

Chapter 1

Some Perspectives on Man

1.1 Introduction

Lord MahÁvÍra's thoughts have an importance place in Indian philosophy. It is because instead of lingering in performing a type of rites and rituals, he gave importance and value to the norms of life. He believed that small conduct or Vows like Great Vows (*MahÁvratas*) and Small Vows (*AÆuvratas*) and non-violent way towards approaching life not only provide taste of happiness and peace to this life but also opens the wisdom towards liberation. These thoughts of MahÁvÍra were not written at his times but they were written after his *nirvÁÆa* by his disciples and followers. These thoughts were written and collected in *Ágama* literature. *ÀcÁrÁÆga-sÚtra* the first and foremost *Ágama* explains MahÁvÍra's preaching in enlightening form of lectures including different aspects and concept of life. Though, *ÀcÁrÁÆga-sÚtra* is in itself a complete analysis of MahÁvÍra's thoughts, it enables us to interpret and understand aspects of modern men's life. Critical analysis of the concepts in *ÀcÁrÁÆga-sÚtra* that are related with the ethical, religious, spiritual and social aspects of human life gives new and fresh understanding of *ÀcÁrÁÆga-sÚtra*. Before we come to this analysis we have to know nature of man, his problems and his attempts to overcome them.

1.2 Nature of Man

There are different aspects of man; like cultural, social, moral, biological etc. From biological point of view, a human being or human is considered as a member of the mammalian species that are distributed worldwide. He is further characterized by the capacity to speak. Man because of having an erect posture could make his hands free. Because of

this distinctive feature man has created the culture. From psychological point of view human being has highly developed brain and has capacity of thinking, reasoning, and introspecting. Man with these capacities also has desire to understand and influence the world around him. He seeks to explain and manipulate natural phenomena through science, philosophy, mythology and religion. Man also has a marked appreciation of beauty and aesthetics and can use art, music and literature to express his emotions, thoughts and feelings. With his mental capability, natural curiosity and physical structure he has developed advanced tools, techniques and skills. Man is the only species who has discovered how to create fires, cook their food, clothe themselves and use numerous other technologies. That is how he has created the culture.

Man, by nature, is a social animal and is particularly adept at utilizing systems of communication for self expression and the exchange of ideas and thoughts. He created complex social structures starting from small families, groups and partnerships to political, scientific and economic institutions including complex systems of governance. Social interactions between men have also established extremely wide variety of traditions, rituals, ethics, values, social norms and laws that form the basis of human society. Their ability to appreciate beauty and aesthetics, combined with human desire for self expressions has led to cultural innovations such as art literature and music. Humans are notable for practicing altruistic behaviour not only towards relatives, but also others, including enemies and competitors. Males and females form monogamous pair bonds and raise their young in families where both parents protect and educate the youngsters. Human beings have extended parental care and pass on many attributes socially to their young.

From Spiritual point of view humans have historically formed religious associations characterized by belief in God or Gods or spirits and

by various traditions and rituals. Many religious thoughts advocate soul, spirit or *Átma* as the essence of human being. According to some thinkers, it is their inner essence that explains the unique psychological and social aspects of humans and is the principle characteristics for differentiating human from other animals. These different aspects no doubt enable man to develop but, at the same time they also create problems in his life. For example, uncontrolled and unlimited desire not only creates suffering in his life but also creates unhappiness in the life of other human beings. Hence, it is necessary to study human nature while solving the problems in human life. Many attempts have been made to study the nature of man. Many scholars, thinkers have tried to understand the nature of man from different perspectives. Consequently, there are different ways for studying man and his nature.

1.3 Possible ways for looking at nature of man

Man is endowed with the capacities of reasoning inquisitiveness and language. These capacities are distinctive characteristics of a man. It is due to these capacities that man differs from other living beings, with the help of these characteristics man has created and developed a culture. The history of human civilization and the culture provides various evidences to show that there is a glorious contribution of man to the growth and development of human civilization. Man's development from primitive stage to modern stage on the one hand and man's uncontrolled desire for the power on the other hand present a dualistic picture of man. On the one hand it shows that a man has conquered and controlled the nature through his thoughts, actions and fellowship and on the other hand it shows that a man has abandoned friendship, fraternity and symbiosis in order to satisfy his uncontrolled and unsatiated desire.

Many scholars have attracted by this dualistic picture of man and they have made an attempt to study the different aspect of man with a view to comprehend and understand the holistic nature of man. The nature of man can be studied basically with the following perspectives; namely,

1.3.1 Perspective of natural science towards nature of man.

1.3.2 Perspective of social science towards nature of man.

1.3.3 Perspective of Philosophy towards nature of man.

1.3.1 Perspective of natural science towards nature of man

In natural sciences like physics, chemistry and biology it is assumed and also argued that a man is determined by some or the other laws which have been invented in order to understand the natural phenomenon and to explain and explicate the natural events and happening. While explaining the natural phenomena they assume that man is composed either of genes, chemicals or atoms. Physicists hold a view that there is a similarity between the nature of man and the natural phenomena. Chemist also assumes that there is a similarity between chemical actions and reactions that take place in human body and nature. Biology revolves around the issues regarding man's evolution, how he is evolved out of species. However, they have forgotten to take into account that man has not only physical body but he also has a mind, intellect and feelings.¹

1.3.2 Perspective of social science towards nature of man

Social science studies the society and man with a view to capture the underlying universal principles in all human societies. It studies man as an interacting human being with other human beings because such interaction gives rise to society and social institutions. Man's interaction with other members of the society is not necessarily one directional but it

¹ See Lata Bapat, *Abhidharmakoṣa*, p.8

could be multi-directional. It focuses on the structure and function of the society and also in solving the social problems like social classes, criminality, suicide, etc. Anthropology is a social science of man in totality. It is a science of men and their work and behaviour. Anthropological study revolves around the man and his work. It study two aspects of man; namely, man as a biological organism having physiologically, morphologically and anatomically distinctive features than other living beings. And, secondly it studies a man a creator of and created by culture. It studies a man as a cultural being who is shaped, governed and controlled by the laws, traditions and by the process of enculturation.¹

1.3.3 Perspective of Philosophy towards nature of man

The nature of man is also studied by philosophers. Many ancient and modern, eastern and western philosophers have paid their attention to understand the nature of man and his problems. In philosophy, nature of man is discussed basically from two different perspectives. Some have given importance to the essence of man and on the contrary other has given importance to existence of man. In both, the cases we come to know the varied nature of man.²

Above mentioned all different perspectives give us varied and different picture of origin, development and growth of man. However, to study a man and his nature is not an easy job, because man is a complex organism which has mind and body as its basic constituents. His body represents the physical aspect and his mind represents highly evolved capacities of mind like memory, feeling, self understanding, self realization etc. Further man has capacity to form a society in order to satisfy his basic needs like food, clothing, shelter and sex. Along with the formation of the society man also form norms, values, sanctions which are guiding and

¹ See Lata Bapat, *Abhidharmakoṣa*, pp.17-18

² *Ibid*, pp.21-22

controlling principles of his life. Man is a social as well as a cultural being. He also believes on God. And supernatural power and assumes that they determine his life. Further, man has capacities of self understanding and self evolution with these capacities he is able to make a line of demarcation between good and bad, right and wrong, justice and injustice.

Now, it is enough clear that a man is that kind of organism whose nature is made by different aspects. This varied nature of man cannot be studied by any single aspect or perspective. Hence it is perhaps a need of the time to find out such a perspective or a discipline which will attempt to concile the different perspectives of looking at a man in such a way that an appropriate and holistic picture of man will be brought out. But, now the question is that, is there any other aspect through which we can know the holistic picture of man. Is there any concept through which we can understand the man as a whole? In Indian philosophy we find the concept of *Dharma* and *Karma* which provides us the framework within which we can study man and his nature. Let us analyse the man through the idea of *Dharma* and *Karma*.

1.3.3.1 *Dharma*

Dharma is a key concept with multiple meanings in Indian Philosophy. It adds a great value to men's life. *Dharma* provides us all the moral, spiritual, religious and social aspects with help of which we are able to change our personality as well as achieve our goals. Here an attempt has been made to discuss the *Dharma* with a view to comprehend and to understand man's nature as a whole.

Dharma is a concept of central importance in Indian philosophy and religion. It has multiple meanings in Hinduism, Buddhism and Jainism.¹ Hence, it is difficult to provide single concise definition for

¹ Encyclopaedia of Britannica.

Dharma, as the word has a long and varied history and straddles a complex set of meanings and interpretations. *Dharma* is one of those Sanskrit words that defy all attempts at an exact rendering in English or any other tongue.¹ Echoing similar thoughts, S.N. Dasgupta writes, “the word *Dharma* issued in very different senses in the different schools and religious traditions of Indian Philosophy”².

The importance of *dharma* to Indian sentiments is even illustrated by India’s decision in 1947 to include the Ashoka Chakra a depiction of the *dharma* chakra (the wheel of *dharma*) as the central motif on its flag.³ It can be clearly concluded the importance and relevance of *dharma* in Indian culture, civilization and its interconnection to man. Let us move to understand the nature of *dharma* that encompasses the ideas such as duty, rights, character, vocation, religion, customs and all behaviour considered appropriate correct or morally upright..

Dharma in the form of one of the four *PurôArthas* is another important contribution of Indian Philosophy. *Dharma* enables the individual to satisfy the striving for stability and order, a life that is lawful and harmonious. The striving to do the right thing, to be good, be virtuous, earn religious merit, be helpful to others, interact successfully with society. The other three are *artha*, *kÁma* and *mokôa*. *Artha* is the striving for means of life such as food, shelter, power, security, material, wealth etc. *KÁma* is the striving for sex, desire, pleasure, love, emotion fulfilment. *Mokôa* is the striving for spiritual liberation from life, rebirth cycle or self realization etc. Hence, it could be said that consideration and elaboration of four *purôArthas* provide a holistic picture of man.

¹ See P.V.Kane, *DharmaDÁstra* (Vol-I), p.1

² See S.N. Dasgupta, *Indian Philosophy* (Vol-IV), p.2

³ See S. Narvla, *International Journal of Constitutional law*, 4(4), pp. 741-751

In Buddhism, *dharma* means the teachings of the Buddha.¹ In Buddhist philosophy, *dhamma/dharma* is also term for phenomena.² In Jainism *dharma* refers to the teachings of *Jinas*³ and body of the doctrine pertaining to the purification and moral transformation of human beings. Lord Mahāvīra propounded two kinds of *dharma*. *Āgaradharmā* and *Aṅgāradharmā*.

Hence we can evaluate the importance of *dharma* and its interconnection to common man. *Dharma* has given everything to man he needed. Its varied characteristics explore the aspects that are related to man's holistic picture. The forms of virtues like *Ahiṃsā* (Non-violence), *Satya* (Truthfulness) etc. custom, good works, explore his ethical aspect. With rites and rituals, literature, holiness his religious aspect is expressed and with cosmic energy, soul, *karma*, *māyā*, *yoga* give spiritual values to our lives. *Dharma* is unquestionable and incomparable concept of man's life. The right knowledge of *dharma* or through *dharma* man makes his life free from suffering. Now keeping this view in mind that right knowledge is a means to achieve this goal, we have to discuss the issue: What are the capacities and characteristics of man with the help of which man is able to change his personality as well as achieve his goals?

1.3.3.2 Karma

The doctrine of *Karma* is one of the important concepts that play an important role in understanding the nature of man. It enables us to understand why man has different and opposite feelings like compassion and cruelty and how he could change his nature. It is the *Karma* which provides the most rational explanation of human inequality and suffering.

¹ See The Oxford Dictionary of World Religions (dhamma).

² See David Kalvpahana, The Philosophy of the middle way, pp. 15-16

³ See The Oxford Dictionary of World Religions.

The word *Karma* is the same as *Karman* and is derived from the root k^a which means 'to do, make, perform, accomplish, cause, effect, prepare, undertake'.¹ So the word *karman* means act, action, performance, business. In the religious and philosophical sense *karma* means an 'action potential' which manifest itself as the moral result or consequence in lives hereafter.

In the vedic literature especially, in the *SaḥhitÁ* and *BrÁhmaḤas*, *karman* meant any religious act or rite like sacrifice, oblation etc. especially as originating in the hope of future recompense and as opposed to speculative religion or knowledge of spirit.² In the *Upaniḥads*, *Karma* as a law of rewards and retribution for good and evil acts replaces the *yajña karma* or sacrifices of the *BrÁhmaḤas* for attainment of human desire for material prosperity and physical well being. This law explains the cosmic phenomenon of happiness and sorrow, inequality and suffering as a consequence of *karmas*. This forms the basis of Indian ethical discipline. The *Upaniḥads* expound the means to achieve *mokḥa* or release from the bondage of *karma*.

The Buddhism also speaks of suffering and inequality in human society in discourses and attributes them to a person's *karma* in this and the previous lives. The Buddha observes that indulging in or eschewing violence, anger, jealousy, niggardliness, arrogance lead to short or long life, good health or ill health, ugliness or good looks, poverty or prosperity, birth in a low or high family.³ Men's deeds are their possession and heritage. It is their deeds which divide people into high and low. It also traces the biological differences among the species, differences in their appearance, in the capacity for perception among the same species,

¹ See Monier Williams, Sanskrit-English Dictionary, p.29

² Ibid, p.29

³ See MajjhimanikÁya III. 4.5.135

difference due to heredity, in social standing (high or low caste), in economic status and accounts for success and fortune to *karma*.¹ Thus, *karma* in Buddhism is the key to the understanding of the deepest problems of life and society.

The Jainas postulated a doctrine of *karma* which is unique in many respect but, similar in its operation. According to the Jainas, *karman* is a form of matter, *pudgala* and atomic in its nature. The number of atoms of every *karman* is infinite and is to be found in all the six directions of space.² It is this atomic matter which binds all souls. It is through the physical, mental and vocal activities. The man/soul attracts matter and the soul is bounded with *karman*. The *karman* matter, in conjunction with soul, forms *kármaĒa ħarĒra*, *kÁrmic* body which transmigrates at death and is reborn in different forms of life depending upon its *karmas*.

The *UttarÁdhyana SÚtra*³ is said to refer eight kind of *karma*.

- i. *jñĀnĀvaraĒya*, those which acts as an obstruction to right knowledge.
- ii. *darħanĀvaraĒya*, those which acts as an obstruction to right faith.
- iii. *mohanĒya*, those which cause delusion.
- iv. *vedanĒya*, those which leads to experience of pain or pleasure.
- v. *ĀyuĒkarman*, those which determine not only the length of life and also form of existence (*gati*).
- vi. *nĀma*, those which determine the individuality, the specific form of existence, which distinguishes one being from another of the same specie.
- vii. *gotra*, those which determine the social status.

¹ See *AĀhasĀlinĒ* (Buddhaghosa's commentary on the *DhammasaĒgaĒi*), p.65

² See *UttarÁdhyana SÚtra*, 33.17-18

³ *Ibid* 33.17-18

viii. *antarĀya*, those which prevent a person from beneficial activity of gain, experience and energy.

The *karman* produces *leḍyĀs*.¹ These *leḍyĀs* create colour, taste, smell, sense of touch. The *leḍyĀs* determine a man's character or personality.

Thus, we can conclude that *karma* plays an important role in defining the man's different aspects of life. What he is what he was and what he will be is dependent on his actions. The perspective of *karma* provides a new and different outlook of looking at man. Man's actions or *karma* are responsible of man in all aspects of life. The exhaustive nature of *dharma* and *karma* are reflected in different perspectives on man in Indian philosophy. Within the frame work of *Dharama* and *Karma* let us understand the nature of man in Indian Philosophy.

1.4 Different Perspectives on man in Indian Philosophy

It can be said that ethical, religious, spiritual and social thoughts, ideas that were prevalent in the Vedic period and post Vedic period are reflected in Vedic, Buddhist and Jaina literatures. These literatures have elaborated the nature of universe, nature of man, society and the relation between man to himself, man to nature and man to other members of the society. The thoughts and actions of man have changed from time to time which results in the up gradation and degradation in the ethical, religious, spiritual and social life of man. Let us have interpretations and analysis on man from various perspectives in Indian Philosophy.

¹ See UttarĀdhyana, 34.1

1.4.1 Man in *Saḥhitā – Brāhmaṇa* Literature

Man, during this period, was dependent on nature to protect himself and satisfy his basic needs like food, clothing, shelter etc. He had various feelings, attitudes like love, awe, reverence etc towards the nature. He believed that due to the natural and supernatural powers there was a progress in life. With this view he praised, worshipped and offered sacrifice to them. According to Max Mullar, when it is said that it thunders ancient people believed Indra thunders.....¹ Man's progress to God are for various amenities like health, cows, horses, good harvest, for wealth, physical strength, a big family, longevity, fame and position in life.² In this way man belonging to this period believed that the world and everything was controlled by super natural powers.

Hence, we can evaluate that during this period, supernatural power has got important place rather than man and his existence. Man was not aware of his own capabilities of self-understanding and self-realization. Importance was given to the performance of rites, rituals which was based on blind faith and dogma. It can be concluded that the man had developed only the religious aspect of performance and not the other aspects.

1.4.2 Man in *Āraṅyaka* and *Upaniṣad*

During this period, rites and rituals were performed with a view to satisfy the supernatural power and thereby gaining the prosperity in social life. However, during this period there were also some communities which were against the system of performing *yajña*, rites and rituals.³ Some experiences and observations made them to rethink on the human problems in a different way and to find out a new solution for them. Further these rites and rituals did not necessarily lead to *mokṣa* which was supposed to

¹ See R.R.Pandey, Man and Universe, p.9

² See M.Hiriyanna, Outlines of Indian Philosophy, p.35

³ Ibid, p.48

be an ultimate goal. They decided to leave worldly affairs and go to the forest for meditation and contemplation. They also founded the permanent, eternal and unchanging principle as *Ātman*. It can be said that man of this time gain respect, dignity and confidence.

Hence, we can analyse that during this period importance was given to man, his thoughts and action but, the social aspect of man was neglected. Because a man belonging of this period went to the wildness and by living there he took efforts for self-realization and self-understanding. Thus, in order to achieve his goal man had to leave the society and consequently he could not be in a position to be aware of social problems.

1.4.3 Man in *Sāñkhya* System

Like any other school in Indian philosophy *Sāñkhya* system also concern itself with a man and his problems. The aim of this system is to make human life free from suffering. *Sāñkhya* believed that the valid knowledge of *Prakṛti* and *Puruṣa* is instrumental for the realization of *mokṣa*.¹ *Puruṣa* represent a plurality of selves. It is independent from *Prakṛti* for its existence.² *Prakṛti* is composed of *Sattva*, *rajas* and *tamas*.³ *Puruṣa* is knower, permanent, eternal, omnipresent and attributless. It enjoys everything.⁴ He is not a doer but an enjoyer. According to this system aim of human life is *kaivalaya*⁵ which means to make oneself free or aloof from *Prakṛti* and its activity. According to this, incomplete knowledge is the cause of suffering. *Avidyā* is an incomplete knowledge of the nature of *Prakṛti* and *Puruṣa* and their interrelation.

¹ See M.Hiriyanna, *Outlines of Indian Philosophy*, p.279

² *Ibid*, p.271

³ *Ibid*, p.272

⁴ *Ibid*, p.279

⁵ *Ibid*, p.293

However, *Sāṅkhya* philosophy does not tell us which values and code of conduct an individual has to follow if he wants to live in the society and if he wants to make his material as well as spiritual progress.

1.4.4 Man in *Pūrva - mīmāṃsā* System

This system gives importance to rites and rituals for the attainment of the *svarga* (Heaven). The good deed performed in this life will provide with happiness and pleasure in next life and bad deeds will take you to *narak* (Hell). In this context *Pūrva - mīmāṃsā* used two concepts namely *svarga* (Heaven) and *narak* (Hell).¹ It gives importance to the social and moral life of man. These two aspects of man are sufficient condition for the accomplishment of an ultimate goal. It gives the following socio-ethical aspects of man; namely *dharma* and *adharma*, *pāpa* and *Punya*. The concept of *dharma* indicates obligatory deeds like sacrifice while *adharma* indicates prohibited deeds like drinking wine, killing etc. The consequence of *dharma* is *punya* and consequence of *adharma* is *pāpa*.

In this way we can conclude it gives too much insistence on the rites and rituals and gives less importance to the individual or spiritual capacities like self evaluation of soul or ultimate goal.

1.4.5 Man in *Nyāya - vaiśeṣika* System

Nyāya - vaiśeṣika have explored man's spiritual and religious aspects because according to them *dharma* and *adharma* are associated with the self, they are specific qualities of self.² They believed that the action which is based on *dharma* has *punya*³ as its result while the action which is based on *adharma* has *apunya* or *pāpa* as its result.⁴ The self having these two characteristics, constitute the conduct of man. According to them, a

¹ See K.Damodarana, Man and society, p.33

² See M.Hiryanna, Outlines of Indian Philosophy, p.261

³ Ibid, p.261

⁴ Ibid, p.261

man as having self discipline and capacity to develop yogic power is capable to realise the nature of *dharma* and *adharma*. But, a man as having desires and passions is always in pursuit of pleasure. This desire causes him pain. According to it *mokṣa* is an ultimate aim of life. The self in its intrinsic nature is free from pain and pleasure but due to invalid knowledge, man suffers from pain and pleasure. This invalid knowledge can be removed by the practice of yoga.

In this way *Nyāya – vaiśeṣika* system give importance to the individualistic and spiritual aspects of man and also take into account the social and ethical aspects of man.

1.4.6 Man in Buddhist System

Like any other philosophical system, Buddhist system also wants to make human life free from suffering. According to it, both the seed of human suffering as well as the seed of liberation are found in the man. Man is capable to think, to experience, to decide etc. The Buddha has presented this theory in four fold noble truths (*Āryasatya*) and has given importance to the eightfold path to way out. According to it man should have a right knowledge of *dharma*, they avoided the two extremes of self indulgence and self mortification, later on this path came to be known as the middle path or *madhyanā pratipadā*. It also gave importance to man's attainment of the *nirvāṇa* and his role in the society.

In this way, we find a good reconciliation of reason and experience in Buddhist system but, it also provides the guidelines or rules for conduct which can enable to liberate or gain high in his spiritual and religious life. However, it does not talk about the rules that an individual has to follow if he wants to make himself free from suffering. Because Buddhism gives importance to principles and rules, hence, Buddhist philosophy is not useful for those who are not ready to change their

mentality and who are irrational. As a result it does not help us to solve the problems of human life.

In this way, the perspectives in Indian philosophy which we just evaluated are one sided, partial and incomplete. Hence, it is necessary to interpret and to explain the nature of man in such a way that holistic and comprehensive picture of man can be presented. *ĀcĀrĀĒga-sŪtra*, one of Jaina foremost and important text covers varied aspects of man's life which are useful and relevant to modern man. So, it is an attempt to bring out the holistic and integrated picture of different aspects of man through *ĀcĀrĀĒga-sŪtra*.

1.5 Nature of man/soul in *ĀcĀrĀĒga-sŪtra*

The *ĀcĀrĀĒga-sŪtra* itself begins with the query about the transmigration of man into the world. How the soul has come and from which direction?¹ The text is clearly stating that the soul exists², the matter also exists³ and the soul and matter have eternal relationships.⁴ According to the transcendental view point (*nibcayanaya*), soul and body are different. But seen through the empirical (*vyavaharnaya*) view point, there is unity between them. The nature of unity and difference (*bheda* and *abheda*) can be understood from the relationship as projected in the *saḥ khyā* philosophy as of 'Prak^ati and Puruḥa' and as of *Brahma* and *māya* in Vedānta philosophy.

Soul is sentient, matter is non-sentient. Soul is formless, matter has a form (colour, taste, smell and touch). The existence of matter is not subjective. It is as objectively real as the soul. Soul and matter are inter-connected through the *Karma*. Souls are infinite in number. However,

¹ See *ĀcĀrĀĒga-sŪtra*, 1.1

² *Ibid*, 1.4

³ *Ibid*, 3.4

⁴ *Ibid*, 3.4

each soul has its own independent individuality, each having its own independent existence. Neither is there any supreme entity like 'God' of which they are parts nor are they the manifestations of 'Brahma'. Pleasure and pain are self-inflicted. The soul is the doer of his own actions. Bondage and emancipation both are his own creations. Soul is endowed with knowledge, intuition potential and bliss from eternity. The flow of his views, deeds and actions decide his path.

In its worldly sense, the soul/man is defined as *PrÁna, bhÚta, jÍva, sattva* etc. All the worldly souls are bound by *Karma* incessantly and experience the fruits thereof.¹ The aim of man is always that suffering is to be avoided, happiness is to be sought. He is born in this world with the passions like anger, pride, deceit, greed, love, hatred, delusion which keeps him in moving circle of life and death. For all his needs and greed man indulges in violent activities. When those passions decay, the attributes of equanimity take place.

The virtue of equanimity is the heart of the *ÁcÁrÁÉga*. The conduct of man is the principal theme of *ÁcÁrÁÉga*. It states that 'He who knows all, knows one. And one, who knows one, knows all'². If man become aware of himself, his pain and pleasure his conscious nature, he will surely will able to understand the nature of others too. He will able to have compassion towards others. It also states, 'The one, who according to you, should be killed or hurt is according to you, is none other than yourself'³. It means that all souls are equal and on this basis our actions should be determined. *ÁcÁrÁÉga-sÚtra* becomes the relevant source of do's and don'ts in all the aspects of life.

¹ See *ÁcÁrÁÉga-sÚtra*, 2.56

² *Ibid*, 3.74

³ *Ibid*, 5.101

1.6 *ĀcĀrĀĒga-sŪtra*

1.6.1 Importance

ĀcĀrĀĒga is the first and the most important Āgama, It contains pithy sentences which directly touch the soul and appear to be the instruction of Lord Mahāvīra himself. It is earliest authoritative source book for Jain ethics. It gives the guidelines for ĀcĀra i.e conduct and spiritual, religious, social values to our lives. The *nirtyukikĀra* has himself raised the issue and answered that the *ĀcĀrĀĒga* is the soul of all the aĒgas. It also suggests the path for emancipation, which is the most crucial part of the study. We get the knowledge of the *ĪramaĒa* religion and about the conduct of Jain ascetic. Its importance is so much that other text should be studied only after the *ĀcĀrĀĒga* has been studied.

1.6.2 Period of Compilation

Regarding the date of *ĀcĀrĀĒga-sŪtra*, Jacobi had placed it in the first part of the 3rd century B.C.¹ The *ĀcĀrĀĒga* occupies first place in *DvadsĀĒga* (12 Āgamas). There are two options regarding the *ĀcĀrĀĒga-sŪtra* to be placed in first place. According to one school it is first from the point of view of the order of the theme, but considering its period of compilation it is the twelfth. The other school of thought considers it at first place on both the counts. According to the *nirtyukikĀra* the *ĀcĀrĀĒga-sŪtra* enjoys the first place because *TirthaĒkara* first propounded the guidelines for *ĀcĀrĀĒga* and then dealt with other Āgamas.² The *GaĒadhara* also treated them in the same order.³ The *nirtyukikĀr* has said 'the *ĀcĀrĀĒga*' deals with the pursuit of *mokḥa* which is the essence of all and first and foremost among aĒgas.

¹ See Max Muller, Sacred book of East (Vol - XXII), p.43

² See *ĀcĀrĀĒga Niryukti*, gĀthĀ, 8

³ Ibid, gĀthĀ, 8

1.6.3 The authorship of the *ĀcĀrĀĒga-sŪtra*

The Jaina tradition believes the *ĀcĀrĀĒga* has been composed by *GaḂadhara SudharmĀ SvĀmi* when Lord MahĀvĀra established his *tirtha*, i.e religious order.

Historically and also from the linguistic point of view, it is evident that the *ĀcĀrĀĒga-sŪtra* is the oldest among the *Āgama* literature and also in style of presentation of the doctrine. Jacobi has compared it with the style adopted in the sacred book of *brĀhmiĒika sŪtra*. Jacobi feels that the *ĀcĀrĀĒga* has accommodated quotations from prominent religious treatises of that time.

1.6.4 Language and composition style

The language of the *ĀcĀrĀĒga-sŪtra* is the same language which is of all the *Āgamas*. The language is *ArdhamĀgadhī* which Lord MahĀvĀra spoke that time and general people understood it. The four kinds of styles like Prose, poetry, lyrical and mixed have been recognized about *ĀcĀrĀĒga*. It has been said that the *ĀcĀrĀĒga* has 85 sub divisions and there are 18000 verses in the text and this numbers includes both the sections of the text.

1.6.5 Commentary Literature

From the available commentaries on the *ĀcĀrĀĒga*, we can make the following list.

Commentary	Author	Time
1. <i>Niryukti</i>	<i>Bhadrabahu II</i>	6AD
2. <i>CŪrĒi</i>	<i>Jinadasa Mahattara</i>	7AD
3. <i>TĪka</i>	<i>Ī ilĀĒka SŪri</i>	8AD

4.	<i>Dipiká</i>	<i>MaÉikyaðehara SÚri</i>	14-15 AD
5.	<i>Dipiká</i>	<i>JinahaÉsasÚri</i>	16AD
6.	<i>AvacÚri</i>	<i>Lakòmikallola</i>	16AD
7.	<i>BÁlavabodhatal</i>	<i>PÁròvacaÉdra SÚri</i>	16AD
8.	<i>PadyÁnuvÁda and VÁrtika</i>	<i>ÌrimajjayÁcÁrya</i>	19AD

All these commentaries are considered very valuable due its voluminous, depth and clarity of expression and all are importantly persuaded for the study of *ÀcÁrÁÉga-sÚtra*.

1.6.6 Contents (Subject Matter) of *ÀcÁrÁÉga-sÚtra*

The *ÀcÁrÁÉga-sÚtra* being the oldest *sÚtra* is like a touchstone for the later *sÚtras*. The *Àcara* i.e. code of conduct prescribed by it is the foundation for all further development. It is the nearest to what Lord MahÁvíra persuade in his own life. The *nirtyukikÁra* has given 10 synonyms of the *ÀcÁrÁÉga*.¹ They are *ÀyÁrÁ*, *ÀcÁrÁ*, *ÀsÁrÁ*, *ÀgÁla*, *Ayarisa*, *AÉga*, *Ainna*, *ÀjÁi* and *Àmokha*. It has also given the name *SÁmÁyiha* which means equality.

The *ÀcÁrÁÉga* has been described in details in *SamavÁyaÉga* and *NandÍ*. The two *Ìruta-skandhas* (parts) have been attributed to the *ÀcÁrÁÉga*.

It has been said that it has 85 sub-division. This is the sum total of both the *Ìruta-skandhas*. They are also called *BrahmacaryÁdhyana* or *nava Brahmacarya*. The first part consists of nine chapters and the second part is *ÀyÁracÚla*. According to these two texts, main studies of the *ÀcÁrÁÉga* are *ÀcÁrÁ gocara*. i.e. code of conduct, *vinaya* (humility),

¹ See *ÀcÁrÁÉga Niryukti*, gÁthÁ, 7

vainÁyika (fruition of humility), *SthÁna* (difference postures), *gamana* (travelling), *cankramana* (movements), *bhojana-matra* (quantity of food intake) *Svadhya* (spiritual studies), *bhasa samiti* (principle of speech), *gupti* (restraint of mind, speech and body), *sayya* (place of stay), *Upadhi* (belongings) etc. The *ÀcÁrÁÉga* recommends purity of all these aspects.

1.6.6.1 Part I

The first part of *ÀcÁrÁÉga-sÚtra* contains nine chapters. They are as follows –

1. Comprehension and Abandonment of weapon of Injury (*SattahapariÉÉÁ*)

The topic propounded in this chapter is soul, *karma*, rebirth, six classes of living beings, and ways of violence to them, bondage and abstinence. The main theme of this is self-restrain and non-violent to the six classes of living beings namely earth, water, fire, air, plant bodied (immobile) and mobile beings. The explanation of the immobile beings is the unique contribution of the Jainas. Abstinence to all sorts of violent activities is the way to liberation. There are seven sub-sections to this.

2. Pondering our the nature of world (*Logavijao*)

This chapter discuss the nature of the world. The world is the cause of bondage. The world is our attachment through passions like greed, deceit, pride, anger etc. It interprets that one should try to be free from the idea of possessiveness. One should overcome the feeling of mineness towards world and worldly objects. There are six sub-sections to this.

3. Endurance of Hot and cold (*sÍosaÉijjam*)

The subject matter of the present chapter is about the tolerance of the different hardships (22 hardships). The word cold and hot implies of the favourable and unfavourable situations and conditions in life. It also talks of sleep and wakefulness. It means awareness and unawareness

towards the perception of life. We should be totally aware (especially monk) for the purification of our soul. There are four sub-sections to it.

4. Right View (*samattaP*)

The content of this chapter propound the most important aspects that Right knowledge, Right View and Right conduct is the means to liberation. It mainly focuses on the concept of Righteousness which is the abandonment of passions. Just as a lamp placed in the middle of room enlightens the entire hall, similarly the theme of this chapter "Righteousness" enlightens the entire doctrine of conduct. It includes description of Right View, Right knowledge, Right austerity and Right conduct. There are four sections to it.

5. The essence of the World (*LogasÁro*)

This chapter deals with the idea that the world is full of both worthy and worthless things. It is our soul which chooses worthy things values like Non-violence, abstinence from sex, non-possessiveness, scriptural study, self guarding and avoidance of the wrong path by overcoming the ignorance. It also talks of mysticism, meditation and art of war has also found place in this chapter. There are six sub-sections to it.

6. Shaking off through austerity (*DhuyaP*)

The present chapter is regarding the dissociation or shaking of the *Karma* through the practise of penances and austerities. It talks of en kind of ascetic religion or code of conduct. It talks to destruct the attachment to one's own relative, material bodies, to the body and outfit, feeling of pride to supernatural powers and favourable and unfavourable conditions or circumstances. It includes five sections.

7. The great comprehension and abandonment (*MahÁpariEĒĒ*)

This chapter of *ĀcĀrĀĒga-sŪtra* is extinct now. Although we do not have any clear clue regarding this, but, through *niryukti* we come to know that study of this chapter was meant for highly learned monks. May to avoid its misuse of its concepts, it was banned and restricted.

8. Liberation (*Vimokkho*)

The content of this chapter is regarding to the achievement of *mokḥa* i.e. liberation through dissociation of *karma*. It can be partial or complete, both. The concept of omniscience or *kevali* is also discussed here. It also deals with monks with respect to their nudity. Well-ordered discipline of meeting death is also expounded here. It includes eight sections.

9. The treatment of Penance (*UvahĀsuyam*)

This chapter deals with the study of the biography of the Lord. It is the realistic description of Lord's ascetic life practice of asceticism. The Lord MahĀvĪra power of suffering and infinite tolerance is mentioned. There is also mention of troubles and hardship inflicted by human and animals on Lord MahĀvĪra during his ascetic life. The topics it includes are itinerary resting place, hardships and non-treatment of diseases and reduced diet. It includes four sections.

1.6.6.2 Part II

The second part of *ĀcĀrĀĒga-sŪtra* contains four sections (parts). These parts completely describe the code of conduct of monks and nuns. It includes rules for Jain ascetic, penances, mediation and mental purification aspects in deep detail with clarity.

Section I

1.1 Begging of food.

1.2 Begging for a couch.

- 1.3 Walking.
- 1.4 Modes of speech.
- 1.5 Begging for clothes.
- 1.6 Begging for a Bowl.
- 1.7 Regulation of possession.

Section II

- 2.1 Methods of *Kayotsarg*.
- 2.2 Awareness in spiritual practise.
- 2.3 Proper place for disposal.
- 2.4 Pleasurable sounds.
- 2.5 Pleasurable forms.
- 2.6 Reverence.
- 2.7 Reverence by monks/nuns.

Section III

- 3.1 The clauses.

Section IV

- 4.1 Liberation.

Leap Ahead-

As we have mentioned earlier that to analyse the *ĀcĀrĀÉga-sŪtra* within the frame work of four aspects, namely social, religious, ethical and spiritual, it is necessary to study man, his nature and its interconnection to the different aspects of life. It is important to know various issues and problems relating to nature of man.

In this context, we have tried to know the nature of man from different perspectives. Focussing only on Indian Philosophy, we have investigated the nature of man through the framework of *dharma* and *karma*. In this way we have tried to know the different aspects of man. However, holistic picture of man cannot come out immediately at once. We need to investigate and research the different aspects separately in Jaina context with *ĀcĀrĀÉga-sŪtra*. It is not possible to bring out these aspects without studying the *ĀcĀrĀÉga-sŪtra*. This is the only way through which we will be able to comprehend the nature of man, his different aspects with reference to *ĀcĀrĀÉga-sŪtra* and its different aspects. With this material we wish to formulate the four different aspects that we are going to investigate and bring out holistic picture of man. Simultaneously, we will try to bring out its relevance in modern society.