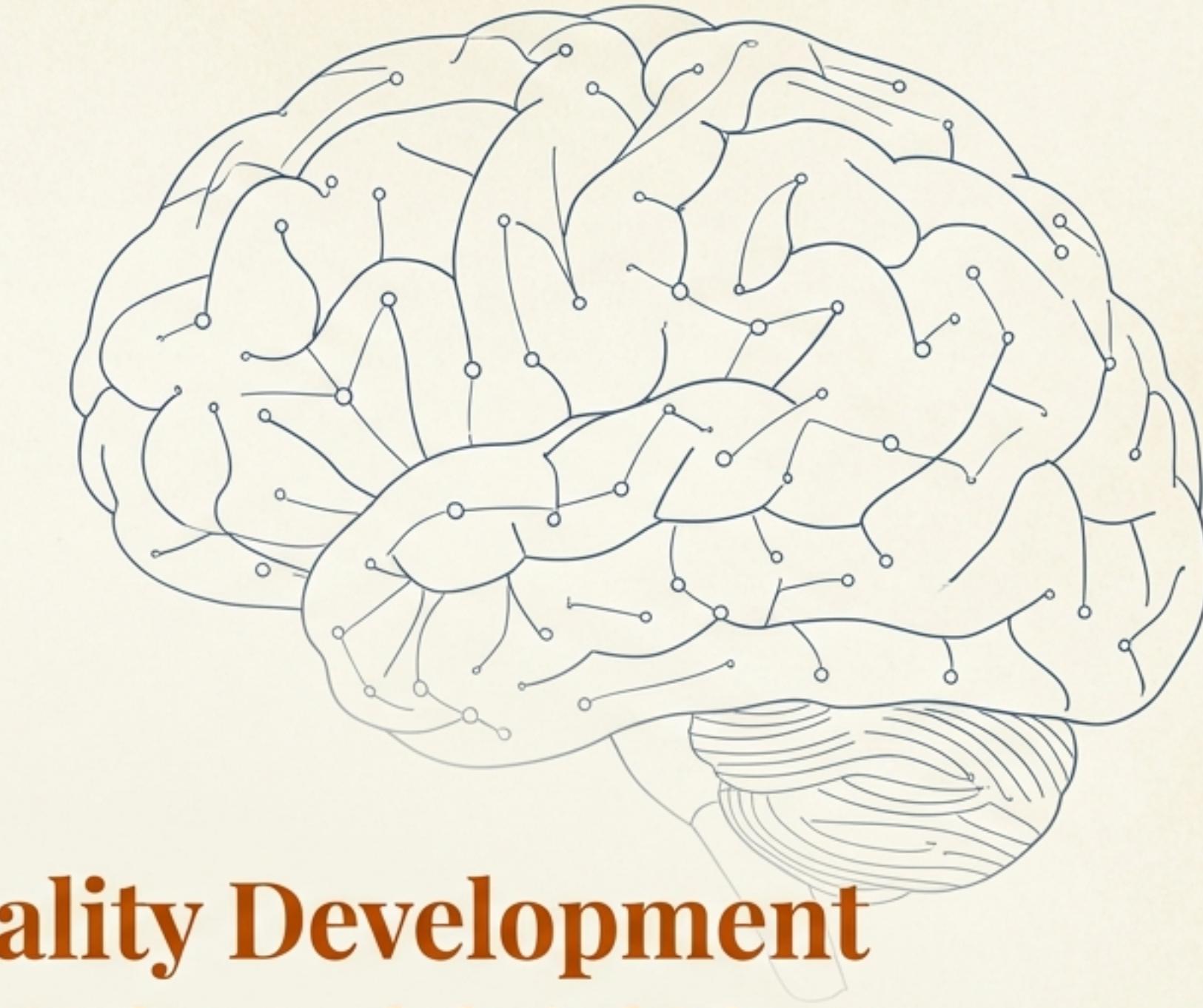




# Acaranga & Personality Development

## Bridging Ancient Jain Wisdom with Modern Psychological Science

A synthesis of the PhD thesis by Ujjawal Daga | Supervised by  
Dr. Samani Sangeet Pragya, Jain Vishva Bharati Institute (2025)



Based on the thesis submitted to the Department of Jainology and Comparative Religion & Philosophy.

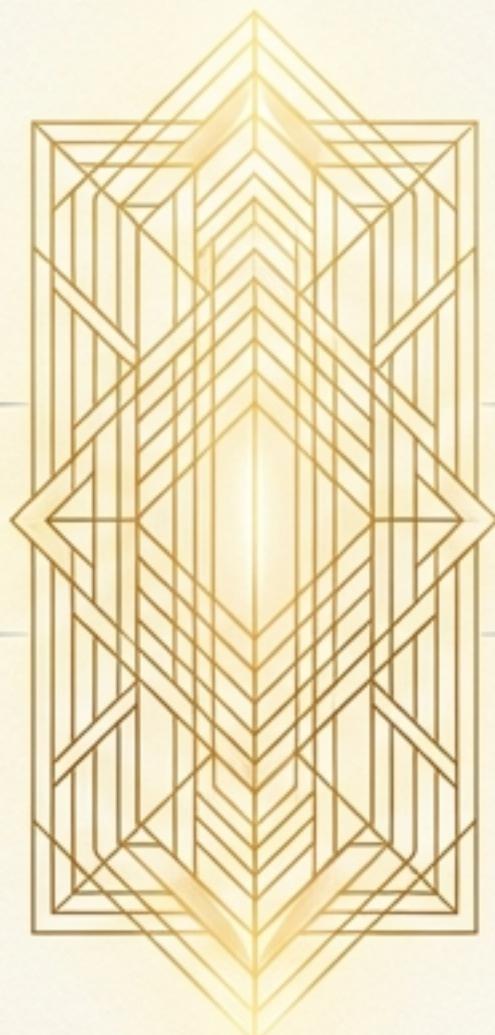
# The Dynamic Self: Karmic Residue to Conscious Cultivation

**Audayika Personality**  
(Reactive)

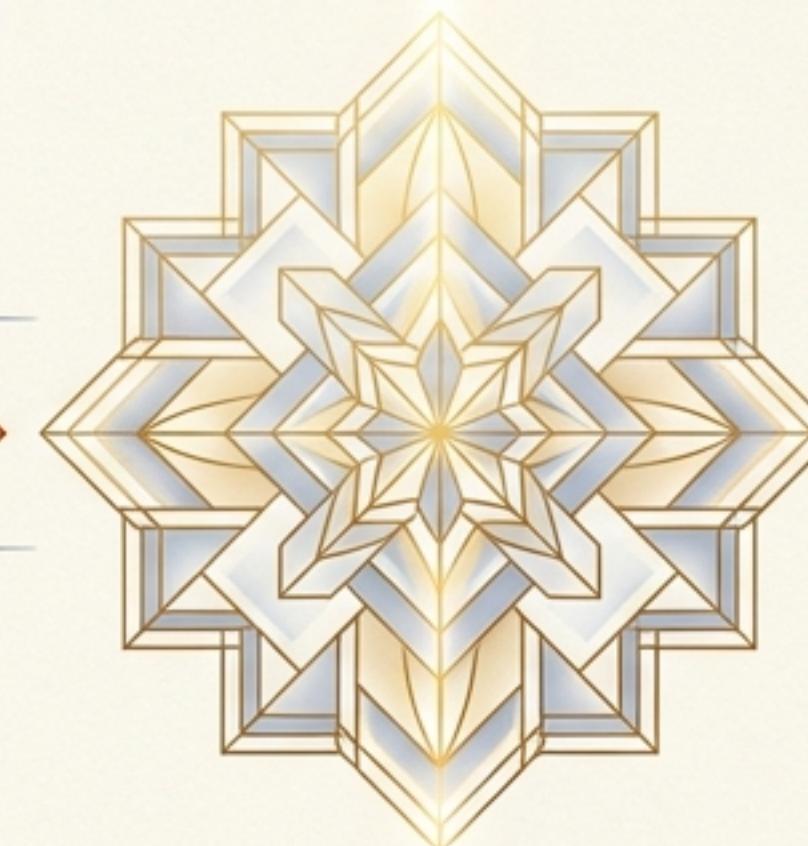


Inherited Samskaras  
& Karmic Impulse

**Ethical Discipline**  
(Vows)



**Kshayopasamika Personality**  
(Proactive)



Refined Character  
& Virtue

**The Modern Crisis**

Contemporary youth grapple with identity diffusion, consumption-driven anxiety, and the erosion of community. The thesis posits that personality (pudgala-bhava) is not static, but a dynamic synthesis of the soul's latent karma and its present conduct.

# The Source Material: *The Book of Good Conduct*



**Context:** The Acaranga Sutra is the oldest extant Jain canonical scripture. It is a “Book of Good Conduct” moving from Ontology (Being) to Ethics (Acting).

## The Existential Anchor:

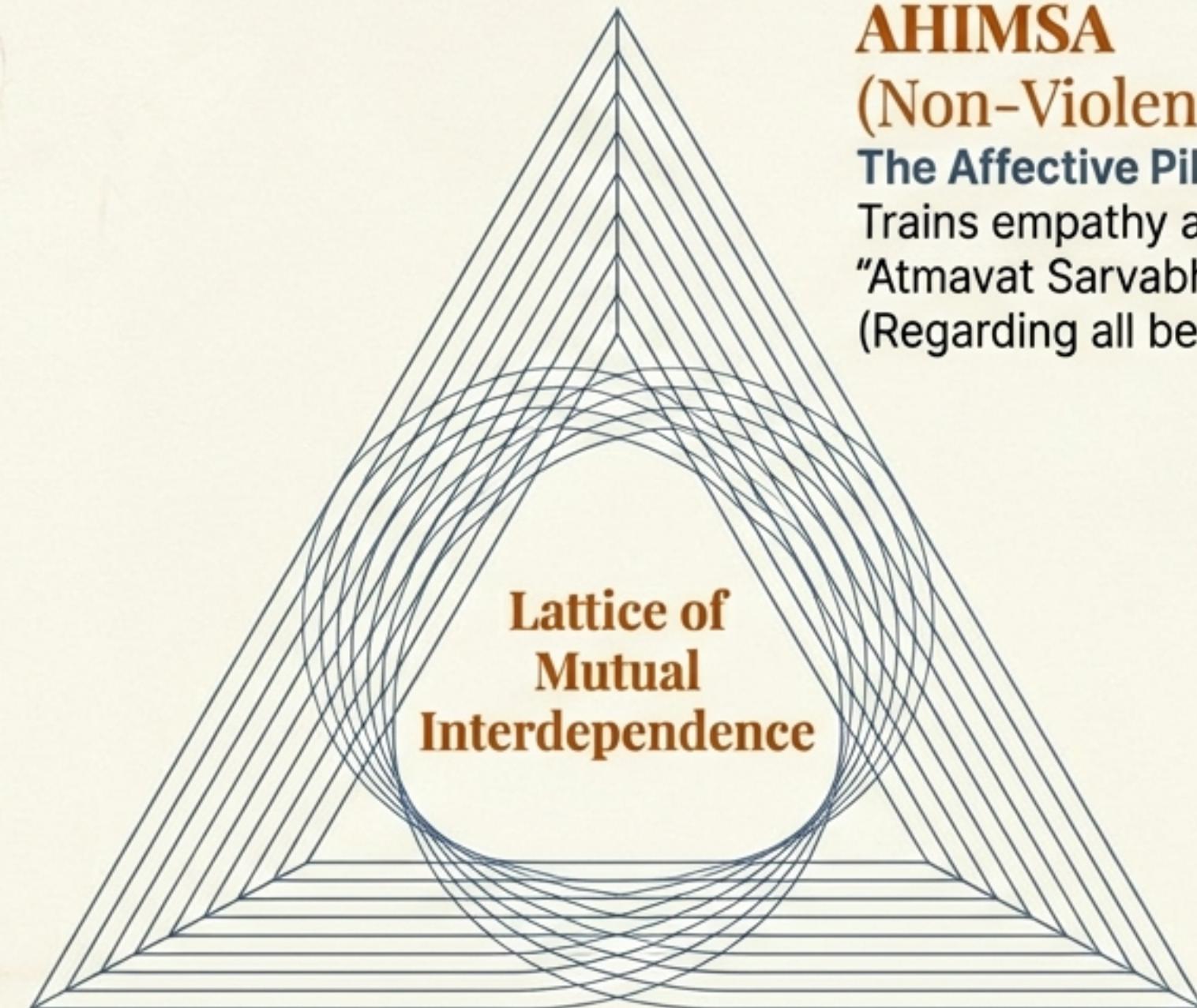
*‘Ke aham asi?’ (Who was I?)*

**Insight:** The text argues that understanding the self's journey across lifetimes is a prerequisite for behavioral change. It operates on a non-dualistic view: Truth is intrinsic to the self, not external.

# The Triad of Psychological Stability

## APARIGRAHA (Non-Possessiveness)

**The Conative Pillar.** Dismantles loss aversion and status anxiety. Frees attentional bandwidth from "mineness".



## AHIMSA (Non-Violence)

### The Affective Pillar.

Trains empathy and impulse control.  
"Atmavat Sarvabhuteshu"  
(Regarding all beings as oneself).

## ANEKANTAVADA (Non-Absolutism)

**The Cognitive Pillar.** Epistemic humility. Reduces dogmatic stress by recognizing the partiality of all viewpoints.

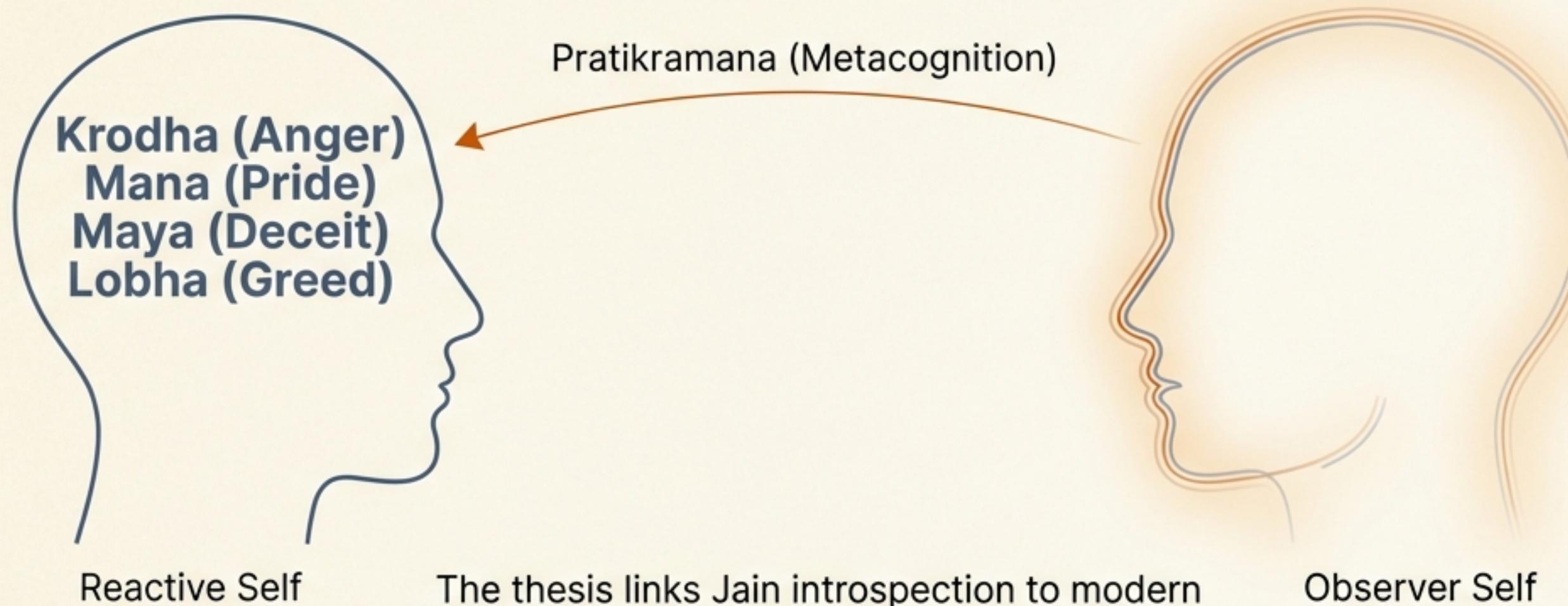
# Mapping Scripture to Science: The HEXACO Convergence

Empirical parallels between Acaranga virtues and the modern HEXACO personality inventory.

HEXACO MODEL	JAIN VIRTUES (ACARANGA)
Honesty-Humility	Satya & Aparigraha (Truth & Non-possession)
Both reject greed and prioritize fairness over exploitation.	
Agreeableness	Ahimsa & Kshama (Non-violence & Tolerance)
Both predict conflict resolution and forgiveness; rejection of retaliation.	
Conscientiousness	Samyak Charitra (Right Conduct)
Organization, diligence, and prudent discipline.	
Emotional Stability	Samayika (Equanimity)
Resilience and a high threshold for emotional volatility.	
Openness	Anekantavada
Intellectual flexibility and receptivity to new ideas.	

# The Mechanism of Change: Deep Introspection

‘Je egam janai, se savvam janai’ (One who knows the Self knows all).



The thesis links Jain introspection to modern **metacognition**. It is the **surveillance of internal states** to identify and **neutralize the four passions** (Kasayas).

‘The soul must be perceived by the soul.’ (Appanam appane pekkhae).

# The Architecture of Emotional Intelligence

Acaranga's developmental arc mirroring the Goleman EQ Model.



# Personality as a Social Construct

‘Parasparopagraho Jivanam’ (Souls render service to one another).

1. Trust vs. Mistrust → Facilitated by **AHIMSA**  
(Tender, non-violent care).
2. Autonomy vs. Shame → Facilitated by **APRAMADA**  
(Vigilant guidance).
3. Identity vs. Confusion → Facilitated by **ANEKANTAVADA**  
(Critical value framework).

Insight: Jain ethics act as a biological buffer against social stress, creating high-trust environments that lower cortisol and foster resilience.

# The Ideal State: The Nishkarmadarsi

The “Actionless Seer” who acts without the ego of the doer.

**FEARLESS**  
No self-image to defend.

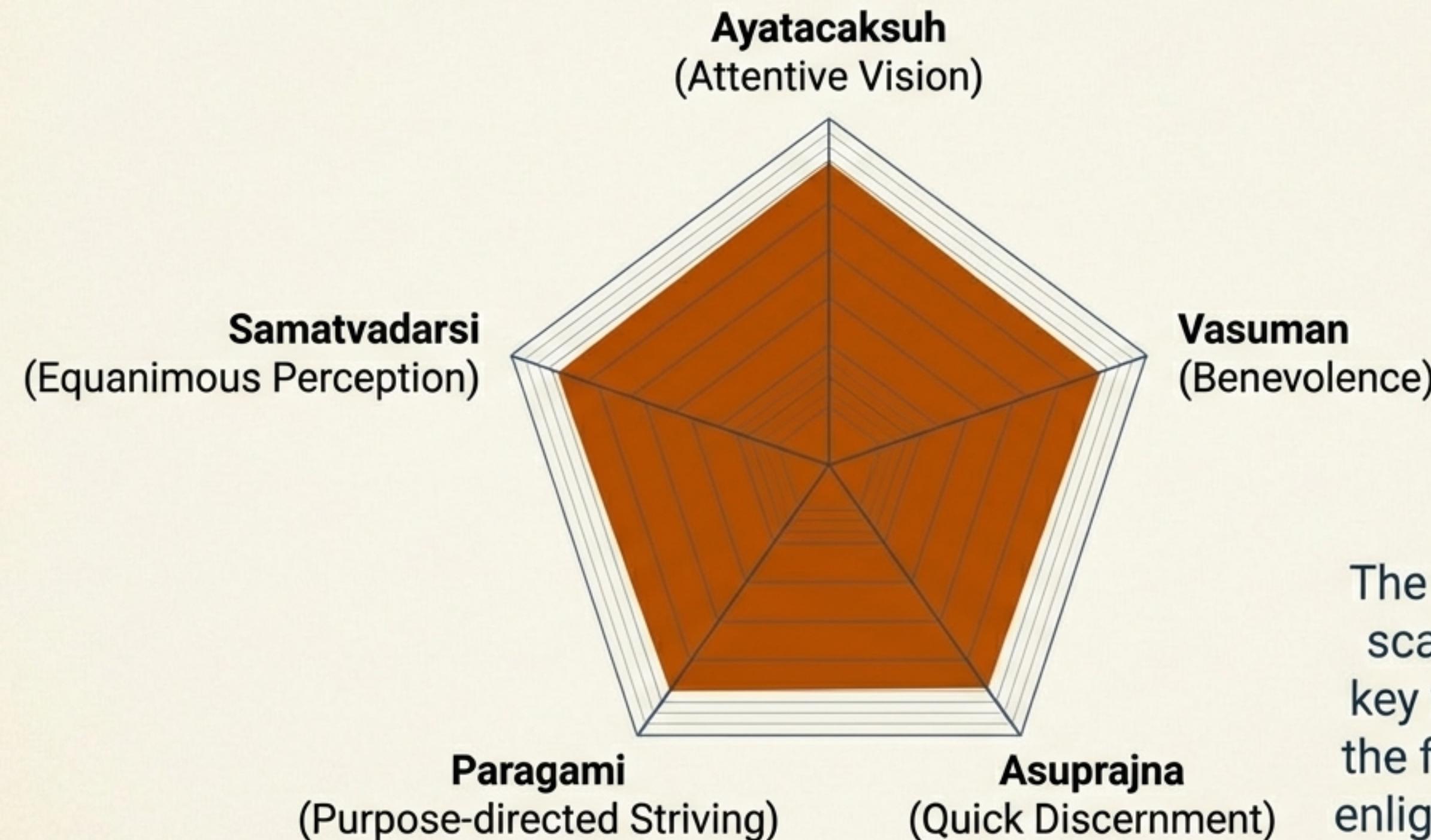
**SILENT**  
A non-reactive mind.

**INDEPENDENT**  
Relies on the Atman rather than external validation.

**Nishkarmadarsi** = **Maslow's 'Self-Actualization'** + **Stoic Ideal** + **Gita's 'Sthita-prajna'** (Steady Wisdom).

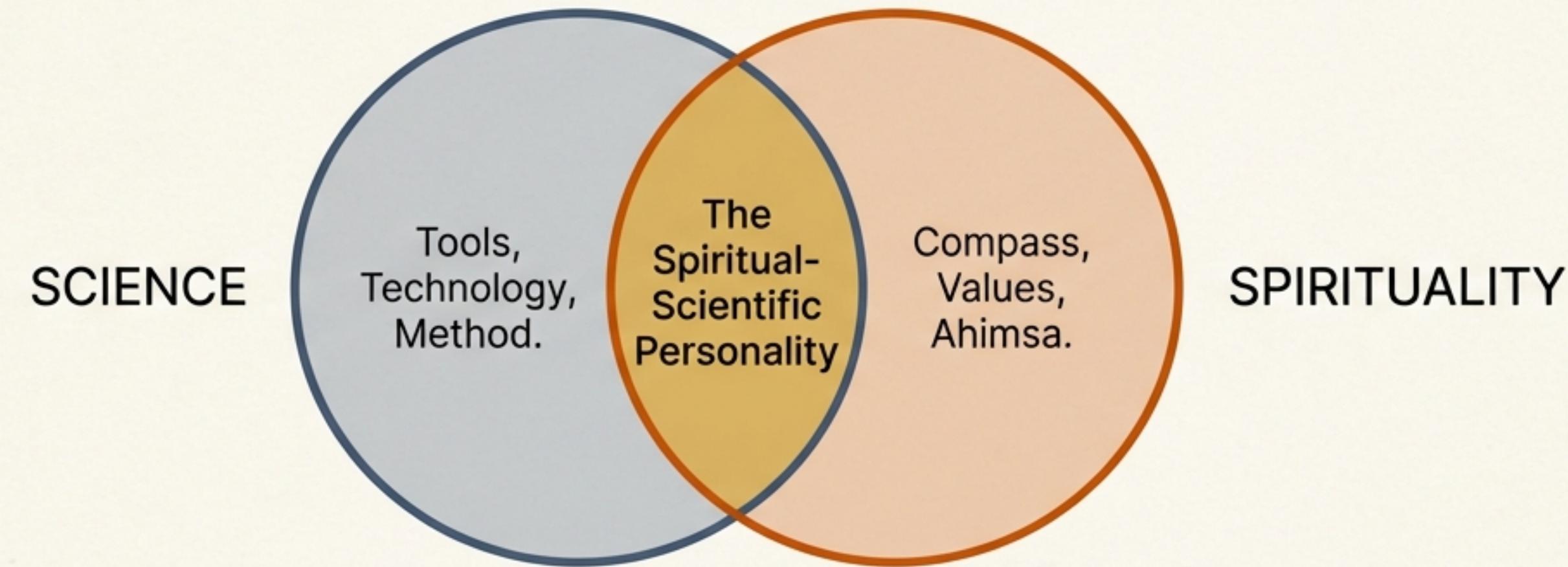
‘Je aya se vinnaya, je vinnaya se aya’ (The self is the knower, and the knower is the self).

# The Nishkarmadarsi Personality Matrix



The thesis proposes a scaffold of these five key virtues that define the fully realized, enlightened personality.

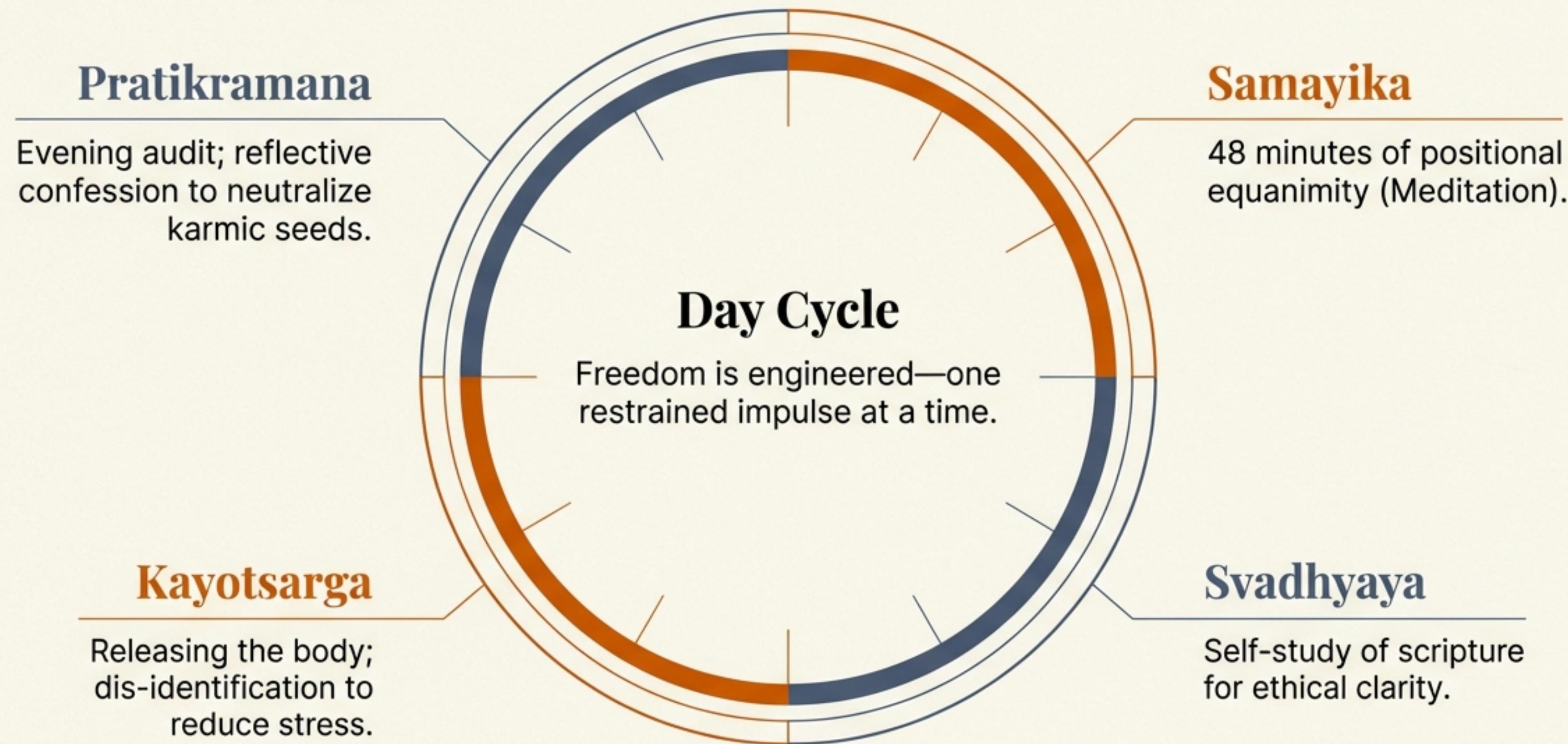
# The Imperative: A Spiritual-Scientific Personality



“Science without spirituality is merchandise; spirituality without science is escapism; their union unseals the real.” — Acharya Mahapragya

Personality development is 'centrifugal sanctification': purify the core, and the circumference radiates harmlessness.

# The Practitioner's Toolkit: A Daily Regimen



# Managing Modern Suffering

Problem:

Anxiety & Burnout



Solution:

**APARIGRAHA**

Detachment from outcomes and  
“mineness” reduces the fear of loss.

Problem:

Polarization & Conflict



Solution:

**ANEKANTAVADA**

Recognizing the partiality of truth  
defuses dogmatic stress.

Problem:

Impulse & Addiction



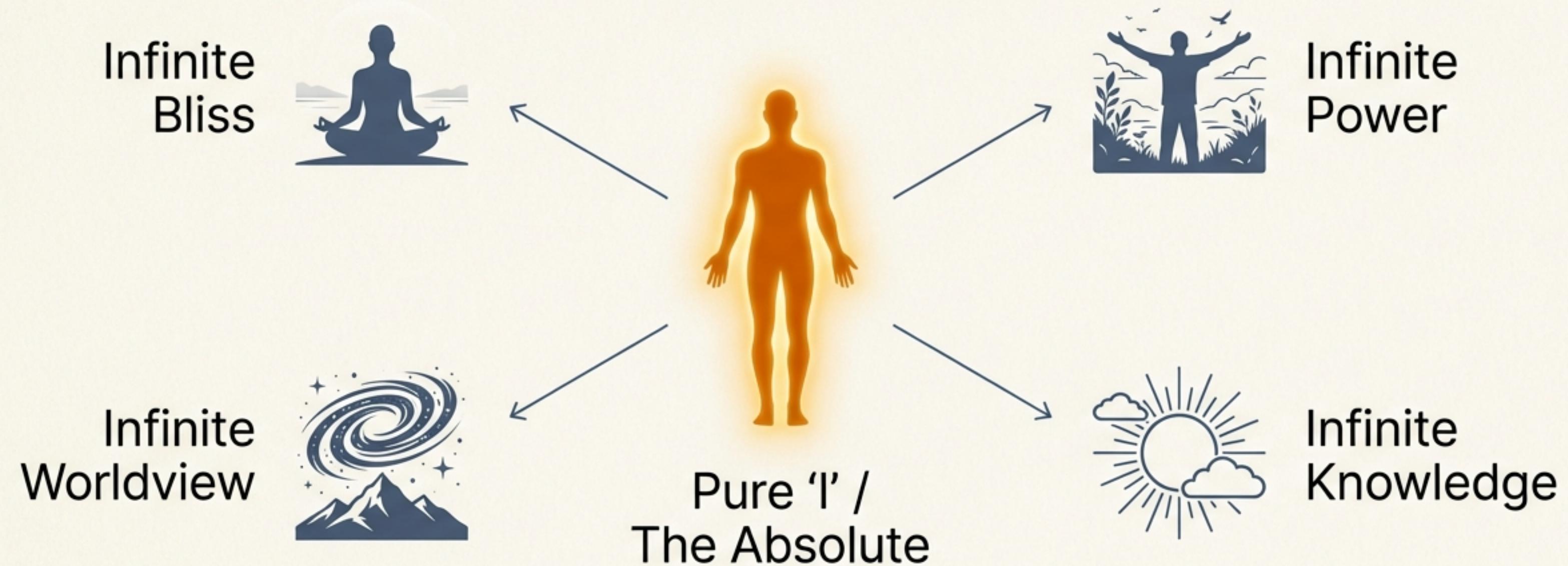
Solution:

**SAMAYAMA**

Shift from reactive conditioning to  
deliberate ethical awareness.

Key Concept: **Vitaragata** — Freedom from the pendulum of attachment (raga) and aversion (dveṣa).

# The Ultimate Discovery: Who is the Real ‘I’?



“The soul that knows itself as separate from the body, mind, and passions... that soul is the conqueror.”

# Acknowledgments & Credits

Based on the PhD Thesis: 'Acaranga and Personality Development" (2025)

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'A' Grade by NAAC

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## CERTIFICATE

This is to certify that the thesis titled "Acaranga and Personality Development" by UJJAWAL DAGA has been submitted under my guidance. She has completed the following requirements as per Ph.D. regulation of the University rules:-

- (a) Course Work as per the University rules.
- (b) Residential requirements of the university.
- (c) Regularly submitted six monthly progress reports.
- (d) Presented her work in the departmental seminar.
- (e) Published/accepted minimum of Two research papers in a UGC Care Listed Research Journal.

I recommend the submission of thesis.

  
(Dr Samani Sangeet Pragya)  
Supervisor