



ORIGINAL RESEARCH PAPER

History

ENVIRONMENT IN RELATION TO JAIN AAGAM:ANTAGARH SUTRA

KEY WORDS:

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ABSTRACT

Jainism teaches that the path of enlightenment is through non-violence. Key Concepts in Jainism

Basic Three Jain values:

- Ahimsa (non-violence)
- Aparigraha (non-possession)
- Anekantvaad(non-absolutism)

These three comes in to work to ensure establishing and maintaining ecological balance and sustainability.

Ahimsa (non-violence):Talks about ensuring 'Right to life for all' which has been preached in Acharanga Sutra and every Jain Shastras.

Ecological Lifestyle should be cultivated in order to have a helping attitude and the habit of being careful everywhere.This ensure that Lord Mahavir saw equal potential in cycle of migration and all dependent on one another.It also means non-injury to the biotic elements which include not just the macro-organisms like the animals and birds(Traskaya) rather also the microorganisms(Sthavar kaya).Antagarh Sutra is a Ang Sutra which is read during the auspicious times of Paryushan.It tells us about biographies of various royalties.These individuals have ensured care of the flora and fauna.Alongwith taking care of the whole kingdom.

Also they were such simple beings that just with an instance,and explanation they turned to the spiritual path and become monks and nuns.Bringing a total change in their lives yet illuminating the dharma and the vows taken by them.

Environment

Environment can be defined as sum of total living and non-living elements and their effects that influence on human settlements The environment besets all living and non-living things occurring naturally. All the coverings of social, natural and modern which engulf our surroundings are known as environment.

Relation of Jainism to Environment

Jainism believes plants and animals and even non-living things is eternal. Jains sermonize and exercise the principle of the duty of every human being to promote universalwell-being(sarva-mangalya).

Jain Shastras

Jain Shastras/ aagam are the religious text-based discourses of Jain Tirthankaras(Gods). The Aagam consists of 32 Shastras. Which are then divided into: 11 Ang, 12 Upang, 4 Mool, 4 Chhed Sutra and Aavashak Sutra. These have been written in Ardhmagdhi Prakrit.

Antagarh Sutra

It is the 8th ang in 11 Ang of Jain Aagam. It tells about life biography of 90 divine souls a who attained nirvana (moksha) in that life itself. It has 8 chapters (varg). The first 5varg relate to Shri Krishna at the time of 22nd Tirthankar.Arishtnemi. Shri Krishna is the Vasudev and king of Dwarika The king with a widespread kingdom which covered half the earth. Even then Vasudev Krishna is a very understanding, patient, caring, religious and righteous for his comrades and fellowmen. This picturization itself relates to showing that the environment

which is conducive for a Trikhandhadhipati who is like a lion figure yet humane and kindly. He belongs to the family of Lord Arishtnemi. When he gets to know about the untimely end of his beautiful, flourishing and prosperous capital of his kingdom Dwarika Nagari and too from his own family members. He immediately takes action like any proactive and assertive leader and bans alcohol, hunting and Dweepayan Rishi is requested to shift and he readily agrees to go to a lone cave for his fasting and meditation. But as has been predicted by the astrologers. The Yadav princes went hunting one day. After sometime they became thirsty and had water from the pond outside the city.

Unfortunately, this was the pond where all the alcohol had been dumped from the city. The water was intoxicating. The Yadav'sprinces were having fun. They found Rishi peacefully doing his meditation in a cave. The drunk royals started bothering the rishi. He remained calm for a long time. They started teasing him. Finally, the Rishi broke his silence and cursed the whole Yadav heritage Alongwith their royal abode to be burnt in ashes. Then the princes apologized profusely but the Rishi did not comply. Sadly, the matter had to be told to the king Shri Krishna. He Alongwith his elder brother Baldev ji went to apologize for the welfare of the city and the family. The Rishi allowed and an exception of Shri Krishna and Baldev ji but rest all hedid not forgive. Yet he did give them way. Ayambil tap, till the citizen of Dwarika even one has done it. The city will be saved. As soon as these wordsuttered S. Shri Krishna got a made a public announcement made about it. The city of Dwarika was saved for years and years due to citizens practicing this Tap.

The Rishi become a demon and tried to burn the city. But he had to keep on patrolling for two whole years. The people of Dwarika had become complacent and stopped the ayambil tap. Next day Dwarika was burnt. Si Krishna and his elder brother were the only one who managed to get away from the disaster. This picture of city being burnt. This picturization is even though done centuries ago by Lord Mahaveer. It is very interesting also able to tell the true facts about the situation and the whole sad tale of Dwarika city burnt because of its own royalty (Yadav kumar). Thus, showing the end of a glorious tale and Era.

The next three Varg (chapters) give description of the city (Nagari) as Rajgrahi governed by Raja Shrenik. At that time, it was Lord Mahaveer who was present. the sixth vargtalls about the amazing transformation of Arjunmali, beginning from a happy-go-lucky person to a serial killer, which leads to ban on people of city for going from that area. The true faith and devotedness of shramno-pasak Sudarshan Seth who takes the courage to cross the area where Arjunmali is residing as a serial killer. This true devotion of shramno-pasak Sudarshan who had taken a short oath (sagarisanthara) which helped in removing the devilish soul of MudgarPaniYaksh from Arjun

Mali's body. He was then inspired and further went on to become a saint (Jain Sadhu) and did continuous fasting (Tele-Tele ki tapasya) with no proper meals in between. This happened because people had hatred for him due to his earlier actions. Yet he kept on ignoring these actions and kept affinity to peace and within SIX months achieved divinity (moksha). Thus, giving the teachings in Jainism that there are no regulations of caste. Also, anybody who has done heinous acts (MahaPaap) can redeem themselves by devoting themselves fully to the religion.

The next three chapters (varg) describe the difficult fasting of the queens of King Shrenik, who had left their luxurious lifestyles and accepted Diksha. Thus, making this sutra appropriate to be read during the ParushanParv (religious 8 Days festival).

The reading of this Aagam makes one have less desire for worldly things creating the feeling of Aparigrah and making us understand the futility of our wasteful lifestyle where we are not just destroying the resources around us but also, taking ourselves away from religion and further Moksha.

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