AN INTRODUCTION TO ŚRĀVAKĀCĀRA: ETHICS OF THE HOUSEHOLDER

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Abstract

The Jain code of conduct is voracious and demands diligent practice from a householder before becoming an ascetic. After spiritual awakening, that is possible in Jain philosophy while being a householder, a practitioner starts to observe certain vows eventually as the spiritual awakening brings about a change in the thought process and conduct of the person. This paper discusses the twelve basic vows of a *śrāvaka* – a Jain technical term for a lay householder – and also enumerates the transgressions of the vows. *Ahiṁsā* is also seen as the basic concept of Jainism that peeps through all the vows of a householder.

Introduction

Jain ethics is a broad term for the conduct of a follower of Jain principles at any given level. When divided into two categories, some conduct is to be strictly followed by the monks and some is prescribed for the householders. This paper focuses on the conduct that a Jain householder practices in his daily life. In Jain technical terms, such a person is called *śrāvaka* and his conduct is called *śrāvakācāra*. The word *śrāvaka* is derived from the Sanskrit term *śru* meaning 'to listen', hence *śrāvaka* means 'listener'. Etymologically, *śrāvaka* is one who listens to the preachings of the ford-builders and ascetics or reads the Jain scriptures.[2] Here by listening, the literal meaning is not to be taken. A listener is not just the one who pays attention to the speaker but also the one who looks deep into the meanings of the preachings and follows the path shown by the speaker. According to Jain philosophy, the one who observes the vows for stoppage of the influx of karma, minimizes the bondage of new karma, and gradually starts the annihilation of bonded karma, is called *śrāvaka*. The basis of the whole Jain conduct is non-violence (*ahiṁsā*). All the further vows are built upon the concept of non-violence in some or the way. A householder practices many vows which sometimes are observed simultaneously while some have gradual and systematic strata. The vows have immense value as a practitioner of the vows is said to be on the path of liberation.

1. Ahiṁsā as the Foundation of Jain Ethics

Ethical discipline constitutes an important aspect of Jainism. The foundation of ethical discipline is the doctrine of *ahiṁsā*. The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind (Schweitzer 82-83). Moreover, Jain philosophy takes it to the level of all life forms beyond mankind.

1.1 Classification of Living Being from One-Sensed to Five-Sensed Beings

The Jain literature classifies living beings (*jīva*) into five kinds as one-sensed to five-sensed beings. The minimum number of vital airs (*prāṇas*) possessed by the empirical self is four:

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[2] "*śrāvakaḥ śṛṇoti gurvādibhyo dharmamiti śrāvakaḥ*" (Sāgāradharmāmṛta - Svopajña Bhavyakumudacandrikā Ṭīkāsametam 1.15)

one sense (*indriya*), one strength (*bala*), lifespan (*āyu*) and respiration (*śvāsocchvāsa*), and the maximum number is ten (five senses, three strengths, lifespan and respiration). The lowest in the grade of existence are the one-sensed beings, which possess only the sense of touch, and they have only the strength of body, and besides they hold life-limit and breathing. These one-sensed beings admit of five-fold classification, namely, the earth-bodied (*pṛthvīkāyika*), water-bodied (*jalakāyika*), fire-bodied (*agnikāyika*) air-bodied (*vāyukāyika*) and vegetable-bodied (*vanaspatikāyika*) souls. (Sarvārthasiddhi 2.13-14)

1.2 Progressive realization of Ahiṁsā (Householder and Ascetics)

The entire Jain ethics tends towards the translation of the principle of *ahiṁsā* into practice. The Jains regard the ethical *summum bonum* of human life, the realization of perfect *ahiṁsā*. In fact, *ahiṁsā* is so central in Jainism that it may be incontrovertibly called the beginning and the end of Jain religion. Now, this idea of *ahiṁsā* is realized progressively. Thus, he who is able to realize *ahiṁsā* partially is called a householder, whereas he who is able to realize *ahiṁsā* completely, though not perfectly is called an ascetic or a *muni*. It belies the allegation that the ascetic flees from the world of action. Truly speaking, he recoils not from the world of action but from the world of *hiṁsā*. No doubt the ascetic life affords full ground for the realization of *ahiṁsā*, but its perfect realization is possible only in the plenitude of mystical experience, which is the state of *arhat*.

Thus, the householder and the ascetic are the two wheels on which the cart of Jain ethical discipline moves on quite smoothly. Jain scriptures always consider these two orders while prescribing any discipline to be observed. They never confound the obligations of the one with the other. In consequence, Jainism could develop the conduct of the householder with as much clarity as it developed the conduct of the ascetic. By developing the doctrine of minor vows (*aṇuvrata*), reinforcing vows (*guṇavrata*) and learning vows (*śikṣāvrata*) for the householder,[3] a householder gets the direction in which he should direct his course of life.

2.1 Nature of Ethico-Spiritual Conduct

Let us now proceed to deal with the nature of ethico-spiritual conduct, which transforms the potential excellences of the self into actuality. With the light of value knowledge, which enables the aspirant to look into his infirmities, the pursuit of ethico-spiritual conduct sweeps away the elements, which thwart the manifestation of uninterrupted happiness and infinite knowledge. Value knowledge illumines the path and ethico-spiritual conduct leads to the goal. In addition to spiritual awakening and value-knowledge emancipation presupposes ethico-spiritual conduct as well. Really speaking, ethico-spiritual conduct emanates from the internal necessity, which the spiritually awakened has developed in him. Thereby he then expunges the disharmony existent between his present and future conditions, and between his potential conviction and actual living.

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[3] *samyakyatvamamalamamalānthaṇuguṇaśikṣāvratāni maraṇānte |*
sallekhanā ca vidhinā pūrṇaḥ sāgāradharmo'yam || (Dharmāmṛta Sāgāra 1.12)

So important is the pursuit of ethico-spiritual conduct for realizing the transcendental nature of self that Kundakunda calls it *dharma*[4]. Such conduct as will conduce to the emergence of a state of self which is devoid of infatuation (*moha*) and perturbation (*kṣobha*) by virtue of the subversion of all kinds of passions in their most comprehensive extent is called *vītarāga cāritra*. This should be distinguished from *sarāga-cāritra* which results in auspicious activities by virtue of auspicious psychical states (*Tattvadīpikā* on *Pravacanasāra* 6-7).

Auspicious activities are no doubt the part of ethico-spiritual conduct; but the inauspicious activities emanating from inauspicious psychical states are in no way the part of conduct, hence they are to be completely relinquished. Thus, in order to stamp out the inauspicious psychical states from the texture of self, the aspirant must abstain himself root and branch from violence, falsehood, theft, un-chastity and acquisition. The engrossment of the self into such vicious deeds is indicative of the expression of the most intense passions, which can be wiped off by negating to perform the vicious deeds.

The negative process of purifying the self by weeding out these villainous actions of necessity requires the pursuance of the positive process of non-violence, truthfulness, non-thieving, chastity and non-acquisition. Both of these processes keep pace together. The elimination of these vices requires the cultivation of virtues of non-violence, truthfulness, non-thieving, chastity and non-acquisition. Of these virtues, non-violence is the fundamental. All the rest should be regarded as the means for its proper sustenance, just as the field of corn requires adequate fencing for its protection. The householder can partially acquire these virtues, which are then called partial non-violence (*ahiṁsā aṇuvrata*), partial truthfulness (*satya aṇuvrata*), partial non-thieving (*acaurya aṇuvrata*), partial chastity (*brahmacarya aṇuvrata*) and partial non-acquisition (*parigraha parimāṇa aṇuvrata*).

2.1.1 Spiritual Awakening, Inauspicious Activities and Morality

We cannot forbear mentioning in passing that even a spiritually awakened person (whose belief is corrected) may be occupied with the aforementioned evil deeds; the recognition of which would at the first sight tend to annul the distinction between the wise and the ignorant, or between the spiritually awakened and perverted souls. But this assumption is based on a certain misapprehension. Notwithstanding their extrinsic similitude they evince intrinsic disparity; i.e., the wise under some latent constraint unwillingly perpetrate such evil actions, and the ignorant while rejoicing commit them. From this it is obvious that spiritual awakening is not incompatible with the most intense forms of inauspicious activities. It will not be inconsistent if it is laid down that both the wise and the ignorant are capable of eradicating inauspicious psychical states. But the difference is that while in the former case there is spiritual morality, in the latter, there is only dry morality, which is possible without spirituality. Dry morality is socially useful, but spiritually barren; while spiritual morality is fruitful both socially and spiritually. Being subtle and far-reaching, the internal distinction between these two types of morality eludes our limited

[4] '*cārittaṁ khalu dhammo*' (Pravacanasāra 7)

comprehension. We may simply say that, for the spiritually awakened, morality is a means; while for the perverted it is an end in itself. It is to be borne in mind that morality, of whatever type, can in no case be useless; hence it deserves our respect wherever it is witnessed.

2.1.2 Vikala-cāritra (Partial Conduct) and Sakala-cāritra (Complete Conduct)

It astonishes that in spite of not being the part of conduct in any way, the aforementioned vicious deeds refuse to be completely relinquished at the start on account of their being ingrained in the mind of man. Hence, there arises the concept of limited morality technically called *Vikala-cāritra* (partial conduct) in contrast to absolute morality known as *Sakala-cāritra* (complete conduct) wherein these vicious deeds are completely renounced. He who observes the former, being not able to renounce the vices to the full, claims the title of a layman (*śrāvaka*); while he who observes the latter, being able to hold the spirit of renunciation to the brim, is called an ascetic (*muni*).[5]

2.1.3 Meaning of the Commitment of Hiṁsā

For better comprehension of *Vikala-cāritra* (partial conduct), and *Sakala-cāritra* (complete conduct) let us be clear about the meaning of *hiṁsā*. The term *hiṁsā* may be defined as the committing of injury to the *dravya-prāṇas* (physical vital air) and the *bhāva-prāṇas* (psychic vital air) through the operation of intense passion-infected *yoga* (activity of mind, body, and speech).[6] Suicide, homicide and killing of any other life whatsoever aptly sum up the nature of *hiṁsā*, in as much as these villainous actions are rendered conceivable only when the *dravya-prāṇas* and the *bhāva-prāṇas* pertaining to oneself and to others are injured. The minimum number of *dravya-prāṇas* has been considered to be four, and the maximum has been known to be ten; and the *bhāva-prāṇas* are the very attributes of the soul. The amount of injury will thus be commensurate with the number of *prāṇas* injured at a particular time and occasion. If the bodily movements etc. are performed with caution, nevertheless if any living being is oppressed, it cannot be called *hiṁsā* for the infecting element of intense passion is missing.[7] On the contrary, even if, by careless bodily movements no animate being is oppressed, the actions are not free from *hiṁsā*. Here, though the soul has not injured others, yet it has injured itself by defiling its own natural constitution.[8] We may thus say that both the indulgence in *hiṁsā* and the negation of abstinence from *hiṁsā* constitute if, by careless bodily movements no animate

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5 *sakalaṁ vikalaṁ caraṇaṁ tatsakalaṁ sarvasaṅgaviratānām* |
anagārāṇāṁ vikalaṁ sāgārāṇāṁ sasaṅgānām || (Ratnakaraṇḍaka Śrāvakācāra 50)

6 *yatkhalu kaṣāyayogāt prāṇānāṁ dravyabhāvarūpāṇām* |
vyaparopaṇasya karaṇaṁ suniścitā bhavati sā hiṁsā || (Puruṣārthasiddhyupāya 43)

7 *yatkācaraṇasya sato rāgādyāveśamaṁtareṇāpi* |
na hi bhavati jātu hiṁsā prāṇavyaparopaṇādeva || (ibid 45)

8 *vyutthānāvasthāyāṁ rāgādīnāṁ vaśapravṛttyām* |
mriyatāṁ jīvi mā vā dhāvatyagre dhruvaṁ hiṁsā ||
yasmātsakaṣāyaḥ san hantyātmā prathamamātmanātmānam |
paścājjāyeta nav ā hiṁsā prāṇyaṁtarāṇāṁ tu || (ibid 46-47)

being is oppressed, the actions are not free from *hiṁsā*. In other words, he who has not abandoned *hiṁsā*, though he is not factually indulging in it, commits *hiṁsā* on account of having the subconscious frame of mind for its perpetration. Again, he who employs his mind, body and speech in injuring others also commits *hiṁsā* on account of actually indulging in it. Thus, wherever there is inadvertence of mind, body or speech, *hiṁsā* is inevitable[9].

2.1.4 Internal Mind and Outward Action

It will be the height of folly and impertinence if any man conceitedly argues that it is no use renouncing the performance of certain actions, but that the internal mind alone ought to be uncontaminated. But it is to be borne in mind that in lower spiritual stages, which exceedingly fall short of self-realization, the external performance of a man has no meaning without his being internally disposed to do so. Hence, the external and the internal influence each other; and in most cases the internal precedes the external. Thus, in no case, the outward commission of *hiṁsā*, without the presence of internal corruption can be vindicated. He who exclusively emphasizes the internal at the expense of the external forgets the significance of outward behavior[10]. He loses sight of the fact that the impiousness of external actions necessarily leads to the pollution of the internal mind, thus disfiguring both the aspects, namely, the internal and the external. In consequence, both the *Niścaya* and *Vyavahāra Nayas*, i.e., both the internal and external aspects should occupy their due places.

2.1.5 Intentional and Non-Intentional Hiṃsā

Hiṁsā is of two kinds, namely, intentional and non-intentional. The intentional perpetrator of *hiṁsā* engages himself in commitment of the acts of *hiṁsā* by his own mind, speech and action; provokes others to commit them; and endorses such acts of others. Besides, *hiṁsā*, which is unavoidably committed by defending oneself from one's foes, is denominated as non-intentional defensive *hiṁsā*. This leads us to the philosophy of fighting defensive wars.

2.1.6 **Ahiṁsā** (Aṇuvrata-Mahāvrata)

An inquisitive of nonviolence, who has faith in salvation and in the ascetics, must refrain from meaningless killing of one-sensed beings[11]. The householder, being trapped in the meshes of infirmities, is incapable of turning away completely from *hiṁsā*; he should keep himself away from the deliberate commission of *hiṁsā* of the two-sensed to five-sensed beings.[12] The commitment of *hiṁsā* in being engaged in a certain profession, in performing

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[9] *hiṁsāyāmaviramaṇaṁ hiṁsāpariṇamanamapi bhavati hiṁsā |*
tasmātpramattayoge prāṇavyaparopaṇaṁ nityam || (Puruṣārthasiddhyupāya 48)

[10] *niścayamabuddhyamāno yo niścayatastameva saṁśrayate |*
nāśayati karaṇacaraṇaṁ sa bahiḥ karaṇālaso bālaḥ || (ibid 50)

[11] *nirarthikāṁ na kurvīta jīveṣu sthāvareṣvapi |*
hiṁsāmahiṁsādharmajñāḥ kāṅkṣan mokṣamupāsakaḥ || (Yogaśāstra 2.21)

[12] *dharmamahiṁsārūpaṁ saṁśṛṇvanto'pi ye parityaktum |*

domestic activities and in adopting defensive contrivances, cannot be counteracted by him. Thus, he commits intentional injury to one-sensed beings, namely, the fire-bodied, the water-bodied, the air-bodied, the plant-bodied, the earth-bodied; and non-intentional injury in performing *ārambha* (domestic activities), *udyoga* (profession) and *virodha* (defense). He can therefore observe the minor form of *ahiṁsā*, which is known as *ahiṁsā aṇuvrata*. Even in the realm of one-sensed beings and in the realm of non-intentional injury, he should manage to confine his operations as may affect the life and existence of a very limited number of living beings. In these two provinces, the point to note is that of alleviating the amount of injury that is apt to be caused and not that of total relinquishment which is not possible without jeopardizing the survival of man. Nevertheless, *hiṁsā* even in the realm of one-sensed beings and in the realm of intentional injury is unjustifiable. If we reflect a little, we shall find that man is subject to *hiṁsā* by the very condition of his existence. Yet instead of aggravating the natural weight of *hiṁsā* by falling foul upon one another and by our cruel treatment of the animal and plant kingdoms, we should endeavor to alleviate this general curse, to the extent to which we are capable of doing, by conforming ourselves to the sacred injunctions enjoined by Jain spiritual teachers. The observer of *ahiṁsā aṇuvrata* should avoid gambling, hunting, drinking, meat eating, and the like. Vegetarianism is therefore prescribed. It limits us to the unavoidable injury caused to only one-sensed-beings. This is the philosophy of vegetarianism propounded by Jainism.

The ascetic extends active friendship to all living beings from the one-sensed to the five-sensed without any exception, and consequently all forms of intentional *hiṁsā* are shunned and the question of being engaged in a certain profession, in performing domestic activities and in adopting defensive contrivances does not arise in his case. Thus, the ascetic follows *ahiṁsā mahāvrata* (major form of nonviolence). The ascetic is a world citizen. He, therefore, draws the attention of men to the inefficacy of *hiṁsā* for solving social, national and international disputes. He himself is the embodiment of *ahiṁsā* and exhorts others to develop reverence for life as such.

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: mutilating limbs, binding living beings in captivity, beating living beings, overloading excessive weight on living beings, withdrawing or providing insufficient food or water to living beings.[13]

2.2 Satya (Aṇūvrata-Mahāvrata)

It implies the making of wrong and improper statement by one who is overwhelmed by passions such as anger, greed, conceit, deceit and the like. Falsehood is of four kinds. The first kind of falsehood refers to the affirmation of the existent as non-existent, the second

sthāvarahiṁsāmasahāstrasahiṁsāṁ te'pi muñcantu || (Puruṣārthasiddhyupāya 75)

[13] *chedanabandhanapīḍanamatibhāraropaṇaṁ vyatīcārāḥ* |
āhāravāraṇāpi ca sthūlavadhādvyuparateḥ pañcaḥ || (Ratnakaraṇḍaka Śrāvakācāra 54)

refers to the declaration of the non-existent as existent, the third refers to the representation of the existing nature of things as different from what they are, and the fourth is indicative of speech which is disagreeable to others (*Puruṣārthasiddhyupāya* 92-95). The ascetic avoids all these four forms of falsehood, and therefore, he is said to observe *satya mahāvrata* (major form of truthfulness). But the householder has to speak harsh, unpleasant, violent words for defense, for running the household and doing professional management, therefore, he observes *satya aṇuvrata* (minor truthfulness). The observer of *satya aṇuvrata* does use words, which are soothing, gentle and ennobling. If any speech causes *hiṁsā*, it should be withheld. Ultimately, the criterion of truth and false is *ahiṁsā* and *hiṃsā* respectively. Thus, true speech should lead to *ahiṁsā*.

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: perverted teaching, divulging the secrets of others, misrepresentation as witness, forgery of documents, and misappropriation of deposit made by others.[14]

2.3 Asteya (Aṇuvrata-Mahāvrata)

Steya means the taking of things, under the constraint of passions, without their being given by the owner.[15] It may be noted here that material things constitute the external *prāṇas* of a man and he who thieves and plunders them is said to deprive a man of his *prāṇas*. This is not other than *hiṁsā*.[16] The ascetic who observes major form of vows (*mahāvrata*) does not take anything whatsoever without the permission of others.[17] The householders are also suggested to follow the same.[18] Thus, he is observing *asteya aṇuvrata* (minor form of non-stealing). It may be noted here that the ascetic does not use even the common things without their being given by others. At the same time, the householder does neither takes those things which are forgotten and dropped by others nor gives them to anyone else. Purchasing costly things at reduced prices by improper methods is stealing, which is probably due to the fact that one may sell a thing after getting it erroneously[19]. Adulteration, abetment of

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[14] *parivādarahobhyākhyāpaiśunyaṁ kūṭalekhakaraṇaṁ ca |*
nyāsāpahāritāpi ca vyatikramāḥ payca satyasya || (Ratnakaraṇḍaka Śrāvakācāra 56)

[15] '*addattādānaṁ steyam*' (Tattvārthasūtra 10)

[16] *arthā nāma ya ete prāṇā ete bahiścarāḥ puṁsām |*
harati sa tasya prāṇān yo yasya jano haratyarthān || (Puruṣārthasiddhyupāya 103)

[17] *gāmādisu paḍidāiṁ appappahudiṁ pareṇa saṁgahidaṁ |*
ṇādāṇaṁ paradavvaṁ adattaparivajjaṇaṁ || (Mūlācāra Vol-1 7)

[18] *nihitaṁ vā patitaṁ vā suvismr̥taṁ vā parasvamavisr̥ṣṭam |*
na harati yanna ca datte tadakr̥śacauryyādupāramaṇam || (Ratnakaraṇḍaka Śrāvakācāra 57)

patitaṁ vismr̥taṁ naṣtaṁ sthitaṁ sthāpitamāhitam |
adattaṁ nādadīta svaṁ parakīyaṁ kvacitsudhīḥ || (Yogaśāstra 2.66)

[19] *jo bahumullaṁ vattthuṁ appayamulleṇa ṇeva giṇhedi |*
vīsariyaṁ pi ṇa giṇhadi lāhe thove vi tūsedi || (Kārtikeyānuprekṣā 335)

theft, receiving stolen property, use of false weights and measures, smuggling, and the like are considered as part of stealing.[20]

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: picking up goods not given, receiving stolen merchants, unlawful dealing in goods, adulterating commodities, and using false weights and measures.[21]

2.4 Brahmacarya (Aṇuvrata**-**Mahāvrata)

Sex-passion is *abrahma*. He who frees himself completely from sexual inclination observes *brahmacarya mahāvrata* (major form of celibacy).[22] However, a householder, who abstains from sexual contacts with all other women except his nuptial partner, observes *brahmacarya aṇuvrata* (minor form of celibacy)[23]. Sex-passion is *hiṁsā* and *bṛahamcarya* is *ahiṁsā*. The householder keeps himself away from adultery, prostitution, unnatural methods of sexual enjoyment and the like.

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: arranging marriages of others' children, using other parts of body for sexual satisfaction, use sexually provocative language, excessive craving for the company of other sex, and company of prostitutes or other women.[24]

2.5. Aparigraha (Aṇuvrata**-**Mahāvrata)

Attachment to things is *parigraha*.[25] Those who have a feeling of attachment to things in spite of their external renunciation are far from *aparigraha* and those who have external things are not free from internal attachment as well.[26] Thus, if one is prone to remove internal attachment, one should correspondingly throw aside external possessions also. Attachment is a form of *hiṁsā* and those who wish to practice *ahiṁsā* should avoid attachment. The householder is incapable of renouncing all *parigraha*, therefore, he should limit the possessions of wealth, cattle, grains, buildings, etc. This is called *parigraha*

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[20] *cauraprayogacaurārthādānavilopasadṛśasanmiśrāḥ |*
hīnādhikavinimānaṁ pañcāsteye vyatīpātāḥ || (Ratnakaraṇḍaka Śrāvakācāra 58)

[21] *cauraprayogacaurārthādānavilopasadṛśasanmiśrāḥ |*
hīnādhikavinimānaṁ pañcāsteye vyatīpātāḥ || (ibid 58)

[22] *mādusudābhagiṇīva ya daṭṭhūṇitthittiyaṁ ca paḍirūva |*
itthikahādiṇiyattī tiloyapujjaṁ have baṁbhaṁ || (Mūlācāra Vol-1 8)

[23] *na tu paradārān gacchati na parān gamayati ca pāpabhīteryat |*
sā paradāraniv̥rttiḥ svadārasantoṣanāmāpi || (Ratnakaraṇḍaka Śrāvakācāra 59)

[24] *anyavivāhākaraṇānaṅgakrīḍāviṭatvavipulatṛṣaḥ |*
itvarikāgamanaṁ cāsmarasya pañca vyatīcārāḥ || (ibid 60)

[25] *yā mūrcchā nāmeyaṁ vijñātavyaḥ parigraho hyeṣaḥ |*
mohodayādudīrṇo mūrcchā tu mamatvapariṇāmaḥ || (Puruṣārthasiddhyupāya 111)

[26] *bahiraṅgādapi saṅgāt yasmātprabhavatyasaṁyamo'nucitaḥ |*
parivarjayedaśeṣaṁ tamacittaṁ vā || (ibid 127)

parimāṇavrata (minor form of non-possession).[27] The ascetic renounces all possessions of worldly things. Thus, he observes *aparigraha mahāvrata* (major form of non-possession).

Parigraha-parimāṇavrata is socially very important. We should bear in mind that economic inequality and the hoarding of essential commodities very much disturb social life and living. These acts lead to the exploitation and enslavement of man. Owing to this, life in society is endangered. Consequently, Jainism pronounces that the remedy for the ill of economic inequality is *parigraha parimāṇavrata*. The method of *parigraha parimāṇavrata* tells us that one should keep with oneself that which is necessary for one's living and the rest should be returned to society for its well-being. Limit of wealth and essential commodities are indispensable for the development of healthy social life. In a way, wealth is the basis of our social structure and if its flow is obstructed because of its accumulation in few hands, large segments of society will remain undeveloped. The hoarding of essential commodities creates a situation of social scarcity, which perils social life. In order to resist such inhuman tendency, Jainism incessantly endeavors to establish the social value of *parigraha parimāṇavrata*.

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: gaining new lands and houses, excess accumulation of riches such as gold and silver, cattle and corn, male and female servants, and clothes.[28]

Apart from the *aṇuvratas* (minor vows), the *śrāvaka* (the householder) also has to observe the three *guṇavratas* (vows of withdrawal) and four *śikṣāvratas* (vows of discipline) altogether known as seven *śīlavratas* (vows of virtuous conduct). These *śīlavratas* serve the useful purpose of guarding the *aṇuvratas*. They effect a positive improvement in the observance of *aṇuvratas*.

3. Guṇavratas: Guṇavratas are three in number: *digvrata, deśavrata* and *anarthadaṇḍavrata.* That which refrains unlimited movement in any direction is *digvrata*; that which refrains from going to some region is *deśavrata*. That which refrains want on unnecessary activity is *anarthadaṇḍavrata*.

3.1. Nature of Digvrata

It consists of fixing the limits of one's own movements in the ten directions.[29] For the purpose of demarcation are utilized the well-known signs, such as oceans, rivers, forests, mountains, countries and yojana. As regards the time limit, Samantabhadra[30] and

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[27] *dhanadhanyādigranthaṁ parimāya tato'dhikeṣu niḥspṛhatā |*
parimitaparigrahaḥ syādicchāparimāṇanāmāpi || (Ratnakaraṇḍaka Śrāvakācāra 61)

[28] "*kṣetravāstuhiraṇyasuvarṇadhanadhanyadāsīdāsakupyapramāṇātikramāḥ*" (Tattvārthasūtra 7.24)

[29] *daśasvapi kṛtā dikṣu yatra sīmā na laṅghyate |*
khyātaṁ digviratiriti prathamaṁ tad guṇavratam || (Yogaśāstra 3.1)

[30] *digvalayaṁ parigaṇitaṁ kṛtvāto'haṁ bahirnayāsyāmi |*
iti saṅkalpo digvratamāmṛtyaṇupāpavinivṛttyai || (Ratnakaraṇḍaka Śrāvakācāra 68)

Akalaṅka (Tattvārtha-vārtika (Rājavārtika) Vol. II 7.21.20) explicitly prescribe its life-long observance, while the other scholars implicitly state so. Since the householder is like a heated iron ball, his movements, wherever they are made, entail *hiṁsā*. If the area of his movements is circumscribed, he will thereby save himself from committing *hiṁsā* as such outside that area.[31] Thus, by the avoidance of even the subtle sins beyond the determined limits, the *aṇuvratī* (householder) becomes like a *mahāvratī* (ascetic) in respect of the regions lying beyond those limit.[32] Besides, the *Kārtikeyānuprekṣā* tells us that by fixing the limits in all the ten directions the passion of greed is controlled.[33] This may be explained by saying that the *digvratī* (the person who has taken this vow) has automatically renounced the getting of wealth, even if it can be easily got, from the area outside the limits. It will not be idle to point out here that the limitation of movements in the external world tends to reduce the internal passions, thereby fulfilling the purpose for which the *digvrata* is enjoined.

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: ignorantly going in an upward direction, ignorantly going in a downward direction, ignorantly going in a linear direction, increasing the location limits, and transgressing the limited space in ignorance.[34]

3.2 Nature of Deśavrata

The *Sarvārthasiddhi* expounds the nature of *deśavrata* as limiting one's own movements to the region determined by certain villages and as renouncing the rest of the places.[35] Vasunandi has explained it by affirming that it implies the abandonment of the habitation of those countries or places where the observance of vows is threatened or rendered difficult.[36] It is very interesting to note that Śrutasāgara, the 16th century commentator of the *Tattvārtha-sūtra* has subscribed to the view of Vasunandi by saying that the *deśavrata* consists in discarding those places which obstruct the due observance of the vows[37].

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[31] *carācaraṇāṁ jīvānāṁ vimardananivartanāt |*
taptāyogolakalpasya sadvrataṁ gṛhiṇo'pyada || (Yogaśāstra 3.2)

[32] "*tato bahistrasasthāvara-vyaparopaṇanivṛtteḥ mahāvratatvamavaseyam*" (Sarvārthasiddhi 7.21.703)

[33] *jaha loha-ṇāsaṇaṭṭhaṁ saṁga-pamāṇaṁ havei jīvassa |*
savva-disāṇa pamāṇaṁ taha lohaṁ ṇāsae ṇiyamā || (Kārtikeyānuprekṣā 341)

[34] *urdhvādhastāttiryagvtipātāḥ kṣetravṛddhiravadhīnām |*
vismaraṇaṁ digviratyāśāḥ pañca manyante || (Ratnakaraṇḍaka Śrāvakācāra 73)

[35] "*grāmādīnāmavadhṛtaparimāṇaḥ pradeśo deśaḥ | tato bahirnivṛttirdeśaviravitratam* |"
(Sarvārthasiddhi 7.21.703)

[36] *vaya-bhaṁgakāraṇaṁ hoi jammi desammi tattha ṇiyameṇa |*
kīraï gamaṇaṇiyattī taṁ jāṇa guṇavvayaṁ vidiyaṁ || (Vasunandi Śrāvakācāra 215)

[37] "*viśeṣeṇa tu sapāpasthāne vratabhaṅgasadbhāvasthāne*
khurāsānamūlasthānamakhasthānahiramajasthānādi - gamanavarjanaṇ desaviravitratamucyate"
(Tattvārthavṛtti 7.21.1)

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: asking others for something outside the country of one's resolve, commanding someone there to do thus, indicating one's attention by making sounds like coughing, indicating one's attention by showing oneself, and indicating one's attention by throwing stones etc. on others.[38]

3.3 Nature of Anarthadaṇḍavrata

Kārtikeya defines *anarthadaṇḍavrata* as renouncing the commitment of such acts as is not subservient to any useful purpose.[39] Being frivolous, they simply engender insalubrities mind, which results in depravity. The *Śrāvaka-Prajñapti* affirms that actions without any purpose bring about more karmic bondage than the actions with some end in view, inasmuch as the former may be committed at any time even without any necessity, while the latter are performed at some specific time out of some necessity.[40]

3.3.1 Forms of Anarthadaṇḍavrata

The perpetration of barren and inane actions admits of multitudinous forms, but for the sake of comprehension five forms have been recorded. Kārtikeya, Samantabhadra, and the commentators of *Tattvārtha-sūtra* like Pūjyapāda and Akalaṅka, recognize five forms of Anarthadaṇḍas. They are: *apadhyāna*, *pāpopadeśa*, *pramādacaryā*, *hiṁsādāna* and *duḥśruti*.

- Firstly, *apadhyāna* implies inauspicious reflections, which procreate nothing except a vicious trend of thought. This involves the fact of peeping into another man's faults and infirmities, coveting another man's wealth, seeing another man's wife with an evil eye,[41] witnessing the dissension among persons, mutilating, imprisoning and killing others and getting interested in hunting, victory, defeat, war, adultery, theft, gambling and the like[42].

- Secondly, *pāpopadeśa* means the giving of evil instructions to persons earning livelihood by service, business, writing documents, cultivating land and working in the field of art.[43] Samantabhadra includes in *pāpopadeśa* the following things: the talk of selling slaves and beasts profitably and the giving of direction to hunters, fowlers

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[38] "*ānayanapreṣyaprayogaśabdarūpānupātapudgalakṣepāḥ*" (Tattvārthasūtra 7.31)

[39] *kajjaṁ kiṁ pi ṇa sāhadi ṇiccaṁ pāvaṁ karedi jo attho |*
so khalu havadi aṇattho paṁca-payāro vi so viviho || (Kārtikeyānuprekṣā 343)

[40] *viraī aṇatthadaṇḍe taccaṁ sa caüvviho avajjhāṇo |*
pamāyāyariya – hiṁsappayasa – pāvovaese || (Śrāvakaprajñapti 289)

[41] *para-dosāṇa vi gahaṇaṁ para-lacchīṇāṁ samīhaṇaṁ jaṁ ca |*
paraïtthī – avaloo para-kalahāloyaṇaṁ paḍhamaṁ || (Kārtikeyānuprekṣā 344)

[42] *pāparddhijayaparājayasaṅgaraparadāragamanacauryādyāḥ |*
na kadācanāpi cintyāḥ pāpaphalaṁ kevalaṁ yasmat || (Puruṣārthasiddhyupāya 141)

[43] *vidyāvāṇijyamaṣīkṛṣisevāśilpajīvināṁ puṁsām |*
pāpopadeśadānaṁ kadācidapi naiva vaktavyam || (ibid 142)

and the like.[44] Thus, the provocation of vicious tendencies on account of which an individual may indulge in corrupted, passionate, and life-injuring ways may briefly sum up the meaning of *pāpopadeśa*.

- Thirdly, *pramādacaryā* consists of doing such actions purposelessly as digging the ground, uprooting trees, trampling lawns, sprinkling water, burning and quenching fire, plucking leaves, fruits and flowers, wandering.[45]

- Fourthly, *hiṁsādāna* implies the giving of the instruments of *hiṁsā* like knife, poison, fire, sword, bow, chain etc to others.[46] According to Kārtikeya the rearing of violent animals like cats etc., and the business of weapons like iron, etc. come under *hiṁsā*[47].

- Lastly, *duḥśruti* implies the listening to and teaching of such stories that are passion exciting. Besides, the study of literature aggravating worldly attachment, describing erotic things, and dealing with other intense passion-exciting things has also been included in *duḥśruti*.[48]

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: vulgar jokes, indecent gesticulation, garrulity, unthinkingly indulging in too many actions, and keeping too much consumable and repeatedly consumable objects.[49]

4. **Śikṣāvratas (vows of pursuance):** *śikṣāvrata* are four in number: *bhogopabhoga-parimāṇa-vrata*, *sāmāyikavrata*, *proṣadhopavāsavrata*, and *atithisaṁvibhāgavrata*, i.e. keeping limited things of use, pursuing self-meditation, observing fast in a specific way, and offering food etc. to a non-householder guest who observes self-restraint and propagates ethico-spiritual values.

4.1 Nature of Bhogopabhoga-parimāṇa-vrata

We now proceed to deal with the nature of *bhogopabhoga-parimāṇa-vrata*. The word '*bhoga'* pertains to those objects which are capable of being used only once, for instance,

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[44] *tiryyakkleśavaṇijyāhiṁsārambhapralambhanādīnam* |
kathāprasaṅgaḥ prasavaḥ smarttavyaḥ papa upadeśaḥ || (Ratnakaraṇḍaka Śrāvakācāra 76)

[45] *vihalo jo vāvaro puḍhavī-toyāṇa aggi-vāūṇaṁ* |
taha vi vaṇapphadi-chedo aṇattha-daṁḍō have tidio || (Kārtikeyānuprekṣā 346)

kṣtisalildahanapavanārambhaṁ viphalaṁ vanaspaticchedam |
saraṇaṁ sāraṇamapi ca pramādacaryyāṁ prabhaṣante || (Ratnakaraṇḍaka Śrāvakācāra 80)

[46] *paraśukṛpaṇakhanitrajvalanāyudhaśṛṅgiśṛṅkhalādīnām* |
vadhahetūnāṁ dānaṁ hiṁsādānaṁ bruvanti budhāḥ || (ibid 77)

[47] *majjara-pahudi-dharaṇa āuha-lohādi-vikkaṇaṁ jaṁ ca* |
lakkhā-khalādi-gahaṇaṁ aṇattha-daṁḍo have turio || (Kārtikeyānuprekṣā 347)

[48] *cittakāluṣyakṛtkāmahiṁsādyarthaśrutaśutim* |
iti parimānānicchastāvadhikau tatpramāvrataṁ śrayatu || (Dharmāmṛta Sāgāra 5.9)

[49] "*kandarpakautkucyamaukharyāsamīkṣyādhikaraṇopabhoganarthakyāni*" (Tattvārthasūtra 7.27)

betel-leaf, garland, etc., and the word '*upabhoga'* covers those objects which are capable of being used again and again, for instance, clothes, ornaments, cots, etc.[50] Thus, the *bhogopabhoga-parimāṇa-vrata* implies the limitation in the use of the objects of *bhoga* and *upabhoga* in order to reduce attachment to the objects.[51] It may be pointed out here that this vow includes not only the positive process of limitation but also the negative process of renunciation. Svāmi Kārtikeya tells us that the renunciation of those things that are within one's own reach is more commendable than the renunciation of those things that are neither possessed, nor likely to be possessed in the future.[52] Samantabhadra points out that the vow does not consist in giving up things unsuitable to oneself along with those which are not worthy to be used by the exalted persons, but that it consists in the deliberate renouncement of the suitable objects of senses since the above two types of things are not even used by commonplace persons.[53] Amṛtacandra tells us that the layman should renounce, according to his capacity, the use of objects which are not prohibited.[54] **There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: n**ot having a sense of withdrawal for sensual pleasures, reminiscing about the things consumed earlier, passions and attachment in the present things, excessive craving for consumption of things in the future, and excess indulgence in sensual pleasures.[55]

4.2 Nature of Sāmāyika

Sāmāyika is the positive way of submerging the activities of mind, body and speech in the *ātman*.[56] The consideration of seven requisites is necessary for the successful performance of *sāmāyika*.[57]

1 Place That place, which is free from disturbing noise, gathering of persons, and insects like mosquitoes, flies, etc., is the suitable place for *sāmāyika*.[58] In

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[50] *jāṇittā saṁpattī bhoyaṇa-taṁbola-vatthamādīṇaṁ |*
jaṁ maṇa-laḍḍu va bhakkhadi tassa vayaṁ app-siddhiyaraṁ || (Kārtikeyānuprekṣā 350)

[51] *bhuktvā parihātavyo bhogo bhuktvā punaśca bhoktavyaḥ |*
upabhogo'śanavasanaprabhṛtiḥ pāñcendriyo viṣayaḥ || (Ratnakaraṇḍaka Śrāvakācāra 83)

[52] *jo pariharei saṁtaṁ tassa vayaṁ thuvvade suriṁdo vi |*
jo maṇa-laḍḍu va bhakkhadi tassa vayaṁ appa-siddhiyaraṁ || (Kārtikeyānuprekṣā 351)

[53] *yadaniṣṭaṁ tadvratayedyaccānupasevyametadapi jahyāt |*
abhisandhikṛtā viratirviṣayādyogyādvrataṁ bhavati || (Ratnakaraṇḍaka Śrāvakācāra 86)

[54] *aviruddhā api bhogā nijaśaktimapekṣya dhīmatā tyājyāḥ |*
atyājyeṣvapi sīmā kāryaikadivāniśopabhogyatayā || (Puruṣārthasiddhyupāya 164)

[55] v*iṣyaviṣato'nupekṣānusmṛtiratilaulyamatitṛṣānubhavau |*
bhogopabhogaparimāvyatikramāḥ pañca kathyante || (Ratnakaraṇḍaka Śrāvakācāra 90)

[56] "*pratiniyatakāyavāṅmanaskarmaparyāyārthaṁ pratinivṛttatvādātmano*
dravyārthenaikatvagamanamityarthaḥ" (Tattvārtha-vārtika (Rājavārtika) Vol. II 7.21.7)

[57] *sāmaiyassa karaṇe khettaṁ kālaṁ ca āsaṇaṁ vilao |*
maṇa-vayaṇa-kāya-siddhī ṇāyavā huṁti satteva || (Kārtikeyānuprekṣā 352)

[58] *jattha ṇa kalayala-saddo bahu-jaṇa-saṁghaṭṭaṇaṁ ṇa jatthatthi |*
jattha ṇa daṁsādīyā esa pasattho have deso || (ibid 353)

other words, the place of silence and solitude, whether it is a forest, a house, a temple or any other place, should be chosen to perform *sāmāyika*.[59]

2 Time — *Sāmāyika* should be performed three times a day, in the morning, noon and evening.[60] Amṛtacandra says that the householder should consider the act of *sāmāyika* as obligatory and perform it at least twice a day, in the morning and evening. He further remarks that its performance at other times also will contribute towards the enhancement of spiritual and moral characteristics; hence it is not improper, but beneficial.[61]

3 Posture — Sitting and standing postures are generally recommended for the performance of *sāmāyika*.[62]

4 Meditation — The aspirant should purge the mind of sensual pleasures by concentrating on the sermons of the Jina, adopt submissive and surrendering gestures, and finally, either repeat the devotional hymns mentally or absorb himself in self-meditation (Kārtikeyānuprekṣā 356-357).

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: misdirected activity of speech, body and mind, lack of earnestness, and fluctuation of thought.[63]

4.3 Nature of Proṣadhopavāsavrata

Proṣadhopavāsa-vrata is enunciated as renouncing the four kinds of food on the eighth and fourteenth lunar days in each fortnight.[64] Probably keeping in view the infirmness of disciples, *Kārttikeyānuprekṣā* also includes the eating of unseasoned and tasteless food once a day in the *proṣadhopavāsa-vrata.*[65] Amitagati also permits to observe *anupavāsa* that comprises the taking of only water in this vow.[66] The observance of this vow requires

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[59] *ekānte sāmayikaṁ nirvyākṣepe vaneṣu vāstuṣu ca |*
caityālayeṣu vāpi ca paricetavyaṁ prasannadhiyā || (Ratnakaraṇḍaka Śrāvakācāra 99)

[60] *puvvaṇhe majjhaṇhe avaraṇhe tihi vi ṇāliyā-chakko |*
sāmāiyassa kālo saviṇaya-ṇissasa-ṇiddiṭṭho || (Kārtikeyānuprekṣā 354)

[61] *rajanīdinayorante tadavaśyaṁ bhāvanīyamavicalitam |*
itaratra punaḥ samaye na kṛtaṁ doṣāya tadguṇāya kṛtam || (Puruṣārthasiddhyupāya 149)

[62] *baṁdhittā pajjaṁkaṁ ahavā uḍḍheṇa ubbhao ṭṭhiccā |*
kāla-pamāṇaṁ kiccā iṁdiya-vāvara-vajjido houṁ || (Kārtikeyānuprekṣā 355)

[63] "*yogaduṣpraṇidhānānādarasmṛtyanupasthānāni*" (Tattvārthasūtra 7.28)

[64] *parvaṇyaṣṭamyāṁ ca jñātavyaḥ proṣadhopavāsastu |*
caturabhyavahāryyāṇāṁ pratyākhyānaṁ sadecchābhiḥ || (Ratnakaraṇḍaka Śrāvakācāra 106)

[65] *dosu vi pavvesu sayā uvavasaṁ eya-bhatta-ṇivviyaḍī |*
jo kuṇadi evamāī tassa vayaṁ posahaṁ bidiyaṁ || (Kārtikeyānuprekṣā 359)

[66] *upavāsānupavāsaiksthāneṣvekemapi vidhatte yaḥ |*

the performance of meditation, the study of spiritual literature, and the avoidance of baths, perfumes, bodily embellishment, ornaments, cohabitation and household affairs.[67] The texts also prescribe that the relinquishment of food, bodily embellishment, cohabitation; household affairs should be affected either partially or completely in the *proṣadhopavāsa-vrata*. As regards the place for the performance of this vow, a temple, the abode of ascetics, or any holy place should be chosen for one's stay.[68]

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: excreting body waste, handling material and implements used in worship without inspecting and cleaning, spreading mats etc. without inspecting and cleaning the place, lack of earnestness, and forgetfulness.[69]

3.7 Nature of Atithisaṁvibhāga-vrata

He who offers four kinds of gifts to deserving recipients is pursuing the *atithisaṁvibhāga-vrata*. Four kinds of gifts have been recognized, namely, food, medicine, books and fearlessness.[70] Food, medicine, *upakaraṇa* (religious accessories) and the place of shelter is the other list of four objects.[71] All these things should be worthy of the deserving. Only such things should be given as are useful for the pursuance of studies and for practicing austerities of a very high quality, and as do not bring about attachment, aversion, incontinence, pride, sorrow, fear and the like.[72] Just as water washes away the blood, proper gifts to saints would certainly wipe off the sins accumulated on account of the unavoidable household affairs.[73] The paying of obeisance to the ascetics causes noble birth; the giving of charity to them entails prosperous living; their servitude promotes high respect; their devotion determines gracious look; and the extolling of their virtues brings about celebrity.[74] Vasunandi tells us that the gift to the deserving is just like a seed sown in a

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śaktyanusāraparo'sau proṣadhakārī jinairuktaḥ || (Amitagati Śrāvakācāra 6.90)

67 *ṇhāṇa-vilevaṇa-bbhūsaṇa itthī-saṁsagga-gaṁdha-dhūvādī* |
jo pariharedi ṇāṇī veraggābhūsaṇaṁ kiccā || (Kārtikeyānuprekṣā 358)

68 "*svaśarīrasaṁskārakāraṇasnānagandhamālyā bharaṇādivirahitaḥ śucavavakāśe sādhunivāse caityālaye svaproṣadhopavasagṛhe vā dharmakathāśravaṇa śrāvaṇacintanavihitāntaḥkaraṇaḥ sannupavasennirārambhaḥ śrāvakaḥ*" (Sarvārthasiddhi 7.21.703)

69 "*apratyavekṣitāpramārjitotsargādānasaṁstaropakramaṇānādarasmṛtyanupasthānāni*"
(Tattvārthasūtra 7.29)

70 *tivihe pattamhi sayā saddhāi-guṇaehi saṁjudo ṇāṇī* |
dāṇaṁ jo dedi sayaṁ ṇava-dāṇa-vihīhi saṁjutto ||
sikkhā-vayaṁ ca tidiyaṁ tassa have savva-siddhi-sokkhayaraṁ |
dāṇaṁ caüvvihaṁ pi ya savve dāṇāṇaṁ sārayaraṁ || (Kārtikeyānuprekṣā 360-61)

71 *āhārauṣadhayorapyupakaraṇāvāsayca dānena* |
vaiyāvṛtyaṁ bruvate caturātmatvena caturastrā || (Ratnakaraṇḍaka Śrāvakācāra 117)

72 *rāgadveṣāsaṁyamamadaduḥkhabhayādikaṁ na yatkurute* |
dravyaṁ tadeva deyaṁ sutapaḥsvādhyāyavṛddhikaraṁ || (Puruṣārthasiddhyupāya 170)

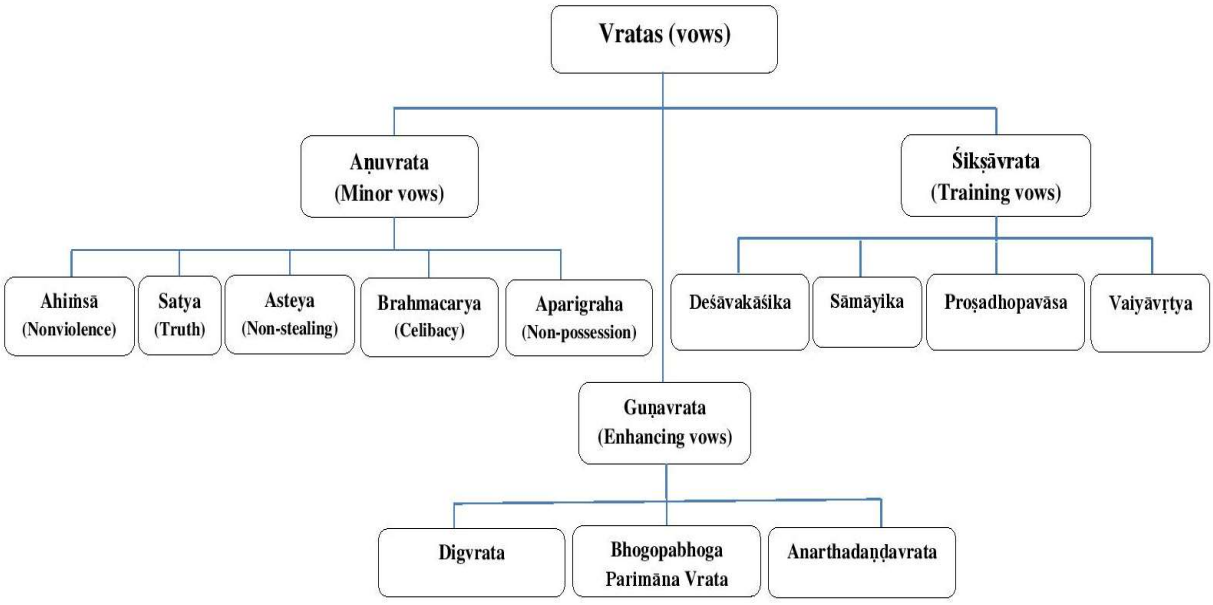
73 *gṛhakarmaṇāpi nicitaṁ karma vimārṣṭi khalu gṛhavimuktānām* |
atithīnāṁ pratipūjā rudhirmalaṁ dhāvate vāri || (Ratnakaraṇḍaka Śrāvakācāra 114)

74 *uccairgotraṁ praṇaterbhogo dānādupāsanātpūjā* |

fertile land; the gift to the undeserving is like a seed sown in a semi-fertile land; and the gift to the ineligible is just like a seed sown in a barren land (*Vasunandi Śrāvakācāra* 240-242).

There are some transgressions (*aticāra*) found in the observation of this vow. These activities are not to be observed for the flawless performance of the vow. They are enumerated here: covering the food with organism such as green leaves, placing it on such things, lack of reverence, forgetting the proper manner, and envy of another host.[75]

A practitioner of the path of liberation is suggested to observe these vows without transgressions.



4.1 Eleven Pratimās

The eleven Pratimās or model stages are denominated as: (i) Darśana, (ii) Vrata, (iii) Sāmāyika, (iv) Proṣadha, (v) Sacitta-tyāga, (vi) Rātribhukti-tyāga, (vii) Brahmacārya, (viii) Ārambhatyāga, (ix) Parigraha-tyāga, (x) Anumati-tyāga, (xi) Uddiṣṭa-tyāga. (Ratnakaraṇḍaka Śrāvakācāra 136-147)

- **Darśana-pratimā:** The first stage is *darśana-pratimā*. After the attainment of *samyagdarśana* the aspirant who should be styled *dārśanika-śrāvaka* resolutely forsakes the use of odious things such as meat, wine and the like, and becomes indifferent to worldly and heavenly pleasures, and nourishes the spirit of detachment. If we subtract the attainment of *samyagdarśana* from this stage, we shall get the eleven stages of moral

bhakteḥ sundararūpaṁ stavanatkīrtistaponidhiṣu || (Ratnakaraṇḍaka Śrāvakācāra 115)

[75] *haritapidhānanidhāne hyanādarāsmaraṇamatsaratvāni |*
vaiyāvṛtyasyaite vyatikramāḥ pañca kathyante || (ibid 121)

advancement in contradistinction to the eleven stages of spiritual advancement owing to *samyagdarśana*.

- **Vrata-pratimā:** The second stage is called Vrata-pratimā. This second rung of the ladder of the householder's evolution of conduct comprises the scrupulous observance of *aṇuvratas*, *guṇavratas* and *śikṣāvratas*. We have already dwelt upon the nature of these vows, so need not turn to them again.

- **Sāmāyika and Proṣadha Pratimās:** The third and fourth stages bear the designations of *sāmāyika* and *proṣadha pratimās* respectively. A question may be asked: when *sāmāyika* and *proṣadha pratimās* have been treated as *aṇuvrata*, why have they been regarded as constituting the third and fourth *pratimās*, respectively? As a matter of fact, these sum up the entire spiritual life of the householder. Besides, *sāmāyika*, and *proṣadhopavāsa* are closely interrelated and so influence each other. *Proṣadhopavāsa* assists in the due performance of *sāmāyika* and sometimes *sāmāyika* encourages the performance of the other with purity and zeal. In the science of spirituality, theory cannot countervail practice. So, if these two vows are elevated to the rank of *pratimās*, it is to favour the deepening of spiritual consciousness, and hence it is justifiable.

- **The remaining Pratimās:** All the subsequent stages rest on the relinquishment of *bhoga* and *upabhoga*. *Sacittatyāga-pratimā* consists in renouncing the use of articles having life, namely, roots, fruits, leaves, barks, seeds, sprouts and the like. The observer of the discipline prescribed by this stage does not also feed others with those things, which he himself has renounced. The next stage is recognized to be *rātri-bhukti-tyāga*. This stage refers to the object of *bhoga*, predominantly food. He who has ascended this stage neither eats food nor feeds others at night. The next stage known as *brahmacārya-pratimā* prescribes absolute continence. This is indicative of the further limitation in the objects of *upabhoga*. The eighth stage of the householder's advancement, which is known as *ārambha-tyāga* signifies the discontinuance of service, cultivation, and business, in short, the means of livelihood. The next stage, namely, *parigraha-tyāga pratimā* enjoins the abandonment of all kinds of acquisitions except clothes, and in those too, the observer is not attached. In the tenth stage, the aspirant refuses to give advice or suggestion regarding matters concerning the householder, hence it is called *anumati-tyāga pratimā*. Here all the objects of *bhoga* and *upabhoga* have been renounced except clothes, and proper food cooked for him. The highest point of the householder's discipline arrived in the eleventh stage when the aspirant renounces home and goes to the forest where ascetics dwell and accepts vows in the presence of a Guru. He performs austerities, lives on food obtained by begging, and wears a piece of loincloth. Thus, he is designated as an excellent *śrāvaka* and the stage is called *uddiṣṭa-tyāga pratimā***.**

Summary

Ahiṁsā followed by more vows constitute the code of conduct for Jain ethics. While the foundation remains to be nonviolence, a householder practitioner observes self-restraint in manifold ways. Gradually, he treads on the spiritual ladder and climbs the bridge between the householder-ship and

monkhood. The three basic categories of vows – minor vows (*aṇuvrata*), enhancing vows (*guṇavrata*) and training vows (*śikṣāvrata*) – prepare the person to save himself from passions following which the eleven model stages (*pratimās*) take ahead the person towards bringing him at ease in further major vows after becoming an ascetic. The inquisitor is always cautious and tries to refrain from flaws or transgressions of each of the twelve vows of a householder.

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