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Social Implication of Enlightened World View (Samyak Darśana)

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Of the three jewels, right belief comes first and forms the basis upon which the other two rest. One must, by all possible means, first attain right belief or the basic conviction on the fundamentals because only on its acquisition, knowledge and conduct becomes right. Such right faith should have eight requirements or *aṅga* and should be free from the three types of superstitious ignorance and the eight kinds of pride.^[1] The eight *aṅgas* or pillars which support the right belief are:

- (i) *Niḥsaṅkitā*: Freedom from doubt.
- (ii) *Niṣkāṅkṣitā*: Freedom from desire for worldly comforts.
- (iii) *Nirvicikitsā*: Freedom from aversion towards or regard for the body.
- (iv) *Amūḍhadṣṭṣṭi*: Freedom from inclination for the wrong path.
- (v) *Upagūhaṇa*: Redeeming the defects of ineffective beliefs.
- (vi) *Stīthikaraṇa*: Sustaining souls in right convictions.
- (vii) *Vātsalya*: Affection towards spiritual brethren.

(viii) *Prabhāvanā*: Spreading/advertising the greatness of Jain doctrines.^[2]

The three types of superstitious ignorance, *mūdhās*, from which a true believer must be free, are -

- (i) *loka-mūdhā*,
- (ii) *deva-mūdhā*,
- (iii) *pāṣaṇḍhi mūdhā*.

Among the three misbeliefs the first refers to the superstition regarding attachment of sanctity to certain places of belief like; a bath in the Ganges will wash off the sins. The second is the belief in the efficacy of village gods and goddesses, who are endowed with ordinary human qualities and attempts to propitiate them. The third shows regard for false ascetics and considers their teaching as gospel truth. Freedom from these three types of superstitions is the essential condition of right faith.

Along with these, there must be freedom from eight kinds of prides. The eight kinds are:

Pride in

- (i) learning (*jñāna*),
- (ii) worship (*pūjā*),
- (iii) family (*kula*),
- (iv) caste (*jāti*),
- (v) power (*bala*),
- (vi) affluence or accomplishments (*ṛddhi*),
- (vii) religious austerities (*tapas*) and
- (viii) person (*vapu*).

The Jain works describe at length the glory of the right faith and enumerate the benefits which can be accrued by a person possessing right faith. They go to the extent of declaring that the asceticism without faith is definitely inferior to faith with observance of vows by layman.^[3] The right faith is, in short, given precedence over right knowledge and conduct, because it acts as a pilot in guiding the soul towards *mokṣa*.^[4] In addition to the transformation of consciousness, self attains the fourth *guṇasthāna*. As per my view the eight limbs of *samyak darśan* can be very well applied to the upliftment of any organization as well as for the holistic development of spiritual-cum-social personality. Let us proceed to discuss the concept of *niḥśhaṁkītā* etc. one-by-one.

1. *Niḥsharikūṭā*

Firm belief in ones goal is the basic milestone for attaining that goal. Unwavering faith only can work like a miracle because firm faith leads to personal commitment for achieving that goal and gives us boldness to face the challenges incoming while proceeding towards the aimed goal. Efficient executors, efficient workers are the main assets of any organization. Officers, directors, employers, everybody must have a firm belief in the goal they have chosen.

If a person plunges himself in self-doubt, while he is doing anything, he is bound to fail in his undertaking. In *Bhagavad Gītā*, Lord Krishna rightly says, '*sarṁśayātmā vinaśyati*'^[5] i.e. doubtful soul always faces failure and at last attains the complete destruction. We also get one of the canonical example in *Jñātādharmakathā* regarding the consequences of doubt. Two hens were purchased by two of the brothers. One fortunate day both the hens gave the eggs. One of the brother regularly used to shake the egg and tried to know whether the chicken is there in it or not. The other brother had a firm faith that from this egg, chicken will surely come out. Out of his firm faith and patience, one good day chicken came out by breaking the egg. The other brother was impatient and doubtful regarding emergence of the Chicken. So due to his doubtfulness and regular shaking of egg, chicken didn't come out of the egg and at last he repented.^[6] Likewise in our day-to-day social life also we see the consequences of doubtfulness between the two members of the same family. If the doubt or wrong notion about particular member sustains for more than a month, then both of them feel inconvenient to stay together for a longer period of time, they divide their property and decide to lead an independent life. That is why we see joint families are decreasing and number of nuclear families are becoming dominant in the present era.

In business, if the customer doubts regarding the quality of a particular company's product, they go for the other. The maintenance of goodwill of any product in the society is possible, if the manufacturer and the salesman keep up their quality and rapport. Customer should be convinced that this company product can never be of second grade. Moreover everyone knows the fact that the businessman who is honest enough in ones profession, keeps moderate profit motive and treats all the customers equally without any sort of discrimination, whosoever visits to his shop whether matured or immatured. This sort of firm belief on particular shopkeeper brings goodwill as well as profit together to the very salesman. The number of customers will increase because of the firm belief in the shopkeeper regarding ones quality of goods and its reasonable price.

So doubt is a fundamental obstacle in the path of success in all walks of life. This dominant doubt obstacle is foremost in the path of liberation too. *Pūjyapāda* in his *Sarvārthasiddhi* text^[7] cites that the person who is doubtful regarding the threefold path of liberation, whether right faith, right knowledge can lead towards liberation or by merely observing right-conduct one can attain liberation. In this way, to accept one-sided view as a whole is *sarṁśaya* and it will lead a person nowhere.

2. *Niḥkāmṁṣitā*

The second limb is called *niḥkāmṣitā*, freedom from anticipation.^[8] This means restrain in the realm of desires. Man is a bundle of desires. Desires don't arise in vacuum. Desires are endless like a sky.^[9] Desires are of two kinds, namely possessive and creative. The difference lies between two is that the former admits of exclusive individual possession, while the latter can be shared by all alike without any conflict. The desire for material possession makes man's personality ego-centric which is the cause of social tensions and frustration. Creative desires lead the individual towards self satisfaction and social progress.^[10] Bertrand Russell rightly remarks, "The best life is one in which creative impulses play the largest part and the possessive, the smallest."^[11] One should not keep an eye on others progress or property. Mahāvīra advised men to be free from ambitious desires, to see good in other religious order, to get attracted by miraculous incidences of other group. He says, a man of *samyak darśana* will not divert his attention from the chosen path. The very same thing can be applied to any organization. If any product is introduced in the market, one shouldn't purchase the new product in the market to gain the profit, one should think and then patiently decide to cope with the situation. Merely influencing from others attractive way of advertising any product, one shouldn't be swayed by it, it will lead to utter failure and loss in any organization. So the quality of freedom from anticipation is very essential for a successful organizer. Jaini says, the tranquil disposition resulting from attainment of *samyak darśana* nearly renders all his activities auspicious (*puṇya*) i.e. capable of bringing him to such desirable rebirths of heaven, even so, he must transcend the lure of these happy states lest he will become interminably bound up in worldly life.^[12] Indeed, the *niḥkāmṣitā* quality will eventually carry one beyond desire for any worldly thing. Ambitious desires leads to huge amount of violence which is both anti-individual as well as anti social environment. So indeed dedication towards the goal and steadiness of mind on the accepted path is very essential for the success of any union.

3. Nirvicikitsā

It is nothing but a firm belief in the means adopted for the successful goal achievement.^[13] Unless and until we don't have the faith in the means adopted for achieving the desired end, we cannot succeed. The ordinary person distinguishes between good and bad, pleasant and unpleasant, etc. because he has not yet perceived the true relation between substance and modes, thus he retains a deep attachment for things, which please the senses and an aversion for those, which do not. The person who has gained true insight, however, there arises a quality called *nirvicikitsā*, freedom from disgust,^[14] which entails overcoming of such dualities. The individual who possess the virtue of *nirvicikitsā* will feel no revulsion at the sight of human sickness, insanity or ugliness. This kind of compassion and mutual service towards sick, handicapped is the need of the hour. Family organization came into being only with the purpose of care and share during old age and adverse situations of life. This compassionate behaviour touches the inner self and the heart. The relationships become healthy when one comes forward for help when one is facing severe disease. This *nirvicikitsā* can bring an end to exploitative and destructive behaviour. Having gone beyond the merely physical view of beings he will not find them 'better' or 'worse', 'delightful' or 'disgusting', his entire perspective changes.

Thus, in Jain system of four fold order; monks, nuns, householders, men and women constitute the *sangha*, where selfless service is rendered to the sick monks and nuns, without deserving anything for return, such attitude for the sick leads one in generating auspicious *karma* for the status of *tirthankara*.^[15] So a man of right perspective perceives as unpleasant anything that furthers the binding tendencies of *saṁsāra*, while all that tends to carry one away from attachment to the world will be seen as pleasant.^[16] So *nirvicikitsā* is a kind of quality of *samyak darśana* which is needed in the society, because love, affection, compassion, service bereft of selfishness during illness really binds the hearts, which is very essential for the healthy living society. So one should never feel disgust for the sick or ugly or insane and never doubt that service of them will lead to fruitful results or not. Mother Teresa is a living example of 20th century, who strived hard for leprosy patients through selfless service and the society recognized her service and honoured her with the Noble prize. Thus when a strong feeling of identification of sufferings with all beings is experienced then only *nirvicikitsā* occurs in a real sense.

4. *Amūḍhaḍṣṭī*

The fourth *aṅga* is *amūḍhaḍṣṭī* freedom from delusive notions, which refer to the abandonment of three particular types of false belief namely *deva-mūḍhatā*, *guru mūḍhatā* and *loka-mūḍhatā* which is already explained before. The individual who is a slave to customary beliefs, however false they have been declared to be, cannot develop his own personality, as his actions are just like machines. Mahāvīra therefore, preaches that an individual should be free from delusions.

A true *samyagḍṣṭī* should keep his views clear and uninfluenced by pseudo-scriptures, plausible theories, this is called *amūḍhaḍṣṭī*. It is true that one must respect ones traditional views, ritualistic practices etc. but if any religious practices, social paths of life and other forms of follies and falsities, seem to be derogatory to individual progress, they are condemned in every age of history. But it doesn't mean that one should adopt everything that is new but must have respect for other views but at the same time we must stick to our basic belief system. We must be flexible in adopting new ways of performing any task, but looking at organizational situations we should do innovative changes that will lead an organizer to the path of success. It is only through such individuals that society progresses and a scientific outlook gains ground. Such individuals are visionary and are free from the pressures of narrow traditionalism. They are always open-minded and are ever eager to learn, ready to understand, and adopt any innovative idea according to the present social change.^[17] If mans mind is prejudiced and his actions are stereotyped and wrongly directed, nothing worthwhile can be achieved. So for all around progress of any organization, prejudiceless decision and perspective is needed.

The four *aṅgas* discussed above - *niḥsaṅkitā*, *niḥkāṁkṣita*, *nirvicikitsā* and *amūḍhaḍṣṭī* is formulated in a negative sense, pointing out certain views absent in an individual who has attained *samyak-darśana*. The remaining four are stated in a positive manner, designating new attributes of a social nature.^[18]

5. *Upagūhaṇa*

The first of this group is *upagūhaṇa*, i.e. successive or gradual development of ones virtues. Mahāvīra preached that an individual should develop virtuous dispositions of honesty, gratitude, straight forwardness, tolerance *Ahiṃsā*, forgiveness, benevolence, self-restrain etc. These individual characteristics are not only hall-marks of effective and integrated personality but proves to be an asset for the organization. The fragrance of good character always spreads in the environment in which the man of virtues breathes. Personal virtues reflect and develop in the heart of any community or organization. So it is very essential for the man of right perspective to look into ones own virtues and vices. The vices like anger, deceit, pride, greed, hatred, attachment, jealousy etc. not only vitiate personal character but also spiritual and social characters. From the point of spiritual perspective, vices are causes of inauspicious *kārmic* bondage, whereas virtues are means of auspicious *kārmic* bondage leading gradually towards the path of liberation.^[19]

All successful organizations always emphasize on the distinct working skills of their employers for the better turnover of the business. In canonical text it is cited that even a single member is a representative of the entire organization. So to praise any single member of the organization is tantamount to the praising of entire organization and vice-versa.^[20] The talent of the successful leadership lies in the commendation of the meritorious (*pramoda bhāvanā*) of the member in meeting when one strives hard for the sustenance of the goodwill of the organization. So the success of any organization depends upon the encouragement of individual potentialities during the successful completion of determined task by any member. This *pramoda bhāvanā* motivates the member to further boost ones efforts.

Bill Gates, the great business millionaire of today, once he was asked about the secret behind his success. He replied, positive criticism made by any member of the organizational management I use to ponder upon his/her criticism and If I find that he/she was actually right in pin-pointing the loopholes, I enthusiastically increase his/her salary grade by rendering higher post. This is a positive way of motivating the members' virtue in any organization. So by perceiving the good virtues in each member of organization, one should feel pleasure, joy, happiness this will help in developing the virtue in self too. In the same way, if any immoral action is noticed, he must be pin-pointed for his faults as it harms the goodwill of the organization. Thus *upagūhaṇa* is a process of developing ones virtues and trying to pinpoint ones vices from positive approach. If this healthy technique is undertaken in any religious, political, social or business organization, the rapport and turnover of that organization can reach its highest peak.

6. *Sthitikaraṇa*

The second "social" *aṅga* is *sthitikaraṇa*, promoting stability. As per Soganiji, it is likely that individuals may deviate from the path of righteousness. The steadiness of mind on the right path is very challenging virtue of an individual. Life is not a straight road. Ups and downs come across each and every person's life. The steadiness of mind on the voluntarily accepted path with complete dedication is an essential quality for achieving any determined goal in any union. The

mind of man is running fast to the utmost speed than the rockets of the technological era. Lots of incentives are presented at his disposal through the influensive advertisement, his mind becomes puzzled as what to be accepted or what to be rejected. In this state of commotion, there is a need of a guide who can endeavour in taking impartial decision in fluctuating/oscillating states of mind. The role of such guide is very important not only in the spiritual path but even in the business organization for non-deviation from the adopted path during the adverse situations of life.

It was a common practice during kingship rule to keep a spiritual guide in the courtyard to discuss various issues of the kingdom. King was guided by him in all the adverse situations for the maintenance of the peace and harmony. The incidence of Rathanemi and Rajimati is cited in *Daśvaikālika Sūtra*,^[21] where nun Rājimatī acted as a guide in steadying the wandering mind of Rathanemi for sensual pleasures. She said that eating again the vomited stuff is not appreciable likewise embracing again ones renounced sexual urge is not worthful for you. These words steadied his mind.^[22] Likewise the incidence of Bhāva deva and Nāgalā, where Nāgalā's husband was initiated but after few years of initiation, he becomes restless and comes again to his village in search of his wife. Bhāvadeva was not able to identify his wife, but Nāgalā identified him. She knew everything and sent one of the small boy to him. He suddenly vomited and began to eat vomited stuff. He came back to her and told that I had vomiting but I never let it go, I ate it back. The mother replied, well done, my son. Hearing this, monk was astonished as what she is doing. Then she began her words of *sthirīkaraṇa* that you are also doing the very same thing. You want to enjoy sexual pleasure, which you have given up. Is it praiseworthy for you? These words helped him in *sthirīkaraṇa*. When Bāhubali was guided by his two sisters Brāhmī and Sundari that why are you riding upon the horse of pride? This pride has kept you aside from the attainment of infinite knowledge. As soon as he realized his fault, he stepped towards Rishabh, at once he attained omniscient knowledge.^[23] Proper guide in proper time is very fortunately acquired by few. In every religious organization one of the *Kalyāṇmitra* or *Sthavira* i.e. matured spiritual guide is there, who helps to set back the oscillating mind again in the self-restrain. So Confucius, a great seer rightly said that 'our greatest glory is not in never falling, but in raising every time we fall.' There are lot of persons in the world who laugh at a person undergoing adverse situation. There are very few, who come forward as a helping hand in times of critical moments of life, are never forgotten. Such guides are called as '*kalyāṇmitra*' i.e. a friend who leads towards the correct path in all situations of life and plays a role of a well-wisher. So non-deviation from the adopted path and steadiness of mind in ones chosen goal is very essential for success in all walks of life.

The important role played by the spiritual guide in steadying the wavering mind of monks and nuns in religious path is highly helpful in shedding off *karmās*. They try to convince them that the sufferings in the spiritual life if tolerated patiently will lead to the shedding of *karmās*. On the other hand, if one renounces the spiritual life, which one has undertaken voluntarily, for a least sufferings and goes back to householders life actually suffers a lot. So *kalyāṇmitra* alerts everybody to be aware of the future and try to centralize the mind on adopted goal. This kind of spiritual guidance in stabilizing the minds of others in the dark period of time is very necessary. Such efforts may take the form of consolation or material aid at the time of calamity, logical persuasion in the face of intellectual doubts, or trying to highlight the criticism of the tempting doctrines set forth by other traditions.^[24] So during physical ailments and mental imbalance when

the individual feels himself incapable of coping with the situation, he searches for alternative way out. At that time if experienced person is found fortunately and he once again tries to ignite the ray of hope with in him by logical persuasion and encourages him by motivational words, recentralizes his mind on the goal, such guide plays an important role in any union or organization.^[25]

In the present day of scenario, professionals have to face the tough time to maintain its identity in the market. Many times high pressures, tensions, irritation, work environment drive the man into negative habits. *Sthirīkaraṇa* act like a hard nut protective shield to such negative forces. Each time whenever unfavorable situation occurs, it develops the resistance power in thoughts to fight and defeat the attacking enemies. On the other hand, it nourishes the values to be strong enough and unshakable in any kind of emotional or mental hurricane. For proper guidance in choosing job, future carrier information bureau and counseling play a vital role in selecting appropriate job in India and abroad and in framing the bright future. Completion of degree and job replacement without any delay is very significant time, where the turning point in ones life occurs. This is the time where one needs neutral guide to enlighten the young chap to move on the correct path by selecting the job according to ones own wish, ones own operational skill and qualificational potentialities. After the settlement of job also still there are chances of deviation from the accepted job, in that state, experienced fellow in that field of work must be approached before deciding to give up the job, as it is very difficult to resettle in any new job. In addition to this assistance of finance is also another important issue in this regard. In my humble opinion, guide is needed in every step of life so that no external circumstances can overrule. Moreover present state of society can be modulated if the corrupt politicians, officers, smugglers, terrorists are guided by concerned moral directors. Thus, spiritual and professional guides are very essential for all around progress of any social group.

7. *Vātsalya*

The seventh *aṅga* is *vātsalya*, disinterested affection. It means affection towards spiritual brethren.^[26] As per *pañcādhyāyī*,^[27] *vātsalya* is nothing but which involves a non-selfish love for the high ideal of *mokṣa* and the monks strive to attain that ideal. Hence one might dedicate ones life to the service (*vaiyāvṛtya*) of Jain ascetics, recognizing their exalted nature and the fact that they have no families who contribute to their support. That's why Jain community gives importance to service to such an extent that it is considered as a highest means of shedding of *karmās*.^[28] This service is rendered free-heartedly without expecting anything in return by monks and nuns. *Terāpanth* sect, one of the branch of Jainism, there are three to six centres of service, where the old and unable monks and nuns stay and get service every year by the group of monks and nuns announced by the then *ācārya*, as it is moral duty of the mentor, to render peace of mind to all monks and nuns during the old age and in diseased state. It is not intellect or spiritual penances to be considered prominent, but it is mutual service without disgust, which is of primary importance.

In modern terminology, we can relate this concept of *vātsalya* with non-selfish affection and universal brotherhood in any organization. All the workers working in a particular organization

must have affectionate behaviour among themselves. Sharing and caring is very important aspect of *vātsalya*. But it should begin from the home. A very well saying goes, "charity begins at home". Accordingly individual must be attentive in his work place, where he does job and should take care of the co-workers physical, mental, emotional health. This is a kind of mutual understanding, which binds everybody in a single bond and strengthens the foundations of any organization. The responsibility of any leader must be to inculcate this culture of healthy mutual service by taking care of each and every worker's internal psychology.

Throughout India and abroad this concept of universal brotherhood is imbibed by Jain community. As *Jains* believe, 'Human race is one', all are equal whether high or low, rich or poor, at the level of consciousness. So to love, is to find out that equal opportunities of education, earning, shelter, medicine and the like are received by every individual without any distinction of race, religion, creed, colour, sex and nationality. It is a noble duty of the householders to take care of neighbours as well as any spiritual brethren if he or she is deprived of food, shelter etc. basic essential of life, if he finds such person, he helps them with financial assistance according to one's capacity. Moreover Jain community is considered as rich community so during the natural calamities they have brought relief to the famine, drought and flood stricken people at all times with the huge amount of donation for the good of the society due to the affection for universal brotherhood. Moreover *Jains* are famous for rendering four kinds of donation, knowledge (*jñāna dāna*), food (*anna dāna*), medicine (*auśhadha dāna*), fearlessness (*abhaya dāna*, i.e. refraining from killing the six classes of beings, make those beings fearless). It is rightly mentioned in the *Daśvaikālika sūtra* that one who doesn't share ones belongings can never attain liberation.^[29] So Jain community is aware of this fact, that's why so many schools, colleges, universities, hospitals, clinics, *goshāla*, *anāthālaya*, re-orphanages are opened for the service of the common man. Various blood camps, free eye checkup camps, health check-up camps are held and donation of legs, hands, hearing tools, specs for the needy common man at free of cost with the service motive. It is carried through out India by near about 500 active centres of Jain community.

Although similar concepts of social share is being discussed in the Islamic culture, in the name of Zokat i.e. each Muslim should share 1/5th of his annual income for the needy person. Even in Christianity too, such moral injections for social service is found. But as far as Jain concept of *vātsalya* or universal brotherhood is concerned, it has deeper meaning rather than merely helping the needy. There are twelve vows prescribed for the householders, the last one is *atithi saṁvibhāga vrata* this vow is prescribed to develop a sense of detachment and at the same time mutual help for the brothers. *Puṇyā*, the layman of the time of Mahāvīra although he was very poor, still daily he used to manage to share his one time food with his brother remaining himself hungry to obey the twelfth vow of householders.^[30]

So such a person can never try to exploit the workers, working under him either by taking over work or by paying least amount of salary where there is *vātsalya*, there is no exploitation. To treat other individuals as mere means is denied in Jainism. All the dealings with others will be inspired by love and affection, due to this, role of force and domination will be minimized.^[31] In the atmosphere of *vātsalya*, the gap between the leader and workers is stitched, in any organization. This concept of universal brotherhood and belief in single global family can establish eco-friendly life on the earth.

8. *Prabhāvanā*

Prabhāvanā aṅga is nothing but spreading the spiritual message of *tīrthaṅkaras* by oration, by singing a song, by holding seminars and symposium. So the *prabhāvanā* is illumination, which leads one to such positive actions as celebrating holy days of *tīrthaṅkaras* birth, *nirvāṇas* etc., arranging for the distribution of sacred texts etc. for spreading Jainism. Few *mūrtipujaka Jains* believe *prabhāvanā* in building temples, erecting *Jina* images, undertaking pilgrimages to Jain holy places and donating money for hospitals, animal shelters and the like.^[32] They believe all such activities illuminate, the Jain religion into the world.

Prabhāvanā is nothing but the propagation of moral values in the present language for building up a moral society. The *Terāpanth* sect, one of the branch of Jain Religion, tried to propagate the message of Mahāvīra by introducing *samaṇa* order who can use vehicles which is restricted for Jain monks and nuns and spread the message of Jainism through out the world. It was the dream of Ācārya Tulsi to establish Jaina Vishva Bharati University, which can spread the message and basic teachings of Mahāvīra at the academic level in the universities of the world. Moreover the scope for new research in Jain concepts can be fostered through this institution. In this way, *prabhāvanā* of Jain doctrines is carried on since 15 years upto now by this university. At present, two *samaṇis* are teaching in FIU on subjects like 'Non-violence and Jainism' and 'Jain Meditation' from 2006 onwards and 4 semesters have been completed successfully. Many scholars of the west were amazed to know about the relevance of Jain doctrines in present era and many students even changed their perspective and life style too. Due to the limitation of *Jains* rigorous code of conduct of monks and nun, Jainism was not spread in the world. That's why, Jainism lost its supreme place in the world religions too but in near future this religion can be included in the world religion by the co-operative efforts of all disciples of Jain community. *Prabhāvanā* through the preaching yields double profit. There is a spiritual cum religious concept in Jainism that by preaching the Jain way of life and principles of perennial relevance one not only sheds off ones own pre-bound *karmās* but also one moulds his life after listening to sermon. It leads to social transformation through individual transformation by way of applied ethics in ones life.^[33]

In nutshell, it is distinct and clear that the first four limbs of *samyakdarśana* namely doubtlessness, desirelessness for others influensive ideologies and worldly comforts, freedom from aversion or disgust for the sick, freedom from inclination for wrong path are conducive to the individual progress and the progress of religious order and business organization. The later four limbs are namely refinement of personality, universal brotherhood, promotion of mind's stability and propagation of moral values are very much conducive to any union, religious order and especially business organization as these virtues act as a strong foundation for all around progress.^[34] So the eight virtues, which emerge after the attainment of the *samyak darśana* (right perspective) plays a vital role in leading towards the path of liberation. A man bereft of right perspective can't acquire right knowledge. Right conduct can't be acquired without right knowledge. In the absence of right conduct, there is no liberation.^[35] So man of right perspective really winds up the wanderings of birth and death in four realms and ultimately attains the state

of liberation.^[36] These eight limbs have spiritual-cum-social relevance constituting both personal and organizational progress.

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Footnotes:

- [1] Vilas Sangave. *Jain Religion and Community. California:* Long Beach Publication, p. 30.
- [2] *Puruṣārtha Sidyupāya* of Amṛt Chandra. Ed. Pandit Ajita Prasad. Lucknow: The Central Jain Publishing House. 1933. verse 23-30; *Upāsakādhyayana*. 49-103.
- [3] *Uttarādhyayana Sūtra*, 5.20.
- [4] *Tattvārtha Sūtra*, 1.1.
- [5] *Bhagvadgītā*, 4.40
- [6] *Jñātādharma-kathā sūtra*, 3.21-35.
- [7] *Sarvārthasiddhi of Pujyapada*, 8.1.375.7.
- [8] Jaini. *The Jain Path of Purification*, p. 152.
- [9] *Uttarājñhaya-nāṇi*, 9.48.
- [10] K.C. Sogani. *Mahāvīra on Individual and his Social Responsibility*, p. 84.
- [11] Russell. *Political Ideas*, p. 612.
- [12] Jaini., *The Jain Path of Purification*, p. 152.
- [13] Ācārya Tulsi, *Uttarādhyayana: Ek Samīk-ātmaka Adhyayan*, p. 135.
- [14] Padbanabh, S. Jaini. *The Jain Path of Purification*, p. 152.
- [15] *Uttarādhyayana Sūtra*. 29.44.
- [16] Padbanabh, S. Jaini. *The Jain Path of Purification*, p. 152.
- Narendra Bhanavat et. al. (Ed.). *Mahāvīra and his times*, Quoted from 'Mahāvīra on Individual and his Social Responsibility'. by K.C. Sogani, p. 83.
- [17] Individual and his
- [18] Padmanabh. S. Jaini, *The Jain Path of Purification*, p. 154.
- [19] Mahāprajña. *Jīva-Ajīva. Ladnun:* Jain Vishva Bharati. 1998, p. 120.
- [20] Ācārya Tulsi. *Uttarādhyayana: Eka Samīkṣātmaka Adhyayana*, p. 135; *Bhikṣu Āgam Kosha*, Vol.-I, p. 132.
- [21] *Daśvaiyāliam*, 2.7.
- [22] Ācārya Tulsi. *Candan Kī Cutakī Bhali*, op. cit., p. 96.
- [23] Ācārya Tulsi. *Candan Kī Cutakī Bhali*, op. cit., p. 44.
- [24] Padmanath Jain. *The Jain Path of Purification*, p. 155.
- [25] Ācārya Tulsi. *Uttarādhyayana: Ek Samīkṣātmaka Adhyayan*, p. 135.
- [26] K.C. Sogani, *Ethical Doctrines in Jainism*, p. 67.
- [27] *Pañcādhyāyi*. II. verse 806.
- [28] *Uttarādhyayana Sūtra*, 29.44.
- [29] *Daśvaikālika Sūtra*. 9.2.22.
- [30] Yuvācārya Mahāśramaṇa. *Upāsana*, p. 70; Ācārya Tulsi. *Srāvaka Sambodh*, p. 125.
- [31] Prem Suman Jain et. al. (ed.). *Mahāvīra and His Relevance*, p. 85.
- [32] Padmanabh S, Jaini. *The Jain Path of Purification*, p. 155.
- [33] *Syādvāda Mañjarī* of Malliṣena, p. 24.
- [34] Ācārya Tulsi. *Uttarādhyayana: Ek Samīkṣātmaka Adhyayana*, p. 136.
- [35] *Uttarādhyayana Sūtra*, 28.30.

[36]Ibid, 29.60.

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