ sādhvācāraḥ
- *Yogaśāstra (3/124) Svopajñavṛtti*

This means that īryā patha is sādhvācāra or noble conduct of an ascetic, and that which blots or blemishes it is known as airyāpathikī. Therefore, the Ācārya says that these sūtras have been given for the purpose of purifying these blemishes.

The essence of micchāmi dukkaḍaṃ:

The question is, can the recitation of 'micchāmi dukkaḍaṃ' relieve or purify our sins? Is it a special boon to the Jains that they are forgiven as soon as they utter this phrase? This is something to be thought about. The phrase 'micchāmi dukkaḍaṃ' cannot clear away our sins. Sins are removed by the repentance in the aspirant's heart, expressed by the utterance of 'micchāmi dukkaḍaṃ'. The power of repentance is very high. Without falling prey to endless routines, if one sincerely shows repentance for one's wrongdoings with dedication, determination and a pure heart, then he will certainly be relieved of his sins. The powerful and clear flow of repentance cleanses one of all accumulated sins and renders the soul pure and crystal-clear.

Sri Bhadrabāhu Svāmī has written an extensive commentary on the Āvaśyaka sūtra. In this text, he has given an analysis of every alphabet of 'micchāmi dukkaḍaṃ' in a poignant manner. He writes -

'mi' tti miu-maddavatte, 'cha' tti a dosāṇa chādaṇe hoi.

'mi' tti a merāi ṭhio, 'du' tti dugaṅchāmi appāṇaṃ

- 1500

'ka' tti kaṇḍaṃ me pāvamaṃ, 'ḍa' tti ya ḍevemi taṃ uvasameṇaṃ.
eso micchā dukkaḍa-payakkharattho samāseṇaṃ
- 15.1 - *Āvaśyaka Nirukti*

By logical interpretation, the meaning of micchāmi dukkaḍaṃ is as follows - 'mi' is for mriduta which means gentleness and absence of ego; 'ca' is to eliminate the sins; 'mi' refers to steadfastness and restraint; 'du' is to condemn oneself for wrongdoings; 'ka' means acceptance of having committed the sins; and 'ḍa' refers to the act of destroying all those sins that have already been committed.

Now let us examine this sūtra to see how many kinds of violence are mentioned here along with contemplations for cleansing oneself of wrongdoings by the utterance of 'micchāmi dukkaḍaṃ'? Ancient ācāryas have explicitly stated their views over this question. There are 563 different forms of life in this world, no more and no less. Among these are included the five immobile forms of earth, water, fire, air and ether, and the mobile life forms such as human, animal, infernal and heavenly forms. Therefore, when these 563 forms of life are multiplied by the 10 violations mentioned from 'abhihayā' to 'jīviyāo vavaroviyā', which relate to the violent aspects of existence, it amounts to 5630 classifications. These ten-fold violations (virādhanās) are caused by attachment and aversion, hence when multiplied by 2, we arrive at 11260 classifications. These violations occur by body, mind and speech, hence when multiplied by 3, we arrive at 33780 classifications. These violations can be done in three ways - by oneself, through others, or by affirmation of them when conducted by others. So if the classifications are further multiplied by 3, they lead to 101340 classifications. When further multiplied by the 3 aspects of time, namely past, present and future, the result will be 304020. Considering arihanta, siddha, ācārya, upādhyāya, guru, and the self as the six witnesses, when the resultant number that has been arrived at is multiplied by 6, we arrive at 1824120 classifications. How vast the sphere of 'micchāmi dukkaḍaṃ' is! The aspirant is required to maintain amity with every single form of life from a pure heart and condemn his sins with the arihantas, siddhas, gurus etc. as witnesses, and thus cleanse his soul of sins.

Classification of forms of life:

The Jaina philosophy has classified all forms of life in this world, from the one-sensed to the five-sensed beings, into five main divisions. These five divisions include creatures with one sense up to five senses. The five sense organs are the ear, eye, nose, tongue and skin. Earth, water, fire, air and the entire plant kingdom are considered as organisms with one sense organ, which is skin, the organ of touch. Worms, conch and shells are two-sensed organisms

endowed with the sense organs of touch and taste. Ants, insects, bugs, lice are three-sensed organisms endowed with the sense organs of touch, taste and hearing. Flies, mosquitoes, scorpions etc. are four-sensed organisms endowed with the above three organs and the organ of sight which is the eye. Those born from the womb - the infernal, animal, human and celestial forms are endowed with hearing as well, thus being endowed with all the five sense organs.

Indriya (sense organ):

The name 'indra' refers to ātman or the soul. The ātman is considered as the most opulent in this world. Can inanimate matter be considered opulent? It is after all just a slave of the ātman. Therefore, it is said:

indati-aiśvaryaṅ bhavātīti indrah
- *Nirukta* 4/1/8

Thus that which is the symbol of ātman or indra, points to it or creates an awareness of it, or else, that which is enjoyed by the ātman is known as indriya. To understand this derivation, let us see the second part and 93rd sūtra of the fifth chapter of Pāṇini's *Aśtādhyayi*. According to the explanation found there, all comprehension, even to the smallest degree by all the worldly beings, is only through these sense organs or indriyas.

Method of recitation:

The method of reciting the airyāpathika sūtra is extremely beautiful and melodious. After paying obeisance at the feet of the guru with the text of 'tikkhutto' three times, one must stand with folded hands before the guru. There is a particular way of standing in front of the guru. One must stand maintaining a distance of a little more than 4 inches between the toes and 3 inches between the heels. This is the pose of the Jinas or the jinamudrā. Subsequently, one must bend on the knees, fold the palms like a lotus flower, bend forward and place the elbows on the stomach and stand in the posture of yogamudrā. In this posture, one must melodiously recite the texts from 'icchākāreṇaṃ sandisaha' to 'paḍikkamāmi'. These texts are chanted to attain permission for 'ālocanā'. After obtaining permission from the guru, one must say 'icchaṃ' which is indicative of receiving the permission. Now one must sit before the guru and recite the text from 'icchāmi paḍikkamium' until 'micchā mi dukkaḍaṃ'. If the guru is not present, then one must meditate on god and considering Him as the witness, chant the text facing the east or north.

Seven sampadās

The ancient commentators have described the plan for attaining the seven kinds of sampadās (relaxations) in this sūtra.

The first is abhyupagama sampadā, which means seeking the guru's permission.

The second is nimitta sampadā, which explains that the reason for ālocanā is the violations of organisms.

The third is ogha-sāmānya where the general reasons for the violations are stated.

The fourth is itvara-viśeṣa where the specific reasons for violations of organisms such as 'pāṇakkamaṇe' are stated.

The fifth is saṅgraha-sampadā, in which by this one phrase 'je me jīvā virāhiyā', all the violations committed by living beings have been included.

The sixth is jīva-sampadā, which refers to the classification of organisms on the basis of name.

The seventh is virādhanā sampadā, which refers to the violations such as those of 'abhihayā'.

**.33.
KĀYOTSARGA SŪTRA - TEXT OF MEDITATION**

Sūtra:

tassa
uttarī-karaṇeṇaṃ
pāyacchita-karaṇeṇaṃ
visohī-karaṇeṇaṃ
visallī-karaṇeṇaṃ
pāvāṇaṃ kammāṇaṃ
nigghāyaṇaṭṭhāe
ṭhāmi kāussaggaṃ

Glossary:

tassa - that (soul)
uttarī-karaṇeṇaṃ - for supreme sublimation
pāyacchitta-karaṇeṇaṃ - for expiation
visohī-karaṇeṇaṃ - for purification
visallī-karaṇeṇaṃ - for removal of obstructions
pāvāṇaṃ - sinful
kammāṇaṃ - of deeds
nigghāyaṇaṭṭhāe - to annihilate
kāussaggaṃ - motionless meditative posture
ṭhāmi - I do

Meaning:

I perform kāyotsarga to bring about a very specific evolvement of my soul, to repent, to attain a pure state, to be free of the darts of violence, and to free myself of sinful actions. This implies that I withdraw from all bodily movements and activities, and perform deep meditation to attain self-enhancement.

Analysis:

This is the uttarīkaraṇa sūtra. It helps the aspirant to become steadfast in the resolve to undertake kāyotsarga for the specific purification of any subtle blemishes that may have remained after the airyāpathika pratikramaṇa. This sūtra reverberates with the great ideals that help the soul to achieve a state free of all blemishes.

Purification of vows (vrata śuddhi):

The term 'saṃskāra' also means refinement by which one can reach an exalted state. There are three kinds of saṃskāras through which every object can be purified to perfection. The first is that which removes all the doṣas or

blemishes, hence it is known as śodhaka saṁskāra. The second saṁskāra removes any subtle blemishes that may have been left in the first stage, thus bringing an end to the lowly form of the object. This is viśeśaka saṁskāra which helps to render an object flawless. The third, known as bhāvaka saṁskāra, gives a distinctive status to the perfect object. Any kind of purification always includes these three saṁskāras.

To explain by an analogy, when a washerman first immerses soiled clothes in detergent or boiling water to remove the accumulated dirt from all the clothes, it is akin to the first śodhaka saṁskāra mentioned above. He then rinses them, dries them in the sun, and folds them well, thus using the viśeśaka saṁskāra. When he removes the creases and irons the clothes, that would be bhāvaka saṁskāra.

Another example to illustrate the process of purification with these three saṁskāras is that of one who dyes clothes. He first soaks the clothes in water, applies pressure on them and removes all stains. In the next stage, he adds the colour of his choice to the clothes. Finally, he starches and presses them, thus bringing about a complete transformation in them. These three stages are akin to the purification by the three saṁskāras.

In the same manner, the three saṁskāras are used for purification of vows (vrata-śuddhi). Undertaking the vows of ālocanā and pratikramaṇa, the aspirant cleanses himself of all the blemishes that have arisen from carelessness, thus using śodhaka saṁskāra to purify himself. By the process of kāyotsarga, he frees himself of any subtle blemish that may have remained in the previous stage, thus using the viśeśaka saṁskāra to make his vows steadfast. Finally, by the process of pratyākhyāna, he increases the power of his own self, thus making his vows distinctive by bhāvaka saṁskāra.

Once an object becomes dirty, it cannot be cleaned at one go. Several efforts are required to clean it. To remove the rust from an unused weapon, one needs to rub and scrape it several times before it regains its lost lustre. So also, the soul which has been stained with the blemishes of sin cannot remove all the contaminations in an instant. For that, the aspirant has to make unrelenting efforts. Only with time and effort does the soul regain its pristine form.

The significance of kāyotsarga:

Kāyotsarga is made up of two words - 'kāya' which means body, and 'utsarga' which means liberation. Hence, kāyotsarga means to liberate oneself from all inauspicious bodily activities. What this implies is that during the practice of kāyotsarga, the aspirant becomes forgetful of his bodily

activities and relinquishes bodily desires, thus coming in contact with the inner self. He now contemplates upon the supreme reality, and becomes immersed in his own supreme self. When this contemplation reaches a heightened state, then the sinful karmas are weakened and released, and the self is purified. The basis of spiritual purity is embedded in kāyotsarga.

In kāyotsarga, the freedom from bodily activities also includes freedom from thought and speech. As long as inauspicious activities of body, mind and speech continue, the entry of sinful karmas cannot be stopped. Likewise, a person who is not free from karmic shackles cannot achieve mokṣa or emancipation. Hence it is imperative to relieve oneself of the inauspicious activities of body, mind and speech, and this can be achieved only through kāyotsarga, which is the true pathway to salvation.

Purification of self by repentance (prāyaścitta):

In spiritual practices, a great amount of importance is stressed upon prāyaścitta or repentance. Repentance is a form of spiritual punishment undertaken by the aspirant upon committing any sin. The sole aim of this spiritual punishment is self-purification. Impurity within the self is born from sinful blemishes and misconduct. By repentance and purificatory measures, these sins are annihilated and flaws suppressed. Thus, in the ancient texts such as *Prāyaścitta-Samuccaya*, the term prāyaścitta has many synonyms - pāpachedana (destroying sin), malāpanayana (freeing oneself of all evil), viśodhana (constant analysis) and aparādha-viśuddhi (freeing oneself from all wrongdoings).

The āgamas mention twelve kinds of austerities which include the six external (bahya tapa) and six internal austerities (abhyantara tapa). The internal austerities, such as repentance, are those that cleanse the soul. Ālocanā, pratikramaṇa and kāyotsarga are mentioned as austerities of prāyaścitta or repentance. Although the Āgamic literature mentions ten forms of repentance, it is the fifth, or the kāyotsarga, that we will stress upon here as 'vyutsargāmrha prāyaścitta. Here vyutsarga is defined by Ācārya Abhayadeva as the attempt to stop all inauspicious bodily activities.

vyutsargārham yatkāyaceṣṭānirodhataḥ
- *Sthānāṅga*, 6 ṭhā. ṭīkā

Curtailing of bodily activities is stressed in kāyotsarga because activity is symbolic of corruption, while stability symbolises purity.

Definition of prāyaścitta:

The ancient ācāryas have given an analysis of prāyaścitta or repentance in a very unique way. “prāyaḥ” means ‘often’ and ‘citta’ means ‘mind’. Thus that which cleanses the mind often is prāyaścitta.

prāyo bāhulyena cittam = jīvam śodhayati karmamalinam vimalīkaroti
- *Pañcāśaka Vivaraṇa*

Another meaning of repentance is: that which evicts sin -

pāpacchedakatvāt prāyaścittam, prākṛte pāyacchittamiti
- *Sthā. 3 ṭhā. 4 udde.ṭikā*

The third meaning is: that which purifies sin -

prāyaḥ pāpaṁ vinirdiṣṭam, cittam tasya ca śodhanam
- *Dharma Saṅgraha 3 Adhi.*

Also, see below -

aparādho vā prāyaḥ, cittam śuddhiḥ,
prāyasya cittam prāyaścittam aparādha-viśuddhiḥ
- *Rājavārtika 9/22/1*

All the above connotations have been mentioned in the *Āvaśyaka Nirukti* as follows:

pāvam chindai jamhā, pāyacchittam tu bhaṇṇai teṇam
pāeṇa vā vi cittam, viśohae teṇa pacchittam
Āvaśyaka Nirukti 1503

“That which destroys all sins, or that which cleanses the being is known as prāyaścitta.”

There is another excellent derivation of prāyaścitta, which has been evolved keeping in mind the general reaction of people towards the concept of repentance. ‘Prāyaḥ’ means the world, referring to the people in the world, and ‘citta’ means mind. An action which has secured the respect of people is repentance. Once a person has repented for his sins, the effect his action has on the masses is itself the very essence of its derivation. We have all seen that one who commits sins falls in the eyes of the masses and is viewed with contempt and hatred. But when he sincerely repents for his wrongdoings, then there is a change in the hearts of people and they begin to respect him or care for him. Therefore it is said -

prāya ityucyate lokastasya cittam mano bhavet,
taccitta-grāhakaṁ karma prāyaścittamiti smṛtam
- *Prāyaścitta Samuccayavṛtti*

According to Vedic scholars, in *prāyaścitta*, the *citta* or self makes a come back or 'prāyaḥ. It returns to its pure state. When the soul cloaked in sin aspires to return to its pure state, it is known as *prāyaścitta*. By the power of *kāyotsarga* which is a sublime form of repentance, the soul moves away from activity and establishes itself in its pure, stable state.

Who undertakes vows?

One who undertakes *vratas* or vows is known as 'vratī' in the scriptures. According to the Jaina thought, one cannot become a true *vratī* by a superficial adoption of the vows of non-violence and truth. To become a true practitioner of vows (*suvratī*), the first and the foremost condition is to free oneself from *śalya* or darts. One must remain steadfast and detached, refrain from pride and sensual enjoyment, accept the blemishes caused by one's wrongdoings, and attempt to cleanse them with the practice of *pratikramaṇa*, *ālocanā* and *kāyotsarga*. Where there is pride, and mockery of one's vows, *śalyas* are present. And when there is *śalya*, how can vows be practised meaningfully? It is for such an ideal that Ācārya Umāsvāti declares in the *Tattvārtha sūtra* 7/13 - 'niḥśalyo vratī' - which means one who is free from *śalya* is a *vratī*.

The meaning of śalya:

The meaning of *śalya* can be seen in the phrase 'śalyatenena iti śalyam'. That which creates endless pain within, weakens one's strength and health, such an arrow, dart or thorn is 'śalya'.

In the spiritual world, there are three kinds of *śalyas* or darts that are born from *lakṣaṇa-vṛtti* or the tendency to pierce from within. When an arrow or a thorn pierces the body, it takes away the person's peace and well-being and spreads poison in the entire body. So also, the darts of deception pierce the inner self and render a person restless and devoid of peace. The vows of non-violence, truth and the like, ensure the spiritual well-being of the soul, and keep the effect of *śalyas* at bay.

- 1) Dart of deceit (*māyā-śalya*): The term 'māyā' means deceit. When a person cheats another, pretends to be what he is not, and allows the abuse of undertaken vows, then he is using the dart of deceit or *māyā-śalya*.
- 2) Dart of greed (*nidāna-śalya*): To aspire for worldly gain through religious conduct, or to hanker after sensual enjoyment is known as 'nidāna'. When a person is overwhelmed by the wealth and opulence of others around him, and aspires for the same as the fruits of his vows, then he is weakening his own resolves by the weapons of greed.

- 3) Dart of deluded vision (mithyādarśana śalya): This is a very dangerous weapon as it removes one's faith from truth and establishes oneself in untruth. Such a person is never drawn towards truth. Thus this dart is the enemy of right vision (samyag darśana).

No rule or vow can be pure as long as an aspirant carries the resolve of any of the aforementioned darts or śalyas in his heart. The vow of a person who is under delusion is contaminated by untruth. The vow of a person immersed in materialistic desire is devoid of detachment and contaminated with desire. The vow of a person who is under the influence of false vision merely carries the form of a substance and not its essence. Without the presence of samyaktva or right vision, the severest of penances remain unproductive. In fact, they become the cause of karmic bondages.

In summarizing the present uttarīkaraṇa sūtra, it must be stated that repentance (prāyaścitta) is essential for the purification of the vows and the soul. Repentance cannot exist without the purification of thought, and for that, one must abstain from all darts (śalyas). One can free oneself of śalya and annihilate sinful karmas by kāyotsarga; therefore the practice of kāyotsarga is essential. Kāyotsarga is an exceptional form of repentance for errors committed during the practice of restraint (sañyama).

.34.

ĀGĀRA SŪTRA - TEXT OF EXCEPTIONS

Sūtra:

annattha ūsasieṇaṃ, nīsasieṇaṃ,
khāsieṇaṃ, chīeṇaṃ, jambhāieṇaṃ,
uḍḍueṇaṃ, vāyanisaggeṇaṃ,
bhamalīe, pittamucchāe.1.
suhumehiṃ aṅga-sañcālehiṃ,
suhumehiṃ khela-sañcālehiṃ,
suhumehiṃ diṭṭhi-sañcālehiṃ.2.
evamāiehiṃ āgārehiṃ,
abhaggo avirāhio,
hujja me kāussaggo.3.
jāva arihantāṇaṃ, bhagavantāṇaṃ,
namukkāreṇaṃ, na pāremi.4.
tāva kāyaṃ ṭhāṇeṇaṃ moṇeṇaṃ,
jhāṇeṇaṃ, appāṇaṃ vosirāmi.5.

Glossary:

annattha - apart from those exceptions which are stated here, I renounce the rest of bodily movement during meditation
ūsasieṇaṃ - by breathing in
nīsasieṇaṃ - by breathing out
khāsieṇaṃ - by coughing
chīeṇaṃ - by sneezing
jambhāieṇaṃ - by yawning
uḍḍueṇaṃ - by belching
vāyanisaggeṇaṃ - by passing wind
bhamalīe - due to giddiness
pittamucchāe - by vitiation of pitta
suhumehiṃ - subtle
aṅgasañcālehiṃ - movement of the body
suhumehiṃ - subtle
khela-sañcālehiṃ - by vitiation of phlegm (kapha)
suhumehiṃ - subtle
diṭṭhi-sañcālehiṃ - by eye movement
evamāiehiṃ - and others
āgārehiṃ - by exceptions
me - my
kāussaggo - kāyotsarga
abhaggo - without obstruction
avirāhio - without violation
hujja - be
jāva - until
arihantāṇaṃ - the arihantas (destroyer of karmas)
bhagavantāṇaṃ - to the venerable ones
namukkāreṇaṃ - bowing to them

na pāremi – do not fulfill
tāva – until then
ṭhāṇeṇaṃ – keeping still
moṇeṇaṃ – remain silent
jhāṇeṇaṃ – engrossed in meditation
appāṇaṃ – our
kāyaṃ – body
vosirāmi – keep away from sinful acts

Meaning:

Establishing myself in meditation in a motionless posture (kāyotsarga), I renounce all bodily movements except for involuntary movements that occur naturally, such as breathing in and out, coughing, sneezing, yawning, belching, passing gas, fainting, blinking of eyes and other bodily vitiations of vāta, pitta and kapha.

Until I do not complete the kāyotsarga by paying obeisance to the arihantas, and recite the namaskāra mantra, I will fix my mind in meditation and remove the body from all sinful activities by keeping it motionless and by observing complete silence.

Analysis:

The meaning of kāyotsarga is to remain motionless by stopping all bodily impulses. This path of disengagement or nivṛtti is very essential for the aspirant. It strengthens the resolves of body, mind and speech, steers one's life out of the sphere of attachment, guides the light of the self to spread in all directions, urges the soul to relinquish its connection with the external world, and causes the body to establish itself in the centre of its own real form.

The exceptions in kāyotsarga:

An important point to be noted is that however strong or determined an aspirant is, there are some bodily activities that cannot be stopped. If forcibly stopped, it will only cause more harm than good. Therefore, it is important to mention these exceptions before kāyotsarga, otherwise the vow of kāyotsarga is defeated. Keeping this subtle point in mind, the sūtra writers have created this āgāra sūtra. By mentioning and claiming an exception, the aspirant is not affected by the mutilation of the vow. What a subtle understanding this is! It reflects so truly, the alertness towards truth.

'Evamāiehiṃ āgārehiṃ' – this sūtra allows for the premature ending of kāyotsarga, in the event of an emergency or an unusual situation which

justifies breaking it midway. Later on, it can be completed at an appropriate time and place. The ancient commentators have shed important light on the reasons for ending something prematurely. Some of the reasons have been accepted keeping human weaknesses in mind and others in lieu of kindness and compassion. Thus if any sudden calamity requires one to pause his kāyotsarga to help another, then this exception is allowed. The Jaina thought is not a stubborn inert system caught in the mire of rituals only. If the dogmatic preachers of today keep these goals in mind, then many negative notions about Jainism can be dispelled.

There is a mention by the commentators of this sūtra regarding other situations that can be treated as exceptions. These include fire hazards, danger to and from creatures such as snakes or other five-sensed creatures, or even situations of menace caused by thieves, dacoits or rulers themselves. For example, fire is treated as an exception because it is unfair to expect an aspirant to be so strong-willed as to be unmindful of the danger to his very life, and even if he does give up his life for his vow, it would raise questions about the Jaina religion and its very ideals. Above all, there is no sense in wasteful sacrifice of life.

Danger to and from creatures such as snakes or other five-sensed creatures is treated as an exception because one must not be a detached observer if an innocent creature is being harmed or killed. One must pause the meditation and try to stop the violence. There can be no greater austerity than non-violence. Likewise, even if one sees another being bitten by a snake, he can pause his meditation to help the person. Keeping this in mind, Ācārya Hemacandra writes in the *Yogaśāstra* -

mājarimmūṣikādeḥ purato gamane grataḥ saratopi na bhaṅgaḥ
sarpadaṣṭe ātmani vā sādhvādu sahasā uccārayato na bhaṅgaḥ
- *Yogaśāstra (3/124) svopajña vṛtti*

The meaning of 'abhaggo' is not to be destroyed completely, and that of 'avirāhio' is not to be destroyed partially.

bhagnaḥ sarvathā vināśitaḥ, na bhagno bhagnaḥ
virādhito deśabhagnaḥ na virādhito virādhitaḥ."
- *Yogaśāstra, (3/124) svopajña vṛtti*

Posture in kāyotsarga:

Kāyotsarga must be done in the padmāsana or lotus posture . Sit erect in the lotus posture, or padmasana, with arms facing downwards in the dhyāna mudrā and gaze focused on the tip of the nose. With a serene expression and an upright posture, keep all bodily movements still. Do not shift your weight

from one leg to the other, do not take support from a wall, or move your head.

Duration and relaxations:

The sūtras state that the duration of kāyotsarga is until one utters 'namo arihantāṇaṃ'. This does not mean that one can utter 'namo arihantāṇaṃ' at any time and end kāyotsarga. One must start it with vigilance and end it on time with the same vigilance. This is the sign of awareness and self-awakening. Only the experienced can know this truth.

In this sūtra, five sampadās (relaxations) have been mentioned:

The first is eka vacanānta āgāra-sampadā, wherein exceptions with singular phrases are mentioned.

The second is bahu-vacanānta āgāra-sampadā, wherein exceptions with plural phrases are mentioned.

The third is āgantuka āgāra-sampadā, wherein calamities such as a sudden fire have been mentioned.

The fourth is kāyotsarga vidhi-sampadā, wherein the duration of kāyotsarga has been indicated.

The fifth is svarūpa-sampadā, wherein the form of kāyotsarga has been described.

This description of sampadās is important to understand the inner implication of the primary sūtras.

.35.

CATURVIŚĀTISTAVA SŪTRA - PRAISE OF THE TĪRTHAŅKARAS

Sūtra:

logassa ujjoyagare
dhamma titthayare jiṇe.
arihante kittaiṣaṃ
cauṽisaṃ-pi kevalī (1)
usabhamajjiyaṃ ca vande
sambhavamabhiṇandaṇaṃ ca sumaiṃ ca.
paumappahaṃ supāsaṃ
jiṇaṃ ca candappahaṃ vande (2)
suvihiṃ ca
pupphadantaṃ,
sīāla, sijaṅga-
vāsupujjaṃ ca .
vimalamaṇantaṃ ca
jiṇaṃ, dhammaṃ-
santiṃ ca vandāmi (3)
kunthumaṃ araṃ ca
malliṃ, vande
muṇisuvvayaṃ
nami jiṇaṃ ca.
vandāmi riṭṭhanaṃ,
pāsaṃ, taḥa
vaddhamāṇaṃ ca (4)
evaṃ mae abhitthua
vihaya-rayamaḷā-
paḥiṇa-jaramaraṇā.
cauṽisaṃ pi jiṇavarā
titthayarā me paṣiyaṃtu (5)
kittiya-vandiya-mahiya,
je e logassa uttamaṃ siddhā.
āruḅga-bohilābhaṃ,
samāhi-varamuttamaṃ dinta (6)
cadesu nimḷalayarā
āiccesu ahiyaṃ
payāsayarā.
sāgara-vara-gambhīrā
siddhā siddhiṃ
mama disantu (7)

Glossary:

(1)

logassa - of the entire universe
ujjoyagare - those who illuminate
dhamma titthayare - the ford-founders of religion

jñe - conquerors (of attachment & aversion)
 arihante - to the arihantas
 kittaiṣaṃ - I will sing the glory
 cauvīsaṃ-pi - twenty-four
 kevalī - omniscient beings

(2)

usabham - Ṛṣabha
 ajiyaṃ - - Ajit
 ca - and
 vande - bow to
 sambhavam - Sambhava
 abhinandaṇaṃ - - Abhinandan
 ca - and
 sumaiṃ - Sumati
 ca - and
 paumappahaṃ - - Padmaprabh
 supāsaṃ - Supārśvanātha
 jīṇaṃ - Jinas
 ca - and
 candappahaṃ - - Candraprabha.
 Vande - bow to

(3)

suvihiṃ - Suvidhinātha
 ca - or
 pupphadantaṃ - Puśpadanta
 sīāla - Śītanātha
 sijjansa - - Śreyāṅsanātha
 vāsupujjaṃ - Vāsupūjya
 ca - and
 vimalam - Vimalanātha
 aṇantaṃ - Anantanātha
 ca - and
 jīṇaṃ - Jinas
 dhammaṃ - Dharmanātha
 santiṃ - - Śāntinātha
 ca - and
 vandāmi - bow to

(4)

kunthum - Kunthunātha
 araṃ - Aranātha
 ca - and
 malliṃ - - Mallinātha
 vande - I bow to
 muṇisuvvayaṃ - Munisuvrata
 nami jīṇaṃ - Naminātha
 ca - and
 vandāmi - I bow to

riṭṭhanemiṃ - Ariṣṭanemi
 pāsam̐ - Pārśvanātha
 taha - and
 vaddhamāṇam̐ - Vardhamāna (Mahāvīra)
 ca - and

(5)

evam̐ - In this manner
 mae - by me
 abhitthuā - been worshipped
 vihuya-rayamalā - devoid of sin and grime
 pahīṇa-jaramaraṇā - free from the cycle of old age and death
 cauvīsam̐ pi - all the twenty-four
 jīṇavarā - the Jinas
 titthayarā - the tīrthaṅkaras
 me - upon me
 pasīyantu - be pleased

(6)

kittiya - sung their glory
 vandiya - praised
 mahiyā - worshipped
 je - those
 e - who
 logassa - in this universe
 uttamā - supreme
 siddhā - enlightened
 ārugga - inner wellness
 bohilābham̐ - the blessing of enlightenment
 samāhi-varam̐ - highest state of meditation
 uttamaṃ - supreme
 dintu - bestow upon me

(7)

candesu - more than the moon
 nimmalayarā - tranquil
 āccesu - more than the sun
 ahiyam̐ - more
 payāsayarā - resplendent
 sāgara-vara - like the ocean
 gambhīrā - profound
 siddhā - the omniscient siddhas
 siddhim̐ - liberation
 mama - to me
 disantu - bestow

Meaning:

I will sing the glory of the twenty-four omniscient beings, the tīrthaṅkaras, our ford-founders, who illuminate the entire universe by establishing the four-fold path of dharma, and who are conquerors (of attachment and aversion).

I bow to Ṛṣabhadeva, Ajitanātha, Sambhavanātha, Abhinandan Svāmī, Sumatinātha, Padmaprabh, Supārśvanātha and Candraprabha.

I bow to Puśpadanta (Suvidhinātha), Śītanātha, Śreyānsanātha, Vāsupūjya, Vimalanātha, Anantanātha, Dharmanātha and Śāntinātha.

I bow to Kunthunātha, Aranātha, Mallinātha, Munisuvrata and Naminātha. I bow to Ariśṭanemi, Pārśvanātha and Vardhamāna (Mahāvīra).

In this manner, those whom I have worshipped, who are devoid of karmic burdens, who are free from both disease and death, who are liberated from the cycle of birth and death, may these ford makers, the twenty-four tīrthaṅkaras smile upon me.

Those omniscient beings, the arihantas who are glorified, praised and worshipped, who are supreme in this universe, kindly bestow upon me an inner state of well-being, divine knowledge and the highest state of consciousness.

May the siddhas who are brighter than the moon, more resplendent than the sun, deeper than the oceans, grant me perfection and liberation.

Analysis:

After the processes of ālocanā and kāyotsarga for self-purification, the aspirant moves on to devotion with the caturviśatistava sūtra, commonly known as 'logassa'. The logassa is considered supreme among all the sūtras in devotional literature. One finds an endless flow of devotion in every word of the logassa. The devotee who chants this with concentration will be overwhelmed with devotional energy. His spiritual practices will become purer and purer, and lead him to the perfect right vision.

cauvvīsatthaṇaṃ dansaṇavisohiṃ jaṇayai

“By the caturviśatistava sūtra, one’s vision gets purified.”

- *Uttarādhyayana 29/9*

The power of faith:

When we knock at the doors of saints to redeem ourselves of strife and misery, they tell us with certainty that the only way to redemption is through the name of god. There is immense power in chanting the name of god. Faith

is an endless fountain of power and nothing can be achieved without faith. If you move ahead with faith, the treasure of the universe will be at your feet.

Here is an interesting story. Once, at a gathering of learned men, there was one learned man who arrived with his fist closed. Everyone became curious to know what he was holding in his fist. He gave each one a different answer, each more bizarre than the other, ranging from elephants and horses to mountains and stars. The entire gathering of these men began to wonder if it was a fist or a magical wand. Then the wise man opened his fist to reveal a blob of colour. He dissolved this little blob in water to produce ink. With the help of a pen and some sheets of paper, he drew the images of all those objects he had mentioned, and thus, produced before each person what he had promised they would see in his fist in the form of pictures.

The same is true of god's name which is as small as the blob of colour. Write with the pen of conduct on the canvas of wisdom using the ink of faith, and you will get whatever you wish for. Just as the blob of colour could produce nothing in isolation, chanting the name of god without faith can yield little or nothing. Chant with faith and determination, and you will see your life swell with abundance.

Remembering purifies the mind:

All the twenty-four tīrthaṅkaras from Ṛṣabhadeva to Mahāvīra are our gods. They show us the path of non-violence and truth, and shed the divine light of knowledge to extinguish the darkness of ignorance. Therefore, as aspirants, we must always remember them and sing their praises with gratitude and faith. If we remain quiet, then we are wasting away our voices. Śrīharṣa, the writer of *Naiṣadha Carita* says that to remain quiet about those who are superior to us makes redundant the great gift of speech we have.

vāgjanma vaiphalyamasahyaśalyaṁ, guṇādbhute vastuni maunitā cet
- *Naiṣadhacarita* 8/32

Remembering great souls purifies our hearts by removing the restlessness born from desires and passions. Just as the lamp placed on the threshold illuminates the interior and exterior of the house, the divine name on our lips illuminates our internal and external world. Its light gives us the strength to tread the path of non-violence, truth and other supreme vows so that we make our present life and the life hereafter noble and worthy.

Strength emanates from resolves:

The human being is made of faith and beliefs, so his life becomes a mirror of the faith he nurtures and the resolves he makes.

śraddhāmayoyaṁ puruṣaḥ, yo yacchddhaḥ sa eva saḥ

The names of brave persons create feelings of bravery within us, and the names of cowards give rise to feelings of cowardice. Our mind takes on the imagery of those objects or feelings that it is brought into contact with. The mind is a camera. It reflects the object it faces. We see in this world that when we take the name of an executioner, his image comes before our eyes. So also, the name of a saint brings his very form before our eyes, and removes all other matters from our mind. Divine names are not just inert alphabets. Concentrating on them will create magic in your life.

Images that accompany resolves:

As soon as we utter the name of Ṛṣabhadeva, an image of the beginnings of civilization comes before our eyes. We can imagine how Ṛṣabha educated the illiterate forest dwellers, taught them to move from individualism to socialism, established the ideals of love and affection, and illuminated their life for the present and thereafter with his discourses of non-violence and truth.

The name of Lord Neminātha transports us to the zenith of compassion. We visualize how he refused marriage to save the animals and birds, sacrificed his beautiful bride and throne, and made the forests his dwelling place in the garb of an ascetic! Does this not fill your heart with compassion and renunciation!

There is also much inspiration to draw from Lord Pārśva and his magnanimity, the stories of his discourses to Kamaṭha on the banks of the Ganges, saving the pair of snakes from burning, and never wishing the enemy ill despite all tortures inflicted on him!

If we look into the life of Lord Mahāvīra, it is another powerful and moving story indeed! Whether it was his spiritual penance (sādhanā) that lasted for twelve years, or the many tortures and troubles he endured, his infinite kindness for the downtrodden stands out as a true example of compassion. His generosity was proven in the way he gave away his last piece of clothing to the poor Brahmin, and his humility obvious in his acceptance of meagre alms from Candanabālā. His steadfast belief in non-violence showed in his criticism of wrong practices of yajña and animal sacrifices even in the face of opposition. His fairness was exemplified as he meted out just punishment to his favourite student Gautama for his wrongdoings. These examples of greatness are overwhelming and awaken devotion in our hearts. Who can claim that the names of our great masters do not bring any benefit to our lives? Verily, this is the path to be traversed if one has to rise from human to divine. This is the most powerful way to make life beautiful and significant. It

is to help us concentrate on the name of our great tīrthaṅkaras that the caturviśatistava sūtra was brought into existence.

Tīrtha and tīrthaṅkara:

The caturviśatistava sūtra mentions a phrase 'dhamma titthayare jīṇe', where the term 'dhamma' refers to the spiritual practices that can uplift the soul trapped in a lowly state to its higher, pristine form. The term 'tīrtha' means ford, or that spiritual channel with the help of which we can cross this ocean of life. Ācārya Nami writes in *Pratikramaṇa Sūtra Padavivṛttiḥ*-

durgatau prapatantamātmānaṁ dhārayatīti dharma - tīryatenena iti tīrtham, dharma eva tīrtham dharmatīrtham

"The true tīrtha is that which helps us cross the ocean of world, and uplift us from degradation. And those who establish these religious fords (dharma tīrthas) such as non-violence and truth are known as tīrthaṅkaras." All the twenty-four tīrthaṅkaras have worked towards the establishment of religion and vows of non-violence and truth in their eras, bringing back the misguided masses onto the path of religion. These tīrthaṅkaras are the enlightened souls who have conquered passions and karmic bondages. Thus they are known as Jinas or victors. Victory over whom? Over passions, attachment, aversion, and the eight-fold karmas.

rāga-dveṣa kaṣāyendriya pariśahopasargāṣṭaparakārmajetṛtvājjināḥ
- *Pratikramaṇa Sūtra Padavivṛttiḥ*

Tīrthaṅkaras - The ideal of greatness:

The Jaina religion is not a religion of godhead, but of faith in tīrthaṅkaras. It does not believe in an indirect and unseen god. It questions the establishment of an imaginary, unseen, divine force as an ideal before us. As human beings, our ideal is one who has lived a human life, who has experienced joys and sorrows like a human, who has conquered emotions by his spirituality and intuition, and who has moved ahead like a determined aspirant until the goal of liberation was attained.

The Jaina tīrthaṅkaras fall under this category. They were not divine or extraordinary from the beginning. They were also mortals like us, but by the power of their spiritual practices, they attained liberation and eternal divinity. Thus their way of life gives us a picture of gradual and methodical evolution and success.

Flowers and prayer:

The caturvīśatistava sūtra contains the word 'mahiya' which means venerable or worthy of worship. There is no argument here because all great souls are venerable for us. So if the ācāryas are venerable, and so also the upādhyāyas and sādhus, then surely the tīrthaṅkaras are venerable too. In fact, the tīrthaṅkaras are more worthy of worship.

The ācāryas have made a two-fold classification of worship – dravya pūjā and bhāva pūjā. Dravya pūjā is worshipping with objects, and the latter is worshipping with feelings. To distract the body and speech from external objects and immerse it in worshipping the Lord is dravya pūjā and to distract the mind from external bodily enjoyments and dedicate it at the master's feet is bhāva pūjā. The scholars of the Śvetāmbara and Digambara traditions are in agreement upon this.²⁴

To worship, one needs flowers. How can a devotee worship his lord without an offering of flowers? It is in this context that Ācārya Haribhadra tells us which flowers to choose?

ahimsā satyamasteyam, brahmacaryamasāṅgatā
gurubhaktiratapo jñānam, satpuṣpāṇi pracakṣate
- *Aṣṭaka Prakaraṇa* 3/9

See the beautiful flowers mentioned in the above śloka! Non-violence, truth, non-stealing, celibacy, non-possessiveness, devotion, austerities and knowledge – each flower will add to the fragrance of life. It is when one worships with these flowers from deep within, and not just with superficial actions that one becomes a true devotee. True worship consists of speaking the truth, following the vows, abstaining from uttering harsh words, adopting celibacy, conquering passions, nurturing pure thoughts, inculcating the habit of equanimity for all beings, and staying away from greed. When these flowers of thoughts and feelings permeate every pore of the heart, then you can be sure that you are becoming a true devotee of the Lord and your worship is becoming powerful.

These are the flowers that are dear to the Lord. So He must be worshipped with what is dear to Him. It is only the mutual relationship between devotee and Lord, and the process of worship itself that can elevate life.

When the great Bhīṣma lay on the bed of arrows in his final hours, he asked for a pillow to support his head that had no arrows under it. People ran helter

²⁴ The digambara scholar Ācārya Amitagati says:
vaco-vigraha-saṅkoco, dravya-pūjā nigadyate
tatra mānasa-saṅkoco, bhāvapūjā purātanaiḥ - Amitagati śrāvākācāra

The śvetāmbara scholar Ācārya Nami says:
nama iti pūjārtham. pūjā ca dravya-bhāva-saṅkocastatra karaśiraḥ pādādisanyāso dvavya-
saṅkocaḥ, bhāva-saṅkocastu viśuddhasya manaso niyogaḥ - Pratikramaṇasūtra padavivṛtiḥ,
praṇipātadaṇḍaka

skelter to ease his pain with soft pillows, yet, he refused all and asked for Arjuna. Arjuna, who worshipped his Bhīśma Pitāmaha knew that it would only be a pillow of arrows that would befit the greatness of the man. And thus he shot three arrows into the earth under Bhīśma's head and gained his guru's blessings. This is a poignant story that reiterates the importance of offering one's Lord only that which is most befitting to Him.

Well-being and meditation:

The caturviśatistava sūtra mentions a phrase 'ārugga' which means well-being, or being free of disease. This is also of two kinds – physical well-being (dravya ārogya) and mental well-being (bhāva ārogya). The former refers to a state free of bodily disease. The latter means to be free of karmic disease, to live in a state of well-being, and to become emancipated. In this sūtra, the reference is to bhāva ārogya, but that does not imply that the aspirant must be negligent of his physical well-being. Physical well-being is a pre-requisite that can help us on the path of mental and spiritual well-being.

The term 'samāhivaramuttamaṃ' has a very deep implication for samādhi or meditation. It is a profound term in the philosophical realm. The great commentator, Yaśovijaya has stated that as you go deep into meditation, the distinction between the dhyātā (meditator), dhyāna (act of meditation) and dhyeya (the goal being meditated upon) dissipates to merge into the pure form. Such a state is dhyāna samādhi or superconsciousness.

svarūpamātra-nirbhāsaṃ, samādhidhryānameva hi
- *Dvātriśikā* 24/27

How lofty is the flight of thought in this śloka which presents such a great ideal of samādhi. Patañjali, the great commentator of Yoga, also states the same thought as Yaśovijaya.

Lord Mahāvīra explained samādhi as being of ten kinds – five great vows and five regulations –

dasavihā samāhī paṇṇattā tañjahā, pāṇāivāyāo veramaṇaṃ
- *Sthānāṅga Sūtra* 10/3/11

The common meaning of samādhi is concentration of self. When the inner mind of the aspirant turns away from disturbances and becomes one with its adopted austerities without any trace of passions, then it reaches the path of samādhi. This samādhi elevates a person, purifies the inner self, and brings equanimity amidst happiness and sorrow, and in fact, in every situation of life. Once the soul reaches this great height of samādhi, it will never fall again.

There are those who pray with wrong intent, blinded by their own desires. Some ask for a wife, some for wealth, some for a son and others for fame! Some ask for victory over their enemies and even for their destruction, and pray ardently for this. According to Jainism, such prayers are an insult to the tīrthaṅkaras, who have conquered attachment and aversion. One should ask that which is worthy of the deity. Otherwise, it is akin to discussing sensuality with sages, and religion with an atheist. The beautiful ideal of Jaina prayer is that we pray for the liberation of our souls - “samāhi-varamuttamaṁ dintu”.

Siddhas - our guides:

The final phrase of this sūtra which needs to be reflected upon is ‘siddhā siddhi mama disantu’. Some aspirants question that if the siddhas have renounced everything, and are not doers of any action, how can they grant us anything at all? The answer to this is that although the siddhas are not doers, it is by their support and blessings that a devotee can achieve everything he desires. It is not the Lord who grants us accomplishments, but our own inner faith. In the language of devotion, it is the duty of the devotee to prostrate at the Lord’s feet. Such an act destroys the ego, and awakens the power of faith and respect in the Lord. A correct interpretation of this prayer would be - “By the support of the siddhas, may I accomplish”, rather than - “May the siddhas grant me accomplishment”. This prayer has transformed into a bhāvanā (contemplation) in recent times.

Such contemplation is considered as the right principle in Jainism, rather than something negative. The Lord is considered the charioteer of our life. The charioteer shows the path, but the war has to be fought only by the warrior. What does Kṛṣṇa do in the battle of Mahābhārata? He takes a vow, “Arjuna! I am only your charioteer, I will not lift any weapon; so use your weapons to protect yourself.” This is the same ideal of the Jaina tīrthaṅkaras. They have also shown us the path, and handed the weapons of austerities in our hands. Thus our accomplishments depend solely on our actions.

Differences in text:

In the phrase ‘kittiya-vandiya-mahiyā’, Ācārya Hemacandra has also mentioned the word ‘maiā’ instead of ‘mahiyā’, thus leading to the meaning ‘by myself’. Thus the phrase would mean: ‘worshipped and prayed by me’.

maiā iti pāṭhāntaram, tatra mayakā mayā
- *Yogaśāstra*, (3/124) *svopajña-vṛtti*

The karmic blemishes:

And finally, Ācārya Hemacandra sheds light on the phrase ‘vihuyarayamalā’ which means the Siddhas are free of karmic bondages and sinful blemishes.

This phrase has the words 'raja' and 'mala'. 'Raja' refers to karmas such as: 1) badhyamāna karmas which bind the soul, 2) baddha karmas which can be shed by austerities such as ālocanā, paścāttāpa and pratikramaṇa, and 3) airyāpatha karmas that have been accumulated by the yoga of body, mind and speech but are devoid of passions. Mala refers to: 1) pūrva baddha karma which means previously accumulated karmas, 2) nikācita karmas which cannot be shed without undergoing their effects, and 3) sāmparāyika karmas which are tainted by passions and have been accumulated by the yoga of body, mind and speech.

rajaśca malaṃ ca rajomale. vidhūte, prakampite anekārthatvādapanīte
vā rajomale yaiste vidhūtarajomalāḥ. badhyamānaṃ ca karma rajaḥ,
pūrvavaddhaṃ tu malam. athavā baddhaṃ rajo, nikācitaṃ malam.
athavā airyāṃ-pathaṃ rajaḥ, sāmparāyikaṃ malamiti.
- *Yoga Śāstra*, (3/124) *Svopajña-Vṛtti*

This caturviśatistava sūtra must be read in the yogic posture of jinamudrā. If read in an inappropriate posture, one will not find complete joy from it.

.36.

PRATIJÑĀ SŪTRA - TEXT OF PLEDGE

Sūtra:

karemi bhante! sāmāiyam,
sāvajjam jogam paccakkhāmi.
jāvaniyamaṃ pajjuvāsāmi.
duvihaṃ tiviheṇaṃ.
maṇasā, vāyasā, kāyasā
na karemi, na kāravemi.
tassa bhante! paḍikkamāmi,
nindāmi, garihāmi,
appāṇaṃ vosirāmi!

Glossary:

bhante - o venerable one! (with your witness, I)
sāmāiyam - sāmāyika or equanimity
karemi - undertake
sāvajjam - sinful
jogam - activities
paccakkhāmi - I abstain from
jāva - until
niyamaṃ - the vows
pajjuvāsāmi - I worship
duvihaṃ - by the two-fold karaṇas or actions, such as 1) not committing sin
by oneself 2) nor asking others to commit it
tiviheṇaṃ - by the three channels
maṇasā - with mind
vāyasā - with speech
kāyasā - with body
na karemi - will not do on my own
na kāravemi - will not get done by others
bhante - O venerable one!
tassa - those (sinful acts committed in the past)
paḍikkamāmi - by pratikramana, expressing remorse for past deeds and seek
forgiveness
nindāmi - I condemn with my soul as witness
garihāmi - I condemn with you as my witness
appāṇaṃ - to my soul
vosirāmi - I abstain from

Meaning:

O venerable one! I now undertake sāmāyika and vow to abstain from sinful activities for the duration of sāmāyika.

Till I am bound by this vow of sāmāyika (for forty-eight minutes), I refrain from all sinful activities with the two-fold channels of neither committing

them myself nor asking others to commit them, and with the three-fold activities of mind, speech, and body.

O venerable one! With my soul and yourself as my witness, I admonish myself and repent for any sinful actions committed so far. I finally remove my soul from these sins, and move towards a purer life.

Analysis:

All the rules and regulations this far addressed were to prepare oneself for adopting sāmāyika. Thus having known and repented for one's sins in airyāpathika sūtra, then cleansing the inner self of those blemishes by kāyotsarga and logassa, and finally purifying the self, one sows the seeds of sāmāyika by the above mentioned 'karemi bhante' sūtra.

What is sāmāyika? This has been answered in this sūtra. Sāmāyika is the means of partial renunciation (pratyākhyāna), and of karmic stoppage (saṁvara). Thus sāmāyika means to abstain from sinful actions and resolves for at least two spans of time or forty-eight minutes.

The pledge of sāmāyika:

The aspirant undertakes the vow – O Lord! By following the mentioned rules, I abstain from the sinful attempts of the three yogas of body, mind and speech which blemish the inner self, and destroy the purity of the soul. Thus I will not nurture evil thoughts in my mind, utter untrue and hurtful words through my speech, and will not commit violent acts with my body. Thus, stopping the activities of body, mind and speech, I make myself stable and firm, follow the spiritual actions that will bring about self – purification, and atone for past sins by introspection and repentance. I condemn all negative actions, cleanse my soul enmeshed in the sins of the past, and adopt a life of restraint and spiritual conduct for the duration of sāmāyika.

The above-mentioned pledge is the pratijñā sūtra. The aim of sāmāyika is not just to alter the attire, but to transform life. It is unfortunate that nowadays, people remain entangled in the web of passions even during sāmāyika, and hence do not see the divine transformation of the self through sāmāyika.

Renunciation - complete and partial:

Sinful actions can be given up in two ways through the medium of sāmāyika - complete renunciation, or sarva virati, and partial renunciation, or deśa virati. The ascetic's sāmāyika is one of complete renunciation and the śrāvaka's is partial, as has already been discussed in the chapter titled "Sāmāyika for ascetics and householders." When one desists from sinful actions in all the

nine ways, i.e. by three karaṇas and three yogas, it is considered as complete renunciation, whereas anything lesser than that is considered as partial renunciation. It is for this reason that the Pratijñā sūtra mentions the phrase 'duvihaṃ tivihēṇaṃ, which means that the householder's sāmāyika is bound by two karaṇas and three yogas. In scriptural language, these are known as 'śaṭ koṭi', or six disciplines for the householder. The sādhu's sāmāyika is known as 'nava koṭi' since it consists of nine disciplines.

For the salvation of the soul, it does not matter whether the restraints are few or many. What makes a difference is that they are followed with a pure heart. Even the smallest of austerities can break the shackles of delusion if adopted completely.

The meaning of 'bhante':

The first phrase of the pratijñā sūtra is 'karemi bhante', a phrase filled with devotion and faith for one's master. The Sanskrit term for bhante is 'bhadanta' which means the benefactor. Who greater than the master to show us the path, away from the pain and misery of this world? 'Bhante' also means 'bhavānta' and 'bhayānta' in Sanskrit. 'Bhavānta' means one who can end this 'bhava' or cycle of birth and death. And 'bhayā' means one who can end 'bhaya' or fear. After all, how can the cycle of worldly life or the emotion of fear have any credence in the proximity of the master? 'Bhante' also means god, which is an appropriate and beautiful way to address one's master.

If the term 'bhante' is addressed to god as the witness of our every action, there is no problem in that, for in the absence of the guru, we must consider god as our witness and begin the religious activities. The siddhas are the knowers and seers of all emotions and feelings within us. Nothing is hidden from them, thus considering them as our witness, we remain focused, vigilant and inspired.

The analysis of 'sāvadya':

The term 'sāvajjam' is found in the phrase 'sāvajjam jogam paccakkhāmi'. Its Sanskrit form is 'sāvadya', which means with sin, or sinful. Thus those activities which bind the soul and deteriorate the soul with sinful karmas should be shunned in sāmāyika. There are many who argue that such a definition could mean that one must not even protect any creature during sāmāyika, since an act of protection denotes attachment, which in turn denotes karmic bonding. Hence, they argue that even such an action is included in sāvadya.

Such an argument arises from not understanding the subtle message of the text. It is true that in sāmāyika, one must abstain from sinful actions. How can an act of compassion be considered as a sinful act or one that stems from attachment? If this were true, then religion or dharma would have no significance in this world. Compassion is an indication of tenderness as well as right vision in one's life. Where there is no compassion, there can be no humaneness. Compassion is the life breath of Jainism, and it is what has made Jainism popular since time immemorial.

Understanding attachment:

Attachment is born from delusion. Whenever we want something for ourselves, and wherever there are passions, there is delusion. So if we protect another creature without any selfish motive, it cannot be defined as delusion even if it is done during sāmāyika. How can attachment be said to exist in such an instance? Such an accusation is a mockery of spirituality. To those ascetics who claim that compassion towards creatures is an act of attachment, I ask them, whose sāmāyika is greater, that of the ascetic's or that of the householder's? If their reply is that the ascetic's sāmāyika is greater since it is bound by the nine bhaṅgas and undertaken for life, I ask them, would you call your act of taking alms to feed your hunger, an act devoid of attachment? Would your act of taking medication to relieve illness be considered an act of attachment? When you cover yourself with a blanket in winter, is there no attachment for your body? If they say that these are acts devoid of attachment, then how can they claim that there is attachment in the act of protecting a creature? Thus, to all those ascetics who question acts of compassion during sāmāyika, I say that just as some basic needs have to be fulfilled and are not considered actions born from attachment, so also, protecting a creature is a tendency of detachment, hence it leads to nirjarā or shedding of karmas, and not sin. Compassion is a sublime feeling that arises out of a oneness experienced with the universe at large. This cannot be termed as being trapped in attachment.

The debate can go further that since the aspirant exists in a mundane context, he cannot be so detached as to extend compassion without any attachment. Only great souls have reached that level, they may argue. My answer to this is that even if such a contention is justified, what is the harm in it? It is not a cause for downfall, rather, it is cause for a rise of meritorious karmas. This is known as puṇyānubandhī puṇyā. These give rise to auspicious karmas and help in shedding inauspicious ones. These auspicious karmas bring about well-being in the present and future lives. The tīrthaṅkaras have also attained their status by these meritorious karmas.

‘Sāvajjam’ also means that which is condemnable. So those actions that are condemnable must be shunned in sāmāyika. Sāmāyika is a pure spiritual practice. Those tendencies which dull or taint the soul are nothing but passions. Actions colored by passions of anger, pride, delusion and greed are sinful. Thus one must learn to distinguish between actions guided by passions and those devoid of them. Only actions such as worshipping the arihantas and siddhas, expanding one’s knowledge, respecting teachers, meditation, practising compassion for living beings, and uttering truthful words are worth carrying out since they aid in equanimity and help reduce the flow of passions.

To understand the deeper implication of any truth, one must learn to be impartial and simple. Only then can one reach the depths of spiritual and philosophical thought.

Thus it is not an action or tendency which is sinful, it is the passions of attachment and aversion underlying those actions which lead to sin. If these are replaced in the aspirant’s heart by pure and simple thoughts, there can be no sin of any kind.

The duration of sāmāyika:

Much has been said about the duration of sāmāyika in the previous chapters. The phrase ‘jāva niyamaṁ’ in the pratijñā sūtra means, ‘until the regime exists’. Therefore, after uttering ‘jāva niyamaṁ’ one must mention the number of sāmāyikas one wants to do.

Anumodana - affirming sinful actions committed by others:

During sāmāyika, the householder is neither permitted to commit sinful actions nor ask others to do them. As mentioned above, his sāmāyika is not bound by the last three bhaṅgas, namely not affirming sinful actions of body, mind and speech committed by others. He is, however, not permitted to approve of sinful actions which can be avoided.

So why is he allowed to be lenient towards sinful actions committed by others? The reason is that the householder has one foot in this world and the other on the path of liberation. He cannot renounce all worldly activities. Therefore, when he sits in sāmāyika, he cannot completely give up all his worldly concerns. He may not praise worldly activities, such as actions that take place at home or at work. But since he is yet attached in a subtle way to all the worldly activities, the three bhaṅgas of acceptance are permitted. This has been explained well in the *Bhagavati Sūtra*.

Nindāmi - criticism of one's sins:

The term 'nindāmi' means "I admonish". So whom does one admonish? How does one admonish? Whether one condemns oneself or another, both are considered as sins. Self-admonishment causes dullness and self-pity, and often self-denouncement as well. There is no doubt that criticizing others is even worse. Can acts of loathing, looking down upon and hurting another with words of criticism be anything but sinful?

What must be understood is that in this context, nindāmi does not imply admonishing oneself or another. Rather, it refers to condemning sinful conduct and sins. One must severely admonish the wrongdoings of the self. This is a form of repentance. And repentance is considered the flame which can extinguish the grime of sin which exists in the self. Just as gold shines when burnt in the fire, the soul is illuminated by the fire of repentance. Therefore, one must condemn the passions associated with the self.

In sāmāyika, the aspirant moves towards self-transformation. When the soul is influenced by right vision, right knowledge, right conduct and austerities, it undergoes transformation that brings it closer to itself. This is known as 'svabhāva pariṇati' or self-transformation. Vision, faith, knowledge and conduct are the qualities of the self; therefore, by worshipping them, one is worshipping the self. Only when the soul realizes its pure form, it will become immortal.

Coolness is the very nature of water, but when water is brought into contact with fire, it becomes hot and adopts qualities opposed to its natural quality. So also, the soul which is compassionate and content in itself, becomes angry and greedy when brought into contact with passions and karmas. This is the saṃsāra or world. In sāmāyika, one must condemn the vibhāva pariṇati or those actions which are apart from the self. That which is not the self is the non-self; this is the enemy which must be shunned.

Self-admonishment is a sure method to wash the sinful blemishes that have accumulated in the soul. By this, one feels repentance which leads to renunciation of worldly desires. As renunciation deepens, the aspirant moves higher on the ladder of conduct. This helps to annihilate the mohaniya karmas. As soon as that happens, the soul attains its pristine state.

Admonishment should not lead to grief:

In the process of self-admonishment, one must take care that it leads to feelings of repentance and not to grief. Repentance gives strength to the soul while grief weakens the soul. In grief, there is an absence of courage and

duty. Without courage and duty, the aspirant cannot evolve either in this material world or in the spiritual world.

The insight to garihāmi:

Aspirants desirous of spiritual understanding must use garihāmi along with nindāmi. This concept is an unparalleled gift of Jainism in the spiritual world. Ordinarily, people think of nindā and garhā as one. But there is a difference. When an aspirant is sitting in isolation and condemning his sinful deeds, it is considered as finding fault or nindā. When he sits before the master or another individual and condemns his sinful deeds and repents through body, mind and speech, he is then conquering his ego as he openly confesses his sins. This is known as garhā. It is with this thought in mind that Ācārya Nami, the commentator of *Pratikramaṇa Sūtra*, says -

nindāmi jugupsāmītyarthaḥ. garhāmīti ca sa evārthaḥ, kintu ātma-sākṣikī nindā, gurusākṣikī garheti, 'parasākṣikī gaha' ti vacanāt.

- *Pratikramaṇa Sūtra Padavivṛttiḥ, Sāmāyika Sūtra*

Garhā is a great spiritual practice that makes life pure. Garhā has greater strength of the self than nindā. A person may repent and regret in isolation, but to do so before others is not an easy task. There are many who would prefer to consume poison rather than accept defame. The thought of ill-repute silences even the most dedicated of aspirants. But those who can face it will never tread the sinful path ever again.

pāvāṇam kammāṇam akaraṇayāe

In Lord Mahāvīra's path, there is no place for secrecy and embarrassment. The path of garhā helps us overcome secrecy and face ourselves truly.

Shunning the contaminated soul:

The last phrase of the *Pratijñā Sūtra* is 'appāṇam vosirāmi' which means that one must sacrifice or give up oneself. One may ask how this is possible at all. Can the soul or self ever be sacrificed? If the soul is sacrificed, what remains? The answer is that in this context, to give up the self means to give up the life full of sins. Ācārya Nami says -

ātmānam = atīta sāvadyayoga-kāriṇam = aślādhyam...vyutsṛjāmi

- *Pratikramaṇa Sūtra Padavivṛttiḥ, Sāmāyika*

Sūtra

Such are the lofty insights of Jainism! It gifts us with the great ideal of giving up the old, battered life and adopting a new, pure and fresh life. Lord Mahāvīra says that sāmāyika is not just an austerity that alters one's apparel;

it alters one's life. Therefore, before reaching the seat of sāmāyika, the aspirant must empty his mind of worldly passions and desires and adopt a new spiritual life. It is necessary to kill the previous life of desires. If one carries the burdens of old damages during the practice of sāmāyika, what benefit can one find? If pure milk is poured into a contaminated vessel, it becomes impure. This great insight of Jainism is the one that echoes in the phrase 'appāṇam vosirāmi'.

Pratijñā sūtra is the breath of Jainism. Sāmāyika is a spiritual exercise, which even if undertaken for a short duration has long-lasting effects. Just as a morning walk keeps us fresh and fit for the entire day, so also the spiritual exercise of sāmāyika keeps our mental tendencies clean and evolved for the day and much longer. In the duration of sāmāyika, we develop the habit of moving away from the external world and focusing on the self. The meaning of sāmāyika is to become one with the self and adopt equanimity. Ācārya Pūjyapāda says in the commentary of *Tattvārtha Sūtra* -

'sam' ekībhāve vartate. tad-yathā saṅgataṁ ghṛtaṁ saṅgataṁ
tailamityucyate ekībhūtamiti gamyate. ekatvena, ayanam = gamanam
samayaḥ, samaya eva sāmāyikam. samayaḥ prayojanamasyeti vā
vigrhya sāmāyikam
- *Sarvārtha Siddhi* 7/21

Make sure that the melodious music of spiritual practice never fades out or stops. True joy is in expansion, in evolution, and nowhere else.

.37.

PRANĪPĀTA SŪTRA - QUALITIES OF THE ARIHANTAS

Sūtra:

namotthuṇaṃ arihantāṇaṃ, bhagavantāṇaṃ.1.
āigarāṇaṃ, titthayarāṇaṃ, sayāmsambuddhāṇaṃ.2.
purisuttamāṇaṃ, purisa-sīhāṇaṃ, purisa-vara-puṇḍa
rīyāṇaṃ, purisavara-gandhahatthīṇaṃ.3.
loguttamāṇaṃ, loga-nāhāṇaṃ,
loga-hiyāṇaṃ, loga-pāivāṇaṃ,
loga-pajjoyagarāṇaṃ.4.
abhayadayāṇaṃ cakkhudayāṇaṃ,
maggadayāṇaṃ, saraṇadayāṇaṃ,
jīva-dayāṇaṃ, bohidayāṇaṃ.5.
dhammadayāṇaṃ, dhamma-desiyāṇaṃ, dhammanāyagāṇaṃ,
dhamma-sārahīṇaṃ, dhamma-vara-cāuranta-cakkavaṭṭīṇaṃ.6.
(dīvo tāṇaṃ saraṇaṃ gaī paiṭṭhā)
appaḍihaya-vara-nāṇaṃ-dansaṇa-dharāṇaṃ,
viattachaumāṇaṃ.7.
jiṇāṇaṃ, jāvayāṇaṃ, tinnāṇaṃ, tārayāṇaṃ,
buddhāṇaṃ, bohayāṇaṃ, muttāṇaṃ, moyagāṇaṃ.8.
savvannūṇaṃ, savvadarisīṇaṃ, sivamayalamaruya-
maṇantamakkhayamavvāvāhamapuṇarāvitti siddhi
gai-nāmadheyāṃ ṭhāṇaṃ sampattāṇaṃ
namo jiṇāṇaṃ jiyabhayāṇaṃ.9.

Glossary:

namotthuṇaṃ - I pay my obeisance
arihantāṇaṃ - to the destroyer of inner enemies
bhagavantāṇaṃ - to the venerable ones
āigarāṇaṃ - to the originators of religion
titthayarāṇaṃ - to the establishers of four-fold order
sayāṃ - on their own
sambuddhāṇaṃ - those who attained right knowledge
purisuttamāṇaṃ - supreme amongst men
purisa-sīhāṇaṃ - lions amongst men
purisa-vara-puṇḍarīyāṇaṃ - lotuses among men
purisavara-gandhahatthīṇaṃ - the elephants of the Gandhana species
amongst men
loguttamāṇaṃ - supreme in the universe
loga-nāhāṇaṃ - master of the universe
loga-hiyāṇaṃ - benefactor of the universe
loga-pāivāṇaṃ - beacon of the universe
loga-pajjoyagarāṇaṃ - those who illuminate the universe
abhayadayāṇaṃ - bestowers of fearlessness
cakkhudayāṇaṃ - bestowers of vision
maggadayāṇaṃ - givers of the right path
saraṇadayāṇaṃ - givers of refuge

jīva-dayāṇaṃ - givers of life
 bohidayāṇaṃ - givers of right vision
 dhammadayāṇaṃ - benefactor of religion
 dhamma-desiyāṇaṃ - preceptors of religion
 dhammanāyagāṇaṃ - leaders of religion
 dhamma-sārahīṇaṃ - charioteers of religion
 dhamma-vara - superior in religion
 cāuranta - those who end the journey of the four-fold existence
 cakkavaṭṭīṇaṃ - conqueror
 appaḍihaya - those who uproot false knowledge
 vara-nāṇaṃ-dansaṇa - givers of knowledge and vision
 dharāṇaṃ - upholders
 viatṭachaumāṇaṃ - devoid of deceit
 jiṇāṇaṃ - conqueror of attachment and aversion
 jāvayāṇaṃ - make others win over
 tinnāṇaṃ - one who has crossed the ocean
 tārayāṇaṃ - one who helps others go across
 buddhāṇaṃ - self enlightened
 bohayāṇaṃ - one who brings enlightenment to others
 muttāṇaṃ - one who is free
 moyagāṇaṃ - one who frees others
 savvannūṇaṃ - all-knowing
 savvadarisīṇaṃ - omniscient, all-seeing
 sivaṃ - without disturbance
 ayalaṃ - stable, static
 aruyaṃ - without disease
 aṇantaṃ - without end
 akkhayaṃ - without decay
 avvābāhaṃ - without obstacle
 apuṇarāvitti - free from transmigration
 siddhigai - the siddha state
 nāmadheyaṃ - namely
 ṭhāṇaṃ - place
 sampattāṇaṃ - one who has obtained
 namo - salutations
 jiyabhayāṇaṃ - one who has won over fear
 jiṇāṇaṃ - to the venerable omniscients

Meaning:

Obeisance to the arihantas who are the destroyer of inner enemies. Obeisance to the venerable ones who are the founders of religion, who have established the four-fold order, and who have attained right knowledge on their own.

Obeisance to them who are supreme amongst men, the lions amongst men, the lotuses amongst men, and the elephants of the gandhana species amongst men.

Obeisance to them who are supreme in the universe, masters of the universe, benefactors of the universe, beacons of the universe, and who illuminate the universe.

Obeisance to them who are bestowers of fearlessness, bestowers of vision, givers of the right path, givers of refuge, givers of life and givers of right vision.

Obeisance to them who are benefactors of religion, preceptors of religion, leaders of religion, charioteers of religion, superior in religion and who help to conquer the journey of the four-fold existence.

Obeisance to them who uproot wrong knowledge, who are givers of knowledge, and who are devoid of deceit.

Obeisance to those who are conquerors of attachment and aversion, who make others win over, who have crossed the ocean of life and help others to go across, who are self-enlightened and bring enlightenment to others, who have attained freedom and help others attain that freedom.

Obeisance to those who are all-knowing and all-seeing, who are without disturbance, who are stable, without disease, without end, without decay, without obstacle, free from transmigration, and who have attained the siddha state.

Salutations to those who have have conquered fear and who are venerable omniscients.

Analysis:

Therefore by following Jaina dictums, you will find that behind every action, our thoughts should echo the purity of life, its greatness and its vastness which will lead to the redemption of the world.

The harmony of devotion, knowledge and action:

Indian philosophy speaks of the three paths of devotion (bhaktiyoga), knowledge (jñānayoga) and action (karmayoga) that make our spiritual practices steadfast and strong. In the Vedic religion, there were some contradictory opinions regarding these three paths. One faction of Vedic thinkers considered devotion to be the supreme path. They believed that the human being is so small and weak that he has no recourse to knowledge and action. Therefore, he has no choice but to devote himself at the feet of god and beg for redemption.

Another faction revered the path of knowledge. For instance, the Vedāntins believe that this world and its sorrows are nothing but an illusion. They

believe that it is not austerities, but the path of knowledge that can redeem us of pain and suffering.

na hi jñānena sadṛśam pavitramiha vidyate
- *Gītā* 4/38

All we have to do is believe that we are the pure ātman. As soon as this truth is realized, the soul will attain liberation.

Then there is a third faction that believes only in action. These thinkers have no value for knowledge and devotion. They propound sacrificial pyres (yajñās), practising of intense spiritual austerities and undergoing rigorous physical regimen. Here there is no respect for the heart or the mind. The early Mīmāṃsākas and many ascetics who practise haṭha yoga nowadays belong to this faith. They believe in action and nothing else.

The problem is that each of these three factions has no room for the other two. The believers of devotion do not lay emphasis on conduct, the ones who believe in knowledge do not pay attention to action, and the ones who propound action forget that without the flow of devotion or the light of knowledge there can be no benefit. Action without knowledge is blind, and action without devotion is meaningless.

Jainism does not tread any of these paths in isolation. It adopts the method of harmony by illuminating every area of life with non-absolutism (anekāntavāda). It states that the path of spiritual practices cannot rest solely on knowledge, action or devotion. The vehicle of sādhanā needs the harmonious co-existence of all three in order to run smoothly. Thus, with devotion, we must become strong in our resolves; with knowledge, we must learn to discriminate between truth and untruth; and with action, adopt the conduct of non-violence and truth.

Devotion is associated with the heart, since it is connected with faith, belief and feeling. As the devotee concentrates on the Lord, and worships him, his devotional strength increases and enthusiasm permeates his conduct. So also knowledge is a light that brings about discrimination. It makes one aware of one's duties, allows one to know the actual form of the Lord and the manner in which one must pray. Action is related to conduct. Without right conduct, a person is like a lowly animal that is caught in its bodily needs and desires. He can neither redeem himself nor another. The mantra of spiritual life lies in giving up the negative and adopting the positive.

Devotion, discrimination and conduct:

In its basic definition, Jainism has described the above three as right vision, right knowledge and right conduct. Ācārya Umasvāti says -

samyagdarśana-jñāna cāritrāṇi mokṣa-mārgaḥ
- *Tattvārtha Sūtra* 1/1

The unity of the above three is defined as the path of liberation. It is true that each of these is important in its own way, but reflection and study reveals that in the spiritual world, devotion reigns supreme. It is by the pure waters of the fountain of devotion, that the other two yogic areas are fostered as well. In a heart devoid of devotion, the divine tree of knowledge and action cannot grow. This is the reason that in the Sāmāyika Sūtra, the first mention is that of namaskāra mantra, followed by the samyaktva sūtra, guru-guṇa-smaraṇa sūtra and guru vandanā sūtra. This powerful flow of devotion is also seen once in dhyāna and once more read aloud as logassa in caturviśatistava sūtra. Logassa is a beautiful form of devotion. When the heart has been watered with the devotion of logassa, the aspirant will surely find emancipation. And finally, devotion is firmly rooted with the text of namotthuṇaṁ.

In namotthuṇaṁ, the tīrthaṅkaras are worshipped. The tīrthaṅkaras are those great souls that have conquered attachment and aversion, and have reached the zenith of equanimity. So worship and adoration of their greatness is essential for the success of sāmāyika and grants great spiritual strength to the devotee.

Powerful text:

Namotthuṇaṁ is a powerful text of devotion compared to other devotional prayers. Every student of religious literature knows that man often prays for materialistic growth and as a consequence, his prayer is blind rather than steadfast and devout. Thus he prays to gods that represent material wealth and worldly emotions such as anger and pride rather than to those who represent right faith. Such negative beliefs are the cause of cruel practices such as animal sacrifice in the name of god and religion.

In the namotthuṇaṁ, the great tīrthaṅkaras are praised along with their powerful and benign qualities. Each quality of the tīrthaṅkaras is so commanding and unique that words cannot do them justice. If viewed from the true happy heart of a devotee, you will see every quality, every word and every alphabet of namotthuṇaṁ as one of divine magic - 'ekā kriyā dvyarthakarī prasiddhā'.

Arihanta - form and definition:

The arihantas are those who have conquered attachment and aversion. Jainism is a religion of victory over one's own inner enemies. This has been achieved by the arihantas; hence the entire Jaina literature begins with obeisance to them and ends with the same. This is seen in the main prayer of Jainism, the navakāra mantra, which begins with obeisance to the arihantas. Right vision is the very foundation of Jaina spiritual practices, hence the pratijñā sūtra also begins with arihantas - arihanto maha devo. So also namotthuṇaṃ begins with - namotthuṇaṃ arihantāṇaṃ.

The meaning of arihanta is - the destroyer of enemies. You may wonder about such a trait being termed as a religious ideal. There are thousands of warriors who can kill their enemies. Are they all worthy of worship? In the *Bhagavad Gītā*, the term 'arisūdan' meaning destroyer of enemies is used to refer to Kṛṣṇa. Kṛṣṇa had vanquished cruel enemies such as Kansa, Śiśupāla and Jarāsandha. So is he also an arihanta? The answer is that here the term 'Arihanta' refers not to external enemies, but to inner enemies of anger and passion. We can find thousands of warriors to help us conquer external enemies, but it is rare to find those great spiritual warriors who can conquer the inner enemies. Even the mighty Rāvaṇa could not do so, and was finally defeated. Therefore, Jainism says fight with the self. Fight with your inner passions. For, the external enemies emerge from these. Thus, they have to be uprooted, not superficially plucked out. When the inner passions of anger, pride, attachment etc. are vanquished, how can the external enemies ever be born? Thus the war of Jainism is a spiritual war. Here one does not fight with the outside, but with the inside, with oneself. The foundation of universal peace lies here. Only one who worships the arihantas, one who prays to become an arihanta, or one who becomes an arihanta, can be the true torch bearer of universal peace. It is with this in mind that Ācārya Bhadrabāhu writes. "It is the eight kinds of karmas that are the enemies of all souls. He who destroys them is known as an arihanta."

aṭṭha vihaṃ pi ya kammaṃ, aribhūyaṃ hoi savva-jīvāṇaṃ
taṃ kammamarim hantā, arihantā teṇa vuccanti
- *Āvaśyaka Nirukti* 914

The term arihanta has many meanings in the Prākṛit and Sanskrit languages which are replete with deep connotations. Some of the many versions of arihanta are arahanta, aruhanta, arahontara, arathānta. The term 'arahanta' which stems from the root 'arha pūjāyāṃm' means venerable. These arihantas are worshipped in all the three worlds as vītarāga devas or the gods of detachment. Even Lord Indra of the heavens prays to them and considers himself honoured to be their devotee.

'Arahontara' means omniscient, and 'raha' means secret, or mystery. Thus arahontar refers to those who have no mysteries left to unravel and who can

see the infinite quality of all inert and living objects in this universe with clarity.

Arathānta means devoid of possessiveness and death. 'Ratha' means possessiveness and 'anta' means death and destruction. Thus, one who is beyond all possessiveness and free from the cycle of birth and death is arathānta.

Arahanta means free of attachment. 'Rah' means attraction. So those who have conquered all attachment and aversion because they have destroyed all mohaniya karmas are known as arahanta.

Aruhanta means destroyer of karmic seed, so as never to be reborn. The root 'ruha' means progeny and tradition. The relation between seed and tree has been known for ages. If the seed is destroyed, then there will be no tree. So also, karmas and birth have a relationship from time immemorial. Thus, if an aspirant burns the seed of his karmas with the right path, then he will be free of transmigration and become an aruhanta. This has been stated by Ācārya Umasvāti:

dagdhebīje yathātyantaṃ, prādurbhavati nāṅ kuraḥ
karma-vīje tathā dagdhe, na rohati bhavaṅ kuraḥ
- *Antima Upasaṅhārikā Prakaraṇa*

Bhagavantāṇaṃ - The form of god:

Ācārya Haribhadra has given an analysis of the word bhagavān by giving six meanings of 'bhaga' - splendour, energy, fame, beauty, conduct and endeavour.

aiśvaryaśya samagraśya, vīryaśya yaśasaḥ śriyaḥ
dharmasyātha prayatnaśya, ṣaṅṅāṃ bhaga itīṅgaṇā
- *Daśavaikālika Sūtra ṭīkā, 4/1*

Thus the soul which has splendour, energy, fame, beauty, conduct and endeavour, all in perfection, is known as bhagavān. The tīrthaṅkaras have all these six qualities in complete measure and hence they are worshipped as bhagavān.

In this context, it is necessary to reiterate that Jainism does not believe in an eternal god who is the creator. It is the aspirant who attains the Sidhha state with his spiritual practices.

Āigarāṇaṃ - founders of religion:

The tīrthaṅkaras are also called as 'ādikara' which means the creator or originator. An objection can be raised that when religion is eternal, how can the tīrthaṅkaras be called as originators? The answer is that although the tīrthaṅkaras are not the originators of religion, they are the ones who establish religion in each era. They clear away the weeds of wrong faith and irreligion and give a fresh start to religion. Hence they are worshipped with the word 'āigarāṇam'.

The Jaina scholars also explain that the tīrthaṅkaras are the originators of śruta dharma or religious literature. This means that the tīrthaṅkaras do not fall back upon the religious teachings of the past. Rather, they rely on their own experiences to show the path to the masses. Every era has its own scriptures based on the substance, space, time and thought of that era, and hence should have its own religious dictum. This explains the question raised by many sceptics as to why the religious literature available in the present era is from the time of Lord Mahāvīra, and not from that of his predecessors such as Pārśva.

Titthayarāṇam - Establishers of four-fold order:

'Titthayarāṇam' refers to one who establishes the tīrtha or religious ford which helps souls to cross this world of entanglements. Since Lord Mahāvīra and other seers are the propagators of this ford, they are known as tīrthaṅkaras.

We are all aware of how difficult it is to swim in a rising tide! Ordinary mortals are terrified by the sight, and do not even attempt to swim. But the experienced swimmer possesses the courage to dive in, and to discover the ebbs and tides of the current. He then indicates to the masses waiting at the shores when and how to swim across. This world is like a swelling river, with crocodiles, high currents and depths which are not easy to navigate. The ordinary aspirants may get trapped in these, but the tīrthaṅkaras are extraordinary and show us the way to go across.

Tīrtha also means a bridge. The tīrthaṅkaras have built a strong ford, like a bridge, to cross the river of life. This ford consists of a four-fold path for monks, nuns, laymen and laywomen. Based on our capacity, it is up to us to choose or adapt any of these paths in our spiritual practices, and use them as bridges to cross over.

You may question that in this era, since it was Lord Ṛṣabha who established the existing ford, should he not be the only one to be called as tīrthaṅkara? Why are the other twenty-three successors of Ṛṣabha also known as tīrthaṅkaras? The answer is that every tīrthaṅkara establishes the religious

ford according to the circumstances of his time, and his successor only repairs and renovates the bridge to make it suitable to the changing times. The basic life breath of the religion remains the same, only its external activities change. This also proves that the Jainas have always believed in the basic tenets and contemplations of this great religion and not blindly followed outdated words and methods.

Sayaṃ Sambuddhāṇaṃ - Self-realized:

‘Sayaṃ Sambuddhāṇaṃ’ refers to those who have the potential and determination to attain knowledge by themselves. There are thousands who remain in a state of deep slumber even when woken up. Such is their ignorance. There are some who cannot wake up by themselves but who rise above their ignorance when inspired by others. Most ordinary aspirants fall in this category. Then there is a third category of persons who not only awaken themselves, but also inspire this world which sleeps in the lap of delusion to awaken. The tīrthaṅkaras are those great beings that fall in this category. They do not tread any pre-determined path. They create their own path for the redemption of their own self and that of humanity at large. There is neither any guru nor any scripture that can illuminate the path of the tīrthaṅkaras. They are their own guides and the travellers of that path. They are dependant on none other than the self. They demolish the traditions of an old, weary world and create new traditions, new plans for universal welfare.

Purisuttamaṇaṃ - supreme amongst men:

The tīrthaṅkaras are described as purisuttamaṇaṃ or superior among men. Both, their internal and external qualities are divine and extraordinary. The form of the Lord is dazzling to all the three worlds. Every pore of his body is special, with 1008 qualities indicating his significance. The internal qualities refer to infinite knowledge, infinite vision and so on. None can ever compare with these great tīrthaṅkaras, not even the celestials that rule the heavens.

Purisa-sīhāṇaṃ - lions amongst men:

The tīrthaṅkaras are considered as lions among men. Some question that the lion is considered an ignorant and brutal animal, then how can it be compared to the tīrthaṅkaras who are an eternal fountain of kindness and compassion? But here the implication is that of the bravery and courage of the lion. Just as the lion is fearless by his strength and command, the tīrthaṅkaras are fearless in this world. No other person can compare to them in strength and austerity of the self.

Purisavara puṇḍarīyāṇaṃ - lotuses amongst men:

The tīrthaṅkaras are also compared to the great white lotus namely puṇḍarīka. The white lotus is superior to other lotuses in beauty and fragrance. A white lotus in a pond can spread more fragrance compared to thousands of other lotuses. The bees are attracted to it from a distance. It spreads its fragrance in the world without any selfish motive. This is the reason why the tīrthaṅkaras are compared to this lotus. The fragrance of their spiritual existence is eternal. They spread the fragrance of their qualities such as non-violence and truth. The fragrance of the lotus lasts until it withers, but the lives of tīrthaṅkaras will touch the lives of the multitude forever. Just as the lotus is white, the life of a tīrthaṅkara is also white without the colour of attachment and aversion. And finally, just as the lotus is unaffected by the sludge of the pond, the tīrthaṅkaras are unaffected by the activities (vāsanās) of the world around them.

Purisavara gandhahatthīṇaṃ - Gandhahastī amongst men:

The tīrthaṅkaras are considered as the elephant Gandhahastī. The lion is a symbol of bravery and not of fragrance, and the lotus that of fragrance but not of bravery. But the Gandhahastī is a fragrant elephant and is symbolic of both qualities. This legendary elephant is believed to be magnificent with a powerful fragrance that makes other elephants panic and bolt from a battlefield. The Gandhahastī is considered auspicious in Indian literature. It is said that neither famine nor flood can ever afflict a region inhabited by the Gandhahastī. There is always abundance of everything in its grand presence.

Thus, the tīrthaṅkaras are also considered as the Gandhahastī of humanity. Their power and aura are so strong that all negative emotions and actions such as violence, torture, ignorance and pretence, however powerful they may be, cannot sustain. Even if these have ruled for centuries, they vanish as soon as the voice of the tīrthaṅkaras is heard. Furthermore, just like the Gandhahastī, wherever the tīrthaṅkaras tread the soil, all calamities come to an end. Peace reigns in the vicinity of the tīrthaṅkaras. It is to be noted that not just internal blemishes of passions come to an end with the blessings of the tīrthaṅkaras, but external problems also see their end.

Logapaivāṇaṃ - beacons of the universe:

The tīrthaṅkaras are said to be the lamp of the universe. When the darkness of ignorance becomes very thick, and one cannot even sense a glimmer of truth and welfare, the tīrthaṅkaras spread the light of their knowledge in this world and illuminate the path of truth.

A lamp in a house illuminates just a corner, but the tīrthaṅkaras are the lamp of the three worlds. The responsibility of illuminating this universe rests with

them. The lamp in the house needs a wick and oil, and burns for a short while, but the tīrthaṅkaras illuminate beyond the limits of space and time.

Then why have the tīrthaṅkaras been compared to a lamp, rather than the sun and the moon? If you reflect, you will find that the sun and the moon have the power to shed light, but they cannot make transform anyone to become like them. But just as thousands of lamps can be lit by touching their wicks to a burning lamp, so also the tīrthaṅkaras shine and spread their light, and enlighten the life of aspirants.

Abhayadayānam - bestowers of fearlessness:

Among all boons, it is the boon of fearlessness that is considered supreme. Compassion of the heart is fully understood only with the blessing of fearlessness.

dāṇāṇa seṭṭham abhayappayānam
- *Sūtra Kṛtāṅga* 6/23

Verily, the tīrthaṅkaras are kind and compassionate in all the three worlds. Their heart is filled with the ocean of compassion, which they extend even towards those who have hurt them. Remember the example of the arrogant Gośālaka whom the Lord saved from the wrath of the yogi, or the story of how Lord Mahāvīra forgave the serpent Caṇḍakauśika! The tīrthaṅkaras are born at times when humanity has forgotten its path, and when injustice and violence unleash their deadly power. The tīrthaṅkaras calm the world with their teachings and guidance towards the right path irrespective of gender, cast, creed and status. This is the task they have set themselves, to gently redirect the stream of humanity on to the right path.

Cakkhudayānam - bestowers of vision:

However healthy a person may be, if he has no vision, his life could be very burdensome indeed. If a blind man gains vision, can you imagine his joy? The tīrthaṅkaras are known as the givers of vision. When the web of ignorance spreads before the eyes, and one loses sight of the distinction between truth and non-truth, then it is the tīrthaṅkaras who clear those webs and give the vision of wisdom.

There is an old tale about a miraculous temple. Any blind devotee who prayed there would be blessed with sight. The blind would go there with the help of a walking stick and as soon as they gained vision, they'd joyously throw the stick away and walk free. The tīrthaṅkaras are also such miraculous deities, since those who are blinded by passions, gain the sight of wisdom in

their presence. The serpent Caṇḍakauśika's life depicts exactly this. He was blinded by anger and ignorance which dissipated in Lord Mahāvīra's presence.

Cakkavaṭṭīṇaṃ - conqueror:

When the land is divided over petty issues, and has lost its unity, it is the cakravartī or crowned head of the land who brings back peace, unity and order. This is the aim and role of a good king. So also, the tīrthaṅkaras are the cakravartīs or sovereigns of religion as they spread its true message in all the directions with the aim of re-instating the right path for a wayward humanity.

They establish the four-fold path of charity, austerity, celibacy and contemplation, and by performing penances till the very end of their lives, they teach the masses to do the same. It is the religious wheel of the tīrthaṅkaras that can establish material and spiritual peace in this world. They have the power to end debates and conflicts between religions and establish an undivided world. Though the cakravartīs are guided just by their own power, the tīrthaṅkaras are embodiment of peace and spiritual strength. They become the masters, not of our bodies, but of our souls.

Viattachaumāṇaṃ - devoid of deceit:

The tīrthaṅkaras are known as those who are free of pretense. Chadma or pretense has two meanings - covering and cheating. The four ghāti karmas which obstruct the true nature of the soul are known as chadma.

chādayatīti chadma jñānāvaraṇīyādi
- *Pratikramaṇa Sūtra Padavivṛtiḥ, Praṇipātadaṇḍaka*

Those who are free of these chadma karmas are the tīrthaṅkaras. They are free of ignorance and attachment. Their life is simple and equanamous. They have no hidden agendas, and share all that they have with the world at large. Their words have the power to give validity to scriptures. Their discourses are proven, conceptually strong, beneficial, and defy the wrong path.

āptopajñamanullaṅ dhyamadṛṣṭeṣṭavirodhakam
tattvopadeśakṛt sārvaṃ, śāstraṃ kāpatha-ghaṭṭanam
- *Nyāyāvatāra 9*

The voice of the tīrthaṅkaras - universal welfare:

The life of the tīrthaṅkaras is not just for their own salvation, but also for the redemption of others. They cross their own karmas and help others overcome

them as well. Those who sing the praises of salvation for oneself must look at this great ideal.

The question is – why do the tīrthaṅkaras wander far and wide to give the message of truth and non-violence? They have found their own salvation. So what is left for them to do? What do they gain by watching over others? How does the spiritual awakening of others benefit them and why? Would their special status as evolved souls be lost if they did not give discourses to others?

The answer to all these questions is that the tīrthaṅkaras do not gain anything by imparting their wisdom. Their actions are neither for their own benefit, nor are they interested in gathering groups or heading cults. They are beyond attachment and aversion. Their discourses resound with the thought of universal welfare and nothing else. They are fountains of compassion. This feeling of compassion is the base of their exalted life. The greatness of Jainism is not just in seeing one's own welfare but that of others as well. Even after attaining kevala jñāna, Lord Mahāvīra wandered for thirty years spreading the message of love and non-violence.

dharmamuktavān prāṇināmanugrahārtham, na pūjā-satkārārtham
- *Sūtra Kṛtāṅga ṭīkā 1/6/4*

The very same thought of the above commentary, is also found in the primary āgamas -

savvajagajīva-rakkhaṇa-dayaṭṭhayāe pāvayaṇaṃ bhagavayā
sukahiyam

- *Praśnavyākaraṇa Sūtra 2/1*

Savvadarisīṇaṃ - omniscients:

When you look at the namotthuṇaṃ sūtra, you will see that the condition for achieving omniscience is the complete removal of attachment and aversion. Without conquering attachment and aversion, one cannot find the elevated status which brings omniscience. Without becoming omniscient one does not become worthy of being worshipped by the masses. Ācārya Hemacandra states:

sarvajño jitarāgādi-doṣastrailokya-pūjitaḥ
yathāsthitartha-vādī ca, devorhan paramēśvaraḥ
- *Yogaśāstra 2/4*

The posture for reciting namotthuṇaṃ:

There are many views about the correct posture to be adopted while reciting the namotthuṇaṃ. Ācārya Nami, the great commentator of *Pratikramaṇa*

Sūtra prescribes the pañcāṅga posture. This is done by bending and touching the ground with the knees, hands and forehead, and then paying obeisance. But Ācārya Hemacandra and Haribhadra prescribe the yogamudrā which has been described in the earlier chapter of ālocanā sūtra.

In the āgamas such as *Rajaprasnīya* and *Kalpasūtra*, where the devas pay obeisance to the tīrthaṅkaras, there is a tradition of positioning the right knee on the floor, the left knee at a right angle to the floor and both palms coming together at the forehead in humility and reverence.

Nowadays, the Sthānakavāsīs read the namotthuṇaṃ twice. The first reading is to pay obeisance to the siddhas and the second, to the arihantas. There is not much difference except that in the namotthuṇaṃ to the arihantas, 'ṭhāṇaṃ sampāviu- kāmāṇaṃ' is stated instead of 'ṭhāṇaṃ sampattāṇaṃ'. The meaning of 'ṭhāṇaṃ sampāviu- kāmāṇaṃ' is - those arihantas who are yet to undergo their karmas through their body, will attain mokṣa once they have completed their karmas. It must be noted that they do not aspire for mokṣa because they are beyond aspirations. Mokṣa is their goal, not a mere aspiration.

It must be noted that reciting namotthuṇaṃ twice is not found in the ancient texts and āgamas. When we look at this sūtra in a subtle manner, we realize that this is neither for the siddhas nor for all the arihantas. Arihantas are of two kinds - sāmānya kevalīs and tīrthaṅkaras. Sāmānya kevalīs are those who have attained omniscience but they are not establishers of the ford like the tīrthaṅkaras. Many of the adjectives such as ford-founders (titthayarāṇaṃ), self-realized (sayam sambuddhāṇaṃ), and charioteers of religion (dhamma-sārahīṇaṃ) cannot be applied to the sāmānya kevalīs. They refer only to the tīrthaṅkaras and hence this sūtra is to pay obeisance to the tīrthaṅkaras.

Namotthuṇaṃ - an obeisance to tīrthaṅkaras:

In my humble opinion, we must recite the first namotthuṇaṃ of 'ṭhāṇaṃ sampattāṇaṃ' and not the second of 'ṭhāṇaṃ sampāviu- kāmāṇaṃ'. The latter is only for the tīrthaṅkaras who are present in the Bharata kṣetra (the world where we reside). However, there are no tīrthaṅkaras present in the Bharata kṣetra. You may refute me by saying that there are twenty viharmānas, also known as viharmāna tīrthaṅkaras, present forever in the Mahāvīdeha kṣetra. Viharmānas are also tīrthaṅkaras, but they have not yet attained mokṣa. We are not in their reign now as they are not the ford-founders. Our ford-founders are the twenty-four tīrthaṅkaras from Ṛṣabhadeva to Mahāvīra.

My contention is that tīrthaṅkaras must be revered during the period of their reign, not otherwise. So if you are not in the period of their reign and are not following the rules prescribed by them, then there is no basis upon which to worship them. Hence the Viharmānas do not qualify for worship in this sūtra. This is seen in the ancient Āgamic literature where the second namotthuṇaṃ is not read if the tīrthaṅkaras are absent. In the Draupadī adhyayana of the *Jñātā Sūtra*, Dharmaruci Aṇagāra read the first namotthuṇaṃ during santhārā (embracing voluntary death) and not the second. In this same sūtra, the brothers of Kuṇḍarīka, namely Puṇḍarīka and Arhannaka also read the first namotthuṇaṃ during santhārā. You may ask, was there an absence of tīrthaṅkaras in this world at that time? The tīrthaṅkaras were present in the Mahāvīdeha kṣetra even then. By this understanding, it is clear that according to the āgamas, the first namotthuṇaṃ must be read for those who have attained the tīrthaṅkara status and have become siddhas. If tīrthaṅkaras are present now, according to the description of their births in the various scriptures, one must take their name and add it to the second namotthuṇaṃ and utter their names accordingly.

I have stated my thoughts here, not out of insistence, but in the hope that scholars who read this may want to reflect upon it.

The nine sampadās:

As we have already mentioned, sampadā means relaxation. In this namotthuṇaṃ sūtra, nine kinds of sampadās have been mentioned.

The first one is stotavya sampadā which has instructions for the supreme being worthy of worship, is an obvious reference to the tīrthaṅkaras.

The second one is sāmānya-hetu sampadā. This gives a description of the common qualities that makes someone worthy of being worshipped. Jainism is a scientific and logical religion. It does not worship without reason, but rather prescribes that worship should be based on the qualities of the deity.

The third is viśeṣa-hetu sampadā which enumerates the special qualities that makes someone worthy of worship.

The fourth is upayoga sampadā which describes the benevolence of the tīrthaṅkaras and the benefits of welfare that they have imparted.

The fifth is hetu sampadā connected with upayoga. It tells us how the tīrthaṅkaras have done great welfare for humanity.

The sixth is viśeṣa-upayoga sampadā which describes the special and extraordinary efforts of the tīrthaṅkaras for universal well-being.

The seventh is sahetu-svarūpa sampadā. Here the true and pristine form of the tīrthaṅkaras is outlined by their qualities such as knowledge and vision.

The eighth is nijasamaphalada sampadā. In this by the phrases 'jāvayāṇam', 'bohayāṇam' and 'moyagāṇam', it is indicated that the tīrthaṅkaras have the potential to elevate souls to their own Siddha status by their spiritual teachings.

The ninth is mokṣa sampadā. Here, a simple and profound description of the form of mokṣa has been outlined using intense adjectives such as Śiva (pure soul) alive, eternal, indestructible, immovable etc. There are some who state that any place, including the seat of liberation, is an inert object, to which adjectives such as soul (which is not inert) cannot be applied. But the Jaina contention is that mokṣa or emancipation is not merely an inert place, but a unity of place and souls. It is the final destination or the highest status that a soul can attain.

Many names:

This sūtra has many popular names. It is called as namotthuṇam since it has been created by the first alphabets according to the *Anuyogadvāra Sūtra*. In the *Jambūudvīpa Prajñapti Sūtra* and *Kalpasūtra*, there is a description that the lord of the first heaven, namely Śakra-Indra worshipped the tīrthaṅkaras with this sūtra. Hence it is also called *Śakra-stava*. Another name for this sūtra is *Praṇipāta Daṇḍaka*. It has been mentioned in the *Svopajñāvṛtti*, *Pratikramaṇa Vṛtti* and other texts of the *Yogaśāstra*. 'Praṇipāta' means obeisance, hence this name is befitting too.

All these three names have a scriptural base with equally deep significance and meaning. Thus there need never be a preference of one over the other.

Significance:

There is so much importance given to this namotthuṇam sūtra in the Jaina religion because of its devotional power. It is indeed a great tribute to pay to the tīrthaṅkaras. The *Uttarādhyayana Sūtra* describes the benefits one can receive by worshipping these great souls:

thavathuimaṅgaleṇam nāṇa-dansaṇa-caritta-bohilābham jaṇayai.
nāṇa-dansaṇa-caritta-bohilābhasampanne ya ṇam jīve antakiriyam

kappavimāṇova-vattiyam ārāhaṇam ārāhei

- *Uttarādhyayana 29/14*

This means that by worshipping the tīrthaṅkaras, one achieves an awakening (bodhi) of knowledge, vision and conduct. Using this bodhi with minimal efforts, an aspirant can reach a heaven called kalpa vimāna. With greater efforts, he can attain enlightenment too. Therefore, the essence of this sūtra is that one who worships the tīrthaṅkaras becomes worthy of spiritual practices. Thus let us use this treasure of devotion to free ourselves from the shackles of spiritual bankruptcy which has chained us since time immemorial and attain clear vision and sublime peace for the self.

.38.
SAMĀPTI SŪTRA - TEXT OF CONCLUSION

Sūtra:

1) eyassa navamassa sāmāyavayassa,
pañca aiyārā jāṇiyavvā, na samāyariyavvā.
tañjahā -
maṇa-duppaṇihāṇe,
vaya-duppaṇihāṇe,
kāya-duppaṇihāṇe,
sāmāyassa sai akaraṇayā,
sāmāyassa aṇavaṭṭhiyassa karaṇayā,
tassa micchāmi dukkaḍaṃ.

2) sāmāyam sammaṃ kāeṇa,
na phāsiyaṃ, na pāliyaṃ,
na tīriyaṃ, na kiṭṭiyaṃ,
na sohiyaṃ, na ārahīyaṃ,
āṇāe aṇupāliyaṃ na bhavai,
tassa micchāmi dukkaḍaṃ.

Glossary:

1) eyassa - this
navamassa - ninth
sāmāyavayassa - vow of sāmāyika to promote the feeling of equanimity
pañca aiyārā - five transgressions in conduct
jāṇiyavvā - are worth knowing
na samāyariyavvā - not worth practicing
tañjahā - they are as follows
maṇa-duppaṇihāṇe - improper tendency of mind
vaya-duppaṇihāṇe - improper tendency of speech
kāya-duppaṇihāṇe - improper tendency of body
sāmāyassa - of sāmāyika or equanimity
sai-akaraṇayā - not to keep in memory
sāmāyassa - of sāmāyika or equanimity
aṇavaṭṭhiyassa - disorderly
karaṇayā - to do
tassa - these transgressions related
mi - my
dukkhaḍaṃ - sins
micchā - become void

2) sāmāyam - of sāmāyika or equanimity
sammaṃ - in a complete manner
kāeṇaṃ - with the body
na phāsiyaṃ - not touched
na pāliyaṃ - not practised
na tīriyaṃ - not fulfilled

na kiṭṭiyam̐ – not praised
na sohiyam̐ – not purified
na ārāhiyam̐ – not worshipped
āṇāe – with the permission of the venerable ones
aṇupāliyam̐ – not followed
na bhavai – if not occurred
tassa micchāmi dukkaḍam̐ – all my sins become void

Meaning:

During this ninth vow of sāmāyika, one must be aware of the five transgressions to be avoided: 1) to allow the mind to wander on the wrong path 2) to allow the speech to traverse the wrong path 3) to allow the body to walk the wrong path 4) to conclude sāmāyika midway, even in a moment of thoughtlessness 5) to perform sāmāyika with disturbance. If I am guilty of any of the above transgressions, may my sins become void by ālocanā or self-critique.

Cleanse the inner being by earnest prayer, saying “If I have not performed the vow of sāmāyika perfectly, not followed its rules, not completed it with purity of heart, not recited its texts correctly, nor worshipped in a right manner in accordance with the rules laid down by the gods, then may any sins of mine related to these transgressions become void.

Analysis:

An aspirant is surrounded by the atmosphere of ignorance and delusion. Therefore, despite being vigilant, he is often prone to errors. When one commits mistakes even in obvious matters of the household, how can he escape errors in subtle religious activities? Here even the slightest indulgence in attachment and aversion, a slight memory of sensory objects and passions causes disturbance in religious activities and blemishes the soul. It needs to be set right immediately to avoid longlasting negativity of the aspirant’s sādhanā.

Four kinds of wrongdoings:

The sāmāyika is a very important religious activity and needs to be followed correctly in life. But the passions that have attached themselves to the soul over time do not allow the aspirant to progress easily. Even a duration as small as an antarmuhūrta does not pass peacefully. Therefore, it is the duty of the aspirant to be very watchful of himself during sāmāyika, to make null and void by introspection and atonement, any wrongs he may commit during sāmāyika.

Any vow can be violated by four means – by atikrama, vyatikrama, aticāra and anācāra. Atikrama means destruction of the gentleness of the mind accompanied by a resolve to perform an inappropriate act. Thus it is a mental act of transgression. When one starts preparing and becomes ready to commit the inappropriate act, and thus is ready to transgress the vow, it is the stage of vyatikrama. To move ahead and collect the things needed to transgress the vow is aticāra. And finally to transgress the vow itself is anācāra.

The difference between aticāra and anācāra:

In the stage of aticāra, the transgression of the vow is incomplete, but in anācāra, it is complete transgression. The sins of aticāra can only cause a blemish in the vow, they do not destroy the vow. Therefore, these blemishes can be removed by introspection and atonement. But with anācāra, the transgression of the vow is complete. Under such circumstances, the vow has to be adopted afresh. It is the duty of the aspirant to protect himself from the wrongs of atikrama. He must be vigilant and clear all flaws by introspection, never allowing himself to move towards anācāra. As one becomes more vigilant in life, restraint becomes stronger.

It is to purify the wrongs committed during sāmāyika that the Samāpti sūtra has been in existence. In this sūtra, it is the transgressions of sāmāyika that have been written about and criticized. Among those transgressions that can taint sāmāyika, the aticāras are the primary ones. Hence when aticāras are corrected by introspection, atikrama and vyatikrama are understandably set right.

The five aticāras:

There are five aticāras in sāmāyika which are as follows:

1) When the mind is focused on worldly matters and resolves that are not related to sāmāyika, such transgressions of mind are known as maṇa-duppaṇihāṇe.

2) Uttering thoughtless, careless, bitter, harsh and vulgar words, or speaking unnecessarily during sāmāyika are transgressions of speech known as vaya-duppaṇihāṇe.

3) Being physically restless during sāmāyika and moving about without reason or vigilance are transgressions of body known as kāya-duppaṇihāṇe.

4) To forget that one is in a state of sāmāyika, or the number of sāmāyikas one has vowed to undertake, or to forget the procedure of commencing

sāmāyika are transgressions of memory known as sāmāiyassa sai-akaraṇayā. This also includes irregularity in performing sāmāyika.

5) To be bored during sāmāyika, to wait impatiently for the duration of samayika to end, or to conclude sāmāyika before its specified duration are known as aṇavaṭṭhiyassa doṣa of sāmāyika.

If sāmāyika is completed deliberately before its specified duration, it is anācāra, but if one concludes it by mistaking its duration to be over, it is not anācāra, but aticāra.

Conclusion:

The obvious question is that since mental activities are so subtle that as much as one may try, one cannot escape certain transgressions of sāmāyika, is it not better to avoid sāmāyika altogether rather than to commit the transgressions?

The answer to this is that there are six stages for the vow of sāmāyika. Even if the first mental transgression cannot be overcome, there are still five stages that remain. And so sāmāyika remains and does not disappear from life altogether. To avoid action for fear of mistakes is foolishness. The term 'micchāmi dukkaḍaṃ' is there for precisely this reason that one can repent and atone for one's sins. Sāmāyika is a śikṣā vrata, which means it can be attained by constant practice. It is indubitable that the practice of sāmāyika will bear rich fruit.

APPENDIX

PROCEDURE OF SAMAYIKA

Procedure to commence sāmāyika:

Seat yourself in a calm and a quiet place, clean it, place a pure white and clean āsana (sitting mat), and commence sāmāyika in the appropriate attire for prayer (clothing such as turbans and coats must be removed). The muhapatti or the piece of cloth to cover the mouth is a must. Either seated in the padmāsana or standing in jinamudrā, one must begin by prostrating in the eastern or northern direction. The sāmāyika must commence with the recitation of the following:

Namaskāra sūtra (navakāra) thrice

Samyaktva sūtra (arihanto) thrice

Guru-guṇa-smaraṇa sūtra (pañcindiya) once

Guru vandanā sūtra (tikkhutto) thrice

After salutations, the aspirant must seek permission for ālocanā and recite the following in jinamudrā:

Ālocanā sūtra (īryāvahiyam) once

Kāyotsarga sūtra (tassa uttarī) once

Āgāra sūtra (aṇṇattha) once

Either seated in the padmāsana or standing in jinamudrā, one must now get into the meditative posture for kāyotsarga:

In kāyotsarga, meditate in silence on logassa till 'candesu nimmalayarā'

Conclude by saying aloud 'ṇamo arihantāṇam'

Now recite the entire logassa once.

Recite guru vandanā sūtra (tikkhutto) thrice.

Seeking permission for sāmāyika from god or from one's guru, recite pratijñā sūtra (karemi bhante) thrice.

Now sit down with right knee on the floor, left knee positioned at a right angle to the floor, and fold your palms like a lotus bud.

Recite praṇipāta sūtra (namotthuṇam) twice, first time as an obeisance to the siddhās, and then to the arihantās. During the second time, say 'ṭhāṇam sampāviu kāmāṇam' instead of 'ṭhāṇam sampattāṇam'. Now spend the duration of sāmāyika (forty-eight minutes) by immersing yourself in reading, meditation, chanting, religious studies etc.

Procedure to conclude sāmāyika:

Recite the following:

Namaskāra sūtra (navakāra) thrice

Samyaktva sūtra (arihanto) thrice

Guru-guṇa-smaraṇa sūtra (pañcindiya) once

Guruvandanā sūtra (tikkhutto) thrice

After salutations, the aspirant must seek permission for ālocanā and continue the following in jinamudrā:

Ālocanā sūtra (īryāvahiyam) once

Kāyotsarga sūtra (tassa uttarī) once

Āgāra sūtra (aṇṇattha) once

Either seated in the padmāsana or standing in jinamudrā, one must now get into the meditative posture for kāyotsarga:

In kāyotsarga, meditate in silence on logassa till 'candesu nimmalayarā'.

Conclude by saying aloud 'ṇamo arihantāṇam'

Now recite the entire logassa once

Sit down with right knee on the floor, left knee positioned at a right angle to the floor, and fold your palms like a lotus bud. Now recite the following in the order given below:

Praṇipāta sūtra (namotthuṇam) twice

Sāmāyika samāpti sūtra (eyassa navamassa) once

Namaskāra sūtra (navakāra) thrice
