



DISCERNING COMMUNICATION ETHICS IN ANCIENT JAIN LITERATURE: REVELATION FROM THE DASAVAİKĀLIKA SŪTRA

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Abstract:

The Dasavaikālika Sūtra, is one of the primary canonical texts of Jainism. It is the third of the four Mūla sūtra. It lays a strong foundation for understanding communication as a disciplined and ethical practice. It emphasizes on right speech, truthful, mindful and non-violent communication. These principles are primarily intended for ascetics but equally relevant to laypersons. This research article focuses on communication discipline hidden within the Dasavaikālika Sūtra.

The paper explores the relevance and applicability of these ancient principles in the context of modern communication including digital platforms and social media. For example: "बहु सुहिं कन्नेहिं बहु अच्छीहिं पिच्छ । न यदिदे सुयं सव्वं भिक्खु अक्खाउमरिहइ ।" Which means, you see a lot through eyes and hear a lot through ears but utter not all what you saw or heard. (Dasavaikālika Sūtra 8.20) This sūtra suggests one to verify what you see or hear before you believe and share it with others. We do face this situation when we come across cooked-up information in social media.

The paper highlights how the core teachings of the Dasavaikālika Sūtra can serve as guiding principles to address contemporary challenges such as misinformation, hate speech, disrespectful speech, and others. It encourages verbal restraint, reflective speech, and ethical communication, leading to better communication and improved personality. The study also analyses the psychological impact of these principles, showing their role in reducing interpersonal conflicts and promoting emotional balance, which helps to foster harmonious relationships, build trust, and contribute to mental well-being in both personal and professional lives.

The paper concludes that adopting these time-tested principles in the modern world can lead to more responsible, empathetic, and impactful communication, crucial for creating a peaceful and progressive society.

Keywords: Dasavaikālika Sūtra, Communication Discipline, Jain Ethics, Personality Development, Modern Communication, Right Speech, Verbal Restraint, Non-violence in Speech, Mindful Communication

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Research Questions:

Does the ancient Jain scripture “Dasavaikālika Sūtra” deal with communication skills?

What are the key principles of communication preached in “Dasavaikālika Sūtra”?

Are the principles from “Dasavaikālika Sūtra” relevant and applicable in the context of modern communication?

What guidance does “Dasavaikālika Sūtra” provide to

overcome modern-day challenges? And how do they help to improve personal and professional life?

Objective:

The primary objective of this research is to identify the *sūtras* from “*Dasavaikālika Sūtra*” relevant to communication skills.

Continue the research to critically examine the identified *sūtras* and map them to specific communication skills/ethics. The study aims to explore how these age-old communication ethics can be interpreted and applied to address modern communication challenges, particularly in the digital era. Special attention is given to evaluating the relevance of these principles in improving personal and professional living, where speed, impulsiveness, and lack of restraint often dominate.

By connecting these ancient Jain teachings with present-day communication dynamics, the study aims to establish the relevance of canonical communication ethics in fostering responsible and empathetic dialogue and promoting inner peace and social harmony.

Methods and Materials:

To conduct this research, a comparative study of modern communication skill theories and ancient Jain theory has been done. Following literature is referred for the research:

English and Hindi translations of illustrated *Dasavaikālika Sūtra* by Up-Pravartak Ācārya Śrī Amar Muni, Editor Shrichanda Surana ‘Saras’

The *Dasavaikālika Sūtra*: A Study (with special reference to Chapter I-VI and VII to XII) by M.V. Patwardhan

Dasavaikālika Sūtra by Ācārya Śrī Hastimalji Ma Sa, Hindi translation Pandit Shashikant Za

Dasavaikālika Sūtra by Ācārya Śrī Atmaram ji M.

The 7 Effective Communication Skills, Gabriel Angelo Ācārya Mahāprajñā, Art of Positive Thinking

Dasavaikālika Sūtra: An Introduction

The *Dasavaikālika Sūtra*, written by a Jain monk, Ācārya Sayyambhava, is one of the important texts in the Jain Āgamas of the Jain Śvetāmbara tradition. It holds a significant place in Jain literature and spiritual practice. *Dasavaikālika Sūtra* is not an independent āgamic work. It is the compilation of the essence of the āgamas. This scripture is believed to have been composed around the 3rd to 4th century BCE. It serves as a foundational manual for monks and ascetics, laying down essential guidelines for ethical conduct, spiritual discipline, and personality refinement on the path of liberation (*mokṣa*).

The term ‘*Dasavaikālika*’ is derived from the *Prākṛt* words ‘*Dasa*’ meaning ten, it has ten chapters and ‘*vaikālika*’ meaning it was not written during the time earmarked for studies in the daily routine of ascetics. It was written in overtime or the *vikal* and therefore it was called *Dasa* + *vaikālika* and became famous as *Dasavaikālika Sūtra*.¹ The text is divided into ten primary chapters, each offering profound insights into the Jain way of life. The *sūtra* systematically covers critical aspects of monastic life, focusing on right perception (*samyak darśana*), right knowledge (*samyak jñāna*) and right conduct (*samyak cāritra*), which are central to the Jain path of spiritual progress. Among these, a significant emphasis is placed on purity of language and communication discipline—the practice of non-violent, truthful, and restrained speech, considered vital for self-purification and societal harmony.

While primarily composed for monastic audiences, it serves as a practical guide for both monks and laypeople, providing clear instructions on how to lead a life in accordance with Jain teachings. The text is often recited and studied in Jain temples and educational institutions, emphasizing its enduring

¹ Amarmuni, Upapravartaka Śrī; Surana, Srichand, ed.; Sardar, Purushottamsingh; and Sardar, Harvindarsingh.

Dasavaikālika Sūtra (Jaipur: Padma Prakashan, 1997), p. 20.



relevance. Ācārya Śrī Amar Muni says, ‘it occupies the same place in Jain tradition as Manusmṛti occupies in the Vedic tradition.’

The first chapter contains harmless, gentle, cautious and considerate life of a Jain monk. The second chapter deals with the steadfast and unwavering approach needed to get rid of attitude of lust. The third chapter lists the prohibited things and activities that may damage the discipline of an ascetic or even create a doubt about asceticism. The fourth chapter details the living and non-living worlds and inspires one to avoid careless behaviour and harm to others. Ācārya Śrī Atmaram ji M. revealing the importance of the fifth chapter states, "For an ascetic the first and prime necessity is to learn the proper way of alms-collection. Because this helps him collect pure food and purity of food is a must for maintaining the purity of mind." This sixth chapter discusses codes of conduct in details. The seventh chapter elaborates the purity of speech. The eighth chapter gives methods for shifting the senses and the mind from indulging in evil activities. In the four sections of the ninth chapter the progressive development of discipline (vinaya) has been explained. The tenth chapter defines a true ascetic (a bhikshu) as one who observes nonviolence, non-possession, abandonment of passion (*kashay*), attitude of tolerance & forgiveness, discipline and detachment, negation of self-praise and insult to others,

What is Communication?

Communication can be considered one of the building blocks of the society.²

The word ‘Communication’ is derived from the Latin word ‘communicatio’, which means sharing or imparting. The Latin root "communis" means "common" or "shared by all", which reflects the core

idea of communication—sharing information, ideas, thoughts or feelings to create mutual understanding. It is a fundamental human process which involves exchanging of information, ideas, thoughts, emotions and feelings between two or more entities. It is the basis for sharing knowledge, building relationships, which is essential in personal as well as professional life.

Communication can be classified into various types based on medium, mode, direction, and context. The primary forms include verbal communication, which uses spoken or written words like speeches, conversations, emails, and reports, and non-verbal communication, where gestures, facial expressions, posture, and tone convey messages without words. Visual communication involves images, charts, and videos, while digital or electronic communication uses platforms like social media, emails, and video conferencing. Communication is also divided into formal (official reports, presentations) and informal (casual conversations), as well as interpersonal (between individuals), and intrapersonal (self-reflection). Additionally, it includes group communication within teams or classrooms and mass communication targeting large audiences through media like TV, radio, and newspapers.

The seven Cs of Communication are essential principles that ensure effective and impactful communication. A message should have **clarity**, using simple and clear language to avoid confusion, and **conciseness**, keeping it brief and focused without unnecessary words. **Correctness** is vital, ensuring proper grammar, accurate facts, and appropriate language to maintain credibility. **Completeness** means providing all necessary information so the receiver can fully understand and act upon the message.

² Angelo, Gabriel. *The 7 Effective Communication Skills* (Charleston, SC: CreateSpace Independent Publishing Platform, 2014), Introduction.



Concreteness involves using specific facts, figures, and examples to make the message strong and reliable. **Courtesy** emphasizes being polite, respectful, and considerate of the receiver's feelings, while **consideration** means framing the message from the receiver's perspective, keeping their needs and expectations in mind. Together, these principles help achieve effective and meaningful communication.

Improving communication skills is essential for expressing thoughts clearly, building strong relationships, and achieving personal and professional success. Good communication enhances understanding, reduces misunderstandings, boosts confidence, and helps in resolving conflicts effectively. It also improves teamwork, leadership, and decision-making abilities, making interactions more impactful and meaningful in both personal and social settings.

Communication Skills: Insights from the *Dasavaikālika Sūtras*

Understanding the types of communication helps us know how messages are created, shared, received, and understood in different situations and forms. The *Dasavaikālika Sūtra* teaches us to speak with honesty, care and kindness. These teachings are useful in all forms of communication. They remind us to always speak the truth, be respectful and avoid hurting others through our words.

There are several references to various aspects of communication within the *Dasavaikālika Sūtra*. Purity of speech and the classification of the speech along with its impact, respect for others & polite communication (Ahimsa), respecting others' views (*Anekāntavāda*) and many other aspects reflect in the sutra.

The teachings of the *Dasavaikālika Sūtra* transcend time and context, offering timeless ethical principles applicable to modern life. In an era where communication has become rapid, digital and often impulsive, the sūtra's emphasis on mindfulness in speech presents valuable insights for fostering responsible communication, reducing conflicts and nurturing harmonious relationships.

The following sections elaborate on such principles from the *Dasavaikālika Sūtra*.

Purity of Speech:

Speaking is instrumental in the formulation of conduct, and proper speaking is known as the regulation of speech, which means disciplined speaking. Chapter Seven of the *Dasavaikālika Sūtra* elaborates purity of speech. In this chapter detailed analysis has been presented on the discipline of speech from the standpoint of truthfulness.

Sūtra 7-1 “चउण्हं खलु भासाणं परिसंखाय पन्नां दुण्हं तु विणयं सिक्खे दो न भासिज्ज सव्वसो” ॥ ³

(*Cauṇhaṃ khalu bhāsāṇaṃ parisaṅkhāya paṇṇavaṃ, duṇhaṃ tu viṇayaṃ sikkhe, do na bhāsijja savvaso.*)

Ācārya Śrī Amar Muni interprets the meaning of this *sūtra* as: an intelligent ascetic understands well the four categories of speech, learns two of these correctly for proper use and completely avoids the other two.

“*Chaunham khalu bhasanam*”-means communication is classified in four types. The chapter opens with a division of speech into four varieties: True(सत्य), Neither true nor untrue (असत्य, अमृषा), Untrue (असत्य), Partially true and partially untrue (सत्य, मृषा). The monk is recommended to cultivate the first two kinds and to reject the last two.⁴

³ Amarmuni, Upapravartaka Śrī; Surana, Srichand, ed.; Sardar, Purushottamsingh; and Sardar, Harvindarsingh. *Dasavaikālika Sūtra* (Jaipur: Padma Prakashan, 1997), p. 233.

⁴ Patwardhan, M. V. *Dasavaikālika Sūtra: A Study* (Poona: Aryabhushan Press, 1936), pp. 27 (Chs. 7–12). Retrieved from <https://jainqq.org/explore/036909>, on 12th April, 2026.



Truth is that which is spoken thoughtfully after the true understanding of the reality. An **untruth** is that which is spoken without the true understanding of the reality and under the influence of passions like anger, conceit, duplicity and greed. **Mixed speech** is that which is a mixture of these two, partially true and partially false. **Neither true nor false** – this is common man's language; it conveys the desired message and is understood by the common man. This generally follows truth and is benign. Of these the first and the fourth are considered to be correct and proper and the second and the third wrong and improper.

The emphasis is on speaking truth. The classification helps us to understand the possible good and evil effects. Here are few examples / situations that we come across in day-to-day life:

During general communication with friends and family, be honest but kind. Don't praise falsely or lie in anger. Build trust through mindful and empathetic conversations.

At Workplace and during Professional Communication, give honest feedback but speak respectfully. Avoid harsh truths that embarrass someone or false praise that misleads.

While using digital social media, don't post false praises, fake news or flattering comments just to gain likes or followers. Avoid lying to harm someone — stop trolling, spreading rumours.

Media should report truthfully and consider public interest. Avoid sensationalism — saying pleasant lies to attract viewers is not a good practice. Never spread false or harmful news.

Daśavaikālika Sūtra is a powerful guideline for ethical communication—ancient yet remarkably relevant today. It teaches us to: Think before speaking, Avoid

false and harmful speech. In today's world of social media, fake news, and aggressive speech, this ancient Jain wisdom is still very relevant.

Humility and Discipline in Speech:

Vinaya, a fundamental virtue in Jainism, reflects humility, respect and disciplined conduct in speech. It emphasizes speaking truthfully, gently and thoughtfully, avoiding harsh, hurtful or boastful words. A person with *vinaya* speaks with politeness, mindful of the listener's feelings, promoting harmony and understanding. Such disciplined speech not only elevates one's own character but also fosters an environment of trust and peace in society. Practicing *vinaya* in speech is a sign of inner maturity, wisdom, and self-restraint, essential for personal growth and peaceful coexistence.

Sūtra 8-47: “अपुच्छिओ न भासिज्जा भासमाणस्स अंतरा पिट्ठिमंसं न खाइज्जा मायामोसं विवज्जए” ॥ ⁵

(*Apuccchio na bhāsijjā, bhāsamāṇassa antarā; piṭṭhimamsaṃ na khāijjā, māyā-mosaṃ vivajjaye.*)

A disciplined *shraman* should not speak without the permission of his guru. He should also not intervene in a conversation. An ascetic should not criticize his guru in his absence. He should also not resort to lies or duplicity.

Jainism emphasizes restraint in speech as an essential part of right conduct (*Samyak Cāritra*). Speaking without invitation or interrupting is seen as ego-driven, disrespectful, and harmful.

Speaking only when asked shows humility, patience, and respect for the speaker, which are key monastic disciplines (*Vinaya Dharma*).

The *sūtra* equates speaking falsely or with deception to the violence of eating another's flesh — symbolizing gross violence (*Himsa*).

⁵ Amarmuni, Upapravartaka Śrī; Surana, Srichand, ed.; Sardar, Purushottamsingh; and Sardar, Harvindarsingh. *Daśavaikālika Sūtra* (Jaipur: Padma Prakashan, 1997), p. 285.



Māyā (Deceit) refers to manipulative, misleading communication, *Moṣa* (Falsehood) refers to lying or distorting facts.

Both are condemned in Jainism because they bind karma and disturb social harmony.

Speaking only when needed reflects mastery over the tongue and mind, promoting spiritual purity.

During conversations, meetings, and debates avoid interrupting others in personal, professional, or political discussions. Develop patience to speak only when invited or after others finish. It indicates that you are listening actively and respecting others.

While using social media, avoid unsolicited comments, trolling, or jumping into online arguments where your input is unnecessary or harmful. Stay away from manipulative posts, clickbait, or false propaganda — practicing digital non-violence (*Vāg Ahimsā*).

In public speaking and media, follow ethics of fact-checking and honesty to avoid manipulation (*māyā*) and falsehood (*moṣa*). Respect the right of others to speak, avoid sensationalism or interrupting during interviews or debates.

While at work, ensure that you encourage other participants to speak, practice active listening and use respectful dialogue. This will enable seeking unique ideas and perspectives from the colleagues/customers fostering creative culture. Avoid office politics, gossip and misleading communication.

This *sūtra* provides a universal principle of disciplined communication —speak only when necessary and invited, never interrupt, avoid deceit and falsehood.

The principle is applicable in number of situations. By practicing this *sūtra's* teaching, individuals and society can reduce verbal violence, conflicts and misinformation, fostering a more ethical, peaceful and creative culture.

Tolerance in Communication:

Sūtra 9-3-8 “समावयंता वयणाभिधाया कन्गया दुम्माणि जणंति धम्मु ति किच्चा परमगसूरे जिइदिए जो सहई स पुज्जो” ॥⁶

(*Samāvayaṃtā vayanābhighāyā kaṇṇaṅgayā dummaṇi jaṇanti; dhammaṃ ti kiccā paramagga-sūre jīndie jo sahaī sa pujjō.*)

The meaning of this *sūtra* as Ācārya Śrī Amar Muni states is “Bitter words launched at someone enter through the ears and reach the mind to provoke bitter feelings. Considering it to be his duty, the best among warriors and braves and the conqueror of senses tolerates these with equanimity. He is a worthy one.”

The words with in the *sūtra*, verbal violence (*Vaynābhighāta*) and gestural insult (*Kaṇṇangaya*), are important in the Jain doctrine. Jainism recognizes not only physical violence but also verbal and emotional violence as forms of injury (*Himsa*).

- **Vaynābhighāta:** Hurting others through words, using harsh, abusive, insulting or emotionally harmful language
- **Kaṇṇangaya:** Communicating insult through gestures, facial expressions, or body language. Both are considered karmically binding acts causing harm, leading to "**Dummaṇi**" — mental pain, loss of dignity, and conflict.

In essence, this *sūtra* urges to:

- Avoid taunts, sarcasm, or gestural mockery in family and social relationships. Avoid humiliating colleagues through words or gestures. Do not use, GIFs, or sarcastic emojis that insult others.
- Maintain emotional respect and empathy. Do constructive criticism fostering healthy professional environments. Choose words that heal, support and nurture mental peace, rather than causing emotional harm.

⁶ Ibid., p. 328.

Negation of Insult to Others and Self-praise:

Sūtra 9-3-10: “अलोलुए अक्कुहए अमाई अपिसुणे आवि अदीणवित्ती ।

नो भावए नो वि अ भाविअप्पा अकोउहल्ले य सया स पुज्जो”⁷ ||

(*Alolue akkuhae amāi apisuṇe āvi adīṇavittī; no bhāvae no vi a bhāviappā akouhulle ya sayā sa pujjō.*)

Ācārya Śrī Amar Muni explains this as “He who is not covetous, crafty, devious, pathetic, or a scandalmonger;

who neither makes others sing in his praise nor sings in his own praise before others; and who is free of any curiosity is a worthy one.”

The *sūtra* highlights many important concepts of Jainism. Following table lists the meaning of the words used in the *sūtra* and their relevance to communication:

Principle	Jain Interpretation	Communication Relevance
अलोलुए (Non-greed)	Free from desire-driven speech	Avoid manipulation or persuasive lies for personal gain
अक्कुहए (Truthfulness)	Never speaking lies	Fact-based, honest communication
अमाई (No Deceit)	Avoiding hidden intentions	Transparent communication without hidden agendas
अपिसुणे (No Tale-bearing/Gossip)	Refraining from spreading rumours	Avoid gossip, backbiting or divisive speech
अदीणवित्ती (Non-attachment to wealth)	Speech not influenced by material greed	Maintain ethical boundaries in business or finance communication
नो भावए नो वि अ भाविअप्पा (No evil thoughts or inciting others)	Purity of intention in speech and action	Avoid inciting hatred, violence or social unrest through words
अकोउहल्ले (No provocation/excitement)	Calm, composed communication	Avoid sensationalism or inflammatory speech

Another *sūtra* in *Daśavaikālika Sūtra* chapter 10, refers to tolerance:

Sūtra 10-18: “न परं वएज्जासि अयं कुसीले जेणऽन्नो कुप्पेज्ज न तं वएज्जा जाणिय पत्तेयं पुण्णपावं अत्ताणं न समुक्कसे जे स भिक्खू”⁸

(*Na param vaejjāsi ayaṃ kusīle jeṇ’aṇṇo kuppejja na taṃ vaejjā; jāṇiya patteyaṃ puṇṇa-pāvaṃ attāṇaṃ na samukkase je sa bhikkhū.*)

Ācārya Śrī Amar Muni explains the meaning, “Thinking that everyone reaps the fruits of his own good or bad deeds, one who does not insult others by calling them corrupt or immoral; who does not utter provocative or harsh words; and who does not take

pride in considering himself to be the best, he alone is a bhikshu.”

Na param vaejjāsi: Do not indulge in slander, blame, or abusive speech.

Jēṇa’ṇṇo kuppejja: Never communicate in a way that provokes anger or violence in others.

Na taṃ vaejjā: Maintain a mutual respect by avoiding harmful exchanges.

Jāṇiya pattiyaṃ puṇṇapāvaṃ:

Acknowledge that good and bad outcomes are self-created and not caused by others.

⁷ Ibid., p. 326.

⁸ Ibid., p. 354.



Na samukkase:

A wise person does not blame others for their own suffering.

Jain philosophy sees speech (*vāchik* karma) as a karmic act. Speaking ill of others, provoking anger, or blaming others adds negative karmic bondage (*pāpa*). This sutra encourages one to be self-aware and responsible for their speech and reactions. Jainism warns that provoking others or being provoked disturbs both parties spiritually and ethically.

The *Sūtra* can be implemented across corporate, personal and social communication. It preaches to:

- Avoid hate speech, gossip, personal criticism, trolling, or cancel culture that provoke anger and retaliation. Refrain from blaming others for personal or societal problems on public platforms.
- Accept personal responsibility, promote constructive feedback, and practice self-regulation. Understand that emotional triggers often escalate conflicts.

This *sūtra* beautifully encapsulates the Jain ideal of ethical, mindful, and restrained communication, emphasizing that: Speech should be truthful, non-harmful, and free from personal gain motives. One must avoid gossip, deceit, and provocative speech. Communication must serve ethical purpose (Dharma), not self-interest or social disturbance. ‘Telling lie, deception, fraud and malpractice in trade - these are the four animal instincts which drag the soul to sub-human existence.’⁹

Affable and Moderate Speech:

Sūtra:7-55 “सुवक्कसुद्धिं समुपेहिआ मुणी गिरं च दुट्ठं परिवज्जए सया। मियं अदुट्ठं अणुवीइ भासए सयाण मज्जे लहई पसंसणं” ॥¹⁰

(*Suvakka-suddhiṃ samuvehiyā muṇī girāṃ ca duṭṭhaṃ parivajjaye sayā;*

miyaṃ aduṭṭhaṃ aṇuvī bhāsae sayāṇa majjhe lahaṃ pasamsaṇaṃ.)

Meaning: A monk (wise person), having cultivated purity of speech, always avoids harsh or faulty words. He speaks in a measured, faultless, and thoughtful manner; therefore, he earns praise among the wise.

Mahavira insisted that we must understand others fully before we speak. One should speak after ripe reflection. That speech is proper which is beneficial, moderate, measured and affable.¹¹

The term “सुवक्कसुद्धि” (*Su-vakkā suddhi*) means purification of speech — avoiding lies, harsh words, gossip, backbiting, and unnecessary talk. Jain philosophy regards speech as karmically potent; improper speech binds karma and disturbs mental peace.

Some of the key words in the *sūtra* with their meaning: मियं (*miyaṃ*) means measured, moderate, अदुट्ठं (*aduṭṭhaṃ*) means harmless, अणुवीइ (*aṇuvī*) – speaks, utters

The term मियं अणुवीइ (*miyaṃ aṇuvī*) advocates measured and thoughtful communication, where speech is not excessive, neither too little nor too much and serves a meaningful purpose. Such balanced speech leads to praise and trust among the wise.

The key takeaway from this sutra is to speak less but meaningfully, choose words that heal rather than hurt. “Speak only if it improves upon the silence.” – a quote attributed to Mahatma Gandhi, is very relevant in this context.

Either you are writing a business email or answering a question to a teacher or giving a public speech, follow this principle, be precise, be harmless, and well-meaning, you will be praised!

⁹ Dugar, U. S. *Science of Life* (Calcutta: U. S. Dugar Publisher, n.d.), p. 133.

¹⁰ Amarmuni, Upapravartaka Śrī; Surana, Srichand, ed.; Sardar, Purushottamsingh; and Sardar, Harvindarsingh.

Daśavaikālika Sūtra (Jaipur: Padma Prakashan, 1997), p. 257.

¹¹ Dugar, U. S. *Science of Life* (Calcutta: U. S. Dugar Publisher, n.d.), p. 134.



This ancient Jain *sūtra* offers a universal message for the modern communication landscape — Speak purified, measured, and non-hurtful words that reflect wisdom and compassion. Communication is a necessity but unnecessarily loud, hostile, angry, or hurtful communication is mindless extravagance. One who observes silence can have control over his speech.¹²

Conclusion:

The *Dasavaikālika Sūtra*, one of the foundational texts of Jain canonical literature, offers profound insights into the ethical discipline of communication. It particularly emphasizes the practice of nonviolent, truthful, and mindful speech. This research highlights that the *sūtra's* ancient principles transcend their original monastic context and remain highly relevant in addressing contemporary communication challenges. In today's world—dominated by rapid digital interactions, social media exchanges, and complex interpersonal relationships—the timeless values of restraint, reflection, and responsibility in speech advocated by the *Dasavaikālika Sūtra* provide a much-needed ethical framework. The *sūtra's* guidance serves not only to refine personal conduct but also offers potential solutions to pressing modern issues such as misinformation, hate speech, cyberbullying, and the overall erosion of respectful discourse in the digital age.

Through an analytical approach, this study establishes that integrating the *sūtra's* communication discipline can promote healthier interpersonal relationships, foster social harmony, and enhance emotional well-being. It encourages a shift from impulsive speech towards conscious communication, emphasizing that words carry the power to harm or heal.

Ultimately, the *Dasavaikālika Sūtra* stands as a valuable resource for ethical communication practices—in personal life, professional settings, and

virtual spaces—reinforcing the universal principle that disciplined and compassionate speech is essential for individual development and societal well-being. This research thus opens avenues for further interdisciplinary studies connecting ancient wisdom with modern communication theories and practices.

Limitations of the Study:

While this research provides valuable insights into the communication discipline outlined in the *Dasavaikālika Sūtra* and its relevance to modern communication challenges, certain limitations are acknowledged:

1. Textual and Interpretative Limitations:

The study primarily relies on available translations and commentaries of the *Dasavaikālika Sūtra*. Variations in interpretations across different sects, scholars, and linguistic translations may influence the understanding of specific sutras related to communication.

2. Scope Restriction to Communication Aspect:

The research focuses mainly on the communication discipline within the *Dasavaikālika Sūtra*, whereas the text covers a broad range of monastic and ethical disciplines. Other important themes like conduct, penance, and spiritual development are not explored in detail.

3. Contextual Limitations:

The *Dasavaikālika Sūtra* was originally composed for the monastic community. Adapting its strict communication principles to diverse modern contexts—such as corporate communication, social media, or politics—may face practical challenges that are not fully explored in this study.

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¹² Ibid., p. 134.



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