

ENVIRONMENTAL DOCTRINES  
OF  
JAINISM

S.M. JAIN

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**S.M. Jain**

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PUBLISHER'S NOTE

The continuing degradation of environment is a matter of serious concern and if not checked and restored to congenial and harmless levels it will endanger the very survival of not only human beings but all life forms. The pollution levels in most important constituents of environment for human beings and all life-forms, the air, water and soil have already crossed maximum permissible and tolerance limits and are increasing unabated. The dangerous consequences have started manifesting in climate change and melting of glaciers, the preservation of which is necessary for perennial water supply in life sustaining rivers and preventing submergence of coastal and other low lying areas from rise of sea level as a consequence. The increasing pollution levels, particularly the concentration of CO<sub>2</sub> and GHGs (Green House Gases) which has already reached 390 ppm much above maximum limit of 350 ppm, will result in global warming, shortages in crop yields, water scarcity, erratic rains, droughts, floods, diseases and miseries of all sorts. Jainism offers pragmatic solution. The environment friendly ethical Jain code of conduct, guided by its environmental doctrines of equality of all life forms which include air-forms, water-forms, earth-forms and plant-forms also, of non-violence, of non-consumerism and of Anekant will ensure protection of environment, its further degradation and simultaneously restore it to congenial levels.

Shri S.M.Jain earlier wrote a book on environment, "Environmental Ethics" which gave comprehensive account of status of environment, causes

of degradation and pragmatic solutions for this seriously aggravating problem. It was published by Prakrit Bharati Academy in the year 2006. I suggested to Shri Jain to write another book on environment exclusively bringing out the environmental concerns and remedies enshrined in Jain scriptures. Shri Jain has laboured hard to refer almost all important canonical Jain scriptures and have systematically compiled salient doctrines of Jainism which address problems of environmental degradation and practical measures to solve them. He has quoted extensively from authentic Jain scriptures to establish environmental concerns in Jainism.

Prakrit Bharati Academy and Society for Scientific and Ethical Living, Jaipur are committed to bring out books which are enlightening for readers and relevant in evolving contexts. It is hoped that the book, “Environmental Doctrines of Jainism” written by Shri Jain will create awareness in people about environmental degradation and persuade them to take steps individually and collectively to stop further pollution and make efforts to restore it to optimum harmless level.

D.R.MEHTA Founder and  
Chief Patron Prakrit  
Bharati Academy Jaipur

## FOREWORD

The whole world today is deeply concerned over the issues of ecology and environment. Right from a common man in the street up to the universal organisation like U.N.O. and the top most leaders of all nations talk about the measures to be taken for saving the world from a disastrous catastrophe that is definitely going to happen, if adequate measures are not taken in time. The discussions at numerous international meets and conferences echo the same concern, but so far only a little hope for avoiding this disaster has emerged.

It seems that so far little attention is paid to the spiritualistic measures which were suggested in the millennia old wisdom expressed in the sutras-maxims and aphorisms-found in the vast Jain literature. These sutras are basically the expressions of universal truths realised through intuitional insight developed by spiritual practices. Shri S.M. Jain, the author of this book has made a fruitful effort to correlate those sutras with the environmental issues of the present day. He has mainly drawn them from the original canonical texts like Acharnga Sutra, Sutrakritanga Sutra and the like. The author has also referred to the post-canonical works of the eminent Jain Acharyas.

The metaphysical doctrine of the existence of soul as a real substance is the base of the spiritualistic philosophy of Jainism. According to this doctrine, the objects like earth, water, fire, air and vegetation, which appear to be inanimate, are actually possessed of the soul, that is, they are all

living entities like humans and animals. The Jain metaphysics believe that all souls are equal. The difference in their external appearance is only due to difference in their development, the cause being the bondage of Karma with soul. Otherwise, there is no difference in the soul of a human being and a soul of these objects. Hence, one should have the same feelings of compassion for them as one has for the humans and animals.

It means that if such feeling of "atmaupamya", i.e., considering all souls equal to one's own soul<sup>1</sup> is developed in one's heart, one cannot perpetrate violence to any soul. At least one would not indulge in wanton destruction of these souls. This spiritual philosophy, if propagated in proper perspective throughout the world, it can result in stopping the unnecessary depletion of natural resources which are as valuable as the life of humans and animals.

In the Ayaro (Acharanga Sutra) we find a sutra which admonishes one not to deny life in the objects like earth etc. It is stated there "One should neither deny the existence of the living world of water-bodied beings nor should he deny existence of one's own soul. He who denies the existence of the living world of the water-bodied beings denies the existence of his own soul."<sup>2</sup> A disciple asked his teacher, "Venerable One! No one denies one's own existence. Is it not then strange to ask one not to question one's own existence?" The teacher replied, "If anyone denies the existence of life in the beings of water-body, it amounts to denying one's own existence, for consciousness in the beings of water-body is identical with his own consciousness. The term abhaikkhejja (Skt. abhyakhyayet) means to malign, asperse, slander or accept falsehood as truth.

We may summarise the gist of Jainism in three ethical principles:

1. Ahimsa (Non-injury)
2. Samyama (Self-discipline and self-restraint)
3. Tapa (Austerity).

1. आयतुले पयासु । —सूयगडो, 1/10/3
2. से बेमि—णेव सयं लोगं अब्हाइक्खेज्जा, णेव अत्ताणं अब्हाइक्खेज्जा ।  
जे लोयं अब्हाइक्खइ, से अत्ताणं अब्हाइक्खइ ।  
जे अत्ताणं अब्हाइक्खइ, से लोयं अब्हाइक्खइ । — आयारो, 1.39

Jainism, in fact, defines dharma as practice of these three basic ethical principles<sup>1</sup>, where dharma means the means of purification of soul<sup>2</sup>.

The practice of ahimsa begins with the right world-view, i.e., belief in the principle of atmopaumya and consequently, the acceptance of soul in the subtle living beings like earth etc. If it is accepted that the earth etc. are possessed of souls and that they are equal to human being, then no wise person would perpetrate wanton (unnecessary) violence to them. Such education can prevent a lot of violence and subsequently check the environmental depletion caused by the destruction of earth etc.

The second essential practice of dharma is samyama - self-restraint or self-discipline. The craze of consumerism which is one of the main causes of environmental destruction is on account of the lack of self-restraint/self-discipline. Bhagwan Mahavir has prescribed a complete code of conduct - twelve vows- for the householders, which can be followed only if one can practice self-restraint. The twelve vows<sup>3</sup> comprise the right life-style which would lead to sustainable world-order free from the environmental problems like pollution etc.

Any wise person who is conscious of the dangers of environmental depletion should observe the vows and thus benefit himself in two ways: firstly, by adopting life-style based on samyama, save his own soul from the baneful bondages of karma, and secondly, save the world from the disaster caused by environmental pollution etc. The vows prescribed for the householders are related with the voluntary limit one should put on one's consumption of goods, accumulation of wealth, indulgence in wanton activities and sensuous pleasures etc. At least he should totally refrain from the occupations which involve great violence to the living beings. For example, he should take a vow not to indulge in the cutting

1. घम्मो मंगल मुक्किट्ठं अहिंसा संजमो तवो ।  
देवा वि तं नमंसंति, जस्स घम्मे सया मणो ॥ — दसवेआलियं, 1.1
2. आत्मशुद्धिसाघनं धर्मः । — जैनसिद्धान्तदीपिका, 8/3
3. स्थूलहिंसा—मृषा—स्तेयाऽब्रह्मविरतिः इच्छापरिमाणं च अणुव्रतम् ।  
दिगुपभोगपरिभोग—अनर्थदण्डविरति—सामायिक—देशावकाशिक—  
पौषधोपवास—यथासंविभागाः शिक्षाव्रतम् । — जैनसिद्धान्तदीपिका, 6/23,24

of forest, killing animals to get their skin etc., setting fire to jungles, destroying the water resources like tank etc. and so on.<sup>1</sup>

The practice of samyama also includes one's restraint over one's own indulgence in sensuousness and thus refrain from illegitimate sexual activities, and limit one's entertainment activities like seeing cinema, drama, dance etc.

The third practice of dharma is - tapa. It means voluntarily lead a life of austerities like fasting, curtailment of eatables, drinks etc., giving up delicious food, practice of meditation, scriptural studies and so on. The practitioner of penance is again benefitted from many points of view. The first benefit he accrues from tapa is improvement in his health. Many dreadful diseases can be cured with prudent practice of tapa. "Simple living and high thinking" & this maxim is easily observed by the practitioner of tapa. The austere life-style would save immensely the wasteful consumption of things like water, fuel, food, clothes and other such items of daily use, which, if not saved properly, may become a bone of contention in future. Even the socio-economic disparity might become aggravated if affluent (opulent) people do not curb their over-consumption of meagre natural resources and consequently, a bloody revolution by "have-nots" is bound to create a chaotic situation in society. Practice of tapa by all according to their own ability holds the key to establishment of social equality and justice on one hand, and solution to environmental problems on the other.

The present work would inspire people to ponder seriously over the need of the hour, and put into practice the principles of dharma.

The author has diligently collected from the Scriptures the beautiful maxims which throw light on those principles of dharma, which would go a long way in establishment of a sustainable world-order free from environmental destruction, violence, fear etc. It is hoped that the reader will be definitely benefitted not only by the fragrant of the wisdom spreading from the work but also by making his life-style eco-friendly, he would contribute to making a world free from violence.

Prof. Muni Mahendra Kumar

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1. Sharavaka-Sambodha by Acharya Tulsi, p.76.

## ABOUT THE AUTHOR

Born on 8th September, 1928 Shri S.M. Jain had his education at the then Government Herbert College, Kota. From 1949 to 1951 he worked as teacher (Maths) in the then Govt. Girls Inter College, Kota and Govt. High School, Bhawanimandi. Selected by Rajasthan Public Service Commission he had his Forestry Training at Forest Research Institute & Colleges in 1951-53 and again in Refreshers Course in 1967. Shri S.M. Jain is a retired Forest Officer. He worked on responsible and challenging posts in State Forest Department, covering every sphere of forestry activity. After retirement he did his innings in a leading paper mill, Rajasthan Tribal Area Development Cooperative Corporation (RTADCC), Apex N.G.O. and Indian Sugar Mills Association (ISMA), New Delhi. In RTADCC he started and organised first ever from the scratch the collection, storage and marketing of over forty different minor forest product in six tribal districts. In ISMA he planned, coordinated and guided various widely acclaimed rural development activities of 180 member sugar factories spread all over the country. He was member of two Sub Committees of the Federation of Indian Chambers of Commerce and Industry (FICCI) on behalf of ISMA and represented the President of FICCI in the Board of Governors of Indian Institute of Forest Management (IIFM), Bhopal. His project, "Forest for Food" was sanctioned by Department of Science and Technology and Ms. Sneha Sharma has done Ph.D. on it. Subsequently he started his consultancy

services and worked as consultant in various industrial houses and mining firms and was instrumental in raising large scale plantations on wastelands, mined areas and waste dumps. The Government of Rajasthan awarded him and also the Associated Stone Industries Ltd., Ramganjmandi for the meritorious plantation work. He was awarded the honour 'Jain Gaurav' for his work as specialist in forestry on 15th April 2002 at Science City Auditorium Kolkata, on the eve of 2600th birth celebrations of Lord Mahavira by All India Digamber Jain Samman Samaroh Samiti, Kolkata

.Since 1989 he is in the panel of Consultants in Government of India, Ministry of Environment and Forests (NAEB) and also the Ministry of Rural Development and Employment. On assignments from these Ministries he has so far carried out thirty seven evaluations and survival rate studies of tree planting, afforestation, soil conservation and watershed projects implemented by the District Rural Development Agencies, Divisional Forest Officers and Apex NGOs in Haryana, Punjab, Gujarat, Rajasthan, Madhya Pradesh, Uttar Pradesh, Jharkhand and J&K. NAEB gives such assignments only to retired forest officers not below the rank of Chief Conservator of Forests.

“Rajasthan Ke Vanya Pashu”, a book written jointly by him and late Shri Mahendra Prakash was first ever pictorial and descriptive documentation of wild animals of Rajasthan and was published by Public Relations Department, Government of Rajasthan His second book “Vanpal” is his novel in Hindi, “Pristine Jainism.” With ‘Foreword’ by late Dr. L.M. Singhvi is his third book His fourth book is “Environmental Ethics” with ‘Foreword’ by Dr. Karan Singh ji (ex ruler J&K.).His fifth book “Essence and Substance of Yoga” with ‘Foreword’ by Dr. Kiran Bedi has also been published. His sixth published book is, “Jain Dharmavalambion ki Vichlit Astha ka Sthitikan” is collection of his selected articles and papers in Hindi. His seventh published book is, “Monks’ Dilemma” a novel in English. This book, “Environmental Doctrines of Jainism is his eighth book.” He has written over eighty technical and general articles published in prestigious dailies and journals and have presented papers in national and international seminars. At 84 he is agile and active and is continuing his writing hobby.

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JAINISM

# INTRODUCTION

Environmental protection is intrinsic, innate and inherent in Jainism. It is in-built and integrated in every principle, tenet and mandatory doctrine of Jainism, in its epistemology, ontology and metaphysical concepts. Enlightened Jain icons, Arhats, Tirthankaras, learned saints and Acharyas pondered over and considered every aspect of environment, various causes of its degradation and necessary measures, prophylactic to pre-empt as well as remedial to redress and redeem and also for its sustained maintenance. They evolved and prescribed environment friendly concepts, tenets, principles, ordained mandatory doctrines and an elaborate code of conduct to ensure sustained, congenial, clean, healthy and symbiotically harmonious environment.

The connotation about environment is much wider than generally understood. It implies not only physical environment consisting of air, water, soil, animals etc. but also social environment of multitudinous relationships between individual human beings, families, groups, societies and nations and also interdependent interactions between all life forms that also interact with physical constituents. Both physical and social environment are interactive, mutually reinforcing and influencing to mould and condition each other. If physical or natural environment with its myriad constituents (air, water, soil, minerals etc.) suffers degradation, pollution and imbalance, the consequences



in green-house effect, climate-change, droughts, floods, storms, famines, pestilences etc. will influence and disturb the social environment, its stability, health and harmony. Like wise imbalances in social environment beset with conflicts and wars will adversely affect the physical environment, accentuating its degradation, pollution and imbalances. This in turn will disturb the social environment and the vicious cycle will go on.

Environment should be considered in its totality as a composite aggregate in which every constituent, smallest and largest, is equally important in its own specific symbiotic role. It can be compared with any organism in which there are trillions of cells; each cell works for the whole body or all cells and all cells work for every single cell. Any dereliction or aberration on part of a single cell will destroy itself and all other cells and the body. In any man-made machine every smallest part is important for functioning of the machine. Environment is like an organism; a composite unified system in which every constituent is important and all constituents, small or large should be considered equally indispensable.

In Jainism equality of all is one of the important fundamental principles and even earth-forms, water-forms, air-forms, energy-forms, which are generally considered inanimate (non-living being), are considered life-forms similar to other living beings including human beings. This is unique in Jainism only and unparalleled as compared to other schools of thoughts, anywhere and at anytime. In recognized life forms also the smallest microbe has been assigned potentially the same status as highest evolved life-form of human beings, so much so that all living beings possess similar souls, all are capable of attaining the highest enlightenment, perfection and salvation.

It is also unique of Jainism that it subscribes to the principle of mutualism (symbiosis) in all interdependent interactions of all the constituents of environment, both animate and inanimate, stressing that all act and interact for mutual benefit. This mutualism ensures sustainability of congenial, healthy and harmonious environment.

In Jain chronology the time-cycle begins with Sukhma-Sukhma (happiest) period (era) when all living and non-living exist in perfect harmony interacting in mutually beneficial way. The environment also remains congenial without any pollution, erosion etc.; there are no natural calamities of floods, famines, storms; and also there are no conflicts and wars. The conditions decline from best to good to bad to worse gradually because of greed of mankind, its encroachment and exploitation of natural resources beyond their carrying capacities. Hopefully, however, in Jain cosmology there is mention of areas where conditions remain in best or good state as a result of realization by human beings to limit their numbers and consumerism commensurate with the carrying capacity of natural resources. The decline and rise, the pendulum of time-cycles swings up and down only in areas where mankind ignores and transgresses the principle of mutualism and succumbs to temptation of greed and indulgence in sensual pleasures of five senses of touch, taste, smell, sight and hearing.

In the first Sukhma-Sukhma or happiest era it is Kalpavriksha (forest) based life-style and all essential requirements of food, shelter, clothes, chemicals, and medicines are met by various products of different kinds of trees. Initially the cause of environmental degradation was anthropocentric attitude of human beings that they are superb and supreme and all others are subservient to be utilized for their need, greed and hedonistic pleasures. The natural resources were exploited beyond their capacities, resulting in decline in their productivity. When Kalpvrikshas (forests) were destroyed, mankind invented and resorted to agriculture to artificially generate resources to meet their requirements. This further accelerated the pace of destruction of forests as vast areas of forests were cut, burnt and cleared for cultivation. In Mahabharata there is mention of “Khandavdaha” i.e. cutting, burning and clearing of forest areas for cultivation.

This process continued till recently all over the globe and respective governments gave lucrative rewards for this purpose. It is important to mention here that in natural forest based life style the populations remain optimum according to the availability of food naturally; as proved in a recent experiment on wolves in Germany. With the advent of agriculture food availability was augmented artificially and this triggered increase in population, requiring more land for agriculture and necessitating more destruction and clearance of forests for cultivation; then more population and more requirement of land and more destruction of forest. The cycle continues even now by extensive encroachments, legally and illegally, on remnant forest areas in spite of stringent laws. This will not stop as long as population explosion continues. As availability of land for agriculture became scarce, use of chemical fertilizers and poisonous pesticides increased and their indiscriminate use is single most maximum contributor of extensive pollution of air, water and soil. The dangerous pesticides, through soil and food, are entering in human body with biological magnification resulting in increasing incidences of fatal diseases of heart, kidneys, liver and cancers of various types.

Subsequently, industrialization added fuel to the fire accelerating environmental degradation and pollution. The objective of any industry is to augment the sales of its products through thrust of lucrative and misleading advertisements triggering indiscriminate consumerism, putting more and more pressure on natural resources like air, water, soil, minerals etc. Manufacture of even a single needle requires water, minerals, and energy. With growing industrialization producing myriad products and spiraling consumerism, the stress on natural resources has increased many times more than their carrying capacities, resilience and rejuvenation time-cycles. Initially it was only anthropocentric attitude responsible for degradation of environment, next agriculture and increasing population, and now spiraling consumerism, all combined are playing havoc on environment and dire consequences are manifesting as green house effect, climate change, floods, storms,

famines etc. Scientists have estimated that at present levels of consumption and population we need natural resources of 4 to 5 such planets as earth. Obviously the pressure on environment is at least four times more than its capacity. The problem is that all the factors responsible for environmental degradation are accentuating and not declining.

Only mankind is responsible for environmental degradation. Other life-forms live symbiotically and in harmony with nature. It is only when human beings in their greed and lust transgress their natural habitat and their sources of livelihood that there are aberrations in their behaviour including harmful mutations.

During Sukhum-Sukhma and Sukhma eras lions, tigers, wolves, jackals were nature's scavengers and consumed naturally dead bodies only, which were available in plenty when there were good forests and large number of wild animals all over the globe. It was only after destruction of forests, their habitat and also of wild animals that they became killers. Even micro-organisms were symbiotic. There are more numbers of micro-fauna and flora inside human body than the number of cells, causing no harm. It is only with their help that human body is able to digest food and perform other functions. It is only wrong life style of human beings that force them to mutate in harmful forms. Appendicitis is caused by bacteria otherwise living beneficially in intestines. The plague bacillus *Yersinia pestis* living harmlessly in intestines mutated to dangerous harmful fatal form because of wrong life style. The same is true for harmful mutations of avian and swine flu and malaria bacillus mutating to more and more resistant and dangerous forms. There are many more examples. It is like turning of a good friend as enemy because of wrong behaviour. Mankind is still in slumber and has not awakened in spite of conclusive scientific evidence of looming suicidal disaster. A scientist, E. Cook, in 1975 calculated energy requirement (in food, shelter, clothing, transport all inclusive) per capita in K-Calories<sup>-1</sup> day<sup>-1</sup> during various periods since Paleolithic era till

1970 base year –

1. Early Paleolithic  $10^6$  years ago - 2000 units
2. Middle Paleolithic  $10^5$  years ago - 4000 units
3. Early Neolithic  $10^4$  years ago - 12000 units
4. Middle ages 600 years ago - 26000 units
5. Early industrial 100 years ago - 77000 units
6. Modern technological society 1970 base year - 230000 units

Presently it is around 300000 units and if numbers and consumption levels are not controlled it will treble to 900000 units by 2050; this needs to be checked and reduced to sustainable levels.

The enlightened Jain thinkers, Arhats and Tirthankaras analyzed the problems and their root causes and formulated concepts, rules, tenets and doctrines to address various problems and their root causes. The single most important main cause of all problems is attachment or infatuation or lust or greed for hedonistic sensual pleasures, named “Raga” and its attendant inseparable antithesis ‘Dvesh’ (Aversion). Under the influence of these psychic impulses individuals, families, groups, societies, nations commit violence; indulge in sensuous pleasures; unbridled consumerism and mad race for suicidal development. The very index of development prescribed by modern economists is higher and higher level of consumption. They are blind to crass realities that it is consumerism that is most damaging to the environment.

Jain thinkers considered these root causes to devise and prescribe effective measures for sustainable healthy environment framing them so meticulously and elaborately that there was no chance of any lapse and transgression. In Jainism the prescribed code of conduct both for laity (house holders) and ascetics (monks) is so comprehensive that all aspects have been addressed to ensure sustainable, healthy, harmonious and peaceful environment for one and all.

The key measures or doctrines are five vows of non-violence, truth, non-stealing, non-consumerism and celibacy which are mandatory for laity as well as monks. The others are extensions to reinforce and ensure

flawless observance of these vows. Even after destruction of many scriptures, the available literature is so vast that it cannot even be summarized in any single treatise. However it is attempted here to present most salient doctrines of Jainism which if imbibed and followed will put a stop to further degradation of environment and will also redress and redeem it to its pristine purity, health and harmony. Only readers can judge as how successful the effort is.



## DOCTRINE OF EQUALITY

Jainism stands unique in assigning equal status, same as that of human beings, to all constituents of environment. The main constituents, most important life supporting natural resources, earth (soil, minerals etc.), water, energy (fire), air and plants are as much living beings as human beings and should be considered and treated as such. This will eliminate possibility of harm to them.

“संधि लोगस्स जाणित्ता, आयओ बहिया [पास | 13/3/47 |](#)”

- Acharanga Sutra

"In view of composite holistic nature of the universe, consider the world, all its constituents as one's own self".

“इमा खलु स छज्जीवाणिया तंजहा पुढवीकाइया, आउकाइया,

तेउकाइया, वाउकाइया, वणस्सकाइया, [तसकाइया | 14/1/3 |](#)”

- Dashavaikalik Sutra

"The life forms are of six type - earth forms, water forms, energy forms, air forms, plant farms and all higher forms from microbes to animals and human beings."

“पुढवीजलतेउवाउ, वणप्फदी विविह धावरे इंदि | 11 |”

- Dravyasangraha

- "Earth forms, water forms, energy forms, air forms and plant forms are also living beings."

“पुढवी य आउ अगणी या आउ, तण रूक्ख य तसा य [पाणा | 17/1/2 |](#)”

- Sutakritanga

"Earth-forms, water-forms, energy-forms (fire), air-forms, plant-forms and all higher form from two sense to five sense organising are living beings like us (human beings).

“पुढवी चित्तमंतमक्खाया | आउचित्तमंतमक्खाया |

तेउचित्तमंतमक्खाया | वाउचित्तमंतमक्खाया | वणस्सई [चित्तमंतमक्खाया | 4/1/4-8 |](#)”

- Dashavaikalik Sutra

"Earth forms, water-forms, energy-forms (fire), air-forms, plant-forms possess consciousness, the essential attribute of only living beings".

“अत्तसमे छप्पिकाए” [| 10/1/5 |](#)

- Dashavaikaliksutra

"All the six types of beings (earth, water, air, energy, plants, and others) are life forms like us.

“ते आत्तओ पासइ सब्बलोए [| 11/12/18 |](#)”

- Sutakritanga

"Consider all life forms in the universe as one's own self".

“ऐगें आया [| 11/2 |](#)”

- Sthananga Sutra

"Souls are different in their prevailing modes but similar in inherent potential of qualities and attributes".

“समत्वं भज भूतेषु [| 2/4 |](#)”

- Jnanarava

"Consider all life forms same and equal without attachment to any".

“अप्पाणं समं परं पि भण्णंतो | 331, 332 |”

- Kartikeyanupreksha

"The house holder who considers all others as himself observes vow of non violence".

"अप्यणा सच्चमेसेज्जा मेत्ति भूएसु कप्पए [116/211](#)"

- Uttaradhyayan Sutra

"Know the truth and behave as a friend with all"

"जह ते ण पियं दुक्खं तहेव तेसिंपि जाण जीवाणं ।

एवं णच्चा अप्पोवभिवो जीवेसि होदि सदा ।।776।।"

- Bhagawati Aradhana

"As we do not like pain and suffering, so do other beings; so behave with others in the same way as with one's own self".

"जं इच्छसि अप्पणतो, जं च न इच्छसि अप्पणतो ।

तं इच्छ परस्सवि मा वा एत्तियगं जिणसासणयं ।।"

- Brihatkalp Bhashya

"What you wish for yourself, wish the same for others and what you do not wish for yourself, do not wish that for others as ordained in Jainism".

"जीवनं प्रियमेवास्ति सर्वेषां प्राणिनां ननु [112/311](#)"

- Solahkaranbhavana Vivek

"Every living being loves his life as I love mine".

"सव्वेपाणा पियाउया सुहसाया दुक्खपडिकूला ।

अप्पियवहा पियजीविणो जीविउकामा [112/3/5311](#)"

- Acharanga Sutra

"Every life forms desires happiness and dislikes sorrow and pain and also violence. All like and love life and desire it".

"सव्वेसि जीवियं पियं [112/3/5411](#)"

- Acharanga Sutra

"Every living being loves life.".

"णिज्झाइत्ता परिलेहिता पत्ते यं परिणिव्वा ।

सव्वेसिं पाणाणं सव्वेसिं भूताणं ।

सव्वेसिं जीवाणं सव्वेसिं सत्ताणं ।

अस्मातं अपरिणिव्वाणं महम्मंयं दुक्खं [111/6/4911](#)"

- Acharanga Sutra

"Every living being desires peace and happiness. To all living beings, all constituents of nature, suffering is painful".

In Acharanga Sutra, one of the most important canonical scriptures, a very heart rending pathetic comparison of similarity between the pain inflicted on and felt by any living being including earth, water, air, fire, plants and human beings is given. All feel the same intensity of pain as we do and so it is ordained that no harm should be done and no pain should be inflicted on any part (organ) or whole of any living thing.

"अप्पेगे पायमच्छे.....अप्पेगे सीस पच्छे [111/2/2811](#)"

अप्पेगे संपमारए, अप्पेगे उद्वए [111/2/3911](#)"

- Acharanga Sutra

"As human beings feel and suffer from pain inflicted on various parts (organs) from feet to upwards at stomach, heart, neck, mouth and up to head, so do the earth-form living beings".

Similar comparison of similarity in suffering felt by water-forms, air-forms, energy (fire) forms and plant-forms is mentioned elaborately and comprehensively in stanzas 1/3/50 to 1/5/109 of Acharanga Sutra. Plant-forms of living beings are put almost at par with human beings on the basis of striking similarities.

"इमं पि जाइधम्मयं, एयं पि जाइधम्मयं ।

इमं पि बुद्धिधम्मयं, एयं पि बुद्धिधम्मयं ।

इमं पि चित्तमंतयं, एयं पि चित्तमंतयं ।

इमं पि छिण्णं मिलाइ, एयं पि छिण्णं मिलाइ ।

इमं पि आहारगं, एयं पि आहारगं ।

इमं पि असासयं, एयं पि असासयं ।

इमं पि चओक्चइयं, एयं पि चओक्चइयं ।

इमं पि विपरिणामधम्मयं, एयं पि विपरिणामधम्मयं [111/5/11011](#)"

- Acharanga Sutra

"As human beings are class specific, grow, have consciousness, feel and exhibit feelings of pain, take nutrition, die, perform metabolism and have emotions, so do the plants".

“हरियाणी भूताणि विलंबगाणि, आहार देहा य पुढो सियाई।

जे छिंदति आयसुहं पडुच्च, पागब्धि पाणे बहुणं तिवाति [117/1/811](#)”

- Sutakritanga

"Plant forms are also living beings because their bodies also grow like ours by nutrition and express suffering on being cut."

On the basis of equality and similarity if one comprehends and knows himself, he will know and comprehend others, the entire nature and all its constituents.

“जो एंग जाणइ, से सब्बे जाणइ।

जे सब्बं जाणइ, से एंग जाणइ [113/4/7111](#)”

- Acharanga Sutra

"Those who know one, know all and those who know all know one's own self."

“एको भावः सर्वथा येन दृष्टः। सवेभावा सर्वथातेन दृष्टाः।।

सवे भावा सर्वथा येन दृष्टाः। एको भावः सर्वथा तेन दृष्टाः।।”

- Syadvad Manjari

"Those who know one substance completely, know all substance completely and those who know all substance completely know one substance also completely".

This illustrates the natural phenomenon of interdependence, mutuality, oneness and cohesion of all the myriad constituents of nature. Modern science has also endorsed it. The boot-strap principle of Dr. Geoffrey Chew rejects singularity or isolated capability. The manifested properties of any biological or physical unit are because of presence of and co-operation of others. David Bam has also authenticated the principle of undivided whole. Even genes in living organism manifest in response to environment by their on and off mechanism. Atoms and

even subatomic particles electrons, protons, neutrons, quarks also behave in response to the environment. Neither an electron nor any other object has any intrinsic properties independent of environment according to the Quantum Theory. Scientist Wheeler has conceptualized "Quantum Foam" in which every particle is connected with every other particle with a quantum interconnectedness. What scientists realized now was postulated long ago by Jain thinkers.

The principle and doctrine of equality as established and ordained in Jainism is fundamental for protection and preservation of environment. If all constituents of environment earth, water, air, fire, plants and all other living beings from smallest to highest are considered equal and with same concern as one's own self then none of these will be harmed, inflicted any injury and pain. Human beings will not encroach and exploit anyone beyond its capacity. There will not be destruction of any one. All will interact for mutual benefit. There will not be any degradation and pollution of any sort. This single doctrine of equality unique in Jainism, with its ramifications, if imbibed and practiced can alone ensure healthy and peaceful environment.



## DOCTRINE OF NONVIOLENCE (AHIMSA)

Nonviolence (Ahimsa) means that no harm should be done, no injury should be inflicted on any part or whole body of any life form. None should at all be killed, mutilated or destroyed. There should not be exploitation, overburdening of any. There should also be not any encroachment on rights, privileges, habitat, and territory of one another. Nonviolence is not only non-killing but also not causing any suffering and not creating any problem, difficulty and inconvenience for any one. While killing is extreme form of violence and is being committed on slightest pretexts, other common forms of violence are generally ignored and not even considered violence. Even evil thoughts in mind for others are violence. Hurting others by harsh words is also violence. The most common form of violence being ignored is over burdening the helpers, dependents, animals and natural resources and not giving them their food, clothing, shelter and compensation due to them.

Like human beings and animals, natural resources earth (soil, minerals), water, air, energy and plants, individually and collectively as respective eco-systems, are also living beings and have carrying capacities, resilience and rejuvenation time-cycles. Even in human beings and animals capacities differ in weaker and stronger. A strong person can lift more weight than weaker. Some can tolerate more stress than others. Everyone have maximum and optimum tolerance limits

beyond which everyone will suffer, weaken and may die if stress continues unchecked. The same is true for natural resources. This can be illustrated by an example of forest eco-system. As trees grow in volume, the entire forest grows. In scientific forest management annual growth rate of a particular forest block is calculated. This is its capacity. If wood and other products from forest are extracted within this capacity, then no harm will be done to the forest and it will continue to grow and meet the requirements of human beings in sustained manner forever. Likewise other natural resources also have their carrying capacities, water bodies rivers, lakes etc. can tolerate specific amount of pollution and in fact some pollution is necessary as many aquatic living forms called detrites need detritus (waste) for their survival. There are indices B.O.D. (Biological Oxygen Demand) C.O.D. (Chemical Oxygen Demand), presence of aquatic flora and fauna for capacities of various aquatic eco-systems. Same is true for air systems also. In atmosphere there is optimum proportion of various gases Oxygen (O<sub>2</sub>), Carbon-di-oxide (CO<sub>2</sub>), nitrogen and others. There is continuous pollution, recycling and maintenance of the proportion. Carbon-di-oxide is emitted by humans, animals and other life-forms, more by human in their activities by burning fossil fuels for cooking, transport and industries. Carbon-di-oxide is continuously utilized by plants in photo-synthesis for synthesizing various products edible fruits, seeds, fibres, chemicals, medicines etc. If this loss of CO<sub>2</sub> is not compensated by humans and animals than proportion of O<sub>2</sub> will increase which will be harmful and lack of availability of CO<sub>2</sub> will impede synthesis of useful products by plants. However if CO<sub>2</sub> is released in quantities more than the capacity of plants then there will be harmful consequences of green house effect, climate change etc. rocks, minerals and soils also have their capacities and rejuvenation time cycles, of course on a longer scale. Earlier agriculture fields were being left fallow for a year, subsequently for one crop season. Now crops are being grown continuously on the same area up to three crops a year. This gradually reduces the natural productivity of soils.

To compensate this loss of natural productivity more and more chemical fertilizers are being added, reducing its natural productivity more and more. Rocks and minerals also have rejuvenating time cycles and get regenerated with the help of naturally occurring bacteria. One such bacteria which converts CO<sub>2</sub> into CaCO<sub>3</sub> have been found by scientists at the National Environment and Engineering Research Institute (NEERI), Nagpur (The Times of India, page 7 dated 17-02-09, Jaipur Edition). The depletion of natural resources and even extinction of some is because of over exploitation by human beings. This is violence not only against those life-forms but also against our own future generations by depriving them from these bounties of nature. It is paradoxical that on the one hand we want our future generations to be happy but on the other hand we shall be exhausting most of important resources of crude oil, minerals, forests which may not last for next two to three hundred years at present rate of over exploitation. We shall also be guilty of polluting soil, water and air to such levels that even life may not be possible.

Enlightened Jain thinkers visualized all these aspects and consequences. They devised measures to check deterioration and maintain healthy sustainable environment. The foremost measure ordained in Jainism is the Doctrine of Non-Violence. There is so much emphasis on non-violence that it has become its very identity and even its synonym. The dictum of Jainism is,

“अहिंसा परमोधर्मः।”

"Non-Violence is highest religion".

There are five mandatory vows of non-violence, truth, non-stealing, non consumerism and celibacy prescribed for Jain laity and ascetics. The first vow of non violence is most important and other four are subsidiary and complementary to sustain and strengthen the first vow of non violence.

“अहिंसा सर्वेषु व्रतेषु प्रधानं [॥१७/१/६॥](#)”

- Rajvartik

"Non-violence is main vow among all other vows".

“अहिंसा गहणे पंच महाव्यायाणि गहियाणी भवन्ति।।”

- Dashavaikalik Churni

"All the five vows are included in vow of non-violence".

“अहिंसा परमो धर्मः, अवसेसा तस्सरक्खट्टा।”

- Ahimsa Tatva Darshan

"Non violence is highest form of religion, truth and other vows are its extensions".

“धम्मो दया विसुद्धो।।२५।।”

- Bodhpahud

"Kindness and compassion for those suffering is nonviolence and it is true religion".

“अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।।”

"For non violence truth, non-stealing, purity of thought, speech, body and control of sensual pleasures are necessary".

“अहिंसा प्रथमो धर्मः सर्वषामिति सन्मतिः।

ऋषिभिर्हुआ गीतं सूनुतं तदनन्तरम् [॥३३/३॥](#)

- Kunal Kavya

"Non violence has first place and priority. Truth is second, saints have been singing paeans of praise for it"

“अहिंसा व्रतमादौ क्रियते प्रधानत्वात्।

सत्यादीनि हितत्परिपालनार्थादीनि सस्यस्य वृत्तिपरिक्षेपवत् [॥१७/१/३४३/४॥](#)”

- Sarvarth Siddhi

"Ahimsa occupies first place in five vows. The other four vows are like a fence for its protection. It is also the cause for four vows of truth etc."

“णत्थि अणूदो अप्पं आयासादो अणुणयं णत्थि।

जह तह जाण महल्लंण वयम हिंसा सयं अत्थि।।७४०।।”



"सव्वे सियास माणं हिदंय गब्बो व सव्वसत्याण ।  
सव्वेसिं वदगुणाणं पिंडो सारो अहिंसा हु ।।790 ।।"

- Bhagavati Aradhana

"In this universe there is nothing smaller than an atom and nothing bigger than space, similarly there is no vow greater than non violence. It is heart of all and source of all scriptures and essence of all vows."

"अहिंसा लक्षणो धर्मः ।।8 / 31 ।।"

- Jnanarnava

"Non violence is the identity of religion".

"अहिंसा भूतानां जगति विदितं ब्रह्म परमं ।।"

- Ratnakarand Shrivakachar

"Non violence is like highest enlightened state (Brahma)".

"अहिंसैव संसार – भरावमृत सरणिहः । ।12 / 50 ।।"

- Yogashastra

"Non violence is like spring of nectar in the desert of worldliness".

In Jainism non-violence has very extensive and intensive connotations with minutest details. It is not limited to any particular life form, human beings or his domestic animals but covers all life forms from minutest microbe to biggest and also to earth forms (including soils and minerals), water-forms, air-forms, energy-forms and all plant-forms. It is not only not killing or not hurting bodily but in even not thinking mentally about violence and also not speaking violent harsh words. Non violence should be observed in mind (thoughts), speech and body activity. Observance of violence is not restricted to violence from commitment of violence by one-self but includes not asking or instigating violence by others and also not to approve violence being committed by others.

"संकल्पात्कृतकारित—मननाद्योगत्रयस्य चरसत्वान ।

न हिनस्ति यत्तदाहु, स्थूलवधाद्विरमणं निपुणा ।।53 ।।"

- Ratnakarand Shrivakachar

"Non violence is not committing violence by any of the nine modes i.e. mind, speech and body and each of these by one-self, others or even acquiescing violence by others."

"तेसिं अच्छणजोएण, निच्चंहोयव्वं सिया ।

मणसा काय वक्केण एवं हवइ संजए ।।8 / 3 ।।"

- Dashavaikalik Sutra

"No harm to any life-form should be committed through mind, speech and body by abiding person."

"सव्वभूददया परमोधम्मो ।।711 ।।"

- Bhagavati Aradhana

"Compassion and kindness for all is non-violence and highest form of religion."

"सव्वेहिं भूयहिं दयाणुकंपी ।।21 / 3 ।।"

- Uttaradhyayan Sutra

"One should be kind and compassionate to all life-forms."

"वाक् चित्ततनुभिर्यत्र न स्वन्पेऽपि प्रवत्तने ।

चरस्थिराङ्गनां घातस्यदाद्यं व्रतमीरितम् ।।8 / 8 ।।"

- Jnanarnava

"Not killing and doing no harm to any life-form by all the three modes of mind, speech and body even in dream is non-violence."

"प्राणिनां तत्र षण्णां व रक्षणं मनसा तथा

वचसा वपुषारव्यातं प्रथमं स्नान्महाव्रतम् ।।9 / 83 ।।"

- Pandava Purana

"To protect all life-forms from any harm in thoughts (mind), by speech and body is great vow of non-violence".

"एका जीवदयैकत्र परत्र सकलाः क्रियाः ।

परं फलं तु सर्वत्र कृषेश्चिन्तामणेरिवः ।।134 / 284 ।।"

- Bhavapahud Tika

"Only one vow of compassion to all includes all other vows and is like a miraculous jewel bestowing fruits of all religious activities".

"करुणाए जीव सहावस्स [115/5/9711](#)"

- Dhavala Tika

"Compassion and kindness is very nature of all living beings i.e. all life-forms are symbiotic (interact for mutual benefit)".

"तिसिदं बुभुक्खिदं वा दुहिदं दहणं जो दू दुहिदमणो ।

पडिवज्जादि तं किवया तस्सेस, होदि अनुकंपा ।।137।।"

- Panchastikaya

"To be sensitive towards any hungry, thirsty and suffering living being and to help any one in distress is compassion or non-violence".

"मैत्री प्रमोद कारुण्यमाध्यस्थानि च सत्वगुणा क्लिश्यमानाऽविनश्येषु [117/1111](#)"

- Tatvarth Sutra

"To have friendly, pleasant, compassionate and balanced dispassionate feelings towards suffering life forms is strengthening of vow of non-violence".

"अभिमान, भय, जुगुप्सा, हास्यारति-शोक काम कोपाद्याः ।

हिंसाया पर्यायाः सर्वेऽपि च नरक सन्निहिता ।।64।।"

- Purusharth Siddhyupaya

"Vanity, fear, hatred, ridiculing, aversion, depression, sexual indulgence and anger are also forms of violence and should be avoided in observing the vow of non-violence".

"सव्वे अक्कतं दुक्खा य, अतो सब्बे अहिसिया [111/10/4/8411](#)"

- Sutrakritanga

"No living being should be killed or hurt. Non violence is for all".

"अहिंसा तस-थावर-सव्वभूय खेमकरी [112/2/10511](#)"

- Prashnavyakaran Sutra

Non violence is for happiness of all living beings".

"एइंदियादिपाणा पंच विहावज्जभीरुण सम्मं ।

णाउण य ठाणादिसु हिंसादि विवज्जणमहिंसा ।।198।।"

- Mulachar

"Those who are afraid of bad deeds (sins) and observe non violence should not commit violence towards any life form from single sense to five sense organisms".

"क्षितिसालिलदहनपवनारंभ विफलं वनस्पतिच्छेदम् ।

सरणं सारणमपि च, प्रमादचर्या प्रभाषन्ते [114/8011](#)"

- Ratnakarand Shrivakachar

"Some people have obnoxious habit of plucking of grass, leaves and flowers and crushing them, digging and burning fire, using fans to stir air unnecessarily without any purpose and just as a fun or habit. This should not be done".

"शान्ताद्यष्टकषायस्य संकल्पैर्ननिस्त्रसान् ।

अहिंसतो दयार्द्रस्य स्याद हिंसेत्यणुव्रतमं [114/711](#)"

- Dharmamrit

"Vow of non-violence enjoins that no living being should be killed or hurt under the impact of emotions of anger, vanity, hypocrisy and greed etc. Each emotion has four grades of intensity viz. extremely violent, mild, lasting for very short time and momentary. Under these emotions violence should not be committed mentally, by speech and by body and also by one-self, getting done by others and even acquiescing violence by others".

"प्राणानामनतिपातः सर्वभूतेषु सयमः अप्रमादो व अहिंसा [116/711](#)"

- Jain Siddhant Dipika

"Non-violence is not hurting in anyway any living being and to carry out all activities with restraint (Samyam) and awareness (Apramad)".

"परिसुद्धजगहणं दारुय-धान्नाइयाण तहचेव ।

गहियाण वि परिभोगो विहीइ तसरक्खणट्ठाए ।।259।।"

- Savayapannati

"In observing non-violence one should take carefully and with awareness water, wood, eatables etc. which are pure, clean, unadulterated without infestation by living beings ants, insects etc. This means that all these constituents of environment should be unpolluted".

"बन्धवधच्छेदाति भारारोपणान्नपान निरोधाः [॥१७/२४॥](#)"

- Tatvarth Sutra

"To tie and confine, to hunt on kill, to pierce nose, ear etc. to over load, not to give proper food and water, are transgressions of the vow of Non-violence."

"छेदनताडन बन्धाः भारस्यरोपणं समधिकस्य ।

पानान्नयोश्च रोधः पंचहिंसाव्रते स्यति ॥१८३॥"

- Purusharth Siddhyupaya

- "To pierce nose, ear etc., to beat and hurt to over load, not to give proper food and water timely are five transgression of the vow of Non-violence."

"छेदन बन्धनपीडनमतिभारारोपणं व्यतीचाराः ।

आहारवारणापि च, स्थूलवधाद् व्यपरते पच्चः ॥५४॥"

- Ratnakarand Shrivakachar

"To pierce nose, ears etc. of animals, confining them in a congested place and not allowing them to move around, to beat them with stick etc. put extra burden on them and not provide proper feeding are transgression of the vow of non-violence i.e. these should not be done".

Since non-violence is for all living beings, putting extra burden beyond carrying capacity on natural resources earth (soil, minerals), water-bodies, air-forms, energy-forms and plant-forms is also violence and should not be inflicted.

"परशुकृपाणखनित्रज्वलनायुधशृङ्ग हिङ्ख लादिनाम् ।

वधहेतुना दानं, हिंसादानं बुवन्त बुधा ॥१७७॥"

- Ratnakarand Shrivakachar

"To give armaments like sword etc. and various poisons in charity to persons intending violence is also forbidden in vow of non-violence".

"अमृतत्वहेतुभूतं परममहिंसारसायनं लब्ध्वा ।

अवलोक्य वालिशानामसमंजसमाकुलैर्न भवितव्य ॥१७८॥"

"कोनाम विशतिमोहं नयभंग विशारदानुपास्य गुरुन ।

विदित जिनमतरहस्यः श्रयन्नहिंसा विशुद्धमतिः ॥१९०॥"

- Purusharth Siddhyupaya

"Non-violence practiced with purity is chemical to get rid of karmas and get eternal salvation and is true path preached in Jainism." There are cunning people who propagate superstitions such as glorifying serving of meat, wine to guests and pseudo saints etc. there are others who mislead by performing so-called miracles [like producing fire by pouring glycerin calling it butter on potassium permanganate calling it powder of wood and other chemical reactions of sodium, phosphorus etc. of which common man are ignorant. The doctrine of Non-violence prohibits violence on any of these pretexts".

"हुतेण जे सिद्धिमुदाहरति, सायं चं पायं अगणिं फुसंता ।

एवं सिया सिद्धि हवेज्ज तम्हा, अगणिं फसंता कुकम्मिर्गपि [॥१७/१/१३॥](#)"

- Suttrakritanga

"Those who advocate havans (burning butter, wood, cow dung, edibles) morning and evening as religions practices to achieve superhuman powers etc. are liars...".

"संति संपातिमा पाणा, आहच्च संपयंति य ।

अगणिं च खलु पुट्टा, एगे संघायभावज्जंति ॥

जे तत्थ संघायभावज्जन्ति, ते तत्थ परियावज्जंति ।

जे तत्थ परियावज्जंति ते तत्थ उद्दायंति [॥११/४/८३॥](#)"

"तं परिण्णाय मेहावी नेव सयं अगणि—सत्थं समारंभेज्जा,

नवेण्णेहिं अगणि—सत्थं समारंभावेज्जा, अगणि—समारंभमाणे

अण्णे न समणुजाणेज्जा [॥११/४/८६॥](#)"

- Acharanga Sutra

"Fire (energy) itself is life-form, extinguishing it is killing it and generating fire is killing innumerable life-forms (insects etc.). So wise do not generate fire and extinguish it themselves or by others or even acquiesce the act". The subsequent stanzas 1/5/113 and 1/6/139, the same is ordained for plant forms and other life forms.

It is unfortunate that performing havans (burning useful things in fire) is considered as an essential religions practice and is gaining popularity even in Jains in religious rituals in temples. Lighting and using fire for cooking food is necessary and that too should be done carefully examining the wood (only naturally deed wood) and other material such that it is not infested by insects etc. But burning butter, edible and other useful things without any necessity as a religious practice has no justification. A large section of society is suffering from malnutrition, do not get butter and other edibles and to burn such things is sinful. Such practitioners claim that havans induce rains, ward off epidemics etc. is wrong. 'Havans' are being performed for several millennia, yet there have been and there are recurring frequent famines, droughts, epidemics etc. in the country. The claim that it purifies air is also wrong. There is good odour because some sweet smelling aromatic material is burnt and it vanishes after some time. It is a conclusive scientific fact that anything burnt even perfumes produce CO2. In performing 'Havan' there is only addition of CO2 in atmosphere, resulting in green house effect of more and more intensity. Havans are unscientific, fallacious and superstitious.

"धर्मो हि देवताभ्यः प्रभवति ताभ्यः प्रदेयमिह सर्वम् ।

इतिदुर्विवेककलितां धिषणा न प्राप्य देहिनो हिंस्या ।।80।।"

- Purusharth Siddhyupaya

"The Jain Doctrine of Non-violence prohibits violence in religions rituals (such as havans burning things in fire), 'Aaratis' (lighting small or big lamps while reciting praise of deity), performing animal sacrifice, using elephants, camels, bullocks, horses etc. in procession when small creatures are killed underneath, dancing when one cannot be careful in not hurting small creatures etc.)"

"पूज्यनिमित्त घाते छागादीनां न को-पि दोषा-स्ति ।

इति सप्रधार्य कार्यं नातिथये सत्वसंज्ञपनम् ।।81।।"

- Purusharth Siddhyupaya

"Vow of non-violence does not permit violence even for entertaining guests and teachers (guru)"

"रक्षा भवित बहुनामेकस्य वास्य जीवहरणेन ।

इति मत्वा कर्त्तव्यं न हिंसनं हिंस्रसत्त्वानाम् ।।83।।"

- Purusharth Siddhyupaya

"Under the vow of non-violence even killer carnivores (lions, tigers, wolves, jackal etc.) should also not be killed".

"विधावाणिज्यमषीकृषिसेवाशिल्पजीविनाम् पुंसाम् ।

पायोपदेशदानं कदाचिदापि नैव वक्तव्यं ।।142।।"

- Purusharth Siddhyupaya

"Giving un-necessary, purposeless advice and implements for various activities involving violence such as business, agriculture etc. is also prohibited under the vow of non-violence.

"तंज जहा – इंगालकम्मे, वणकम्मे, साडी कम्मे, भाडीकम्मे,

फोडी कम्मे, दंतवाणिज्जे, लक्खवाणिज्जे, केसवाणिज्जे,

रसवाणिज्जे, विसवाणिज्जे, जंतपीलण कम्मे, णिल्लंछणकम्मे,

दवाग्निदावणया, सस्दह-तलागपरिसोसणया, असईपोसणया ।।18/4।।"

- Bhagavati Sutra

The Doctrine of Non-violence prohibits occupations, professions and business which involves violence to various forms of living beings and which are harmful for environment. These are making charcoal, cutting trees, transport, charging transport fees, digging earth (mining etc.), trading in animal products (bones, skins, nails, teeth of various animals), shellac, wool, alcohol, toxins (poison), factories, mutilation of animals (castration etc.), burning residue in fields, drying tanks for agriculture".

“से जहाणाभय – केइ पुरिसे तरुणे बलवं जाव  
गिउप्पसिप्पोवगए एंगं पुरिसे जुण्णं जराज्जरियदेहं  
जाव दुब्बलं किलतं जमलपाणिणा मुद्धाणांसि  
अभिहणिज्जा से णं [||19/3||](#)”

- Bhagavati Sutra

"The earth form (soils, rocks, minerals) and plant forms when hurt also feel same intensity of pain as felt by a sick, weak, old person when hit on head by the fist of a strong young man".

This illustrates that even one-sense (possessing only one touch sense) life-forms feel pain as five sense animals and human beings. General assumption is that as number of senses is less and less, intensity of feeling of pain is proportionately less. But the fact is that absence of senses is compensated by remaining senses. It is well known that ants with only three senses of touch, taste and smell have many more times power of smell than human beings. Like-wise one sense earth forms, air-forms, water-forms, energy (fire)-forms also have the same sensitivity to pain as those possessing more number of senses even all the five. Therefore it is wrong to believe that more sin is committed in killing or hurting higher sense life-forms. If this is understood and realized then no harm will be done to environment.

Though Jainism is meticulous in defining slightest form of violence it is very practical and permits violence in self defense and for protection of kin, women, children, religious and cultural heritage and the country. There have been great Jain warriors in history.

“यः शस्त्रवृत्तिः समरे रिपुः स्यात् य कंटको वा निजमंडलस्य ।  
अस्त्राणि तत्रैव नृपरा क्षिपान्ति, न दीनकानीन शुभाशयेषु ॥”

- Yashastilak Champu

"Jain house holder should not harm poor, weak and good person but if some egoist attacks religion co-religiosity and family he should take up to defend.

“अर्थादन्यतमस्योच्चै रूदिष्ट सु स दृष्टिमान ।  
सत्सु धोरोपसर्गेषु तत्परः स्यान्नदत्यये ॥812॥”  
“यद्वा न हयात्म सामर्थ्यं यत्रन्मंत्रासिकशकम् ।  
तावद दृष्टु च श्रोतुचं तद्वाधा सहते च सः ॥813॥”

- Panchadhyayi

"Whenever an enemy attacks and family, society, nation, religious places, ideals are in danger, a jain should not tolerate it and take up arms in and use all his power in defense and protection. It does not violate the vow of non-violence".

There are various questions whether it is at all possible to follow the Doctrine of Non-violence.

“जले जन्तुः स्थले जन्तुराकारो जन्तुरेवच ।  
जन्तुमाला कुले लोके कथं भिक्षुराहिसकः ॥”

"There are living beings in water, on earth, in space and entire universe is full of life-forms, then how it is possible to observe non-violence? The answer is -

“सूक्ष्मा न प्रति पीड्यन्ते प्राणिनः स्थूलमूर्तयः ।  
ये शक्यास्ते विवर्ज्यन्ते का हिंसा संयतात्मनः ॥”

"Live-forms are of two types; minute (bacteria etc.) which are not visible and gross (bigger) which are visible. Invisible minute life-forms neither create obstruction nor can be obstructed and nor hurt nor killed. The bigger ones can be protected by leading a careful disciplined life."

The answer is very scientific. Bacteria and other microbes have miraculous adaptability. There are bacteria, which live in high temperature in volcanoes and others which live in extreme cold several degrees minus temperature. This also allays fear of committing violence while breathing, drinking water etc. Breathing is an essential activity of living beings and life in air-form itself or other minute life-forms in air will certainly not be affected by body temperature while inhaling filtered through nose and exhaling breath. Likewise water properly

filtered is an essential major component of the bodies of living beings and life in water form itself and other living beings in water will not be affected and hurt in normal process of drinking water. In bigger life forms also they will not be hurt if harnessed within their carrying capacities for example if any domestic animal or an assistant is paid, fed and cared properly and not burdened with load or work beyond its capacity, then no harm will be done to it. All constituents of nature have their respective carrying capacities and all work and interact for mutual benefit.

The Jain Doctrine of Non-violence addresses all aspects of protection, preservation and sustainability of environment by ensuring that no harm is done to any constituent of nature, big or small. The entire web of nature is so intricately and interdependently interwoven that no single individual groups or species can survive alone. Mankind with all its brain power, ingenuity and technology depends inevitably on natural resources which must be preserved for its own survival. No harm should be done to any. The concept of least harm is ambiguous because the definition of least will be different for different people in different situations. Jainism prescribes non-violence in all its ramifications, transgressions, permutations and combinations, answering all queries, doubts, problems in various situations authenticating its practical feasibility. Non-violence is must for one and all.



## DOCTRINE OF TRUTH

Truth is generally understood in a very restricted sense of not indulging in falsehood or not speaking a lie. But truth has much wider meaning. It is commitment for right and rational stand against all that is wrong, violent and superstitions. Truth is an important concomitant for nonviolence. Speaking harsh words is also violence.

It is a stark truth that the environment, both physical and social, is getting degraded increasingly because of the anthropocentric approach, exploding population and spiraling consumerism of human beings. Mankind is still nurturing false notions of inexhaustibility of natural resources in spite of conclusive scientific proof to the contrary. Mankind must realize this truth and eliminate the causes for looming distress by following the doctrine of truth. Falsehood and false notions, which include distrust, deceit, superiority and inferiority complexes, are main causes of social unrest, rift, conflicts and wars. Truthful path can redress and redeem deteriorating physical and social environments.

Jain Acharyas have described truth in all its aspects, dimensions and modalities to guard against all sorts of transgressions and failings.

“संच्चंसि धिइं [कुव्वह ।।३ / २ / ३५ ।।](#)”

- Acharanga Sutra

"Be committed to truth".

“दुच्चे महव्वए मुसावायाओ वे रमणं... से कोहावा,  
लोहावा, भयावा, हासावा, नेव संय मुसं वइज्जा नेवेन्नहिं  
मुसं वाया विज्जा मुसं वयंति वि अन्ने न [समणुजाणिज्जा । 14 / 1 / 12 ।।](#)”

- Dashavaikalik Sutra

"One should not speak a lie in anger, greed, fear and to ridicule, should not tell or encourage others to tell a lie and should not even acquiesce lie by others".

“स्थूलमलीकं न वदति, न परान वादयति च सत्यमपि विपदे । 55 ।।”

- Ratnakarand Shrivakachar

"Truthful person will not himself speak, ask others to speak a word which will hurt anyone or will be responsible for ending any life".

“परिवादो रहोभ्यारव्या, पैशून्यं कूटलेखकरणं च ।  
न्यासापहारितापि च, न्यतिक्रमाः पञ्चसत्स्य । 56 ।।”

- Ratnakarand Shrivakachar

"To preach false, misguide about charitable things, divulge secrete verbally or through signs, misrepresent words of others, usurping others, things are transgressions and prohibited."

“मिथ्योपदेशरहोभ्यारव्या कूटलेखाक्रियान्यासापहारसाकारमन्त्रभेदाः । 17 / 26 ।।”

- Tatvarth Sutra

"Giving misleading wrong advice, manipulating documents to harass others, listening confidential talks of man and woman, usurping other's deposits, interpreting and publicizing in sign language of secrets of others are transgressions of the vow of truth and are prohibited".

“कन्दर्प कौत्कुच्यमौरवर्यासमीक्ष्याधिकरणोपभोगपरिभोगनर्थ [क्यानि । 17 / 32 ।।](#)”

- Tatvarth Sutra

"Ridiculing by insulting words, exhibit this by body language, speaking audaciously more than necessary, engage in unnecessary mental, speech and body activity and consumerism are untruthful activities".

“पैशून्यहासगर्म कर्कशमसञ्जसं प्रतापितं च ।

अन्यदपि यदुत्सूत्रं तत्सर्वं अर्हितं गदितम् । 96 ।।”

“छेदन—भेदन—मात्सकर्षण—वाणिज्यचौर्य वचनादि ।

तत्सावद्यं यस्मात्प्रावद्याधाः प्रवर्तन्ते । 97 ।।”

अहतिकरं भीतिकरं खेदकरं वैर शोक कलहकरम् ।

तदपरमति तापकरं परस्य तत्सर्वमप्रियं ज्ञेयं । 98 ।।”

- Purusharth Siddhyupaya

"Vow of truth does not permit defaming, ridiculing, speaking false ambiguous words against principles (Scriptures), advising mutilation of animals, exploitation of any life-form (including natural resources), wrong trading, theft and speaking such words which are unpalatable, causing sorrow, pain, anger, rift and conflicts".

There are very elaborate instructions and guidelines in Jain scriptures to facilitate the observance of the vow of truth and guard going astray. Some of these are quoted below.

“नापुट्टो वागरे [किंचि । 11 / 14 ।।](#)”

- Uttaradhyayan Sutra

"Should not speak unless asked".

“भासमाणस्स । 18 / 46 ।।”

- Dashavaikalik Sutra

"If two are talking, should not interrupt and speak in between".

“मौखर्यं लाघवकरं ।।”

"Speak as short as possible without repetitions. Should not speak without purpose".

“मियं [भासे । 18 / 13 ।।](#)”

- Dashavaikalik Sutra

"Speak relevant in minimum words".

“णोयं वम्फेज्ज [मम्मयं । 11 / 25 ।।](#)”

- Uttaradhyayan Sutra

"Do not speak words which hurt."

"पिद्धिमंसं न [खायज्जा ।। 8 / 46 ।।](#)"

- Dashavaikalik Sutra

"Do not propagate short-comings of others. Do not indulge in back biting".

"ण कथई भास [विहिंसएज्जा ।। 11 / 23, 24 ।।](#)"

- Sutakritanga

"If some one commits mistake do not insult or ridicule".

"अणुवीइ [वियागरे ।। 11 / 9 / 24 ।।](#)"

- Sutakritanga

"Think, weigh your words carefully before speaking".

"न तं उवहसे [मुणी ।। 11 / 4 / 11 ।।](#)"

- Sutakritanga

"Do not ridicule others".

"अत्ताणं न [समुक्कसे ।। 11 / 14 / 21 ।।](#)"

- Sutakritanga

"Do not speak in self-praise".

"न परं वयजास्सि अयं [कुसीले ।। 10 / 18 ।।](#)"

- Dashavaikalik Sutra

"Should not talk ill of others".

"नियतणं वएई [सच्चवाई ।। 11 / 14 / 22 ।।](#)"

- Sutakritanga

"One should have humility while telling the truth."

Truth is manifold and can not be expressed in totality. Different thinkers have different interpretations and may be right in their own way. While telling truth views of others should also be respected. This principle of Syadvad (Anekant) is unique in Jainism and plays an important role in avoiding rifts between different persons, groups, societies, communities and religions.

"न य वुग्गहिय कं [कहेज्जा ।। 10 / 10 ।।](#)"

- Dashavaikalik Sutra

"One should not speak words that cause conflicts".

"ण विरुज्जेज्ज [केणइ ।। 11 / 12 ।।](#)"

- Sutakritanga

"One should not enter into unnecessary arguments".

"मूसं ण [बूया ।। 10 / 22 ।।](#)"

- Sutakritanga

"One should not tell a lie". Truth is what is reality, rationally and not imagining and superstition. One should describe things and events as they are without exaggeration and alteration.

"जं छणं तं ण [वक्ताव्यं ।। 9 / 26 ।।](#)"

- Sutakritanga

"Words that cause violence of any sort should not be uttered".

The Doctrine of Truth is important in order to strengthen the vow of non-violence which is vital for social as well as natural harmony. Truth is courage for upholding what is right and rational. One should understand the truth of manifesting phenomena from time to time. Mankind as of now is face to face with grim and deteriorating natural environment and its dire impact on social harmony threatening the very survival of not only human beings but also all life-forms. This is stark truth, must be understood as such and appropriate truthful remedial measures should be taken by one and all. The Doctrine of Truth needs to be understood and followed in its wider perspective.





## DOCTRINE OF NON-STEALING

“अदत्तादानं स्तेयं ।। 7 / 15 ।।”

- Tatvarth Sutra

"Stealing is taking things without consent."

“जे लूसए होइ अदत्तहारी ।। 4 / 2 / 4 ।।”

- Sutrakritanga

"One who takes anything of anyone without consent is thief."

The Doctrine of Non-Stealing forbids theft or stealing. Stealing is exploitation or usurping by force or unfair means other's things, habitats and possessions. This is also violence. The vow of non-stealing also reinforces the vow of non-violence. Non-stealing should not be limited between human beings only. It does apply in respect of other living beings also. One should not take, snatch or usurp possessions and conveniences of any other life forms. Natural resources soil, water, air, plants are also living beings and their exploitation beyond their carrying capacities is therefore also stealing. These natural resources also give out their products willingly. The tree drops fruits of its own for human beings and other animals. All relationships in nature are symbiotic i.e. for mutual benefit. Humans and animals by eating fruits get nutrition and simultaneously help the trees by dispersing the seeds far and wide. Several useful minerals are obtained from volcanoes. Air

circulations and water circulations are natural and help all life forms. Soils of their own produce numerous plants and their products to meet all necessities of living beings including humans. Plants give away their various products leaves, flowers, fruits, bark, gums, resins, shellac, medicines and others voluntarily for use of humans and others. Plants also die natural death after completing their life-span and then their dead wood can be used for house building and other purposes. The Kalpavriksha (Forest) based life-style during happiest (Sukhma-Sukhma) era is an excellent example.

Non-stealing implies taking from natural resources also only that is provided by them naturally. Jainism ordains no harm to any. The intensity of good and bad attitudes denoted by special term 'Leshya' has been explained very comprehensively by example of taking fruits of trees. These attitudes or modes are equated with colours white (shukla), crimson (padma), yellow (peet), light grey (Kapot), blue (Neel), Black (Krishna). The person who picks up naturally dropped fruits has best unblemished attitude like pure white colour (Shukla Leshya). Other who plucks only ripe fruits from branches is slightly tarnished and possess like lightly coloured crimson attitude (Padma Leshya). The third cuts away small branches to have all its fruits ripe and unripe and he is on lower scale of attitude than second and is compared with yellow coloured attitudes (Peet Leshya). Fourth person cuts bigger branch and is still lower with attitude like light grey colour (Kapot Leshya). Fifth person cuts biggest main branch is very bad with dark blue coloured attitude (Neel Leshya). Sixth person cuts away the whole tree and takes fruits only in limited quantity but deprives others totally presently and in future by destroying the very source of fruits. He is worst and is compared with dark attitude (Krishna Leshya).

Such an ideal sensitivity while taking products of others, qualifying the attitude from worst to best and instruction to adopt good and best and not bad and worse is very relevant in following the vow of non-stealing. There are very detailed instructions to avoid transgressions and failings. Some important ones are quoted below. What is important

is that the injunctions and cautions are not only for possessions of human beings but also for those of other living beings including natural resources.

“चौर प्रयोगंचौरार्थ – दान विलोपसदृशसन्मिश्राः ।  
हीनाधिक विनिमान, पंचास्तेये व्यातिपाताः ।।58 ।।”

- Ratnakaranda Shrivakachar

"To encourage and acquiesce theft, to purchase stolen articles, to violate laws of land to earn by corrupt means, to ..... purchase to lower rate and sale at high rate, to adulterate, to take bribe, to use false measures are all transgression of the row of non-stealing."

“स्तेनप्रयोगतदा हतादान विरुद्ध राज्यातिक्रमहीनाधिक  
मानोन्मान प्रतिरूपक [व्यवहारा ।।7 / 22 ।।](#)”

- Tatvarth Sutra

"One should neither steal nor ask non-encourage others to steal and should also not acquiesce stealing. To purchase stolen things, to violate laws such as tax evasion, to adulterate cheaper things in costlier for more profit, to weigh more and less while purchasing and selling are also acts of stealing and one should not do those." Weighing while purchasing and selling should be correct implies equitability in give and take from natural resources also. As in case of taking fruits from trees and simultaneously helping trees in dispersal of their seeds is an equitable mode of give and take. This sums up that we should compensate nature to the extent we take from it e.g. planting trees, keeping water sources and air clean and free from pollution. This Doctrine of Non-stealing is therefore important for environmental health.



## DOCTRINE OF NON-CONSUMERISM (APARIGARH)

"Aparigraha" the important Jain doctrine and one of the five main mandatory vows ordained both for laity and ascetics, implies non-acquisition, non-possession and non-consumerism to promote social harmony and also to stop unbridled exploitation of natural resources. Enlightened Jain Arhats and Acharyas have, for ages, been advising restraint on consumerism and have prescribed vows to limit wants to minimum. With increasing industrialization and mad race for economic development, consumerism is rising because the very definition and index of development is higher and higher per capita consumption level. Any increase in consumption puts more and more pressure on natural resources, which are being exploited beyond their carrying capacities, damaging, degrading and even completely exhausting many of the shrinking resources. Presently consumerism is the most damaging cause of environmental degradation.

Jain thinkers have examined in depth the root causes of consumerism. It is human weakness of indulgence in sensual pleasures of five sense of touch, taste, smell, sight and hearing and the insatiable desire and passion to acquire the means more and more that triggers consumerism and its twin concomitants acquisition and possession. The desires and the greed are deep pits of unfathomable depth and can never be filled. This irrational infatuation for desires and greed is

termed "Murchha" which is like the state of intoxication in which one loses sense of judgment.

“मूर्च्छा परिग्रहो ।।7/17।।”

- Tatvarth Sutra

"It is infatuation for desires and passions that is the cause of acquisition, possession and consumerism beyond limits".

“मूर्च्छा तु ममत्व परिणामः ।।111।।”

- Purusharth Siddhyupaya

"The emotion or the mode of attachment "Raga" is cause of infatuations "Murchha".

“मूर्च्छायाच्छन्धियां सर्वं जगदेव परिग्रहः ।

मूर्च्छया रहितानां तु जगदेवा परिग्रहः ।।”

"Whose mental faculties have been clouded by infatuation (Murchha) want all the materials of entire universe to fulfill their insatiable desires and indulge in consumerism (Parigraha). Those who have won over such infatuation are free from indulgence in consumerism and disregard all the pleasures of entire world".

“परिन्समन्तात ममत्व बुद्ध्या द्रव्य भावरूपेण

गृह्यते इति परिग्रह ।।”

- Sutakritanga - Amarbodhini Tika

"Consumerism (Parigraha) is attachment to and acquisition of materials mentally and bodily".

“आशागर्तः प्रतिपाणी यस्मिन् विश्वमणूपमम् ।

कस्य किं क्रियदायाति वृथा वो विषयैषिता ।।36।।”

- Atmanushasan

"Every living being has such immeasurable intensity of desires that they are like a pit in which the whole universe will be like on atom. It is thus a big question mark as to how much every one can get. It is therefore futile to harbour such desires of consumerism."

“परिग्रहाओ अप्पाणं [अवसविकज्जा ।।2/5/107।।](#)”

- Acharanga Sutra

"One should keep away from consumerism".

“एयमेव एग्रेसिं महब्भयं [भवइ ।।5/2/360।।](#)”

- Acharanga Sutra

"Consumerism is most frightening and dangerous".

Jain thinkers knew long before what mankind is realizing now the disastrous consequences of consumerism manifest in green house effect, climate change, shortages of water, food etc., pollution and degradation of environment.

“मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि [पंच ।।7/8।।](#)”

- Tatvarth Sutra

"The vow of non-consumerism requires abandonment of attachment to pleasant and aversion to unpleasant objects of five senses".

There are numerous objects of sensual attachment as mentioned in Jain scriptures. Their consumption should be limited to minimum necessary.

“क्षेत्रवास्तु हिरण्यसुवर्णधनधान्य दासीदास [कुप्यप्रमाणातिक्रमाः ।।7/28।।](#)”

- Tatvarth Sutra

"Not to limit area of agriculture etc., number of residences, gold, silver and currency of food grains, servants, clothes, utensils are transgressions of vow of Non-consumerism."

“बहिसंगा रेक्त वत्थु धण धण कुप्य भंडाणि ।

दुपयचउप्पय जाणाणि चेव समणासणो य तथा ।।1113।।”

- Bhagwati Aradhana

"Living possessions are birds, animals, plants, fruits, grains and all life-forms. Non-living uncludes area, house, gold, silver, precious stones, clothes, utensils, currency."

“धनधान्यादिग्रन्थ, परिमाए, ततोधिकेषु निष्पृहता ।

परिमितपरिग्रहःस्या—दिच्छा परिमाणनामापि ।।61।।”

- Ratnakarand Shrivakachar

"Should not desire more than the fixed limits of area, house, silver, gold, currency, animals, food grains, servants, clothing and utensils."

"अतिवाहनातिसंग्रह लोभाति भारवाहनानि ।  
परिमित परिग्रहस्य च विक्षेप पञ्ज लक्ष्यन्ते ॥62 ॥"

- Ratnakarand Shrivakachar

"To store more and to be greedy in anticipation of higher in price in future are transgressions of the vow of non-consumerism."

"अक्षार्थानां परिसंख्यानं, भोगोपयोग परिमाणं ।  
अर्थवतामप्यवधौ, रागरतीना तनू कृतये ॥82 ॥"

- Ratnakarand Shrivakachar

"In order to reduce desires one should fix limits of things to be used or possesses, for a stipulated period or for whole life."

"इहलोग दुहावंह विऊ, परलोगे य दुहं दुहावंहं ।  
विद्धंसणधम्मवे तं, इतिविज्ज [कोऽगारभावसे ॥2/2/10॥](#)"

- Sutakritanga

"Consumerism in respect of money, food grains etc is cause of suffering in this life and also subsequently."

"अप्पपिंडासि पाणासि, अप्पं भासेज्ज [सुव्वए ॥7/1/18॥](#)"

- Sutakritanga

"One should eat less, drink less and speak less ie. Should be frugal."

"Land, houses, silver, gold, jewels, currency notes, domestic animals, food grains, clothing, servants, utensils, vehicles etc. are objects of senses and attachment and should be limited to minimum. Acquisition and hoarding in greed for higher profits and loading more than capacity of vehicles is also violation of the vow of non-consumerism. In order to reduce consumerism practices of limiting the use of various objects for a short or long periods are prescribed to gradually bring it to minimum by practice. Consumerism has been described as cause of

suffering in this world and also afterwards. People are advised to reduce even meals and use of water.

"इति यः परिमिति भोगैः संतुष्टसत्यगति बहुतरान भोगान् ।  
बहुतरहिंसा विरहात्तस्याऽ हिंसा विशिष्टास्यात् ॥166 ॥"

- Purushartha Siddhnpaya

"One who is contended within minimum limited needs and their acquisition and does not desire more also does not commit several types of violence inherent in acquisition and consumption".

Non-consumerism is thus an effective measure to strengthen and facilitate the observance of vow of non-violence also.

Such sagacity of Jain thinkers, visualizing dangers and need for minimising consumerism since the time when its effects were not even manifest, is creditable. In view of the level of consumerism rising rapidly and its disastrous effects looming large what is required is not only minimizing the needs and use of resources but to limit them within carrying capacities of nature, collectively by all people. In the present context minimum is vague because it may be different for different people in different situations. The pressure on natural resources needs to be reduced to the level of their capacities. It requires collective effort by entire human society, irrespective of caste and creed.

Jain doctrine of non-consumerism is so meticulously and judiciously designed that it will eliminate inequalities and sufferings of entire human population. Simultaneously pressure on nature can be brought down to the level of its capacity. It will eliminate shortage of food, water etc., stop further degradation of environment and then reduce it. There will not be famines, floods, wars and conflicts. There will be peace and harmony in society, in entire biosphere and whole nature.



## DOCTRINE OF CELIBACY

Since population increase is also one of the major causes for environmental degradation, Jainism has emphasized its control by one's own will voluntarily without coercion or force. The carrying capacities of natural resources and their rejuvenation capacities are limited. Therefore consuming population must be checked and kept within these limits. Every additional mouth will need more food, water and other things like clothing, shelter, transport etc. requiring additional exploitation of limited natural resources, putting more and more extra burden and thus causing their deterioration. This will also add to pollution levels of environment. It is argued that with one mouth there are two additional hands to work and therefore population explosion will not create any problem. But the fact is that the two hands will also work only on and produce from the shrinking natural resources. Even the production of a needle will require iron, water and energy.

Celibacy is therefore one of the five mandatory vows in Jainism. It prohibits unrestricted licentious sex.

["मैथुनमब्रह्म" | 17 / 16 |](#)

- Tatvarth Sutra

"Licentious sex is immoral".

"सेवते वि अन्ने न समणुजाणिज्जा जावज्जीवाए  
तिविहं तिविहेणं मणेणं, वायाए कायणं न करेभि,  
न कारवेभि, करंत पि अन्नं न [समणुजाणामि | 14 / 14 |](#)"

- Dashavaikalik Sutra

"One should not indulge in sexual activity mentally, in speech and bodily himself and should not advise and encourage others and should not even acquiesce such acts of others".

"हत्थकम्मं विवायं [च | 19 / 1 / 17 |](#)"

"परिग्गहित्थिकम्मं च, तं विज्जं [परिजाणिया | 14 / 1 / 13 |](#)"

- Suttrakritanga

"Consumerism stimulate sex and should be minimized. Masturbation is unnatural sex practice and should not be done".

Sex is very strong urge and passion in all life-forms and more so in human beings. It is therefore necessary to take all possible precautions and avoid situations which stimulate sex.

"स्त्रीरागकथाश्रवण तन्मनोहराड्.गनिरीक्षण पूर्वरतानुस्मरण

वृष्येष्टरसस्व संस्कारत्यागा [पञ्च | 17 / 7 |](#)"

- Tatvarth Sutra

"The five indulgences stimulate sex and are prohibited. First is listening titillating sex stories, second is seeing bewitching, enticing, inviting sex postures and bodies of men and women, third is the sumptuous meals, fourth is recollecting past sexual pleasures and fifth is the sex stimulating traditions and practices".

The present generation is being bombarded by all these through cinema, radio, TV, news, advertisements, pornographic literature and promiscuity seen in clubs, hostels, work places etc. Jain thinkers visualized all this long back and advised all necessary precautions.

"अन्य विवाह करणा – नड्ग क्रीडा विटत्ववि पुलतुषः।

इत्वरिगमनं, चास्मरस्य पञ्च व्यातिचारां | 60 | |"

- Ratnakarand Shravakachar

"To arrange others marriages, to indulge in unnatural sex, to have excessive indulgence and to use obscene language are transgressions of the vow of celibacy."

“परविवाहकरणेत्वरिकापरिग्रहीतापरिग्रहितागमनानङ्गत्र?”

क्रीडाकाम [तीव्रामिनिवेशः ।।7 / 28 ।।](#)”

- Tatvarth Sutra

"To be involved in arranging marriages, going to prostitutes, divorced lonely married bad character women and unnatural sex with other organs are transgression of the vow of celibacy and are prohibited".

This doctrine of celibacy is instrumental in population control and consequent increase in consumerism and thus reducing pressure on natural resources and eventually checking further degradation and pollution of environment. It is also a recorded fact that sex is cause of many crimes of murder, loot, harassment, suicides. The vow of celibacy is important for social harmony also.

## DOCTRINE OF ABSTINENCE

This is a supplementary and auxiliary doctrine to support and strengthen the observance of five mandatory vows of non-violence, truth, non-stealing, non-consumerism and celibacy. Jain thinkers prescribed rules and sub-rules so that there is no loophole for transgressions and laxity. Though these subsidiary injunctions and instructions are covered broadly under the five vows, they provide additional guide lines.

“सुरंग वा मेरंग वा वि, अण्णं व मज्जगं रसं ।

ससक्खं ण पिवे भिक्खु, जसं [सारक्खमप्पेणा ।।5 / 36 ।।](#)”

- Dashavaikalik Sutra

"One should not take wine and any other intoxicating substance".

The harmful effects of growing use of intoxicating substances are well known. They destroy the person, his family and peace in society. Many crimes of violence, theft etc. are committed by addicts and persons under intoxication.

“व्रतपालानार्थानि शीलान्याहुर्महर्षयः ।

कोधादिवर्जनादीनि ततोऽभ्यस्येत त्रियोगतः ।।160 ।।”

- Solakhkaran Bhawana Vivek

"In order to observe the five vows it is necessary to refrain from emotions of anger, vanity, hypocrisy and greed."

“शुभे प्रवृत्तिर्ह्यशुभान्निवृत्तिः, सेव्येऽथवा स्यान्नियोऽभिसंधि ।  
कृतोव्रतं तस्य फलद्वयं स्यात्, साक्षादसाक्षाच्च सुखोपषयो ॥161 ॥”

- Solakharan Bhavana Vivek

"To engage in good deeds and abstain from bad deeds is real vow which will bestow happiness to the person himself and also others".

“यदनिष्टं तद् व्रतये ह्यच्च, नुपसेव्यमेतद् पिजह्यात् ।  
अभिसन्धिकृता विरति-विषयाद्योग्याद्व्रतं भवति ॥86 ॥”

- Ratnakarand Shrivakachar

"Harmful unsuitable and unfit for use (food, drinks, instruments etc.) and indulgence in pleasures of five senses need be avoided for observance of vows".

“इन्द्रिय कषायाव्रत क्रियाः पञ्च चतुः-  
पञ्च पञ्च विशन्ति संख्या पूर्वस्य भेदाः ॥16/5 ॥”

- Tatvarth Sutra

"Bad deeds and accumulation of Karmic load is because of indulgence in pleasures of five senses, under the influence of emotions of anger, vanity, hypocrisy and greed, committing five sins of violence, falsehood, stealing, consumerism and sex and their sub types. One should abstain from these".

“आरंभसङ्गसाहस-मिथ्यात्व द्वेषराग मद मदनेः ।  
चेतः कलुषयतां श्रुति-रवदीनां दुःश्रुतिर्भवति ॥79 ॥”

- Ratnakarand Shrivakachar

"One should not listen and read literature suggesting unnecessary activities, bravado etc. justifying irrational superstitions, attachment, aversion, vanity and promoting depravity".

“योगवक्रताविसंवादनं चाशुभस्य नाम्नह ॥16/22 ॥”

- Tatvarth Sutra

"Evil activities mentally, by speech and by body and doing undesirable act are bad and cause of bad karmic load. One should abstain from these".

“मिथ्यादर्शनऽविरति प्रमाद कषाय योगाबन्धहेतवः ॥8/1 ॥”

- Tatvarth Sutra

"Irrational superstitious attitude, aversion, carelessness, psychic emotions of anger etc. and misdeeds mentally, bodily or by speech are cause of accumulating harmful karmic load. One should be careful and should not be involved in these".

“उत्तपक्षमापार्दवार्जवसत्यशौचसंयमतपस्त्यागाकिञ्चन्य ब्रह्मचर्याणि धर्मः ॥19/6 ॥”

- Tatvarth Sutra

"The best ideal religion is ten fold i.e. first pardon or forgiving and abstaining from anger, second to abandon all types vanity of knowledge, wealth, strength etc., third to be straight forward without hypocrisy; fourth to be truthful, fifth to abandon greed; sixth to be disciplined; seventh controlling five senses and mind; eighth to practice austerity, ninth to be liberal in charity and tenth is celibacy."

“इयं से गुणद्वी महया परियावेणं पुणो पुणो पयते ॥2/1/2 ॥”

- Acharanga Sutra

"Those who indulge in sensual pleasures become more and more careless and commit misdeeds. One should therefore be careful."

“विणश्च लोभं निक्खम्म, एस अकम्मे जाणइपासइ ॥2/2/30 ॥”

- Acharanga Sutra

"One who abandons greed only succeeds in abstaining from misdeeds".

“संपुण्णं बालेजीविउकामे लालप्पमाणे मूढे किप्परियास मुवेइ ॥2/3/49 ॥”

- Acharanga Sutra

"One who is indulgent in sensual pleasures and selfishness is foolish, commits misdeeds and suffers".

“आसं च छदं च विगिचं धीरे ॥2/4/75 ॥”

- Acharanga Sutra

"One should abandon desires and indiscipline".

“भोजन—वाहन—शयन—स्नान—पवित्रांग राग कुसुमेषु ।  
ताम्बूलवसनभूषण मन्थसंगीत—गीतेषु ।।88 ।।”

- Ratnakarand Shrivakachar

"One should reduce or optimize meals, vehicles, sleep, bathing, use of perfumes, flowers, clothing, sex, music etc."

This is very relevant for environment protection as it prompts non-consumerism.

“सव्वामगंधं परिण्णाय णिरामगंधो [परिव्वए ।।2 / 5 / 98 ।।](#)”

- Acharanga Sutra

"One should not take impure adulterated food, should be pure vegetarian".

Vegetarianism is highly beneficial for environment protection as non-vegetarian takes almost ten times more than a vegetarian and puts much more pressure on environment. Animals eat vegetation and utilize 90% of the calorie intake for their metabolism and store only 10% as meat and thus a non-vegetarian gets indirectly only 10% of vegetation consumed by animals or birds whose meat he consumes and thus requires ten times more vegetation, land, water, manure than directly consuming vegetation.

“णारइं सहईवीरे, वीरे न सहई [रइं ।।2 / 6 / 145 ।।](#)”

- Acharanga Sutra

"Good person tolerates austerity and hardship and does not indulge in sensual pleasures".

“बालपुणे णिहे कामसमणुण्णे [असमियदुक्खे ।।2 / 6 / 168 ।।](#)”

- Acharanga Sutra

"Only foolish gets entangled in attachments and sex and suffers".

“से ण छणे ण छणावए छणंतं [णाणुजाणइ ।।3 / 2 / 42 ।।](#)”

- Acharanga Sutra

"He, the wise neither destroys nor gets destroyed by others nor acquiesces destruction of any sort."

This is a very important instruction for protection and preservation of environment as it is over exploitation and destruction of natural resources that is the main cause of environmental degradation.

“सूक्ष्मापि न खलु हिंसा परवस्तुनिबंधना भवति पुंसः ।

हिंसायतननिवृत्तिः परिणाम विशुद्धये तदपि कार्या ।।49 ।।”

- Purusharth Siddhyupaya

"Though violence is mainly committed as a result of one's own thoughts, emotions and actions, yet external factors, situations, family and social environment which are instrumental in creating emotions of anger etc. should also be avoided."

This is important. In addition to person himself external factors are also important for non-violence. Not only social environment but natural physical environment, its pollution, climate change, famines, storms, floods, earthquakes also disturb peace and harmony and generate emotions of anger etc. Overall harmony in both social and natural environmental is necessary.

“अणणपरमं णाणी, णो पयाए [कयाइवि ।।3 / 3 / 51 ।।](#)”

- Acharanga Sutra

"Wise and learned are never careless in their actions".

“सव्वं हासं परिच्चज्ज, आलीणगुत्तो [परिव्वए ।।3 / 3 / 58 ।।](#)”

- Acharanga Sutra

"One should not indulge in any sort of ridiculing and insulting, mentally, by speech and body".

“से वतं कोहं च, माणं च, मायं च, लोभं [च ।।3 / 4 / 68 ।।](#)”

- Acharanga Sutra

"One should abandon psychic emotions of anger, vanity, hypocrisy and greed."

“णो लोगस्सेसणं [चरे ।।4 / 1 / 8 ।।](#)”

- Acharanga Sutra

"One should not indulge in self praise and aggrandizement".



"विगिच मसं: [सोणियं ।।4 / 4 / 40 ।।](#)"

- Acharanga Sutra

"One should abstain from meat and blood".

"उदित्ठए णो [पमायए ।।5 / 2 / 25 ।।](#)"

- Acharanga Sutra

"Good person should not be careless."

"रायभोय विरओ जीवो भवइ अणा [सवो ।।30 / 2 ।।](#)"

- Uttaradhyayan Sutra

"Abstaining from meals after sunset and five sins stops influx of karmic load."

Till only a few decades back taking meals before sun set was an identity mark of Jains. It is no more now and is confined to miniscule few mainly the old generation. It has scientific basis. Medically there should be minimum gap of 3-4 hours between meals and sleep. It is automatically maintained by taking meals before sunset even if one goes to sleep as early as at 21.00 - 22.00 hours. People taking meals in night generally go to sleep just after finishing meals and suffer gastric and other ailments Good health is an essential prerequisite for peaceful and happy social environment. Visibility in good sunlight is far better than any amount of artificial light. Taking meals during day will save lot of energy and will be helping in protection of environment. Sun's rays are also effective disinfectant and safeguard against diseases.

"कर्मपरवशे सान्ते दुखैरन्तरितोदये,

पापबीजे सुखेऽनास्था श्रद्धानाकाङ्क्षणा स्मृता ।।12 ।।"

- Ratnakarand Shrivakachar

"A rational person should not recollect over and over again the sensual pleasures of five senses which eventually are cause for suffering."

"रागद्वेष निवृत्ते-हिंसादिनिवर्तना कृता भवति ।

अनपेक्षितार्थवृत्तिः कः पुरुषः सेवते नृपतीन् ।।48 ।।"

- Ratnakarand Shrivakachar

"A person of good character should not commit five sins under the psychic influence of attachment and aversion".

"मद्यमांस मधुत्योगे, सहाणु व्रत पञ्चकम् ।

अष्टौमूलगुणाना हु गृहिणां श्रमणोत्तमो ।।66 ।।"

- Ratnakarand Shrivakachar

"Abstaining from wine, meat, honey and observance of five vows are eight essential attributes of a Jain".

Prohibition of use of honey is unique in Jainism. Apart from violence against bees by usurping their food this has wider aspect in respect of environment. Honey bees are instrumental in pollination. In over three-fourth of useful food and other crops, fertilization and production of various seeds and other useful products is through cross-pollination which is made possible only by honey bees and other such insects. The process of collecting honey from honey-combs in forest is very violent and destructive. First the bees are frightened away by smoke and then the whole comb is crushed and squeezed and all eggs etc. of bees are killed while taking out honey. As a result of such crude process the population of bees has dwindled continuously and this has affected the production of food crops and forest products.

"तिर्यक्कलेशवणिज्या-हिंसारम्भप्रलम्भनादीनाम् ।

प्रसवःकथा प्रसङ्गः स्मत्तंविपापउपदेशः ।।76 ।।"

- Ratnakarand Shrivakachar

"Not only that one should not commit himself but should also not advise any trading, profession and occupation which involve cheating and violence".

Such an injunction is very relevant for social harmony and peaceful environment.

There are special instructions for monks who play a very important role in modeling the mind set and conduct of devotees -

"णो कहिए होज्ज संजए, पासणिए ण य संपसारए ।

णच्चा धमं अणुत्तरं, कयकिरिए ण यावि [मामए ।।2 / 2 / 28 ।।](#)"

- Suttrakritanga

"Monks should not tell sensuous and superstitious stories, future, fortune, and forecast of rains, aids and means of earnings".

"भूताभिसंकाङ्ग दुग्धमाणे, ण णिव्वहे मंतपदेण गोयं।

ण किंचिमिच्छे मणुए पयासुं, असाहुधम्माणी ण [संवएज्ज।।14/20।।](#)"

- Sutrakritanga

"Monk should not give blessings, should not use mantra-tantra, and should not ask anything in return for preaching from devotees. He should not also advise superstitious rituals after death such as shraddha etc."

"अच्चणं रयणं चेष वन्दणं पूयणं तथा।

इङ्ढीसक्कार-सम्माणं मणसा वि न [पत्थए।।35/18।।](#)"

- Uttaradhyayan Sutra

"Monks should not desire their praise, worship, offering of flowers etc., writing of essay or poems of praise, special higher seats, special clothing, gifts, and obeisance with recitations of songs of praise and adorations".

"दुक्खी मोहे पुणो पुणो, निव्विदेज्ज सिलोग पूयणं।

एवं सहितेऽतिपासए, आयतुले पाणेहिं [संजए।।2/3/12।।](#)"

- Sutrakritanga

"Monks should abstain from their own worship and paeans of praise for themselves by devotees. They should not desire regard and respect. Those who desire these are sufferers over and over".

This is very important injunction because some of the monks delight in their worship and praise and very valuable time is wasted in these formalities which can be fruitfully utilized in useful preaching.

"जसं कित्तिं सिलोयंच, जा य वंदण-पूयणा।

सव्वलोयंसि जेकामा, तं विज्जं [परिजाणिया।।9/1/22।।](#)"

- Sutrakritanga

"Monks should denounce and vow not to desire and get done by devotees their worship, singing songs of their praise, obeisance and all sorts of sensual pleasures".

Worship, singing songs of praise, touching feet, obeisance by bowing three to four times before monks by devotees are common practices though forbidden.

"जे गारवं होइ सिलोग [भामी।।13/1/12।।](#)"

- Sutrakritanga

"The monk, who desires praise and obeisance, remains in mundane state and does not attain salvation".

Paradoxically however monks are accepting bowing to ground, touching of feet, praise from house holders. Monks are ordained to denounce these. As such if they accept then they are transgressing and violating their vows. Householders are also guilty of doing what is prohibited. It is sin for both. Householders when go to monks recite following over and over again bowing to the ground and standing up repeatedly -

"तिक्खुतो आयहिणं पायाहिणं करेमि वन्दामि

नमस्सामि सक्कारेणि सम्माणेणि कल्याणं

मंगलं देवियं चेषियं पंज्जवासामि मत्थेणं वन्दामि।"

"I do circumambulation three times. I praise (eulogize) you, I bow down, I honour you, I respect you. Thou are the bestower of welfare. Thou are auspicious. Thou are God like. Thou are full of knowledge. I serve you earnestly by thought, word and deed. I bow down to you."

"जे लक्खणं च सुविणं च, अंग विज्जं चं जे पउजति।

न हु ते समणावुच्चंति, एव आयरियाहिं [अक्खायं।।8/13।।](#)"

"मंगलैः कौतेकैर्यो गैर्विद्यामंत्रस्तैथोषधे।

न शक्ता मरणात् त्रातुं सेन्द्रा देवगणा अपि।।"

"छिन्नं सरं भोयमन्तलिक्खं सुमिणं लक्खणदण्डवत्थुविज्जं।

अंगवियारं सरस्स विजयं जो विज्जाहिं न जीवई स [भिक्खु।।15/7।।](#)"

"मन्ता-जोगं काउं भूईकम्मं जे पउजन्ति।

साय-रस. इङ्ढिहेउं अभिओगं भावणं [कुणइ।।36/264।।](#)"

- Uttaradhyayan Sutra

"Monks should not do irrational and superstitious things as forecasting effects of dreams, telling good or bad fortune by seeing scars, warts, black or other marks on body or by lines on hands, performing miracles, hymns (Mantra), astrology, giving ashes, tokens or medicines etc. to entice and attract devotees".

A question has been raised about the superiority of monks:

"संबद्ध समकप्पा उ, अण्ण मण्णेषु मुच्छिया ।

पिंडवायं गिलाणस्स, जं सारेह दलाह [य ।।3/3/9 ।।](#)"

- Sutrakritanga

"एवं तुभ्भे सरागत्था, अण्णमण्ण मणुवस्सा ।

णट्ट-सप्पह-सम्भावा, संसारस्स [अपारगा ।।3/3/10 ।।](#)"

- Sutrakritanga

"Monks also have attachment with their fellow monks and help them, care for them and feed them as the house holders do for their relations. Thus there is no difference."

"सन्ति एगेहिं भिक्खुहिं गारत्थासंजमुत्तरा ।

गारत्थेहि य सव्वेहिं साहवो [संजमुत्तरा ।।5/20 ।।](#)"

- Uttaradhyayan Sutra

"Some house holders are better than many monks in observing vows and abstinences..."

In Sthananga Sutra house holders are regarded as bearer of entire onerous responsibility of maintenance of monks. Monks solely depend on house holders for meals, clothing, utensils, traveling and staying arrangements. Hence conduct of both monks and house holders is important for social harmony. According to Mahaprajna, an eminent, enlightened head monk of Terapanth Shwetambar Jain sect, there was not much distinction between monks and householders in Parshvanath tradition. Both wore almost same set of clothes. There was no difference in set of vows as Anuvrata (milder form of vows) and Mahavrata (Strict form of vows) separately for house holders and monks. This puts a question mark on the very institution of monk-hood which is escapism

from the challenges, hardships and responsibilities of household, social and national duties. Monks, who do not have any experience of householders' problems, cannot be competent to preach and advise householders. Ideally they should set an example as a good house holder. Example is better than precept.

"नाशाम्बरत्वे न सिताम्बरत्वे, न तर्कवादे न च तत्त्ववादे ।

न पक्षपाताश्रयेणन मुक्तिः, कषायमुक्तिः किल मुक्तिरेष ।।"

"Salvation is attained neither by becoming Digambar (naked), nor by wearing white clothes, nor by logical arguments, nor by brooding over description of 'tatvas' (elements, things, phenomena) in scriptures. Salvation is freedom from psychic motions of anger, vanity, hypocrisy and greed."

Various abstinences ordained in Jainism if followed will free the person from all sorrows and pains. These are sure panacea for all ills in society. As no harm will be done to any constituent of environment such a life-style of abstinence will go a long way in protecting and preserving the natural environment.



## DOCTRINE OF AWARENESS

Awareness or mindfulness is pre-requisite for following any doctrines and observing any vow and abstinence and even any act in life. Synchronization of mind and body is essential while undertaking any activity. No doctrine can be followed, no vow can be observed, no abstinence can be practiced properly and no work can be done rightly if mind is wavering some where away from the body activity in hand. This is important not only in religious pursuits but also in all activities. If while driving mind is not concentrated on it, then there will be accidents, while cooking one may burn food and oneself, while walking one may slip and fracture some organ if not careful to observe and avoid slippery substance oily or watery. This is true in case of every activity for performing any act properly one should first learn its skills and then concentrate on it while executing. Both learning proper skills and then doing with concentration is awareness. Acharya Mahaprajna has even quantified efficiency as less than 25% if not done with awareness.

In Jain scriptures awareness has been given maximum importance and described in detail with precision. Gautam, the principle disciple of Mahavir asked a fundamental question:

“कहं चरे, कहं चिट्ठे, कहमासे कहं सए ।

कहं भुंजतो भासंतो, पाव कम्मं न [बंधई ।।4/7।।](#)”

- Dashavaikalik Sutra

"How to walk, stand, sit, sleep, eat, and speak so that sin is not committed?"

- Mahavir replied

“जयं चरे, जयं चिट्ठे, जयमासे, जयं सम ।

जयं भुंजंतो भासंतो, पावं कम्मं न [बंधई ।।4/8।।](#)”

- Dashavaikalik Sutra

"Walk, stand, sit, sleep, eat, speak carefully, skillfully and with awareness (concentration) and no sin will be committed. The same is mentioned in Mulachar also -

“जदं चरे, जदं चिट्ठे जदमासे जदं सए ।

जदं भुंजेज्ज भासेज्ज एवं पावं न [बज्झई ।।10/122।।](#)”

- Mulachar

"Awareness in every act and every moment has been emphasized in scriptures."

“कम्मं च [पडिलेहाए ।।3/1/18।।](#)”

- Acharanga Sutra

"Be aware of every act being performed."

“रवणं जाणहि [पंडिए ।।2/1/20।।](#)”

- Acharanga Sutra

"Wise recognize and are aware in every act and every moment."

“जागर-वेरोवरए वीरे एवं दुक्खा [पमोक्खसि ।।3/1/8।।](#)”

- Acharanga Sutra

"Those who act with awareness and are free from enmity, are immune from suffering".

“जयं विहारी चित्ताणिवाई पंथणिज्झाई [पलिवाहिरे ।।5/4/73।।](#)”

“पासिय पाणे गच्छेज्जा, से अभिक्कममाणे पडिक्कममाणे ।

संकुचेमाणे पसारेमाणे विणियदुमाणे [संपलिमज्जमाणे ।।5/4/74।।](#)”

- Acharanga Sutra

"Walk carefully avoiding and protecting various life forms in dust on way."

"जययं विहरावि जोगवं, अणुपाया पंथा दुरुत्तरा।

अणु सासणमेव पक्कमे, वीरेहिं सम्मं [पवेइयं।।2/1/11](#)"

- Suttrakritanga

"Paths are full of small organisms. It is difficult to traverse it without care, caution and awareness. Therefore one should walk according to discipline as ordained in scriptures."

"मरदु व जीएदु व जीवो अयदाचारस्स णिच्छिदहिंसा।

पयदस्स णत्थिं बंधो हिंसामेत्तेण सामिदस्स।।217।।"

- Pravachansar

"If one is walking carelessly without awareness and whether any creature is hurt and killed or not he is guilty of committing violence. Contrary to this if one walks carefully and with caution and if any creature is hurt or killed, he is not guilty. One should walk carefully, cautiously with awareness (concentration) so that no life-forms moving, shrinking, spreading, staying, hidden in soil are hurt and killed".

"अप्पं तिरियं पेहाए, अप्पं पिट्ठओ उपेहाए।

अप्पं बुइएऽपडिभाणी, पंथपेही चरे जय [माणे।।9/1/21।।](#)"

- Acharanga Sutra

"Mahavir walked carefully with awareness (Concentration) while walking neither looked side ways, nor backwards, nor spoke."

"गामं पविसे णयरं वा, घासमेसे कउं परद्दाए।

सुविसुद्धमेसया भगवं, आयत-जोगयाए [सेवित्था।।9/4/62।।](#)"

- Acharanga Sutra

"Mahavir after entering in village or town will take food after carefully examining and enquiring about all processes of its preparation. He practiced Ayat-yoga i.e. doing everything with care, caution and awareness."

"उग्गमं से अ पुच्छिज्जा, कस्सट्ठा केण वा कडं।

सुच्चा निस्सकियं सुद्धं, पडिगाहिज्ज [संजय।।5/1/56।।](#)"

- Dashavaikalik Sutra

"Monks should enquire about the source and processing of food and ascertain that it is pure without doubt and then only take it". Now-a-days most of food products grains, cereals, vegetables, fruits etc. are produced with indiscriminate use of pesticides and the farmer uses these with intention to kill innumerable insect pests (sankalpi himsa). Monks and house holders very well know this and yet take such food which causes many serious diseases like cancer also. Use of pesticides and chemical fertilizers also pollutes air, water and soil. Agriculture itself involves lot of violence while tilling etc. For food without violence forest - based life-style is necessary.

"लद्धे आहारे आणारो मायं [जाणेज्जा।।2/5/103।।](#)"

- Acharanga Sutra

"Monks should not take food or water in excess."

"बहु अट्ठियं पुग्गलं, अणिमिसे बहुकंटयं।

अत्थियं त्तिदुयं बिल्लं इच्छेखंडं व [सिंबलि।।5/1/73।।](#)"

- Dashavaikalik Sutra

"One should not take fruits containing large number seeds, fruits with thorns and such things in which major portion is thrown away as waste and very little is edible such as sugarcane etc." Wild animals, birds, insects require these and can digest their major portion than humans.

"दृष्टिपूतं न्यसेत् पादं, वस्त्रपूतं जलं पीवेत्।

शास्त्रपूतं: वदेत्वाक्यं मनः पूतं समाचरेत्।।"

(Chanakya)

"Walk with open eyes, drink water filtered in clean cloth, speak as per scriptures and behave with purity of mind."

"परिसुद्धजग्गहणं दारुय-धान्नाइयाणं लह चैव।

गहियाण वि परिभोगो विहीइतसरक्खणट्ठाए।।258।।"

- Sawayapannati

"Water, edibles, wood etc. should be properly purified and should be used with caution in proper manner i.e. in minimum quantities."

“इर्या भाषैषणादाननिक्षेपोत्सर्गाः [समितियः ॥१९/५॥](#)”

- Tatvarth Sutra

"There are five cautions (samitis) and three restrictions (Guptis) to be observed while doing any activity so that one is always aware and concentrated. These are like eight mothers to guide. The five cautions are:

1. Irya : Walking with caution.
2. Bhasha : Speaking with caution.
3. Eshna : Caution while taking food.
4. Adan Nikshepan : Caution while moving things.
5. Utsarg : Caution while defecating, urinating and disposing any waste.

“सम्यग्योग निग्रहो [गुप्ति ॥१९/४॥](#)”

- Tatvarth Sutra

There are three restrictions austerities (gupties) while doing any activity. These are :

1. Mind : Not to have bad thoughts
2. Speech : Not to speak words that hurt
3. Body : Not to do any things that is harmful to any

“आद्यं संरम्भसमारंभयोगः कृतकारितानुमत कषायविशेषौस्त्री

स्त्रीस्त्रिंशच्च [तुश्चैकशः ॥१६/८॥](#)”

- Tatvarth Sutra

"The cautions, restrictions and awareness should be observed while thinking, planning and executing any activity whether done by one self or through others or even consented and without psychic emotions of anger etc." Paradoxically monks who should be more aware than householders, do not accept the sins committed by householders in preparing food, cloth, utensils, shelters etc. though they know it. Monks do take the similar food, clothes, use shelters etc. Sin too is threefold,

either done by oneself or others or even consenting it, yet monks transfer the whole blame on householders.

“कालेण निक्खमे भिक्खु कालेण य पडिकम्मे।

अकालं च विविज्जिता काले कालं [समायरे ॥११/३१॥](#)”

- Uttaradhyayan Sutra

"There should be proper time management. Different activities should be undertaken at proper time as per schedule to utilize time properly and also to maintain biological clock for good health." Time management is an important constituent of awareness.

Awareness is also correct synonym for the word "Dhyan", and not meditation which is confined to a limited period of time from a few minutes to a few hours. Dhyan is for every activity, every moment.

In Jain system of yoga there is great emphasis on meditation and it is not confined to just sitting and contemplating but also implies undertaking all activities of mind, speech and body with awareness and mindfulness. There are four forms of Dhyan (meditation) described extensively and comprehensively :

“चत्वारि ध्यानानि प्रज्ञप्तानि, तद्यथा आर्तध्यानं,

रौद्रध्यानं, धर्मध्यानं शुक्लध्यानम्।”

“आर्तध्यानम् चतुर्विधं प्रज्ञप्तम्, तद्यथा अमनोज्ञसम्प्रयोग

सम्प्रयुक्तः .....”मनोज्ञ सम्प्रयोगसम्प्रयुक्तः, आतङ्कसम्प्रयोग

सम्प्रयुक्तः, परिजूषित काम भोग सम्प्रयोगसम्प्रयुक्त।”

“रौद्रध्यानं चतुर्विधं प्रज्ञप्तं तद्यथा हिंसानुबन्धि, मृषानुबन्धि

स्तेयानुबन्धि, संरक्षणानुबन्धि।”

“धर्मध्यानं चतुर्विधं प्रज्ञप्तं, तद्यथा आज्ञाविचयः,

अपायविचयः, विपाक विचयः, संस्थान् विचयः।”

“शुक्लध्यानं चतुर्विधं प्रज्ञप्तम्, तद्यथा पृथक्त्वावितर्कः

सविचारी, एकत्ववितर्कः अविचारी, सूक्ष्मक्रिया –

अनिवर्त्ति, सम्मूछन्न क्रिया अप्रतिप्राती।”

- Vyakhya Prajnapti Bhashya

This classification and sub classification covers entire gamut of activities of mind, speech and body from inferior stages to higher and higher stages till salvation. The first two forms Artadhyan and Raudradhyan are inferior, derogatory and should be abandoned.

The next two Dharmadhyan and Shukladhyan are pious and instrumental in progress till salvation

1. Arta Dhyam : It is of four categories :

(a) Anisht Samyog (Unfavourable situations) : It is brooding over painfully in harmful situations such as attack by enemy, in case of being surrounded by fire or face to face with dangerous wild animals tigers etc. to get over this Dhyam in such situations one should not get panicky or become inactive but respond with equanimity.

(b) Ishta viyog (Loss of pleasant situations, things). One feels pain and unhappy on loss of something pleasant such as money, job, dear and near ones. Equanimity can help to get out of it.

(c) Pratikool vedna (Mental and body problems) in case of disease the person broods over and over again on the pain, expresses it intensely, cries. To get over this tolerance is necessary.

(d) Nidan : The person continues to be anxious and aspires and tries hard to get the pleasures enjoyed in the past. The way out is to control and withdraw from indulgences in sensuous pleasures.

2. Raudra Dhyam :

- (a) Hinsanubandhi - To take pleasure in mental and body violent acts.
- (b) Mrishanunbandhi : To delight in speaking lies even mentally thinking to resort to lies.
- (c) Stayanubandhi : To derive pleasure in stealing bodily and even contemplating mentally.
- (d) Vishaysarankshanubandhi : To be busy mentally and bodily about protection of hoarded wealth.

3. Dharma Dhyam :

- (a) Agya Vichaya : To contemplate and follow the teachings of Arhats mentally and bodily.

(b) Apay Vichaya : To contemplate about vows, austerities etc. as ordained by Arhats in order to get rid of sinful activities.

(c) Vipak Vichaya : To contemplate and follow the teaching of Arhats about causation and effect of eight karmas (Jnanavaraniya and others) and measures to ascend qualitatively (Gunsthanas).

(d) Samsthan Vichaya : To visualize and ponder over the composition of the universe, its myriad constituents, animate and inanimate, their interactions, chronology and cosmology as told by omniscient Arhats and deliberate to follow the path to salvation which is freedom from mundane state, sorrows and pains of births and rebirths.

4. Shukla Dhyam :

(a) Prithakatva-vitark-vichar : Yogi contemplates on objects both living and non-living in all their diversities and diverse modes (Dravya Paryaya), shifting from one to another.

(b) Ekatva vitark vichar : In this state contemplation is on unity of diverse modes in its entirety on one mode at a time.

(c) Sukshma Kriyapratipati : This is only in state of omniscience in thirteenth Sayogi Kevli Gunasthana when life span is about to end i.e. in last phase of life. The omniscient stops all activities except subtle breathing.

(d) Samuchhinna kriyanivritti : It is in fourteenth 'Ayogi Kevli Gunasthana when omniscient stops even subtle activity of breathing and then attains salvation, the ultimate. This is similar stage as 'Samadhi' mentioned in Patanjali's yoga sutra.

Such methodical, meticulous and comprehensive instructions about awareness (mindfulness) are necessary for welfare of an individual, family society and natural physical environment also. Awareness is necessary for individuals, families, groups, societies and nations for all sort of problems, apprehensions, diseases, calamities - natural and man made, wars conflicts, environmental degradation, so that proper timely remedial measures can be taken.



## DOCTRINE OF KARMA

In Jainism the principle of karma or karmic theory is very important. It is very elaborate and comprehensively explains all events and phenomena on the basis of karma i.e. actions and interactions. There is great emphasis on the principle of cause and effect that good actions bring good results or rewards and bad actions give bad results and even sorrows and sufferings as punishment. This is in nutshell the doctrine of karma. Jainism is quite explicit in cautioning that each person is responsible for his own deeds and enjoys or suffers according to nature and quality of his own acts good or bad. No one else can do anything. Past deeds create present and present deeds future destinies. But the intensity of fruition of past deeds can be reduced or enhanced proportionate to quality of good and bad deeds in present. Only the person himself can do it and none else. Tirthankar, arhat, acharya, any deity, gods and goddesses, rituals, havans, mantra and tantra are incompetent and incapable of providing any relief. Mahavir said that he can not ameliorate any body's fate or destiny as a result of the person's past deeds but the person himself can do by following the path advised by Tirthankars.

“कीरइ जिण्ण हेउहिं जेणं तो भण्णए [कम्मं ।।१ / १।।](#)”

- Karmagranth

"Karma is activity by soul (living beings)."

“मिथ्यादर्शनाऽविरतिप्रमादकषाययोगाबन्ध [हेतवः ।।८ / १।।](#)”

- Tatvarth Sutra

Any act, deed done by any living being under the influence of psychic emotions of anger, vanity, hypocrisy, greed and also irrationality (Mithyatva), non-awareness (Pramad) and by any of the three modes of mind, speech and body is called 'KARMA'.

“या परिणतिः [क्रिया ।।८६ / ५१।।](#)”

- Samaysar Atmakhyati Gatha

"Every person is constantly engaged in changing modes of thought, speech and body and this activity is 'Karma'."

“करणं क्रिया कर्मनिबन्धा [चेष्टा ।।३ / १३४।।](#)”

- Bhagavati Vritti

"Activity inducing influx of karmic matter is also karma."

“क्रिया परिस्पन्दातीका [चेष्टा ।।१८।।](#)”

- Vrithipatra

"Emotional and desirous activities are synonyms."

“भवनं [भावः ।।२ / १।।](#)”

- Tatvarth Bhasha Tika

"Tendency and desire result in activity (Karma)."

“कडाण कम्माण न मोक्ख [अत्थि ।।४ / ३।।](#)”

- Uttaradhyayan Sutra

"One has to enjoy or suffer as a result of one's karma i.e. deeds, good and bad and there is no escape from this".

“संपरायं णियच्छंति, अत्तदुक्कडकारिणो ।

रागदोसस्सियाबाला, पावं कुव्वंति ते [बहुं ।।८ / ८।।](#)”

- Sutakritanga

"Karma or deeds are of two type. The first types are those done under the influence of psychic emotions of attachment (Raga) and aversion (Dweshya) and such deeds are sinful and cause of suffering.



The other types of deeds are those done with equanimity and are good and fructify in peace and happiness".

"उपादानस्य पूर्वकारेण क्षयः कायोत्पाद एवं हेतोर्नियमात् ।।858 ।।"

- Ashatsahasri Tika

"Activities are continuing chain reactions of innate attributes of soul."

"पुव्वपरिणाम जुत्तं कारणभावेण वदुदे दव्वं ।

उत्तर परिणाम जुदं तं चिय कज्जं हवे णियमा ।।230 ।।"

- Kartikeyanupreksha

"Earlier modes (pariyayas) i.e. intentions and actions generate new modes."

"पूरयतीति पूर्व मिमित्र [कारणमित्यनर्थान्तरम् ।।1 / 20 ।।](#)"

- Sarvartha Siddhi

"The karma or deeds done previously influence subsequent deeds. Thus the previous deeds are cause of present deeds which are effects. The present deeds are cause of future deeds which are effects. This cycle of cause and effect continues".

One should therefore abstain from misdeeds and do only good deeds. It is bad deeds that create problems and sufferings for individuals, groups and societies. Only good deeds can neutralize the bad effects of bad deeds. The natural physical environment is also degraded and polluted by bad deeds, the anthropocentric attitude and over exploitation of natural resources to cater the growing consumerism and numbers. This can only be resurrected by stopping these bad deeds, optimizing numbers and consumption within the carrying capacity of nature.



## DOCTRINE OF RATIONALITY (SAMYAKTYA)

"Samyaktva i.e. Rationality in belief, thought and action is key word in Jainism. It implies most appropriate, reasonable attitude and behaviour in a given situation in space-time-matrix (Dravya, Kshetra, Kaal, Bhaava) conforming to basic tenets. Samyaktva and superstition are diagonally opposite. There is no place for superstitious rituals, miracles, mantras etc. because the principle of Karma, intrinsic in Jainism clearly lays down that one reaps the fruits of one's own actions (Karma), good or bad. The bad karma and its bad results in suffering can be mitigated only or even neutralized by one's own efforts i.e. one's own good deeds and none else, any deity, gods or goddesses, mantra-tantra by others can help. The liberated souls 'Arhats', the idols of which we worship, do not do anything. The only objective of their worship is to recollect their teachings and follow them. Arhats, preached the good path they themselves tread. Begging worldly benefits from idols of Jain Tirthankaras is 'Mithyatva' i.e. wrong and is sin.

"सम्यग्दर्शन ज्ञान [चारित्राणिमोक्षमार्गः ।।1 / 1 ।।](#)"

- Tatvarth Sutra

"Rational belief (attitude), knowledge and conduct all three combined and simultaneous only is path to salvation i.e. freedom from all sufferings". It is important to note that in the above Sanskrit stanza there is deliberate grammatical mistake of using "मार्गः" (Singular form)

instead of correct "मार्गः" (Plural form) to emphasise rationality in all the three combined and simultaneously.

"सद्दृष्टिज्ञान वृत्तानि, धर्म धर्मेश्वरा विदुः।।1/3।।"

- Ratnakarand Shrivakachar

"Rational belief, knowledge and conduct combined and simultaneous constitute real religion to be free from all sufferings, as ordained by enlightened ones."

"न सम्यक्त्वसमं किञ्चित्, त्रैकाल्ये त्रिजगत्यपि।

श्रेयोऽश्रेयश्च मिथ्यात्वसमं [नाम्यत्तनुभूताम्।।1/34।।](#)"

- Ratnakarand Shrivakachar

"Rationality (Samyaktva) is most important and there is nothing more beneficial. Its opposite is "Mithyatva" (Irrationality, superstition which is most harmful."

"श्रद्धानं परमार्थानामाप्तागमतपोभूताम्।

त्रिमूढापोढमष्टाङ्ग [सम्यग्दर्शनमस्ययम्।।1/4।।](#)"

- Ratnakarand Shrivakachar

"Rationality is belief in true gods, scriptures and teachers who are without any eight types of vanity, three types of false belief and observe eight cautions."

"तत्त्वार्थं श्रद्धानं [सम्यग्दर्शनम्।।1/2।।](#)"

- Tatvarth Sutra

"To believe and accept all things and phenomena as they are without bias objectively rather than subjectively is "Samyaktva" (Rationality)."

"तहा चेयं, अस्मिं चेयं [पवुच्चर।।4/1/3।।](#)"

- Acharanga Sutra

"Tirthankar Mahavir described things and phenomena as they are in reality."

The renowned scholar late Chainsukhdas has mentioned eight constituents (components) or essentials for rationality in his book "Solahkaran Bhavana Vivek".

"निःशंकितांग हि शिरः समुक्तं, निःकांक्षितं हतखलुचाहुरार्या।

तृतीयमंगं किलपृष्ठमुक्तं, चतुर्थमंगं हि नितम्बमाहुः।।38।।"

हस्तद्वयं पच्यमषष्ठकन्ध-सप्ताष्टयुग्मं क्रमयुग्ममाहुः।

एभि ससस्तैः परिपूर्णमाहुः, सद्दर्शनं मुक्ति करं मुनिन्दाः।।39।।"

"As the main eight parts of human body are important so are the eight essentials (cautions) for rationality."

"Nishankit" i.e. firm belief in righteousness. "Nikankshit" i.e. desirelessness, "Nirvichikitsa" i.e. equanimity, "Amudhrishti" i.e. without superstitions, "Upgoohan" i.e. sobriety, "Sthitikaran" i.e. being supportive, "Vatsalya" i.e. affection, and "Prabhavana" i.e. publicity of good tenets, are virtues of a rationalist who is fearless. He has courage for his convictions. He is immune from seven types of fears :

"लोकस्य भीतिः परलोक भीतिः, मृत्युर्भीतिः खलुवेदनाभिः।

आकस्मिकाऽत्राणभय-द्वयं च, अगुप्तिभीतिः किल सप्त चैताः।।42।।"

The seven fears are -

1. Lok-bhaya i.e. fear of good or bad fortune going away or coming.
2. Parlok-bhaya i.e. fear of inferior life form in next birth.
3. Maran -bhaya i.e. fear of death.
4. Vedana -bhaya i.e. fear of suffering.
5. Akasmik-bhaya i.e. fear of sudden sad events like earthquake, fire etc.
6. Atran -bhaya i.e. fear of helplessness.
7. Agupti-bhaya i.e. fear of loss of money etc."

"सद्दृष्टेस्तु बिना भीतिं यत्सुखं शान्तचेतसः।

मिथ्यादृष्टेस्तु तत्सौरव्यं न कदापि भवेदिह।।57।।"

"Rationalist maintains equanimity in all eventualities calmly and patiently. He does not get panicky. He faces adversity with boldness. Instead of lamenting he takes appropriate measures. He retains tranquility which a non-rationalist cannot."

The second component of Rationality (Samyaktva) is "Nikankshit" i.e. desirelessness.

“कर्मपरवशे सान्ते दुखैरन्तरितोदये ।

पापबीजे सुखेनास्था, श्रद्धानाकाङ्क्षणा स्मृता ॥12॥”

- Ratnakarand Shrivakachar

"Pleasures and sufferings are consequences of one's own good and bad deeds. One should maintain composure in good and bad situations and should not have unlimited desire for pleasures."

The third is 'Nirvichikitsa' i.e. equanimity

“स्वभावतोऽशुचौ काये, रन्तत्रयपवित्रिते ।

निर्जुगुप्सा गुणप्रीतिः, मता निर्विचिकिस्तिता ॥13॥”

- Ratnakarand Shrivakachar

"Body etc. are impure and can be purified by Rational belief, knowledge and conduct. There are sufferings from hunger, thirst, cold and heat and also ugly things and aspects. One should have equanimity and should not have feelings of hatred for any".

The fourth is Amudha Drishti i.e. righteousness without superstitions.

“एकान्त दूषिते वादे, लोकरुढौ कुलिङ्गिनि ।

कृदेवेऽमूढदृष्टित्वे कर्तव्यं हिता मिप्सुना ॥67॥”

- Solahkaran Bhavana Vivek

"Rationalist is not superstitious and does not pay obeisance to gods and goddesses, pseudo saints for getting material benefits. Gains and losses are result of one's own actions and none else can do or undo it."

The fifth is 'Upgoohan' i.e. sobriety or not propagating short comings of others -

“स्वयं शुद्धस्य मार्गस्य, बालाशक्तजनाश्रयाम् ।

वाच्यतां यत्प्रमार्जन्ति, तद्वदन्त्युपगूहनम् ॥15॥”

- Ratnakarand Shrivakachar

"Rationalist does not propagate the shortcomings or failing of fellow beings to defame them."

The sixth is 'Stithikaran' i.e. to support and help :

“दर्शनाच्चरणाद्वापि, चलतां धर्मवत्सलैः ।

प्रत्यवस्थापनं प्राज्ञैः, स्थितिकरण मुच्यते ॥16॥”

- Ratnakarand Shrivakachar

"The Rationalist (Samyagdrishti) will extend support to the fellow beings, who have strayed from righteous path, to bring them back from wrong path."

The seventh is 'Vatsalya' i.e. affection :

“स्वयूथ्यान्प्रति सद्भाव सनाथापेतकैतवा ।

प्रतिपत्तिर्यथायोग्यं, वात्सल्यमभिलष्यते ॥17॥”

- Ratnakarand Shrivakachar

"He extends unconditional love and affection towards fellow beings like a cow to its off spring". The eighth component of rationality (Samyaktva) is 'Prabhavana' i.e. preaching, publishing and propagating righteousness :

“अज्ञानतिमिर व्याप्ति-मपाकृत्य यथायथम् ।

जिनशासनमाहात्म्य प्रकाशः स्यात्प्रभावना ॥18॥”

- Ratnakarand Shrivakachar

"It is the duty of rational beings to remove ignorance and superstitions by spreading the message of enlightened ones 'Arhats' and their doctrines".

Under the pretext of this component of rationality a lot of money and effort is being wasted in obsolete ineffective rituals. Renowned scholar late Chainsukhdas cautions against these in his book 'Solahkaran Bhavana Vivek':

“हेतुः प्रभावनायाः कालक्षेत्राद्य प्रेक्षया नित्यम् ।

विदूषा विवर्तनीयोऽन्यद्योन्नतिर्भव धर्मस्य ॥302॥”

"Publicity methods and techniques should be changed according to changing times, situations etc. (Dravya, Kshetra, Kaal, Bhaava). Same pattern is not effective always and everywhere. The ideal publicity is that followers should exhibit righteousness in their thoughts, words and deeds."

“प्रभावना विघ्नकरो हि रूढिवादोस्ति लोकेऽत्र मत द्वयन्न ।

कालाद्यापेक्षां च ततः समीक्ष्य प्रभावनां मानसा सजंतु ।।303 ।।”

"Obsolete ostentatious rituals are rather harmful. All should accept this. Therefore ignoring the traditions, pattern of publicity should change according to changing times and situations."

This is very relevant in present context. It is estimated that over 200 crore rupees are being spent annually by Jains in obsolete ostentatious ineffective rituals like 'Pancha Kalyanaks' (Consecration of idols) and other religious practices (Vidhans). These can be done with simplicity without pomp and show reducing the cost even less than 10%. The same amount of money if spent on philanthropic charitable activities will give more effective publicity of Jain doctrines.

Pandit Chainsukhdas further cautions :

“कालानुकूलं न चलन्ति लोके, क्षेत्रानुकूलं च न ये मनुष्याः ।

ते सर्वतः पातमवाप्य शीघ्र, हासं ब्रजंतीत महाविमूढा ।।305 ।।”

"Those who do not act according to changing time and situation are fools and ridiculed every where and meet the downfall".

Some awakening is coming and some monks and Jain social organizations are extending charitable activities in organized ways.

In Jainism there is unique rational system of reasoning known as Syadvad (Anekant) to know the real truth in its totality:

“स्याद्वादनाम्ना भुवि विश्रुतेन, सदज्जनेनैव तु यस्य दृष्टिः ।

सुसंस्कृता सोऽस्ति, सर्वेऽपरेऽतो न च दृष्टिवन्तः ।।30 ।।”

- Solah Karan Bhavana Vivek

"The rational being (Samyagdrishti) is one who looks at things, understands truth by Syadvad (Anekant) system of reasoning".

There is no exact English equivalent of the word Syadvad (Anekant). It is "terminus technicus" generally defined as non-absolutism. It is a logical system of Jain philosophy. It reconciles analytical (Paryayarthik) and synthetic (Dravyarthik) view points. This is essentiality realistic. A real is only a part of system with an intrinsic network of relations in varying situations according to substance (Dravya), space (Kshetra), time (Kaal), and attitudes or modes (Bhaava). A real not only originates (Utpada) but is liable to cease (Vyaya) and at the same time capable of persisting (Dhrauavya). Things possess an infinite number of attributes, characters and present, past, future modes. The world of real is not only plurality but also unity. There is not only diversity of real but each of real is equally diversified. Anekant is philosophy of relatedness, integration, manifoldness, togetherness and harmony.

According to P.C. Mahalanobis, the architect of India's five-year plans, Anekant has certain interesting resemblances to the probabilistic and statistical view of reality of modern times. The seven categories of Syadvad (Anekant), the 'Saptbhangi' - Syatasti, Syatnasti, Syatastinasti and others are necessary and sufficient to exhaust the possibilities of knowledge. No affirmation of judgment is absolute in nature and each is true in its own limited sense. There is no reason why things should be particulars alone. Things are both particulars and universal, not any one type exclusively. There is relational aspect also that every thing is related with every thing and this relationship involves the emergence of rational quality. Anekant is paragon of realism. There is a good deal of similarity in Anekant and latest scientific theories of relativity and quantum physics.

If reconciles even divergent views, gives respect for the views of others. It can be explained by a simple example of an individual's multiple relationships. Person 'A' is son for his parents, brother for sister, husband for spouse, father for his off springs etc. etc. if parents claim that he is their son only and similarly wife claims that he is her husband only then conflicts start. Parents should consider daughter-

in-law's claim and views and vice-versa. If each reconciles with other's views then there will be no conflicts and there will be harmony in families, societies and communities. Samyaktva (Rationality) is prerequisite in observing any of vows and abstinences. A rational person will always be reasonable and will not do wrong lest harm to anyone. Rationality is the key to social harmony and also for health of physical natural environment.



## DOCTRINE OF SYMBIOSIS (MUTUALISM)

Symbiosis or mutualism means such actions and interactions of individuals or groups that are mutually beneficial and do not cause any harm to anyone. If individuals or groups of any form of living beings live helping and co-operating each other, then their life will certainly be happy and peaceful. In contrast if they live exploiting each other, then they will be unhappy and miserable. Nature is inherently symbiotic and its multitudinous constituents both animate and inanimate are intricately interwoven and they interact with delicately balanced precise and intrinsic interdependence. The very basis of evolution of life is symbiotic and congenial environment. Scientists are unanimous about it that even unicellular spark of life could not have taken place under slightest unfavorable physical or chemical interaction between any of the constituents in ambient environment, e.g. the temperature even a fraction of degree less or more than the optimum. The unicellular fetus develops into multicellular complex body only because there is congenial environment in the womb.

According to Jainism the universe is comprised of six main substances and all the innumerable substances are their varieties or sub-classes. The six substances are Jiva (all life-forms), Pudgala (all types of inanimate matter), Dharma (substance instrumental in motion), Adharma (substance instrumental in stay), Akasa (all space) and Kaal

(time). All these six substances act and interact symbiotically as mentioned in chapter-V of Tatvarth sutra by Umaswati -

“गतिस्थित्युपग्रहो धर्माधर्मयोरुपकारः ।।5.17 ।।”

"Dharma and dharm substances facilitate motion and stay of Jiva and Pudgala and it is their benevolence."

“आकाशस्यावगाहः ।।5.18 ।।”

"Akasa i.e. space gives place to all"

“शरीरवाङ्मनः प्राणपानाः पुद्गलानाम् ।।5.19 ।।”

“सुखदुःखजीवितमरणोपग्रहाश्च ।।5.20 ।।”

"It is interaction of Jiva and Pudgala i.e. soul and matter that body, speech and mind of life-forms are formed of and result in pleasure, pain, birth and death."

“परस्परोपग्रहो जीवानाम् ।।5.21 ।।”

"All life-forms are for mutual benefit." Even the smallest life-forms have their important beneficial roles for the complex whole.

“वर्तना परिणामः क्रिया परात्वेपरत्वे च कालस्य ।।5.22 ।।”

"Kaal i.e. time is flowing reality and is instrumental for various actions and interactions of Jiva (life-forms) and Pudgala (matter)"

The interdependence has been mentioned in Acharanga Sutra also-

“संति पाणा पुढवी-णिसिसया, तण-णिसिसया, पत्त-णिसिसया,

कट्ट-णिसिसया, गामेय-णिसिसया, [कयवर-णिसिसया ।।1/4/82 ।।](#)”

"Living beings depend on earth-forms (soil, minerals),

grasses,

leaves, wood, cow dung, various types of waste."

There is mutualism in highest enlightened ones the "Arhats" and even "Siddhas". Arhats have highest degree of purification and enlightenment and do not need anything for further individual gain, yet they preach to educate and help others. The idols of "Arhats" and "Tirthankars" are in the posture of eyes half-closed and half-open, indicative of unique synthesis of self and universe. Even the fully liberated 'Siddhas' are symbiotic and considerate to other 'Siddhas' in

a very limited space of 'Siddhshila' by accommodating numerous Siddhas within the one soul space while keeping individual identity. This quality of 'Siddhas' is called 'Avagahana' i.e. permeability. This can be understood by example of numerous flames of oil lamps which can be joined together to appear as all merged in one, yet keeping individual identity as if any lamp is removed it will reveal its separate individual identity. Same is true about "Siddhas" who accommodate unlimited number of souls of other Siddhas in their one soul space. This is an unique example of mutualism.

There are numerous examples of mutualism in biosphere between different life-forms, big and small. There are numerous species of flora and fauna in the digestive tract of human beings and with their help humans are able to digest food. The microbes take food from digestive tract and simultaneously help in digestion. This is perfect mutualism. There are nitrogen fixing bacteria and microrrhiza (fungi), on roots of several plants, which take food from plants and simultaneously help plants to fix nitrogen directly from air. Honey-bees, butterflies and several such insects take nectar as their food from plants and simultaneously help plants in cross pollination. In lichens two different life-forms live symbiotically each helping the other, fungi absorb and hold moisture and break minerals from rocks and algae prepare food by photo-synthesis. As in humans, the ruman bacteria in ungulates (animals) take food but help animals in digestion. There is strange example of mutualism between ferocious shark and remora fish. The fish enters the mouth of shark, clean shark's teeth and get its own food. Likewise, crocodile bird enters the mouth of crocodile, removes leaches etc. from teeth and crocodile does no harm to it. In termites it is flagellates that help it digest food.

The coral reefs are an excellent example of mutualism. Individual coral polyps join to form coral reefs, sharing nervous network and reproductive capabilities so cohesively that it is difficult to consider them individual organism. Numerous bacteria, plants and others live on the top of coral reefs, fishes and invertebrates in their nooks. Over

60% energy requirement of coral reef is from photosynthesis by algae living in coral tissue. Chloroplasts in green leaves, the main functionary in photosynthesis, are complete smaller organism capable of self replication; they too live symbiotically there. There are purple bacteria or the photosynthetic bacteria, which employ their extremely sensitive molecular antenna system that absorbs individual photons and passes on to chloroplasts where splitting of water molecules and synthesis of proteins, carbohydrates, fats, chemicals etc. take place. It is through mutual interactions of numerous small life-forms that human beings, animals and other life-forms get their food and other products from plants.

Even in a human cell other life-forms like mitochondria work symbiotically and, in turn, each cell works for trillions of cells in human body and all cells work for a single cell.

In tissues of the worm *Colvoluta roncoffensis* a large number of algae grow, get suitable matrix for its growth and in return prepare nitrogen compounds for the host. Sea anemone *Adamasia palliata* grows on the shell of hermit crab *Eupagurs pridaux* and serves as powerful deterrent against predacious fish. A worm *Neressis* also lives inside the shell, keeps it clean and in return gets its food. A long tube worm of genus *Riftia* possesses no mouth, stomach, intestines or anus and the bacteria living in its inner nutritional tissue provides it the primitive circulatory system. In case of sloth bear green algae grows on the long grove hair making it almost green and helps camouflaging. Mixed groups of Zebras and ostriches derive mutual benefit by virtue of keen sight of ostriches and greater power of scent of zebras. An important example of symbiotic relationship is that of Dodo bird and the tree *Colvillea major*. The seeds of this tree germinate only after passing through the gut of Dodo. Since this bird is now extinct because of indiscriminate hunting, the seeds are not germinating and soon this tree will also become extinct.

There is mutualism between plants, animals, birds, and insects. Even human beings help trees by eating their naturally dropped fruits

and then dispersing their seeds far and wide. Animals, birds and insects are also agents for dispersal of seeds of plants. Plants provide essentials for others and are also benefitted in return.

Micro-organisms which generally get scant attention play a vital role in the web of interrelations and productivity of essential things for higher life-forms. It is only by action of micro-organisms in soil that nutrition is made available to plants and it is plants that prepare food for animals, birds, insects and human beings. One kilogram of soil contains over a few trillion decomposer organism, fixing nitrogen, breaking rocks, making minerals available to plants, retaining moisture and aerating soil. Unfortunately the indiscriminate use of chemical fertilizers and pesticides has almost decimated these micro-organisms and the natural fertility of soil has been lost. Soils have been turned into artificial machines producing crops according to amount of artificial chemical fertilizers more and more for every next crop.

Micro-organisms are main producers of vitamin B. Many micro organisms also break up and decompose toxic pollutants as found in guts of whales, digesting naphthalene and anthracene petroleum products. Extremophiles (Bacteria) living in extremely hot boiling volcano vent, convert poisonous hydrogen sulphide into organic matter. Professor Darrek Lovely has diverted the power of extremophiles in turning dissolved gold into solid gold through an enzyme that coats microbes. Bacterium *Alcaligenes* is used for making biodegradable mouldable polymer polyhexamurate. The DRDO scientists in India have developed microbes that clean wastes at Siachin glacier. The bacteria *Agrabacterium radobactor* degrades explosives down to natural compounds and minerals. Bacteria *Dehalococcoides ethanogenes* is a pollution eating bacteria which was found in sewage sludge by Research Scholar Rekha Sedhari of the Institute of Genomic Research, Maryland. This bug has different strains eating different pollutants. Dermestid beetles are used to clean bones because of their unmatched ability to strip bones off desiccated flesh of mammal carcasses without damaging even the smallest most delicate specimen for long term archival

preservation. Yesti fungus is used in medicine for cancer. In genetic engineering protein is carried through virus. Numerous new chemical and useful products are being developed with the help of micro-organisms.

Many animals and birds, hyena, jackals, vultures etc. are scavengers and eat the leftovers of others and also dead bodies and help in environmental sanitation. Deep sea creatures, many fishes etc. are detritus and live on detritus (waste) in water bodies and maintain cleanliness. There are several agents in nature to maintain sanitation, Scientists are studying and utilizing these to clean water-bodies etc. from toxins of various types more efficiently and economically than artificial mechanical or chemical methods. For cleaning the polluted Susan lagoon, microphytes, macrophytes, algae, fungi, crabs, larva, planktons were brought from natural water source to clean it by their interacting food chain. Some plants, halophytes, *Haloxylan recurvum* (Lana), *Sasoda harrorosa* (Sajji), *Suada mudifora* (lunia) accumulate salts from saline water up to 40% to 50% and these plants yield 20-30% oil, 10-20% proteins, are good fodder and poultry feed. Phytoremediation of fluoride contaminated ground water can effectively be done by aquatic plant *Hydrilla verticillata* and the plant does not show any toxicity symptoms; it grows and multiplies in presence of fluoride. The symbiotic association of bacteria and micorrhiza in root zone of plants is an effective rhizosphere bioremediation of soils contaminated with xenobiotics being released by various industries. Thus there are numerous examples of mutualism in nature.

There is symbiosis (mutualism) not only at the level of eco-systems and sub-systems of various types and sizes but also at universal level between different planets and galaxies orbiting in their respective orbits in perfect harmony. Earth's moon can be cited as an example. It exerts considerable influence on climate of the earth and its inhabitants. Its tidal influence is well known. It is because of moon that inclination of earth with its orbital plane around sun is at  $23^{\circ}27'$  keeping the variation within  $1^{\circ}3'$  which maintains regular seasons and climate congenial for

its inhabitants. The variation in case of mercury is  $90^{\circ}$  and that of Mars is  $60^{\circ}$ , resulting in extremes of harsh climate there. There is perfect cosmic symbiosis also in space-time and matter. According to Einstein, gravity is consequence of the fact that space-time is not flat but curved and warped by distribution of matter and energy in bodies like earth. The mass of sun curves space-time in such a way that although earth follows a straight path in four dimensional space-time, it appears to move along a circular orbit. The matter and energy effect space-time and vice-versa.

Every thing in nature is inherently symbiotic and all constituents big or small act and interact for mutual benefit. Problems are created by anthropocentric attitude of human beings that mankind is supreme and all others are subservient for its pleasure and indiscriminate use. There is fallacious assumption that many forms of microbes, bacteria, virus, fungi, insects etc. are harmful. The fact is that nothing is harmful. There are numerous microbes on the skin of human body more than the population of globe and also inside the body more than the number of cells, all living symbiotically. It is only because of wrong life-styles of humans that disturb the systems and substances and induce harmful mutations in various organisms which are otherwise beneficial. It is like a good friend turning into an enemy by person's wrong behaviour. The plague bacillus *Yersinia pestis* was living harmlessly in intestines but turned harmful by mutation as a result of wrong life-styles a few thousand years back. Appendicitis is caused by bacteria, otherwise living symbiotically, beneficially in intestines but because of closure of opening as a result of wrong dietary habits it becomes harmful. Similarly HIV (Human Immunodeficiency Virus) which causes deadly AIDS (Acquired Immunodeficiency Syndrome) existed, living harmlessly in animals and human but turned harmful by mutations triggered by inoculation of Hepatitis-B and smallpox vaccines in America and Africa (Scientist Wiles Delede of Sweden). Same is the case of dangerous intermingled mutations of human flu, bird flu and swine flu in dangerous HINI form.



In human society also mutually beneficial, complementary relationships between individuals, groups and nations are necessary for peace and happiness. Symbiotic relationship implies obligation and duty to help weak, disabled, poor, sick and old. Such conditions are generally inevitable and everyone is prone to these. It is not out of compassion or charity but as a duty that society should take care of such people because any one, any time may get afflicted by any disability needing care and help. Old people have given a lot to society and their experience can be gainfully utilized and therefore they should be cared not out of pity but as duty.

It is human beings who are the main cause of disharmony. If mankind understand, imbibe and follow the natural law of symbiosis (mutualism) not only for human beings but all life-forms and even larger natural systems, the entire environment will be healthy, peaceful and harmonious.



## DOCTRINE OF KALPAVRISH (FOREST) BASED LIFE-STYLE

In Jain chronology Kalpavrikshas (benevolent trees) or forest based life-style has been described as best, ideal, most peaceful, harmonious and happiest. In Happiest (Sukhma-Sukhma) era the first in sequence in cyclic change during Avasarpini phase and last in Utsarpini phase the life-style was forest based. People fulfilled all their needs from various products of several types of trees. Because of such a benevolence of trees they were adored as Kalpavriksha i.e. Miraculous providing instantly whatever was required. There is nothing miraculous in instant availability of products of trees to fulfill needs because several types of trees provided edible flowers, fruits, seeds, fibres for clothing, wood for shelter, chemicals, medicines etc. all the year round as different trees flower, bear fruits and give various products in different seasons. So every thing was instantly available all the time. Kalpavrikshas were just the same trees we find these days also in forests and gardens. They were vegetation type (Vanaspati kaya). In scriptures Kalpavrikshas have been put under earth form (Prithvi Kaya) which appears to be an aberration, may be because of metaphorical exaggeration to justify benevolence as miracle or in metonymical style so typical of literature of that time or assuming it as continuation of stone age. In the same scriptures there is mention that these Kalpavrikshas were bearing new leaves by sprouting, flowers and fruits as trees we see now and even of names Chamba, Ashoka etc. Obviously they were not earth form (Prithvi

Kaya) but plant-form (Vanaspati kaya) as is evident from the following stanzas in the authentic canonical treatise Tilloypannati by Yati Vrishabhacharya -

“तब्बाहिरे असोयं सत्तच्छदचंपचूदवण पुण्णा ।

णियणाणातरुजुत्ता चेद्वंति [चेत्तरूसहिदा ।।1 / 3 / 30 ।।](#)”

“विविहंकुरुचैचइया विविह फला विविहरयण परिणामा ।

छत्रादि छत्रजुत्ता घंटाजालादि [रमणिज्जा ।।1 / 3 / 35 ।।](#)”

तीए गुंछा गुम्मा, कुसुमंकुर फल पवाल परिपुण्णा ।

बहुओ विचित्त वण्णा रूक्ख समूहा [समुतुंगा ।।2 / 3 / 327 ।।](#)”

Similar description of several species of trees and creeper' is given in another important scripture the Jambudweep Prajnapti. Names of trees are in Prakrit as Uddala, Kuddala, Kaymala, Dentmala, Nagmala, Singmala, Sankhmala, Swetmala etc. Some names like sal, saral, supari, khajur, narial, Nag, Ashok, Champak, Aam etc. are also mentioned. These trees are there in forests and fields at present also -

“तीसे णं समाए भरहे वासे बहवे उद्दाला, कुद्दाला..... संखमाला.....

पत्तमंतो, पुप्फमंतो.....चिद्वंति ।”

“तत्थतत्थ बहुवे भेरूताल बणाइं.....साल वणाइं, सत्तिवण वणाइं,

पूअफलिवणाइं, खज्जूरीवणाइं, णालिएवणाइं..... चिद्वंति ।”

“तत्थ तत्थ बहुवे सेरिआगुम्मा..... मल्लिआगुम्मा वासंतिआगुम्मा

वत्थुव गुम्मा, ..... सेवालगुम्मा.....चंपकगुम्मा..... ।”

तत्थ तत्थ तहिं तहिं बहुईओ णागलयाओ चंपगलयाओ, चूयलयाओ,

वासंतिलयाओ, सामललयाओ णिच्चं कुसुमि [आओ..... ।।2 / 26 ।।](#)”

In addition to the mention of several plant species and extensive forests there is mention of special trees which provide more useful products like edible seeds, flowers, fruits for food, fibres for clothes, wood for utensils and homes, chemicals and medicines to cater to various needs of human beings. These were adored by a special nomenclature of Kalpavrikshas i.e. benevolent trees -

“तत्थ तत्थ तहिं तहिं मतंगा अणिगणा णामं दुमगणा [पुण्णता ।।2 / 27 ।।](#)”

These Kalpavrikshas (benevolent trees) have been broadly classified in ten types. Here only two types the first Matang and last Anagna with reference to eight in between have been mentioned. The ten types are -

1. Motanga : Trees which gave various types of drinks as palms.
2. Bhritanga : Trees giving various edibles
3. Trutitang : Trees giving material for musical instruments.
4. Deepshikha : Trees giving material for light.
5. Jyotishik : Trees with shining parts.
6. Chitrang : Trees giving material for beautification.
7. Chitra-ras : Trees giving various chemicals, medicines etc.
8. Manyang : Trees giving ornamental material flowers, beads etc.
9. Gehakar : Trees giving material for house building wood, leaves etc.
10. Anagna : Trees giving material for clothes various fibres etc.

Similar ten types of Kalpavrikshas have been mentioned in Tilloypannati also -

“पाणंग तुरियंगा भूसणवत्थंग भोयणंगा य ।

आलयदीविय [भायणमालातेजंगआदिकप्परु ।।2 / 4 / 242 ।।](#)”

These are same as in Jambudweep Prajnapti with only different nomenclature - Panang, Turyang, Bhushanang, Vastranga, Bhojanang, Alayang, Malang, and Tejang. But in Tilloypannati there is an important addition of the word "Adi" (etc.) which means there are many more types of species of trees under the category of Kalpavrikshas (benevolent trees) providing various utility material to meet all sorts of requirements of human beings and other living beings. This classification of trees in ancient Jain scriptures is scientific like classification and sub classification in orders, families, genera and species in modern Botany. Hopefully most of trees, shrubs, creepers etc. mentioned in Jain Scriptures are available in remnant forest areas, of course in dwindling numbers. The number of such useful trees can be increased by artificial planting and protection and extension of natural forest areas.

The happiness, peace and harmony have been directly proportional to extent of forest area and number of trees. As these areas declined because of anthropocentric attitude and greed of mankind happiness was reduced and conditions changed from good to bad to worst. When earth's surface was covered by dense forests the problems of soil erosion, water shortage, storms, famines etc. were non-existent. In dense forest areas more than 90% of rainfall goes as infiltration to build up sub soil resources to feed rivers, lakes, wells, tanks all the year round. As less than 10% goes as run off there are no devastating floods. Trees also considerably reduce the velocity of wind and thus minimize the damage from storms, cyclones etc. Trees provide variety of edible seeds, fruits, flowers etc. all the year round about 2.00 tonnes hectare per year more than the world average of 1.25 tonne per hectare per year from high tech agriculture. Forests once established continue to regenerate and grow naturally forever if managed scientifically and within their carrying capacity. Forests do not require recurring expenditure on tilling, sowing, seeds, fertilizers, irrigation etc. In forests tilling is done by numerous rodents, earthworms etc. Forests conserve enough moisture and do not need irrigation. Enough manure is added through leaf fall and natural recycling and no additional manuring is required. In high-tech agriculture the input recurring costs are spiraling and no where in world it is economically viable and is sustained only by huge subsidies, in spite of which many farmers commit suicides.

Forest crops are also immune from damage by vagaries of nature such as excess or deficit rainfall. Forests provide all that humans need free of cost. Forest can be raised on all types of land almost on 90% of land surface because there are trees suitable for all sorts of edapho-climatic conditions on plains, hill slopes, sandy deserts, marshes, water logged areas etc. Agriculture can only be done on hardly 10% total land surface.

Another important aspect of forest based life style is that runaway populations are kept optimum according to naturally availability of food as proved by recent experiment on wolves in Germany. With

advent of agriculture populations started increasing disproportionate to carrying capacities of natural resources soil, water etc. This created vicious circle as for more population and more land needed and so on. In high tech agriculture being adopted more and more every where the indiscriminate use of chemical fertilizers and poisonous pesticides is increasing and is dangerously polluting soil, water and air and the pesticides are entering human bodies with biological magnification causing fatal diseases even cancer.

In forest based system all constituents of nature interact symbiotically i.e. for mutual benefit. There is no violence of any sort. Forest based life style is therefore most congenial for all living beings and does not cause any harm to the natural physical environment. It is in forest based system only that all the doctrines of Jainism can be followed and observed in true sense in letter and spirit.



## DOCTRINE OF SUSTAINABILITY

There is unanimity that sustainability should be the primary consideration in every programme big or small and more so in case of any developmental activity. Even modern economists though advocate consumerism yet swear by sustainability. Indiscriminate consumerism and sustainability are not compatible with each other. In the modern planning on the one hand there is emphasis on sustainability and on the other hand unbridled consumerism is encouraged for rapid growth. The very index of development in modern economic growth is 'higher and higher consumption'.

Any growth or development can only be sustained by conservation and judicious use of natural resources on which it inevitably depends. For sustainability it is necessary that natural resources should be used sustainably; and that is only possible if utilization of natural resources is within their respective carrying capacities.

There are clear warnings that at the present rate of consumption most of the natural resources will not last long and will be completely exhausted within next 100-200 years. If the crude oil, iron, coal and other minerals on which the entire edifice of modern civilization and development is built are exhausted, the result will be that the whole edifice will crumble down.

Water is the most important natural resource and it is being consumed many times more than its replenishment and renewable

capacity. There is already recurring and even perpetual water famine in several areas. Water pollution is increasing dangerously and there is acute scarcity of even safe drinking water. Water born diseases and casualties are increasing.

Same is the case with soil which is another important resource. Air, so vital for survival, is also getting polluted more and more. Green house effect and climate change are also the results of rising consumption levels. To avoid eventual catastrophe it is necessary to reduce consumption level within the carrying capacity of natural resources. This alone will ensure sustainability which will otherwise remain a mere slogan and not a real commitment.

Enlightened Jain thinkers, the Arhats and Tirthankaras, have emphasized on keeping consumption levels at minimum to ensure sustainability. Sustainability is inversely proportional to consumption. People in many areas suffer downfall and miseries more and more as they increase their consumption whereas people in some areas who kept their consumption at optimum level maintain sustainability perpetually without any downfall and enjoy happiness continuously.

This has been explained very vividly and explicitly in Jain Chronology and Cosmology. In Jain cosmology there are detailed descriptions of the universe, its numerous areas, their lands and seas and also of planets and stars. The main area inhabited by human beings, the animals, insects and various life-forms is named Jambu Dweep where broadly there are two types of areas. One type is of areas, where happy, peaceful and harmonious conditions prevail, are sustained forever without any degradation. The other type is of areas where conditions change from best and happiest gradually to less and less happy and more and more bad and bad to worse and then in reverse order from worse to bad to good to best. These cyclic changes are called Avasarpini (from best to worse) and Utsarpini (from worse to best).

This swing is mainly because of symbiotic and predatory attitude and life-style of human beings. Symbiosis is mutualism and predation is exploitation. When mankind limits its wants within carrying

capacities of natural resources the conditions remain happy and peaceful. As mankind violate these limits more and more, conditions degrade proportionate to increasing pressure on natural resources. The reverse order from worse to best is also due to realization by mankind that it should curtail its wants to improve conditions which start improving to the extent wants are reduced and ultimately brought in tune with nature.

In areas where conditions are sustained the stages are also not same at all such places. In some areas conditions are sustained at happiest stage, at others at happy stage and at some at happy-unhappy stage. This shows that conditions at all places are initially happiest. People in some areas realized earlier that they should not increase their wants beyond the capacity of nature and they do not allow any degradation to take place and conditions remain happiest. At places people realized at subsequent stages and then resolved to sustain the conditions by limiting their wants and then the conditions are sustained at that stage.

The best and degrading stages or eras as described in Jain Chronology are six. These are Happiest (Sukhma-Sukhma), Happy (Sukhma), Happy-unhappy (Sukhma-Sukhma), Unhappy-happy (Dukhma-Sukhma), Unhappy (Dukhma) and most unhappy (Dukhma-Dukhma). There is detailed description of these six stages in Jain scriptures.

#### 1. Happiest (Sukhma-Sukhma) era :

“सुसुम सुसम्मि काले भूमी रज-धूमजलण-हिम-रहिदा ।  
कटिय अब्भसिला विच्छियादि-कीडोवसग्गपरिचता ।।324 ।।”  
“णिम्मल दप्पण सरिसा, णिदिद दव्वेहिं विरहिदा तीए ।  
सिकदा हवेदि दिव्या, तणु-मण-णयणाण सुयजणणी ।।325 ।।”  
“तीए गुंछा गुम्मा, कुसुमंकुर फल-पवाल-परिपुण्णा ।  
वहओ विचित्तवण्णा, रुक्ख समूहा समुत्तुंगा ।।327 ।।”  
“णत्थि असण्णी जीवा, णत्थि तहा सामिभिच्च भेदो य ।  
विकलपहा जुद्धादीरुद्धणभावा दुण हु होंति ।।332 ।।”

“वग्घादि भूमिचरा, वायस-पहुदी य खेयरा तिरिया ।  
मंसाहरेण विणा भुंजते सुरतरुण मुहुर फल ।।396 ।।

- Tiloyapannati, 2nd Part, 4th Chapter

"In this era there is no soil erosion as earth's surfaces is covered with dense forests (Kalpavrikshas). The water bodies-rivers, lakes, glaciers are free from any sort of pollution and are sparkling clean like mirror. People lead forest-based life-style, getting all their requirements of food, clothing, shelter, medicines etc. from numerous types of trees. People are contended with limited wants within carrying capacities of natural resources and doing no harm, denudation and degradation. All life-forms from smallest bacteria to bigger ones and even lions, tigers live symbiotically i.e. benefiting each other mutually none causing any harm to any body also. There are no crimes, wars, famines, droughts, floods, diseases etc. There is no division in society as masters and servant etc."

Similar elaborate description is given in Jambudweep Prajnapti Sutra (Chapter 2 Stages 27 and 32). The description of numerous types of trees from this scripture has been given in earlier chapter "Doctrine of Kalpavrikshas (Forest) based life-style."

#### 2. Happy (Sukhma) era :

In this era also life is forest-based because of greed there is some degradation. The condition of land, water bodies remains good and unpolluted. People by and large are happy as in first era :

“वा तं चेव सुसुमसुसमाए [पुव्ववण्णिअं ।।2 / 33 ।।](#)”

- Jambudweep Prajnapti

"In this era conditions are almost same as described under happiest (Sukhma-Sukhma) era".

#### 3. Happy-Unhappy (Sukhma-Dukhma) era :

Conditions deteriorate further significantly and as a result of destruction of trees, their numbers start dwindling and their yields decrease creating various problems generating crimes and necessity for suitable punishment to the offenders. People go to wise men to seek solutions.

“ते णं मणुजा हक्कारेणं दंडेणं .....

मक्कारेणं दंडेणं धिक्कारेणं [दंडेणं | 12 / 36 | 1](#)”

- Jambudweep Prajnapti

"People were sensitive and only admission of guilt by them was considered as punishment. Subsequently with decreasing sensitivity the offenders were told not to commit the offence and it was considered as punishment. Later on punishment was to rebuke."

#### 4. Unhappy-Happy (Dukhma-Sukhma) era :

During this period conditions deteriorate. As a result of destruction of forests (Kalpavrikshas) the yield of edible and other products diminish. People start agriculture for food and other products. As available quantity of food increase, the population also start increasing, requiring more and more food and for that more and more land for agriculture by cleaning more and more forest areas. The problems of excess and deficit rains, floods, droughts and famines start manifesting. With agriculture came the concept of individual property which leads to conflicts and wars. Enlightened persons Arhats and Tirthankaras keep on advising people against acquisition of property and wealth, putting some checks and reducing conflicts.

#### 5. Unhappy (Dukhma) era :

This is the era on planet earth at present. There is further degradation. As a result of exploding population and spiraling consumerism, pressure on natural resources increases. The problems of floods, droughts, famines, food and water shortages accentuate. Forests shrink considerably. For increasing energy requirements in industries, transport etc. fossil fuels are burnt more and more leading to excessive CO2 emissions and green house effects. This is inducing climate change which will effect food production and accentuate problems of shortages of food and water. In near future if conditions continue to degrade there will be more conflicts and wars. There are enough scientifically documented warning signs of dire consequences if consumption levels are not reduced and gradually brought down within the limits of carrying capacities of natural resources.

#### 6. Unhappy-Unhappy (Dukhma-Dukhma) era :

If consumption levels continue to increase the conditions will deteriorate from bad in fifth era to worse in sixth era :

“अणंतेहिं वण्णपज्जवेहिं, गंध पज्जवेहिं, रसपज्जवेहिं,

फासपज्जवेहिं जाव परिहाय माणे ।.....

काले भविस्सइं हाहा भुए, भंभा भूए, कोलाहलभूए,

य खरफरुस – धूलिमइला, दुविस्सहा, वाउला,

भयंकरा य वाया संवदूगा या वाइति .....

अभिक्खणं अरसमेहा, विरस मेहा, खारमेहा, खत्तमेहा,

अग्नि मेहा, विज्जुमेहा, विसमेहा .....

बहुरोगवेदणो जणवंय, चउप्पगवेलए, खहमरे, पक्खि संघे .....

बहुप्यारे रूक्खगुच्छगुम्मलयवल्लितपवालंकुर

मादीए तणवणस्सइकाए ओसहीओ अ विद्धंसेति । .....

भूमि भविस्सइं इंगालभूआ, मुम्मुरभूआ,

छरिअभूआ, धुलिबहुला, रेणुबहुला, पंक [बहुला | 12 / 46 | 1](#)”

- Jambudweep Prajnapti

"The conditions will be intolerable. Climate will be very harsh with extremes of temperature, food and water will be scarce. People will be crying with increasing sufferings. Animals, cows etc. will also be groaning. Storms of extreme velocity will be frequent. The rains will be hot, acidic and poisonous. This will destroy trees, creepers, medicinal and useful plants. The earth will become hot sandy desert at many places and marshy at other places and will be un-productive".

Such a future scenario which is now being realized on the basis of scientific studies has been predicted in Jain Scriptures more than 2000 years ago. Mankind will eventually meet such a worst scenario if the population and consumption patterns continue as of now, putting increasing pressure on nature and polluting air, water and soil indiscriminately. But it can be avoided and even the process of degradation reversed to good, better and best stage by judiciously

optimizing population and consumption. Hopefully, the realization is gaining momentum and efforts are on at the level of United nations involving entire comity of nations i.e. the whole mankind. Sooner the realization is given practical shape and concerted efforts are made and implemented the better it will be.

According to Jain chronology such realization and implementation does come naturally also but after experiencing worst scenario. The ascending trend does start after worst sixth era to fifth, fourth, third, second and first. But it is not necessary that such natural swings must take place. By resolve and effort the degradation can be checked at best and happiest or happy conditions can be sustained and improved at any stage as is the case in many areas (may be some planets) mentioned in Jain scriptures :

“उत्तर कुराए ..... जा चेव सुसमसुसमावत्तव्या  
सा चेव पे [अव्वाजाव ।।2 / 104 ।।](#)”

- Jambudweep Prajnapti

"In Uttarkuru Mahavideh area the conditions are perpetually sustained at first happiest (Sukhma-Sukhma) stage"

“हरिवासस्स सुसमाए अणुभावो सो चेव अपरिसेसो [वत्तवोत्ति ।।2 / 94 ।।](#)”

- Jambudweep Prajnapti

“अवसेस वण्णणाओ सुसमस्स व होंति तस्स खेतस्स ।

णवीर य अवाद्धद—रूवं परिहीणं हाणि वड्ढीहिं ।।1767 ।।”

- Tiloypannatti 2nd Part, 4th Chapter

"In Harivarsh area the conditions remain sustained as in second happy (Sukhma) era"

“हेमवयस्स.....बहुसमरमणिज्जे भूमि भागे पण्णते,

एवं तइयसमाणुभावो पे [अव्वोत्ति ।।2 / 93 ।।](#)”

- Jamnbudweep Prajnapti

"Condition remain as in Sukhma-Dukhna era."

“अवसेस वण्णणाओ सरिसाओ सुसमदुस्समेणं पि ।

णवीर अवद्धिद—रूवं परिहीणं हाणि वड्ढीहिं ।।1726 ।।”

- Tiloypannatti 1st Part, 4th Chapter

"In Hemvat area conditions are sustained at the third Happy-Unhappy (Sukhma-Dukhma) Stage."

The above phenomenon of cyclic changes as well as of sustainability at a particular stage is same as retrogression, succession and climax stages in various eco-systems in nature. It can be illustrated by example of a forest eco-system in plain areas of tropics. In case of a river changing course and leaving the land barren without any nutritional contents, the area will initially be occupied by inferior annual grasses though seeds of other plant species are also being brought and dropped in the area through various agents of dispersal of seeds including air, birds, insects and animals. Other seeds will not germinate because the site is not suitable. The drying and weathering of annual grasses will add some nutrition and higher perennial grasses will occupy the area which will further improve the site and colonizer trees like babul will occupy the land. If the area is not disturbed by human activities of cutting, burning grazing etc., there will be continuous improvement and higher and higher kinds of species, like shisham, siris and then teak, will occupy the area. If natural improvement is allowed to continue mango, jamun etc. will occupy the land. This is final evolution on such sites and is called climax stage. It is such a stage when the plant forms and other life-forms are completely in tune with ambient environment the climate, soil etc. and this is sustained perpetually. This is called succession.

The succession stages mentioned here are like worse to bad to good to better to best stages mentioned as cyclic changes (Utsarpini). If human intervention starts damaging the site, degradation will start from climax to lower and lower stages and ultimately the land will become stark barren. This is retrogression (Avasarpini). However, succession or retrogression can be stopped and sustained at any particular desired stage. In the above succession in forest-eco-system, teak stage is important because teak is more valuable commercially then higher species mango and jamun. To maintain this stage i.e. teak in the area controlled cutting and burning is introduced to stop further succession or progression.

The description of cyclic changes, various succession or retrogression stages and best happiest stage and also of sustainability of a particular desired stage in Jain Scriptures is not a mere conjecture but a scientifically researched, established and documented phenomenon operating in numerous eco-systems in nature. Mankind on planet earth at present is in fifth unhappy (Dukhma) stage and if it does not take appropriate steps will plunge in further sad most unhappy stage. Conversely it can also stop further degradation and reverse the process of retrogression to progressive to any good, better and even best stage. It is in our hands and we can certainly do it. Rays of hope have already started emanating and may intensify and reduce the damage and degradation inflicted by mankind itself. Mankind alone can cure it, improve it, and redeem it.

“अंतं करति दुक्खाणं, इहमेगेसि—माहियं ।

आधायं पुण एगेसिं, दुल्लहेउयं [समुस्सए ।।15 / 17 ।।”](#)

- Sutakritanga

"Mankind alone can end sorrows and suffering. Human beings are highest and best of all life-forms and at the top ladder of evolution"



## CONCLUSION

The scenario as of now and evolving in the same way is dismal. The continuing degradation of environment and depletion of life-supporting natural resources due to exploding population and its reckless consumerism beset with dire consequences are matters of serious concern. The air we breathe, the water we drink and the soil that produces our food are getting more and more polluted. In many cities and towns air is so much polluted by vehicular and industrial emissions that people require masks and even artificial oxygen intake. Water in most of the rivers and other surface and underground water bodies is so dangerously polluted by industrial and household effluents that it is not even safe for bathing, much less for drinking. Within last five decades the requirement of water has increased so much that its per capita availability is reduced one third from 6000 cum to 2200 cum just little above the critical limit of 1700 cum. Because of over exploitation the underground water table in many areas has receded from few meters to a few hundred meters and even completely exhausted, turning the areas into dark zones. Seas too are getting highly polluted affecting the health and survival of fish, corals, shells and its entire ecosystem. Even the health and productivity of soil is being badly affected by indiscriminate use of chemical fertilizers and poisonous pesticides that enter human system, through food chain with biological magnification, causing incurable diseases.



The mismatch between demand and the carrying capacity of natural resources is increasing and is eating away the very resource- base necessary for all life-forms including humans. Mankind being at the top of the pyramid in biosphere has the sole responsibility to check further deterioration and reverse the trend towards better environment. Hopefully, the realization is coming and people are now aware of environmental hazards. Human ingenuity, with its present phenomenal wealth of knowledge as never before, will certainly be able to rectify and redeem the damage done mainly by its own anthropocentric attitudes. The process will be difficult but not insurmountable. It will need tremendous collective efforts and willpower of mankind as a whole.

The first step should be to change the attitude from anthropocentric and selfish to compassionate and universal for all the constituents of environment both animate and inanimate. The attitudinal change then should be translated into practice and deeds. The fourteen aforesaid environmental doctrines of Jainism based on most judicious logical and scientific basis if understood, imbibed and followed will address all issues and problems concerning environment and ensure its preservation and redemption.



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Shri S.M.Jain is a retired senior forest officer. Born on 08-09-1928; after completing his college education he initially served as maths teacher in Government Girls' Inter College, Kota and High School, Bhawanimandi, Rajasthan. Subsequently on selection by Rajasthan Public Service Commission he undertook two years' (1951-53) forestry training at the Forest Research Institute & Colleges, Dehradun and then worked on responsible posts in every sphere of forestry activity in Rajasthan Forest Department. After retirement he got selected in tough all India level competition, as Development Secretary in the Indian Sugar Mills Association (ISMA), New Delhi and represented ISMA in two Sub-Committees of the Federation of Indian Chamber of Commerce and Industry, New Delhi during his entire tenure. After retirement from ISMA in 1987 he worked as Consultant Forestry at Gwalior Sugar Company, Dabra (M.P) and raised fuel wood plantations in their extensive farms to meet about 4000 tonnes of their annual fuel wood requirement. He was also Consultant with the Associated Stone Industries, Ramganjmandi (Kota) and raised plantations on the waste mining huge high rise heap almost a hillock for which he and the Company both were awarded for best plantation of the year by the Government of Rajasthan. Simultaneously he was in the panel of Consultants in Government of India, Ministry of Environment & Forest (NAEB) from 1989 and on assignment did sample check and evaluation of 37 forestry, soil conservation and watershed projects in states of J&K, Punjab, Haryana, Gujarat, Rajasthan, U.P and M.P. He is a voracious reader and prolific writer and has published over 80 articles in prestigious dailies and journals. He has written 8 books of which six have been published and two more will be published shortly by reputed publishers. Past at 83 he is in excellent health and is pursuing his reading and writing hobby.



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