

Quotations From Scriptures:

*Selections From Acharya Umasvati's TATTVAARTH SUTRA*<sup>1</sup>

Introduction

Acharya Umasvati's TATTVAARTH SUTRA presents a systematic and comprehensive view of the seven aspects of reality, relating to the basic principles of Jainism. The first five chapters essentially deal with the first two aspects of reality, souls (JEEV) and matter (PUDGAL). The third aspect of reality, influx of karmic matter toward soul (AASRAV), is the subject of the sixth chapter. Some conspicuous aspects of influx of karmas are presented in chapter seven.

In the last segment, the five vows that mostly cause the influx of auspicious karmas were discussed. The seven supplementary vows are presented below.

Chapter 7. Influx Of Auspicious Karma (continued)

**Toward Asceticism**

**Supplementary vows:**

DIGDESHHANARTHADANDAVIRATISAAMAAYIKAPROSHADHOPAVAASOPABHOGAPARI  
BHOGAPARIMAANAATITHISAMVIBHAAGAVRATASAMPANNASHCHA [7-21]

Householders practice three augmenting vows (GUNAVRAT): lifelong limit on the field of activity (DIGVRAT), periodic limit on the field of activity (DESHAVRAT), and avoiding needless activities (ANARTHA-DANDAVRAT). Further, the householders practice four learning vows (SHIKSHAVRAT): equanimity (SAAMAAYIK), fasting (PROSHADHOPAVAAS), limiting the use of direct and indirect delectations (UPABHOGAPARIBHOGA-

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<sup>1</sup> Based on the following commentaries on TATTVAARTH SUTRA:

TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Sukh Lal Sanghvi, English translation by K. K. Dixit, published by L. D. Institute of Indology, Ahmedabad, 1974.

TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Phool Chandra Siddhantacharya, published by Varni Granthmala, Varanasi, 1949.

TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Mohan Lal Shastri, published by Saral Jain Granth Bhandar, Jabalpur, 1983.

Reality, English translation of Acharya Pujya Pad's SARVAARTHASIDDHI by S. A. Jain, published by Vir Sasana Sangha, Calcutta, 1960.

'That Which Is', a commentary on TATTVAARTH SUTRA by Dr. Nath Mal Tatia, published by Harper Collins, 1994.

MOKSHASHASTRA, VIMAL PRASHNOTTARI TEEKA by Aaryika Syaadavaadamati, published by Bharatavarsheya Anekaant Vidvat Parishad, 2004.

PARIMAAN), and extending offerings to ascetics (ATITHISAMVIBHAAG). These seven vows are called supplementary vows (SHEEL VRAT).

The householders practice three augmenting vows and four learning vows. The augmenting vows reinforce the five minor vows by elevating the character of nonviolence, truth, non-stealing, chastity and non-possessiveness. They augment the efficacy of the minor vows by improving the quality of the physical activities of the votary and by ameliorating his/her mental state.

The three augmenting vows are:

1. The vow of lifelong limit on the field of activity:

The householder sets a geographic limit on his field of activity and does not travel out of its boundaries during his entire life. Thus the householder avoids all violence outside the limit.

2. The vow of periodic limit on the field of activity:

The householder sets a geographic limit on the field of activity for a limited period of time such as weeks, months or the rainy season.

3. The vow of avoiding needless activities:

Even within the limited field of activity, the householder refrains from nonessential physical and mental activities, and thereby minimizes use of consumable and non-consumable materials. The needless activities fall under the following categories:

- (a) Promotion of violence by encouraging the hiring and sale of animals, establishing business that cause grief to others, and promulgating stories of violence, indulgence and greed.
- (b) Dealing in means of violence such as firearms, swords, poison and chains that are used for causing pain and death.
- (c) Indulging in mental violence such as having thoughts of death, captivity and harm to others arising from attachment and aversion.
- (d) Enjoying and relating stories of indulgence, possessiveness, aversion, irrationalism and lust.
- (e) Nonessential activities involving digging of earth, spilling water, lighting fires, chopping and damaging plants and trees, and disturbing ecological balance.

It should be pointed out that outside the boundary of the field of activity, the votary is like an ascetic who has renounced all worldly activities. Moreover, the augmenting vows deliver a strong message of preserving the environment.

The four learning vows advance the votary toward the major vows as they include certain practices of ascetic life.

The four learning vows are:

1. Equanimity (SAAMAAYIK):

Equanimity implies a balanced state of mind. Ascetics - monks and nuns, routinely practice it. By practicing equanimity as part of the learning vows, a householder emulates asceticism and endeavors to achieve contentment and composure by realizing the nature of his/her worldly existence. The householder makes a firm resolve to totally abstain from the five vices, violence, untruth, stealing, unchastity and possessiveness, through physical and mental activities for a set period of time. He/she meditates on the aspects of reality, the belief that one is solely responsible for one's karmas and their consequences, the importance of birth as a human being for spiritual progress, the concept of self-reliance, and so on and so forth. In the end, the votary may study some scripture and/or recite some prayer depicting the basic concepts and teachings of religion.

2. Fasting (PROSHADHOPAVAAS):

A votary, making a resolve with his/her own free will, abstains from taking food on special days, such as the eighth and fourteenth day of each fortnight. This is known as fasting. Refraining from all kinds of food for twenty-four hours is called total fast (UPAVAAS), eating only once a day is partial fast (PROSHADH), and a total fast preceded and followed by partial fasts is called an extended fast (PROSHADHOPAVAAS). The votary does not indulge in business or household activities and does not wear fancy clothes or perfume while fasting. He/she revels in religious discourses and self-study of scriptures.

3. Limiting direct and indirect delectations (UPABHOGAPARIBHOGA-PARIMAN):

A householder, practicing the vow of non-possessiveness, with the intention of subduing yearning for sensual pleasures, further relinquishes direct delectations - consumable means of corporeal comforts, such as food items, lotions and perfumes that are used only once, and indirect delectations - non-consumable items like cloths and jewelry that are used over and over again. It should be emphasized that a votary only consumes foods derived from plant life, which belongs to the class of one-sensed living beings, and totally refrains from foods obtained by destroying higher forms of

life. Further, he/she refrains from alcohol and other intoxicants. Abstaining from non-vegetarian foods, alcohol and intoxicants are the basic practices of a Jain. Thus abstaining from these does not belong to the domain of the vow of limiting consumable and non-consumable delectations.

4. Extending offerings to ascetics (ATITHISAMVIBHAAG):

The votary offers pure food, medicine, books and other means of sustenance to the ascetics and others. In this manner, the householders support the ascetics in their spiritual pursuit. In return, the ascetics, monks and nuns, serve as role models for the householders. They also provide religious education through discourses on the concepts and teachings of religion. This is an example of mutual benefit.

***Peaceful death:***

MAARANAANTIKI SALLEKHANAA JOSHITA [7-22]

In the final days of life, a votary delightfully pursues peaceful death (SALLEKHANA).

Jainism believes in rational perception and realism. We believe that birth and death are part of our worldly existence. Fear of death and anxiety constitute violence of self. We understand that life cannot be extended beyond a certain stage, though we do not know its limit. We also do not believe in ending life prematurely on account of pain and suffering. We are expected to face death with equanimity. We are also expected to have feelings of peace and tranquility at the time of death. Therefore, on discerning that the end of life is near, a votary embraces the vow of peaceful death.

A votary adopts the vow of peaceful death under the exigency of a sudden tribulation, such as famine, old age or some incurable disease. A rational attitude, in the final moments of life, is the culmination of all vows and practices. Therefore, depending upon one's capacity and resources, one should make a sensible effort to face death serenely.

In the last moments, the votary sheds love and attachment, hatred and aversion, and, material possessions and possessiveness. With pure thoughts and feelings, and in a congenial manner, he/she accepts responsibility for all deeds, done by the self, or done by others through his/her inducement or approval. The votary practices the five vows till the end of life, and enjoys the reading and recitation of scriptures. The individual embracing peaceful death asks for and grants forgiveness to everyone.

It should be pointed out that peaceful death is not suicide. An individual who commits suicide has passions such as anger, malice, agony, frustration and violence, while one who observes the vow of peaceful death is rational, nonviolent and calm. The word 'SALLEKHANA' implies the process of emaciating internal passions. It is also called 'SAMAADHI MARAN' meaning death while absorbed in intrinsic attributes. This is the culmination of the religious pursuit of a lifetime.

### **Inefficacies To Avoid**

#### ***Transgressions of rational perception:***

SHANKAANKAANKSHAAVICHIKITSAANYADRISHTIPRASHAMSAASAMSTAVAAH  
SAMYAGDRISHTERATEECHAARAAH [7-23]

Skepticism, sensual desires, disgust at the woeful, praise of fallacious concepts and idolization of irrational beliefs are transgressions of rational perception.

A rational person develops his/her concepts of the nature of reality based on study, observation, experience and logical thinking. This is a common sense approach to life. Being insecure about one's beliefs evolved through this process is skepticism - a transgression of rational perception.

Rational perception leads a person to understand the nature of mundane existence of living beings. It brings out the truth that soul is distinct from other entities of the universe. We observe that material comforts and sensual pleasures are transient. We realize that desires are unbounded and ultimately lead to anxiety and gloom. Thus sensual desires are transgressions of rational perception.

Rational perception leads to the understanding that all worldly souls encounter pleasure and pain, hope and despair, and, success and adversity. Thus disgust at the sight of woeful persons is a transgression of rational perception.

One who has rational perception always favors reason and logic. He/she does not propagate or support concepts that are contrary to one's observation, study and experience. He/she does not condone beliefs that contradict common sense. Thus praise and idolization of irrational beliefs are transgressions of rational perception.

#### ***Five transgressions of each vow:***

VRATASHEELESU PANCH PANCH YATHAAKRAMAM [7-24]

There are five transgressions of each minor vow and supplementary VOW.

The five transgressions of each minor vow and supplementary vow are meant to reinforce them. They help the votary remain close to the spirit of the vows. It should be noted that some of the transgressions described in the religious books relate to the socio-economic conditions prevalent in ancient times. Life in modern times is much different because of the applications of science, technology and economics. In view of this fact, instead of taking the transgressions literally, we should concentrate on their spirit and import.

***Transgressions of the minor vow of nonviolence:***

BANDHAVADHACHHEDAATIBHAARAAROPANAANNAPAANANIRODHAH [7-25]

Binding, beating, dismembering limbs, overloading, and withholding food and drink are transgressions of the minor vow of nonviolence.

Binding, tying up with rope to restrain movement of an animal, is a form of violence. An animal is hurt when it is beaten with a stick or whip or cane. Mutilating implies cutting off limbs totally or partly. Putting more load than an animal can carry is evidently painful to the beast of burden. Lastly, keeping the animals hungry and thirsty is cruelty. These are five transgressions of the minor vow of nonviolence.

Obviously, the above transgressions relate to animals that were used in farming and business in the past. Such practices are not prevalent these days. These days, people do keep animals such as dogs and cats as pets, horses for entertainment, and, cows and buffalos for milk. The above transgressions do apply in such cases. Further, these concepts are applicable to household help, subordinate employees, and other dependents.

***Transgressions of the minor vow of truth:***

MITHYOPADESHARAHOBHYAAKHYAANAKOOTALEKHAKRIYAANYAASAAPAHAARSAAK  
AARAMANTRABHEDA [7-26]

Misleading proselytizing, revealing other's confidential statements, forgery, misappropriation and exposing others' intentions are transgressions of the vow of truth.

Some individuals are deeply interested in establishing the superiority and infallibility of their religious beliefs. Such endeavors are highly inappropriate and offensive. They constitute misleading proselytizing. As far as Jainism is concerned, if an individual claims that his/her concepts are absolutely true, then he/she is an omniscient, and if he/she says that a particular scripture contains the absolute truth, that text becomes omniscient. Evidently, such claims are unreasonable. A votary who practices the minor vow of truth refrains from all kinds of proselytizing.

He/she only says that these concepts seem to be rational and logical in his/her view.

Other transgressions of the minor vow of truth are:

revealing other's secrets because it can lead to misunderstanding and violence;

forgery - preparing and submitting false documents, with the intention of cheating;

expropriating other's possessions by betraying their trust; and

disclosing designs revealed by someone in good faith.

These transgressions are as applicable today as they were in ancient times.

***Transgressions of the minor vow of non-stealing:***

STENAPRAYOGATADAAHRITAADAANAVTRUDDHARAAJYAATIKRAMHEENAADHIKAMA  
ANONMAANAPRATIROOPAKAVYAVAHAARAAH [7-27]

Promoting stealing, dealing in stolen goods, circumventing or evading the laws, employing counterfeit weights and measures, and dealing in adulterated goods are transgressions of the minor vow of non-stealing.

Transgressions of the minor vow of non-stealing are:

inducing others to steal and giving assistance to others in stealing;

appropriating, purchasing and selling stolen goods and services;

evading or circumventing the rules of the society or the laws of the land by cheating on income tax, sales tax and other taxes;

using counterfeit weights and measures in buying and selling goods; and

adulterating foods and other materials, and selling them at a higher price.

All these practices are against the laws but a votary abstains from them not because of fear of being punished. His/her primary motivation is practice of virtuous conduct.

***Transgressions of the minor vow of chastity:***

PARAVIVAAHAKARANETVARIKAAPARIGRIHEETAAPARIGRIHEETAAGAMANAANANGAK  
REEDAAKAAMATEEVRAABHINIVESHAAH [7-28]

Arranging others' marriages, association with unchaste married women [men], association with immoral unmarried women [men], deviant sensual behavior, and excessive indulgence in sensual activities are the five transgressions of the minor vow of chastity.

Matchmaking, including encouraging others to get married and planning others' marriages, is a transgression of the minor vow of

chastity. Company of immoral unmarried women and men can be tempting. It may lead to undesirable conduct such as obscene speech and incontinent actions. For similar reasons, friendship with unchaste married women and men is objectionable and a transgression of the minor vow of chastity. Such relationships may lead to premarital and extramarital sensual conduct. In the original aphorism, only women have been mentioned in these transgressions. However, relationship between immoral men and women who keep the minor vow of chastity is equally undesirable.

Other transgressions of the minor vow of chastity are abnormal and perverse sensual activities, and inordinate obsession with sensual practices.

***Transgressions of the minor vow of non-possessiveness:***

KSHETRAVAASTUHIRANYASUVARNADHANADHAANYADAASEEDAASAKUPYAPRAMAA  
NAATIKRAMAAH [7-29]

Exceeding the necessary limits with regards to land and real estate, precious metals and jewelry, cattle and agricultural goods, male and female servants, and apparels and furniture, etc., constitute the transgressions of the minor vow of non-possessiveness.

A votary sets limits to various material possessions as part of the minor vow of non-possessiveness. Exceeding the set limits constitutes the transgressions of the minor vow of non-possessiveness. In fact, individuals may overstep these limits in spirit and transgress their vow. For example, an individual might have taken the vow of maintaining only one house and one farm. Seizing an opportunity to enhance his/her wealth, he/she may exchange them for a more expensive house and a larger farm. One may have fascination for material wealth and means of comfort, and indulge in schemes to accumulate more jewelry, agricultural goods, furniture and the like. Evidently, such practices violate the spirit of one's vow. One should keep in mind that possessiveness is attachment to money and materials. Passion for acquisition causes disquietude and vitiates one's character. The minor vow of non-possessiveness and its transgressions are meant to promote contentment and inner peace.

***Transgressions of the vow of lifelong limit on the field of activity:***

OORDHVAADHASTIRYAGVYATIKRAMAKSHETRAVRIDDHISMORITYANTARAA-  
DHAANAANI [7-30]

Exceeding the limits set in various directions by traveling upward, downward and by adopting a circuitous route, modifying the boundaries, and, forgetting the limits are the transgressions of the vow of lifelong limit on the field of activity.

The purpose of the vow of lifelong limit on the field of activity is to avoid indulgence in vices such as violence, untruth and greed outside the set limit. Thus any endeavor to expand the field of activity to satisfy one's ego or for material gains or to fulfill any ulterior motive is a transgression. Crossing the limit by climbing a mountain or by flying in an airplane these days, descending in a well or ravine, or entering a cave or a mine are transgressions of the vow of lifelong limit on the field of activity. Other transgressions are increasing the boundary in one direction by decreasing it in some other direction, and being negligent or oblivious of the limit.

***Transgressions of the vow of periodic limit on the field of activity:***

AANAYANAPRESHYAPRAYOGASHABDAROOPAANUPAATAPUDGALAKSHEPAAH [7-31]

Importing goods from beyond the limit, sending someone outside the limit on an errand, sending voice messages outside the limit, displaying signs and gesturing to someone outside the limit, and throwing objects outside the limit are the transgressions of periodic limit on the field of activity.

A votary may have some business or industry within his/her lifelong limit but outside the periodic limit. Under such circumstances, importing goods into the field of periodic limit is an infraction of the vow of periodic limit on the field of activity. Similarly, conducting the business through agents, by sending letters and messengers, and by displaying signs and banners imply transgressions of the vow of periodic limit on the field of activity. Evidently, inadmissible communication includes gesturing and, in modern times, using phone, fax, email and text messaging.

The real import of the vows of lifelong and periodic limit on the field of activity is to avoid or minimize violence and passion for materialism. The votary is advised to avoid the transgressions for preserving the spirit of the vows.

***Transgressions of the vow of avoiding needless activities:***

KANDARPAKAUTKUCHYAMAUKHARYAASAMEEKSHAADHIKARANOPABHOGA-  
PARIBHOGAANARTHAKYAANI [7-32]

Using obscene language, employing obscene gestures, making profane irrelevant remarks, needless dispositions of body, speech and

mind, and, extravagant material possessions are the transgressions of the vow of avoiding needless activities.

Offensive language, obscene gestures and unbecoming irrelevant speech represent deviant and unnatural behavior. Such intrigues involve considerable violence of feelings. These unpleasant activities are transgressions of the vow of avoiding needless activities. An individual, who is resolute to avoid needless activities, should refrain from such undertakings. Even in seclusion, to minimize attachment and aversion, the votary should avoid needless physical, verbal and mental activity. This will bring solace and peace of mind. Finally, accumulation of needless material possessions represents unbridled wants and desires. This tendency is undesirable at personal level. Further, it is detrimental to the health of society. Such practices wreak havoc on the environment.

***Transgressions of the vow of equanimity:***

YOGADUSHPRANIDHAANAANAADARSMRITYANUPASTHAANAANI [7-33]

Imprudent physical activity, indiscreet speech, vacillating thought activity, lack of enthusiasm for equanimity, and inadequate concentration are the transgressions of the vow of equanimity.

While performing equanimity (SAAMAAYIK), a votary is expected to remain still, observe silence, recite verses depicting religious concepts either mentally or in a low voice, and concentrate on the aspects of reality. These ideas conform to the spirit of equanimity. Thus transgressions of the vow of equanimity are unnecessary physical activity, inappropriate and unbecoming speech, and mental activity unrelated to aspects of reality such as soul, influx of karmic matter, shedding of karmas and spiritual advancement. A votary zealously welcomes the practice of virtuous conduct and is focused on spiritual pursuit, because it leads to a balanced mental state and peace and harmony in life. Consequently, inadequate enthusiasm and dereliction in concentration are transgressions of the vow of equanimity.

***Transgressions of the vow of fasting:***

APRATYAVEKSHITAAPRAMAARJITOTSARGAADAANSAMSTAROPAKRAMANAADARSMRITYANUPASTHAANAANI [7-34]

Discarding bodily excretions without inspecting and readying the site, handling articles, such as books, utensils and flowers without proper scrutiny and cleansing, spreading mats and clothes on unswept and unclean surfaces, lack of dedication to religious activities, and dereliction of duties are the transgressions of the vow of fasting.

Our environment is full of living beings, big and small. We all share the same space and resources of livelihood. In this process, we do come in the way of one another. Evidently, it is not possible to avoid the violence involved in our lives completely, but it can be minimized. Thus a votary carefully examines and prepares the sites for discarding bodily excretions. Further, he/she takes similar precautions in handling books, utensils and offerings used in worship, and handles all items gently. He/she does not place any object on unclean and unswept surfaces. Monks and nuns routinely exercise all these discretions in their daily life. A votary emulates them during the vow of fasting. A householder is dedicated to all religious activities such as worship of supreme beings, service to the worthy, self-study of scriptures and attending religious discourses. Moreover, he/she is conscientious about his/her obligations and commitments. The householder religiously follows the procedures of prayers and worships. He/she does not become disinterested and delinquent in his obligations on account of hunger, thirst or exhaustion. In this manner, the householder avoids the transgressions of the vow of fasting.

***Transgressions of limiting direct and indirect delectations:***

SACHITTASAMBANDHASAMMISHRAABHISHAVADUHPKVAHAARAHAH [7-35]

Consuming foods and drinks containing one-sensed living things, eating foods that have been in contact with one-sensed living things, ingesting foods and drinks mixed with one-sensed living things, consuming stimulating foods and drinks, and taking foods and drinks that have been cooked improperly are the transgressions of the vow of limiting consumable and non-consumable delectations.

Vegetarian foods, indeed all foods, spoil under certain conditions. In some cases, things such as fungus, which contains one-sensed living beings, are developed in foods. Therefore, a householder, who is committed to minimize violence in his/her life, avoids eating items containing even tiny one-sensed living beings. Further, he/she refrains from foods that have been in contact with or are mixed with items having one-sensed living beings. Such practices avoid harming of minute living beings. Moreover, eating fresh clean vegetarian food is good for health. **If one falls sick by consuming unhealthy spoiled food then one commits self-directed violence. Consuming stimulating foods and drinks, and eating foods that have not been cooked properly is unhealthy.** Obviously, one has to adopt similar prudence for indirect delectations as well. In this

manner, one avoids transgressions of the vow of limiting direct and indirect delectations.

***Transgressions of the vow of extending offerings to ascetics:***

SACHITTANIKSHEPAAPIDHAANAPARAVYAPADESHMAATSARYA-  
KAALAATIKRAMAAH [7-36]

Placing foods and drinks in utensils containing one-sensed living beings, covering foods and drinks with objects having one-sensed living beings, offering foods and drinks belonging to another host, envy of other donors, and delinquency of timeliness due to lack of intentness are the transgressions of the vow of extending offerings to ascetics.

A votary, who intends to renounce the householder's life, is expected to cherish profound esteem for ascetics. Thus he/she engages in the service of monks and nuns, and helps them in their spiritual pursuit by offering proper food, accommodation, books and other means of sustenance. In this process, the contact of food and drinks with objects having one-sensed living beings, such as green leaves, should be avoided. One should not donate things belonging to others as one's own. One should hold the guests in high regard, should not envy other donors, and should make the offerings in a timely fashion. In this manner, the householder should avoid the transgressions of the vow of extending offerings to ascetics.

***Transgressions of the vow of peaceful death:***

JEEVITAMARANAASAMSHAAMITRAANURAAGASUKHAANUBANDHA-  
NIDAANAANI [7-37]

Yearning for living, longing for death, affection for family and friends, recollection of past pleasures, and desire for worldly pleasures in afterlife are the transgressions of the vow of peaceful death.

Peaceful death entails contentment, equanimity and balanced state of mind. Thus peaceful death eliminates the differences between relatives and strangers, friends and foes, comfort and distress, auspicious and inauspicious, and life and death. Consequently, a votary, who has taken the vow of peaceful death, does not have any yearning for extending life, or longing for death due to physical pain and suffering. He/she renounces attachments to his family, relatives and friends, and does not reminisce about past experiences of pleasure and comfort. The votary has no desire for material comforts in the afterlife. In the process of peaceful

death, the votary follows the concept of VEETARAAG - one who is beyond all attachment and aversion.

### **Genuine Charity**

#### ***Definition of charity:***

ANUGRAHAARTHAM SVASYAATISARGO DAANAM [7-38]

Charity entails contributing one's possessions and services for mutual benefit.

The generic notion of charity implies help provided by the rich who are powerful and resourceful to those who are needy, weak and helpless. In this process, the donor assumes a lofty position on account of his/her noble gesture, and the recipient is mostly looked down upon because of his/her situation. The Sanskrit word 'ANUGRAH' means mutual benefit, and 'SVA' implies one's possessions, resources and capability, including one's knowledge and initiative. Thus real charity implies donation of certain resources by an individual or group for the benefit of both, the donor as well as the recipient. The donor does not have any feeling of superiority or ego. He/she has feelings of satisfaction for fulfilling his/her duty toward society, and enjoys contentment and happiness. The acceptor has a sense of relief as his/her needs are satisfied. The physical and emotional states of the acceptor improve. In this manner, both, the donor and recipient benefit from the acts of charity.

Jain scriptures have described four kinds of charity: donation of medicine (AUSHADHI), donation of books (SHAASTRA), donation of food (AAHAAR), and, providing immunity and protection (ABHAYA). Money is needed in all charities. Thus monetary contributions are covered by the four kinds of donations. Food and medicine are essential for sustaining one's life. The donation of books and scriptures to ascetics helps in advancing their knowledge of religious concepts. Householders need to have a proper education to earn their livelihood and become productive members of society. Thus supporting educational institutions such as schools, colleges and universities is an invaluable gift of knowledge.

Delivering freedom from fear and suspicion is essential for the well-being of all men and women. Living in fear involves suffering; it is an aspect of violence. Therefore, providing freedom from fear is an aspect of nonviolence. This concept has been extended to other living beings as well. We should dislike the wrongdoing and not the individual who has done some wrong. Thus forgiving the wrongdoer is a noble gesture as is the offer of immunity and protection. This concept also embraces the

protection of all life and the environment that is indispensable for sustaining life.

***Some distinguishing features of charity:***

VIDHIDRAVYADAATRIPAATRAVISHESHAATTADVISHESHAH [7-39]

Charity is distinguished by procedure or manner (VIDHI), material (DRAVYA), donor (DAATAA) and acceptor (PAATRA).

The procedure of donation depends mostly on the qualities and needs recipient. The acceptor such as a monk or a layman is accorded proper welcome and seating based on his/her status. The material such as food, medicine and books are selected according to his/her needs, health and level of education. The donor and acceptor, both have pure thoughts and feelings, and are cordial to each other. They have auspicious yoga - activities of body, speech and mind.

The material for donation should not be acquired through unfair means. It should not induce attachment, aversion, dereliction, vanity, anxiety, stupor or fright. Things that promote self-study of scriptures and observance of austerities should be donated. In plain words, one should not donate means of material comfort, unhealthy food and weapons such as knives, guns and poison. One should donate items that are good for the physical and mental health of the recipient.

A donor should not have any desire for fame and fortune, profit and prosperity. He/she should not expect any reward or recognition. He/she should maintain composure even when the donation is not used as he/she intended. The donor should be sincere and modest. He/she should not have envy, spirit of competition or exhilaration. He/she should not have attachment to the donation. The donor should not be concerned about the future developments regarding the charity. The donor should consider himself/herself as a mere instrumental cause (NIMITTA) of the entire process.

Three classes of recipients have been described in the Jain literature: monks and nuns who practice the major vows, votaries who follow the minor vows and householders who have rational perception but do not practice the vows. It is rather difficult to determine who is rational and so the last category essentially includes all men and women. Discrimination based on one's religious or political beliefs is improper. Thus one should support all people regardless of ethnicity, religion and ideology.

One may argue that people who spread delusion, irrationalism, violence and anarchy, do not deserve our support. However, the votary donates

to satisfy the needs and relieve the suffering of the recipient. The intention is not to promote the undesirable activities such as violence and lawlessness. However, one should not support leaders and institutions that are engaged in antisocial and unscrupulous activities such as circumventing teachings of religion and government regulations. Our institutions also should avoid practices such as promoting the ego of donors and propagating misleading concepts to raise money and material for various causes. Acharya Pujoyapad, in ISHTOPADESH, couplet 16, states:

An individual who earns money through unethical means so as to acquire merit by donating it is like the man who covers himself with filth in the expectation that he is going to bathe his body thereafter.

As in the case of any other virtue, the purity of thoughts, judicious speech and sensible actions are the most important features of charity.

In sum, the five vows, seven supplementary vows, peaceful death and charity represent the qualities of an ideal human being.

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### Religion And Modern Society

There are two contradictory trends running in our times: on the one hand, people are revolting against religious rituals, while on the other, there is a desire for 'spirituality'. One reason for this, I think, is reaction against this insistence that life is all about demanding more and having more. We know that this leads to an inner emptiness and barrenness. What makes people fall prey to this syndrome? Some would put this down to fear, a fear of not having enough, and that fear itself creates barrenness. I would agree with them in part, but I would also say that it is quite simply the worshipping of false gods, which all religions have warned us against. The gods, in fact, are our possessions and these possessions are things which can never satisfy. Greed is known to be something which is never satisfied and consequently, the lack of satisfaction leads to an inner emptiness. Where do we look, then, for our sense of being who we really are?

- Mark Tully in  
'Christianity And Jainism: Prof. Padmanabh S. Jaini  
In Conversation With Sir Mark Tully',  
published by Hindi Granth Karyalaya, 2009, page 8.