

## LESSON 04      RELATIONSHIP OF AHIMSA WITH OTHER VOWS

The Ahimsa has to be implemented into actual practice, both by the ascetics and the householders, in accordance with the detailed rules laid down as per the Jaina scriptures.

### **Ahimsa and Truthfulness (Satya)**

Speaking truth is the observance of Ahimsa because saying lie is considered as Hinsa.

There are three types of lies:

- 1) Condemnable (Garhita)
- 2) Sinful (Savadya) and
- 3) Disagreeable (Apriya)

The condemnable lies are back-biting, shocking, ridiculous speech with harsh or vicious words. Even using statements which incites unfounded beliefs and superstitions comes under this category of condemnable speech.

The sinful speech comprises of any talk that leads to destruction of life by piercing, beating, cutting, stealing, etc.

The disagreeable speech creates feelings of uneasiness, fear, pain, hostility, grief, etc, in other people

If we say anything in above sense even though it may be right causes harm of discomfort to others and that is why it is considered hinsa.

### **Ahimsa and Non-Stealing (Achaurya)**

According to the Jaina scriptures, "the taking of things without they being given by the owner, is to be deemed as theft or stealing. It is obvious that the person, who thinks of stealing, not only injures the purity of his own soul but causes pain to the others whom he deprives them of their things.

### **Ahimsa and Celibacy (Brahmacharya)**

The term Abrahmacharya refers to sexual relationship during which thousands of living beings get killed.

### **Ahimsa and Non-Possessiveness (Aparigraha)**

Aparigraha means abstention from worldly attachments.

The internal attachments are perverted belief, laughter, indulgence, sorrow, fear, disgust, anger, pride, deceit, greed and desire for sexual enjoyment. The external attachment is possession of living and non-living objects which creates attraction and which defiles purity of the soul and therefore the amounts to hinsa. It also deprives others to have those things. But it is not possible for the householders to renounce all Parigraha completely. Hence it is enjoined upon the householders to limit the extent of their parigraha to a predetermined amount of wealth, cattle, servants, buildings, etc.

### **Ahimsa and Supplementary vows (Sila-Vratas):**

Along with the observance of five main vows, known as Anu-Vratas, a householder is expected, according to Jaina scriptures, to follow seven Sila-Vratas, i.e., Supplementary vows, consisting of three Guna-Vratas, i.e. multiplicative vows and four Shiksha-Vratas, i.e. disciplinary vows. In the Jaina scriptures sufficient emphasis has also been laid even on the practice of these Sila-Vratas, i.e., the supplementary vows, since these vows performs the important work of giving protection to the first five Anu-Vratas just as the encircling walls guard towns. Further, as the Anu-Vratas are centered round the basic doctrine of Ahimsa, similarly Sila-Vratas also are purposefully devised with a view to giving necessary support to the observance of Ahimsa to the maximum extent possible. Obviously, on the lines of Anu Vratas, the Sila-Vratas also help to make Ahimsa more comprehensive.

### **Ahimsa and Supporting vows (Guna-Vratas):**

The supplementary vows raise the value of five main vows. The supplementary vows include the following three vows:

Vows related to activities in various directions on daily basis (Dig-vrata)

Vows related to activities in various directions for sometime or life long (Desa-vrata) and Anarthadanda-vrata

### **Vow of Limited Geographic Movements (Disha Pariman Vrata)**

In this person fixes his/her activities with some boundaries in any given direction, like North, South, East, West, North-East, North-West, South-East, and South-West or Upward and Downward. This way even though his activities may have hinsa but will be limited to some areas but any thing beyond is spared from hinsa. This vow is taken when someone decides that he/she will not take any activity beyond so much for a longer time or even life time.

### **Vow of Limited purposeless activities (Anarthadanda-Vrata)**

This involves taking a vow not to commit purposeless activities which lead to accumulating sins. Some of those activities are:

- 1) Evil thinking (Apadhyan),
- 2) Evil instruction (Papopadesa)
- 3) Careless dealings (Pramadacharya)
- 4) Gifting instruments which can cause violence (Hinsadana)
- 5) Hearing evil (Duh-sruti)
- 6) Gambling (Dyuta)
- 7) Listening or viewing sexual materials
- 8) Listening or viewing material that will increase passions, etc.

### **Ahimsa and disciplinary vows (Siksha-Vratas):**

The disciplinary vows are aimed to prepare the householder for the discipline of an ascetic life and are meant to strengthen the five main vows or Anu-Vratas. The Siksha-Vratas include four Vratas, viz.

Equanimity (Samayika),

Living a life like monk (Paushadh),

Taking a vow to limit one's enjoyment of consumable and non-consumable things for a single time or from repeated time (Upabhoga-paribhoga-parimana) and

Offering food or other needy items to unexpected guests (Atithi-Savinbhag)

#### **Vow of Equanimity (Samayika Vrata)**

Samayika means taking a vow to devote at least forty eight minutes to contemplation of the self for spiritual advancement. It teaches a person to be equanimous, that is, to be indifferent to love or hate, pain or pleasure, loss or gain, etc. This attitude of equanimity makes the observance of Ahimsa more complete because during this time there will be absent from all sinful activities of violence.

#### **Vow of Limited Consumption and Re-consumption Vow (Upabhoga-paribhoga-parimana Vrata)**

When taking this vow one limits the enjoyment of consumable and non-consumable items of a single time use or for repeated use so that passions can be controlled. The items could be food, like vegetables, fruits, food etc., house hold items like clothes, furniture, etc., desires like sexual activities, etc. This will avoid lots of violence and also would gradually lead to the course of renunciation.

#### **Vow of Monkshood Exposure (Paushadh Vrata)**

Paushadh means taking a vow for twenty four to thirty six hours to live like a monk either at upashraya or at home in isolated room and may do fast. This can be done on any day of month. One can observe equanimity, Dhyan, do scriptural study, etc. Obviously observing fasting and doing spiritual activities the person will not be indulged into sinful activities of violence.

#### **Vow of Offering to sadhus and sadhvis (Atithi-Savinbhag Vrata)**

One should desire to offer food to sadhus and sadhvi. Not only this will cause relief to them but also will train to give up greediness. This habit of offering could ultimately lead to detachment and spiritual upliftment.