

## Usefulness of Jain Dharma

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**Jain word-** *Jina* (जिन) means, one who has control over his mind, speech and body. It is possible for God or the part of him such as Mahavir Ji and other Tirthankars. In the Kautiliya-Arthshastra, ascetic (जितेन्द्रिय) word has been used for Jina. According to Chanakya a person can have control over themselves by the renunciation of the subject of five body parts that are related to knowledge<sup>2</sup>. *Jina* word is made of *ji+nak* (जि+नक्). Here *Ji* is root and *Nak* is suffix. Ji means to win. Nak suffix becomes in nominative case. "इणिसञ्जिदीडुष्विभ्यो नक्"<sup>3</sup> This upadi aphorism does nak. In the nak k (क्) is added to stop guṇ (गुण). It is not used. It disappears by It<sup>4</sup> and Lopa<sup>5</sup>. After ang sangya of ji by "यस्मात्प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम्"<sup>6</sup> and ardhadhatuk sangya of na by "आर्धधातुकं शेषः"<sup>7</sup> Panini-aphorism "क्ङिति च"<sup>8</sup> stops guṇ when "सार्वधातुकाऽऽर्धधातुकयोः"<sup>9</sup> comes to do guṇ in the place of i (इ). *Jain* word is made of *jina+aṇ* (जिन+अण्). Here *jina* is praatipadik and *aṇ*<sup>10</sup> is Taddhit suffix. The meaning of aṇ is related thing. Here the meaning of aṇ is *those people who live their lives according to jina*. The derivation of Jain word is जिनस्य अयम् (अनुयायी) इति जैनः. To make Jain word, these are done like- ai (ऐ<sup>11</sup>) in the place of i (इ), Bha

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<sup>2</sup> कर्णत्वगक्षिजिह्वाघ्राणेन्द्रियाणां शब्दस्पर्शरूपरसगन्धेष्वविप्रतिपत्तिरिन्द्रियजयः । (विनयाधिकारे प्रथमेऽधिकरणे प्रकरण-3, अध्याय-5)

<sup>3</sup> उणादि-सूत्रम्- 3/2

<sup>4</sup> उपदेशेऽजनुनासिक इत्- 1/3/2

<sup>5</sup> तस्य लोपः- 1/3/9

<sup>6</sup> पाणिनीय-अष्टाध्यायी-सूत्रपाठः- 1/4/13

<sup>7</sup> पाणिनीय-अष्टाध्यायी-सूत्रपाठः- 3/4/114

<sup>8</sup> पाणिनीय-अष्टाध्यायी-सूत्रपाठः- 1/1/5

<sup>9</sup> पाणिनीय-अष्टाध्यायी-सूत्रपाठः- 7/3/84

<sup>10</sup> तस्याऽपत्यम्- 4/1/92

<sup>11</sup> तद्धितेष्वचामादेः- 7/2/117

(भ) sangya<sup>12</sup> of Jaina word and disappearance of a (अ<sup>13</sup>) which comes after na (न्+अ) etc. Jina is God and Jain Dharma is of God Jina. It is acceptable by everyone.

**Dharma**- The meaning of dharma is *the thing; by which public remains in their existence or holds the public* is called dharma (ध्रियते लोकोऽनेन, धरति लोकं वा इति धर्मः). Dharma gives an extensive meaning as by which, the worldly thing that remains in its real nature is called dharma. In the dharma everything comes like every quality, every action etc of living being. For example, if any child becomes very mischievous we call him 'monkey'. Here nature of the child is described as dharma. Here 'monkey' signifies **the change in the original name of the child**.

**Jain Dharma** – These are Jain dharma like- Non-violence, truth, don't steal (Astey) celibacy, renunciation etc. Accepting one of them a person can make their lives succeed.

**Ahimsa** – Today, many countries of the world are affected by serious problems of terrorism, insecurity, fear and violence etc. Our country is also struggling with problems like communalism, terrorism etc. Today, people are becoming bloodthirsty of one another. Every day we can see the pages of news papers are full of news of murder, dacoity, plunder, arson, rape etc. Cordiality is vanishing gradually from human relations. The value of natural human assurance and faith is breaking.

In this difficult and odd situation, the usefulness of ahimsa has been increasing day by day. In the Indian spiritual tradition it has been said that '**अहिंसा परमो धर्मः**'. If people follow the rules of ahimsa, the observance of other rules/pledges of the Dharma becomes automatically and by observing other vows ahimsa automatically becomes strong.

<sup>12</sup> यच्चि भम्- 1/4/18

<sup>13</sup> यस्येति च- 6/4/148

There are two types of ahimsa- negative and positive. Negative ahimsa means don't kill/hit/shoot any creature or living being. The meaning of positive ahimsa is to have pity for living being. To love, to help living being, but with changing times second type of ahimsa is getting weak very slowly. People are becoming heartless, cruel, merciless, selfish and greedy. People nowadays are usually not worried by problems or troubles of other human beings, but, in fact they are happy.

The accurate meaning of ahimsa is don't trouble anybody, don't create problems for others. The Fundamental truth of Indian thought is 'परस्परोपग्रहो जीवानाम्'. It means a person should live in order to help one another. To live helping one other, to live mutually with brotherhood and friendship is real ahimsa.

Ahimsa is not an only great Dharma, but it is also a great charity and asceticism. In the Padmapuran- अहिंसा परमो धर्मः अहिंसा परमं तपः । अहिंसा परमं दानम् इत्याहुः मुनयः सदा ।<sup>14</sup>

**Truth-** The absolute truth is one- 'सत्यं शिवं सुन्दरम्'. It is very beneficial. We can give many types of logical definition of this word, but that definition of truth would be for particular time, purpose, place, situation etc. I would like to clear it by a story. One day, a very poor boy was going somewhere with his father. On the way he saw an ice-cream seller, who was selling the ice-cream. He told his father, I would like to have an ice-cream. His father bought and gave him to eat. Unfortunately, from his hand, ice-cream suddenly fell down on the ground and got dusted. His father picked it up, washed the dust off with water and gave him to eat again. Here, the definition for the boy of truth is *if anything becomes useless because of dust, after washing the dust off, we can use that.*

After sometime, his father passes away and he and started working as servant in the house where his father was working. One day family members were having dinner at night. While having dinner, the spoon falls down on the

<sup>14</sup> अध्याय- 31, श्लोक- 27

floor from the hand of his owner's son. The boy, who is now servant takes spoon, washes the dust off and gives him to use again. The owner, who was watching this all slaps servant on his face and tells him, why you gave that dust full spoon? Is there no other spoon in the kitchen? You should have given him a fresh spoon. Here, *the definition of truth changes for him*. The child is confused as the meaning of truth changes from situation to situation. In this paper, I want to say about real truth that gets victory– 'सत्यमेव जयते'. We can also get our goal following this truth, like Mahatma Gandhi, who is the father of nation.

**Don't steal (Astey)** – There are several kinds of theft. In the human society, the behaviors, which are worth abandoning to make mutual orders, one of them is theft. By stealing one deceives and seizes the right of others and there is value degradation. In the human society, theft is considered as a wrong deed. A thief loses his self respect in the society. Thief and his work both are very inferior in human society.

For the 'theft' word, Adattadan (अदत्तादान) word has been used by god Mahavir. Without permission taking the object of others is called Adattadan. This word has a subtle explanation. The object, which doesn't come under the right of someone, one can take that. For example, we can use the light of sun because it doesn't come in the right of someone. We don't take the permission for breathing the air, because it is for everyone without any cost. We have to take the permission or pay money to get meal, bread, house etc, because these are owned by someone.

This rule is also helpful to keep control over the people. In the jain dharma, not only stealing is sin but also buying is sin when you pay less price for the stolen object and help the thief.

**Celibacy**– Celibacy keeps us happy when we observe the rules of it. Celibacy is the base of the whole life. By observing the celibacy we accumulate the power to live. It is said that 'Health is wealth'. To get good health celibacy is must. Good health is the base to do dharma. We can get control over mind and body

parts by following the rules of celibacy. Strength and intelligence build a very strong society, we get both by celibacy.

Full celibacy is, *don't bring the mind to enjoyable objects*. In the mind, speech and work, celibacy brings purity. Celibacy is the store of power. We can win victory over the death. Our soul becomes quite and still when we do control our mind, speech and work by celibacy. By celibacy purity comes in our thoughts. People can be self-contented by celibacy. At last, people can get their goal salvation when they are self-contented.

**Renunciation (अपरिग्रह)** – Aparigraha word comes from Sanskrit language. In this word, pari (परि) is prefix, grah (ग्रह) is root and ghan (घञ्) is suffix. Grah root is used to take the object that is not yours. When you wouldn't like to use the object but you want to make right on that, is called parigraha. I can't live without it, it should be mine, when you have this kind of mentality it is called parigraha. This mentality is very bad. In the Sanskrit grammar there is a word 'धनीयति'. It is used when you want to take the money for collection. At present money is not necessary for you. Second word is 'उदकीयति'. It is used when you want water, but, you are not thirsty. You would like it for collection. Third is 'अशनीयति'. It is used when we want meal for collection but we are not hungry. These all give a bad meaning. These words show parigraha. There is no any other bond for human beings like parigraha in the world. It has been also said that- 'नत्थि एरिसो पासो पडिबंधो सव जीव्वाणं'. The lack of parigraha is Aparigraha. It is the remedy to become free from suffering. It has been written in Ishavasyopnishad<sup>15</sup> that in the world all things that are seen by us are of God. That's way we should use everything by the feeling of sacrifice. We shouldn't be greedy for that. Besides, soul is everything is other thing. Even our body belongs to God.

<sup>15</sup> ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ॥

These are the symbols of Jain dharma. In reality, everything is Jain dharma, which is related to Jina. Jain dharma is useful for everyone because it is for everyone. It is not for some special community.

People land themselves into problems when they create trouble for others because it is said 'अवश्यमेव भोक्तव्यं कृतं कर्म शुभाऽशुभम्'. People get into trouble when they don't speak truth. They get into problems when they are greedy for other things. They always become diseased not observing the celibacy. They get into trouble when they think 'everything is ours'. They get into trouble when they don't respect others. If we want to be happy, if we want to make our life successful, we should follow the rules of Jina that is for us.

#### सहायकानि पुस्तकानि तेषां विवरणञ्च

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