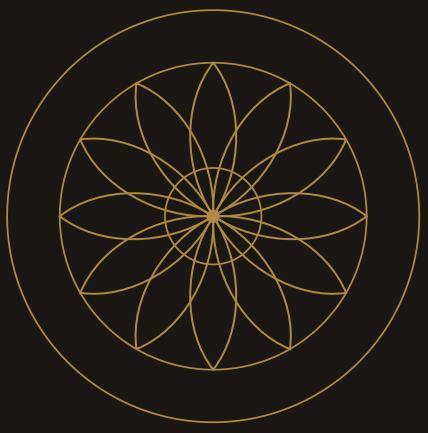


THE SACRED DIVIDE

THE FULL RECORD

Jainism

Dharmic family

HONOR THE FAITH · NAME THE MACHINERY

TEXT CHECKED 2026-10-03

Before you begin

This is the record of Jainism in *The Sacred Divide*. It has 27 sections, the same 27 used for every tradition, so that any section can be set beside the same section for another. Every fact is sourced.

Before each section, a short note says what the section is built to show, so you know what you are looking at before you read the detail.

After each section, a note headed *Why this matters to you* points at the part of the section most likely to touch an ordinary reader: a member, a donor, a parent, a voter, someone thinking about leaving, or someone outside forming an opinion. It usually ends with a question. The questions are not traps. They are the ones a careful reader would ask anyway.

The hard questions in section 23 are set out one at a time: the question, why it is asked, and an example already documented in this record.

Where a note states a fact, the fact comes from this record's own tables and cited sources or, in a few places, from a well-known research finding named in the text. Corrections are logged, with their dates, in the last section, *What changed on this page*.

Contents

01 At a glance 10

Disclosure scorecard

02 A day inside 12

03 The forefront 14

The unanswered question · The widest gap between word and record · One cost of leaving, beside its denial · The strongest objection, answered

04 What healthy looks like here 17

05 History 19

Timeline · Moments in the room

06 Branches & variants 23

07 Structure 25

Size and shape · Authority · The top of the chain · Who holds what

08 Law & state here 29

Who can compel an answer

09 Money 31

Where it comes from · Follow the money · Pipelines this tradition shares · Money in numbers

10 Genealogy 37

11 Reach 40
Information · Children · Bodies

12 The 30 techniques 44
All thirty at a glance · Stage 1 · Idealize · Stage 2 · Hook · Stage 3 · Devalue · Stage 4 · Confuse · Stage 5 · Isolate · Stage 6 · Extract · Stage 7 · Discard · Stage 8 · Replace

13 The loops 82

14 Say versus do 93
What they say, what the record shows · Accountability or theatre? · Words used here

15 Cost & cover 97
What leaving costs · The ledger of exit · How the cost is denied

16 The ledger 100
Who benefits · Money out, leverage back · Who pays

17 Who gets hurt most 103
Where the weight lands · From The Children's Codex

18 The middle tiers 105

19 Documented cases 107
The fast unto death in court (India, 2015–present) · A seven-year-old's initiation stopped (India, 2025–2026) · A monk convicted of rape (India, 2017–2025)

20 Precedent 109
It has been broken before · What would change this page

21 Voices from inside 111

22 Regional variants 113
India · United Kingdom

23 The questions 115
In closing

24 Leaving safely here 119

25 Where to get help 120

26 Sources 123
Further sources

27 What changed on this page 127

How to read this

Every religion in The Sacred Divide is laid out the same way, in the same 27 sections, so that any section can be compared across religions. This file examines institutions, offices, money and power. It does not judge anyone's faith or the truth of any belief.

EVIDENCE GRADES

Each of the 30 techniques carries a grade for how it is established in this tradition.

- **CODIFIED** Written policy, published rule, contractual requirement, or a procedure the institution has confirmed in its own documents. The strongest grade and the hardest to deny.
- **DOCUMENTED** Established by court judgment, government inquiry, regulatory action, or financial filing. Not the institution's own words, but a body with subpoena power.
- **TAUGHT** Repeated leadership instruction from platform, publication, or curriculum, without a formal rule. Deniable as emphasis rather than policy.
- **CULTURAL** Community enforcement the institution neither mandates nor prevents. Real in effect, unattributable by design — the highest-deniability grade. A volume graded mostly Cultural has not been cleared of anything: it means the page names no document that makes the institution responsible. Cultural does not mean minor, and it is not a finding of absence.

- **CONTESTED** Occurs in some parts of the tradition and is actively opposed in others. Generalizing this grade across a whole tradition is a misuse of it.
- **REFORMED** Documented historically and materially changed since — policy withdrawn, practice ended, or independent oversight accepted. Recorded because omitting it would be dishonest.
- **UNGRADED** Present in the source material without a grade assigned yet. Read as an unverified pattern claim, not as a finding.

RECEIPTS

Bracketed labels such as [OFFICIAL POLICY] name the kind of source a claim rests on.

- **Official policy.** The institution's own written rule: handbook, canon, policy letter, catechism, trust deed, temple recommend question. The strongest evidence available, because it cannot be attributed to a rogue individual.
- **Court record.** Judgments, convictions, filings, and testimony given under oath. Adversarially tested, which is more than most religious claims about themselves have been.
- **Government inquiry.** Royal commissions, grand juries, parliamentary and state investigations with subpoena power. Where these exist they are usually the best record of what an institution did rather than said.
- **Regulatory action.** Findings and penalties from bodies like the SEC or consumer-protection regulators. Narrow in scope, unusually precise in what they establish.
- **Financial record.** Filings, audited statements, tax returns, disclosed compensation, property transactions. Frequently the only place an institution tells the truth about its priorities.

- **Leadership statement.** Recorded sermons, conference addresses, published letters. The institution in its own voice, to its own people, on the record.
- **Independent investigation.** Reports commissioned by the institution but conducted externally. Weaker than a court and far stronger than a press release — and notable when the institution publishes them in full.
- **Academic source.** Peer-reviewed history, sociology, and demography. Best for context, structure, and scale; weaker for specific institutional conduct.
- **Former member testimony.** Firsthand accounts from people who were inside. Indispensable and interested at once — graded as testimony, never presented as documentary proof.
- **Pattern observed.** A recurring configuration with no single document behind it. Labeled as an observation rather than a finding, and the weakest claim type in this codex.

METHOD

- Separation of targets. This codex analyzes institutional control patterns, never the worth of believers or the truth of beliefs. Theology is out of scope; behavior, money, and power are in scope.
- Pattern over anecdote. A tactic is attributed to a tradition's high-control expressions only where the mechanism recurs — one bad congregation proves nothing; the same architecture in a hundred proves the architecture.
- Evidence weighting. Every factual claim carries a bracketed source-type label and should carry a grade (A–D). Claims marked SOURCE NEEDED or PATTERN OBSERVED are analysis, not established fact, and must not be published as fact.
- Steelman rule. Every tactic section presents the institution's strongest defense before countering it. If the defense cannot be stated in a form its adherents would recognize, the counter is not yet earned.

- Asymmetry honesty. Similar tactic does not mean identical severity. A shunning policy that costs your entire family is not the same as a community that cools toward doubters, and the codex must never flatten that difference.
- The mirror rule. Any framework this powerful can itself be misused — to smear traditions, flatter one's own, or manufacture grievance. The self-audit and language guardrails apply to this project as much as to any institution it examines.

CITATIONS

A small raised number in the text links to the matching item in this religion's Sources, near the end. Every source was checked, and the date of the last check is shown at the top.

01 At a glance

BEFORE YOU READ

The whole page on one screen: how big Jainism is, who sits at the top, how that person is chosen and whether anyone can remove them, where the money comes from, and what leaving costs. The disclosure scorecard underneath asks six yes-or-no questions any charity or public company would be expected to answer. Every later section expands one of these rows.

SIZE	Jainism has ~4–5 million adherents, overwhelmingly in India. **ACADEMIC SOURCE** · Indian census
WHO'S IN CHARGE	The acharyas (the senior monastic leaders) head the monastic orders. The Terapanth, a Svetambara ("white-clad") order that does not worship images, is led by Acharya Mahashraman. The other Svetambara lineages and the Digambara ("sky-clad") lineages are led by seniority and designation. They command by moral authority rather than office.
CHOSEN BY	Lineage designation.
REMOVABLE BY	Nobody below.

MONEY IN ONE LINE	The money comes from temple trusts, ritual sponsorships auctioned (bidding for rites), and community levies, and the overlap with the diamond and trading community makes religious and business networks one fabric.
LEAVING IN ONE LINE	Leaving costs marriage networks and business trust simultaneously — the community's commercial integration is the enforcement mechanism.
THE UNANSWERED QUESTION	A tradition this serious about harm to the smallest insect — who examines the harm to the girl fasting for her family's standing?
EVIDENCE	None of the 30 techniques is sourced to a named document; grades: Cultural 28, Taught 2
FAMILY	Dharmic — hinduism, hare-krishna, sikhism, jainism
LAST CHECKED	2026-10-03

Disclosure scorecard

ACCOUNTS	PAY	SAFEGUARDING	EXTERNAL FIRST	REMOVAL	REPLY
NO	NO	NO	NO	NO	NO

Y Yes — established from a public source · **P** Partial — true of some parts of the tradition, or true in some jurisdictions · **N** No — not established from any public source · **?** Not assessable — no institutional apex exists to assess

WHY THIS MATTERS TO YOU

The glance table's answer to who chooses the top office is "Lineage designation", and to who can remove its holder, "Nobody below". Read that as though it described the board of a pension fund holding your savings. Would you accept the arrangement there? The scorecard finds no public evidence of accounts, leaders' pay, a public safeguarding policy, allegations going to police first, a written removal procedure or on-the-record replies. Each "No" is something the institution could publish tomorrow. Ask yourself why it hasn't.

02 A day inside

BEFORE YOU READ

One ordinary day, told from inside. The person is a composite built from documented patterns, not a real individual. The point is to make the structure visible at human scale: phrases like "removal mechanism" or "giving record" are easy to read past, but a Tuesday organized around them is not.

Nita · A Tuesday during Paryushan · Ahmedabad

Day five of the Paryushan fast (the annual Jain festival of fasting and reflection). She has done this since she was fourteen. Her body is quiet and her mind is unusually clear and there is something in it that is genuinely not about anyone watching, and she wants that noted.

Her daughter Aarti is nine and is on day two. Aarti wants to reach four days because Priya from the building reached four days last year and there was an announcement at the temple. Nita has told her that four is not necessary. Aarti has heard that four is available.

At ten the auction. The right to perform tomorrow's rite goes for a figure that is read aloud, and the family that wins is applauded, and everyone in the hall now knows what everyone in the hall can afford. Nita's husband bid twice and stopped. She watched his face when he stopped.

At lunch — which she does not eat — her sister-in-law mentions that the Mehtas' son is not fasting at all this year, and that people have noticed, and that it is a shame because the girl they were considering for him is from a very observant family. Nothing further is said. Nothing further needs to be.

In the afternoon a supplier calls her husband about credit. The supplier is from the community. The conversation is friendly and it is also, Nita understands completely, a conversation about their standing at the temple. These are the same conversation. They have always been the same conversation.

At nine Aarti asks if she can stop, and then, immediately, asks whether Nita will be disappointed. Nita says of course not, sweetheart. And then she hears herself add — lightly, almost as a joke — *but you were so close.* And she lies awake later, hungry and clear-minded and completely awake, thinking about the four words she added and about who exactly they were for.

WHY THIS MATTERS TO YOU

Did any moment in that day feel familiar: a cost nobody questions, a door nobody can see how to open? The section of this page that explains that moment is the one to read first. If nothing felt familiar, ask whether that's because it isn't your life, or because the patterns have become normal to you.

03 The forefront

BEFORE YOU READ

The page's thesis in one place. First, the single question the documented record could not answer. Then the widest gap between what the institution says and what the record shows, one cost of leaving set beside how it is officially denied, and the strongest objection to this whole page, answered rather than dismissed.

> Your tradition took nonviolence further than anyone. It also built a small, brilliant, tightly woven world in which everyone knows everything — and that visibility, not any priest, is what does the enforcing. There is no one to disobey here. That is precisely why it is hard to see.

THE UNANSWERED QUESTION

A tradition this serious about harm to the smallest insect — who examines the harm to the girl fasting for her family's standing?

The widest gap between word and record

THEY SAY	THE RECORD SHOWS	RECEIPT
Non-possession is our central ethic.	Ritual honors are auctioned to the highest bidder, in public.	PATTERN OBSERVED

One cost of leaving, beside its denial

COST	DOCUMENTED?	DETAIL	THE OFFICIAL DENIAL
Marriage and business networks	Yes	Community integration means religious standing and commercial trust are one system	"Business is business."

The strongest objection, answered

The objection. Nobody in this community forces anyone to do anything.

What is true in it. The most accurate defense in the codex, and accurate for the monastic orders: nothing in them enforces lay conformity. It is not accurate for every community body. Caste and community councils have imposed social boycotts on Jain families, and Maharashtra legislated against the practice in 2016 [14] [15].

The answer. Which is exactly the finding. In a community this small and this commercially interwoven, total visibility makes force unnecessary — religious standing and business credit are the same asset. Anekantavada (the doctrine that reality has many sides and no single view captures it) is

the tradition's own instrument for examining that, and it was not meant to be pointed only outward.

WHY THIS MATTERS TO YOU

Try answering the unanswered question yourself: *A tradition this serious about harm to the smallest insect — who examines the harm to the girl fasting for her family's standing?* If you can't, who could, and would asking them be welcome? How an institution reacts to a fair question often tells you more than the answer does.

04 What healthy looks like here

BEFORE YOU READ

What genuinely works in Jainism, stated first and separately from any critique. That is a standing rule of this book: no tradition is reduced to its worst documented moments. Anything criticized later is measured against the best of what is described here.

> Jainism has ~4–5 million adherents, mostly in India. It is an ancient path of radical nonviolence (ahimsa), asceticism and non-absolutism, with an influential lay merchant community.

- Healthy practice here draws on anekantavada (many-sidedness), a native anti-dogmatism resource, and on the community's genuine philanthropy and low-violence ethic.
- Transparent trusts are possible. The Oshwal Association of the UK files public accounts, because charity law requires it [8].

WHY THIS MATTERS TO YOU

A bias check before the critique. People tend to read criticism of their own group as an attack and criticism of other groups as simply true. Social psychologists call this in-group bias; it shows up even when the groups are assigned at random (Tajfel's "minimal group" experiments, 1971). If you belong here, did this section feel fair? If you don't, did anything in it surprise you? The surprise is a rough measure of what you had assumed.

Jainism has ~4–5 million adherents, mostly in India.

05 History

BEFORE YOU READ

A dated timeline and a few moments where the direction changed. Dates matter because they show that most rules had a beginning. A rule that began in a particular year, for a particular reason, is a rule that can be examined, and sometimes retired.

Jainism is contemporary with early Buddhism. Mahavira (5th c. BCE) is regarded as the last of 24 tirthankaras (the teachers who, in Jain belief, established the path to liberation). Ascetics and laity depend on each other: ascetics depend entirely on laity, and laity earn merit by supporting ascetics.

Timeline

HISTORY AT A GLANCE



Numbered markers match the timeline below; spacing is proportional to the years.

1 C. 9TH–5TH C. BCE

Tradition of 24 tirthankaras; Parshvanatha and then Mahavira (c. 599–527 BCE)

Radical nonviolence and asceticism established as a full path outside Vedic priesthood.

2 C. 300 BCE–100 CE

Svetambara/Digambara division; Agamas (the canonical scriptures) compiled

Institutional split over monastic practice, especially clothing and women's capacity for liberation.

3 100–1200 CE

Royal patronage in western and southern India; temple building; monastic orders formalize

Wealthy lay patronage creates a durable temple economy.

4 1200–1800

Muslim and then Maratha-era adaptation; merchant communities consolidate

The community's commercial specialization becomes its social infrastructure.

5 1800S

Colonial-era reform; print culture; diaspora trading networks

Community identity codified; institutions modernize.

6 1900S

Global diaspora (East Africa, UK, US); institutional philanthropy expands

Diaspora wealth funds temples and community institutions internationally.

7 1970S–PRESENT

Diaspora temple building; animal-welfare and vegetarian advocacy

Animal-welfare and vegetarian advocacy reaches beyond the community; this page does not measure how far.

8 2015

Rajasthan High Court rules santhara (sallekhana, the ritual fast toward death) illegal; Supreme Court stays the ruling

The state and the tradition collide over religious dying and family pressure. COURT RECORD

9 2000S–PRESENT

Debates over women's monastic status, caste practice, and business-community insularity

Internal reform pressure in a small, tightly networked community.

Moments in the room

1949 — THE ANUVRAT MOVEMENT

Acharya Tulsi launched the Anuvrat ("small vows") movement on 1 March 1949 at Sardarshahar, taking a monastic discipline and offering it to laypeople as small, voluntary vows [13]. This page records no enforcement mechanism for them.

Why it matters. Recorded as one example of what the healthy column on this page could look like: a demanding ethical discipline offered to laypeople as voluntary vows.

2015 — THE COURT RULES ON SANTHARA, THEN THE STAY

Rajasthan's High Court held the fast unto death to be illegal; within weeks the Supreme Court stayed the ruling after mass protest. The community's autonomy was upheld and the underlying question — how voluntary is a fast performed under communal honour — was never adjudicated.

Why it matters. A rare case in this codex where the community won and the question stayed open. Both halves are recorded because the codex reports outcomes, not preferences.

2008–2025 — THE CHILD RENUNCIANTS REACH THE COURTS

Cases concerning the initiation of minors into monastic life reached Indian courts, beginning with a Bombay High Court observation in 2008 and including the Surat stay of December 2025 [4], raising whether a child can consent to a lifelong renunciation.

Why it matters. The consent question that this tradition's own ethic of non-harm makes unusually sharp: a movement this careful about the smallest life is the one best positioned to examine what it asks of its youngest members.

Sources for this section: [2] [3] [4] [6] [13]

WHY THIS MATTERS TO YOU

Pick one rule that shapes your week and look for it on the timeline. If it has a start date, it was decided by people at a particular moment, for reasons of that moment. Were you taught it as timeless? What would it mean for you if it turned out to be younger than your grandparents' grandparents?

06 Branches & variants

BEFORE YOU READ

Jainism is not one bloc. This section maps the main branches and variants, so that nothing documented about one community is read as true of all of them.

The Svetambara tradition is further divided into Murtipujaka (image worshippers), Sthanakvasi and Terapanth (orders that do not worship

images), and the Digambara tradition stands beside it. There are numerous monastic lineages.

BRANCH	WHERE	WHAT DIFFERS ON THIS PAGE'S QUESTIONS
Śvetāmbara — Murtipujaka	Gujarat, Rajasthan, diaspora	Its members worship images in temples, and its monks and nuns wear white [6]
Śvetāmbara — Sthanakvasi and Terapanth	Rajasthan, Gujarat, diaspora	Neither order worships images, and the Terapanth has a single Acharya (Mahashraman, since 2010) [5]
Digambara	Karnataka, Maharashtra, Madhya Pradesh	Its monks go naked, and it holds that women cannot attain liberation without rebirth as men [6][7]

About **4.45 million** Jains in India (2011), with literacy of 94.9%, the highest of any religious community [1].

WHY THIS MATTERS TO YOU

If you know one community of Jainism, you know one community. Most bad generalizations about a religion, and most unfair defenses of it, come from treating one branch as the whole. Which branch is the one you picture when you hear the name? Is that picture yours, or one you were given by news coverage or by the community itself?

07 Structure

BEFORE YOU READ

The organizational chart: how many people and institutions there are, where authority sits, who holds the top office, and who holds what beneath it. The question to keep in mind is simple: if the person at the top got something badly wrong, what written procedure exists to correct or remove them?

Size and shape

Adherents	Jainism has ~4–5 million adherents, overwhelmingly in India. **ACADEMIC SOURCE** · Indian census
Regions	Jains are concentrated in Gujarat, Rajasthan, Maharashtra, Karnataka and Madhya Pradesh, with diaspora communities in the UK, US, Kenya, Belgium (Antwerp diamond trade) and Canada.
Trend	The community is small and roughly stable, with very low fertility, high education and high urbanization, and it is India's most literate and among its wealthiest religious communities. **GOVERNMENT REPORT** · census data
Participation	Identity and practice correlate unusually highly, and the community's small size and commercial integration mean social visibility is total: everyone is known.

Authority

- Authority sits with the monastic orders (Svetambara and Digambara lineages) and their acharyas, with lay temple trusts and caste-community councils, and with family and community honor systems.
- Authority is soft but total within community bounds: reputation, marriage networks, and business webs enforce conformity without any formal police. PATTERN OBSERVED

The top of the chain

> Moral rank commands here, and moral rank is ranked in public — while the wealth that underwrites the ranking is examined by almost no one.

Everyone audits everyone's austerity. Ask instead who audits the trusts, and how long the silence lasts.

OFFICE	WHO SITS IN IT NOW	CHOSEN BY	REMOVABLE BY
The acharyas	They head the monastic orders. The Terapanth, itself a Svetambara order, is led by Acharya Mahashraman, and the other Svetambara lineages and the Digambara lineages are led by seniority and designation. They command by moral authority rather than office.	Lineage designation	Nobody below
The lay trusts	Temple trusts hold the temple funds, and donor families hold the auctioned ritual honors.	Wealth and standing	Trustee politics
The family table	Enforcement actually happens here, through fasting prestige, marriage networks and community business credit.	Birth	—

> **THE TELL**
>
> Everyone audits everyone's austerity. Ask instead who audits the trusts, and how long the silence lasts.

Who holds what

ENTITY	TYPE	HOLDER	HOLDS	WHY IT MATTERS TO YOU	RECEIPT
Temple trusts	Endowment	Trust boards drawn from prominent donor families	They hold temple funds and the ritual honors that are auctioned.	The trusts show what proximity to the sacred costs, at public auction.	PATTERN OBSERVED
Monastic orders and acharyas	Ascetic authority	Senior monastics	They hold interpretive authority over lay practice, including fasting and renunciation.	They bear on how long your child fasts, and on whether that is your decision.	ACADEMIC SOURCE
Community business and credit networks	Commercial	Established merchant families	They hold trust, credit and marriage access as a single asset.	The question here is whether disagreeing costs you your business.	PATTERN OBSERVED
Community councils and panchayats (traditional community assemblies)	Social governance	Community elites	They hold ritual honors, match networks and reputation.	Everything is at stake, because everyone knows everything.	—

Diaspora temple and community associations	Institutional	Elected boards	They hold temples, education programs and philanthropy funded by a prosperous diaspora.	Community standing abroad works on the same terms.	—

Sources for this section: [1] [5]

WHY THIS MATTERS TO YOU

Authority in Jainism rests with the acharyas, who lead the monastic orders through moral standing rather than office. Nobody below can remove them. There is no church to resign from and no bureaucracy to appeal to. The page's point is that in a community this close-knit, visibility does the enforcing: everyone can see who fasts, who gives and who doesn't. If you have ever done something because people would notice if you didn't, this page is about that feeling.

08 Law & state here

BEFORE YOU READ

What states actually do. That includes how they fund, protect, regulate or enforce the tradition, and which outside body, if any, can compel an answer from it. For most readers, this is where the institution meets their own passport.

QUESTION	WHAT THE LAW SAYS	WHERE IT STANDS
Santhara (fast unto death)	The Rajasthan High Court treated it as suicide in 2015 [2]	The Supreme Court stayed that ruling weeks later; the appeal is still pending [3]
Children's renunciation (diksha)	No law sets a minimum age; bills have failed since 1955 [4]	A Surat family court stayed a seven-year-old girl's initiation in December 2025 on her father's plea, before a ceremony set for 8 February 2026 [4] [17]. This page records no later order.
Abuse by monks	Ordinary criminal law applies [9]	A Digambar monk was sentenced to ten years for rape in 2025 [9]
Diaspora	Charity law in the UK applies [8]	Community bodies file public accounts [8]

Who can compel an answer

State trust registrars over temple and community trusts, and the courts — which have already heard the minor-renunciation cases. Moral rank has no regulator; trust money has the registrars.

WHY THIS MATTERS TO YOU

Indian courts are deciding questions at the heart of Jain practice. In 2015 the Rajasthan High Court treated santhara, the ritual fast to death, as suicide; the Supreme Court stayed that ruling weeks later, and the appeal is still pending. No law sets a minimum age for a child's renunciation, and bills have failed since 1955. In December 2025 a Surat family court stayed a seven-year-old girl's initiation on her father's plea, before a ceremony set for 8 February 2026. If you were a legislator, what minimum age would you set? Would you set one at all?

09 Money

BEFORE YOU READ

Where the money comes from, how each flow is justified, how it can be used to control, and who benefits. Read it the way you would read any organization you give to: what is disclosed, what is not, and who decides.

Where it comes from

- The money comes from temple trusts, ritual sponsorships auctioned (bidding for rites), and community levies, and the overlap with the diamond and trading community makes religious and business networks one fabric.
- Public austerity events generate family status, and honor is the currency of that economy. ACADEMIC SOURCE

Follow the money

FLOW	STATED PURPOSE	HOW IT CONTROLS	WHO BENEFITS
Temple trusts and construction donations	The donations are stated to fund temple building and upkeep.	Trust boards are drawn from prominent donor families, and donor prestige hierarchies shape influence.	Trust boards and prominent donor families benefit.
Auctioned ritual honors (bidding for rites)	The auctions are stated to support the temple through devotion.	They are an explicit purchase of religious status, with wealth converted directly into sanctity.	Temples benefit, and so does the status of winning families.
Monastic support and event sponsorship	Sponsorship is stated to sustain ascetics.	Sponsorship is public and ranked, which puts status pressure on families of modest means.	Monastic orders benefit, as do the reputations of sponsoring families.

Community business networks and credit	The networks are stated to provide mutual commercial trust.	Religious standing and creditworthiness become the same thing, so dissent is economically expensive.	Established merchant families benefit. **PATTERN OBSERVED**

WHERE THE MONEY GOES, AND WHAT IT HOLDS

Temple trusts and construction donations

STATED PURPOSE
The donations are stated to fund temple building and upkeep.

HOW IT CONTROLS
Trust boards are drawn from prominent donor families, and donor prestige hierarchies shape influence.

→ Trust boards and prominent donor families benefit.

Auctioned ritual honors (bidding for rites)

STATED PURPOSE
The auctions are stated to support the temple through devotion.

HOW IT CONTROLS
They are an explicit purchase of religious status, with wealth converted directly into sanctity.

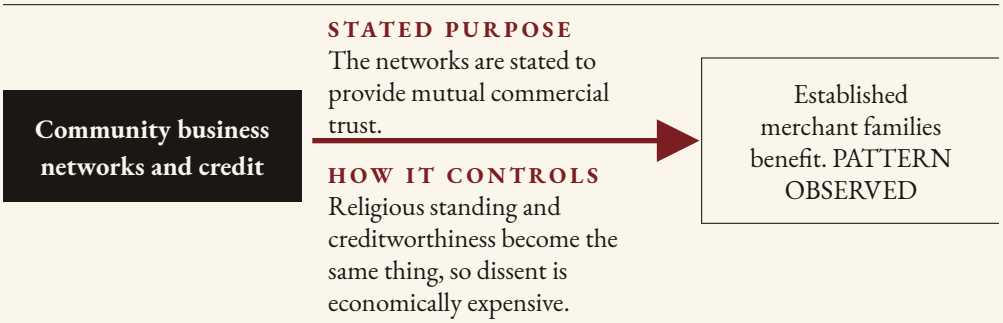
→ Temples benefit, and so does the status of winning families.

Monastic support and event sponsorship

STATED PURPOSE
Sponsorship is stated to sustain ascetics.

HOW IT CONTROLS
Sponsorship is public and ranked, which puts status pressure on families of modest means.

→ Monastic orders benefit, as do the reputations of sponsoring families.



Not to scale. The table gives one figure, the German church tax of €6.75bn in 2025; the other flows are shown without amounts.

Public austerity events generate family status, and honor is the currency of that economy.

Pipelines this tradition shares

HONOR AND MARRIAGE ECONOMY

Source. The source is families managing their reputation.

Path. Matchmakers and community brokers → Marriage access and business credit → Conformity across the whole family

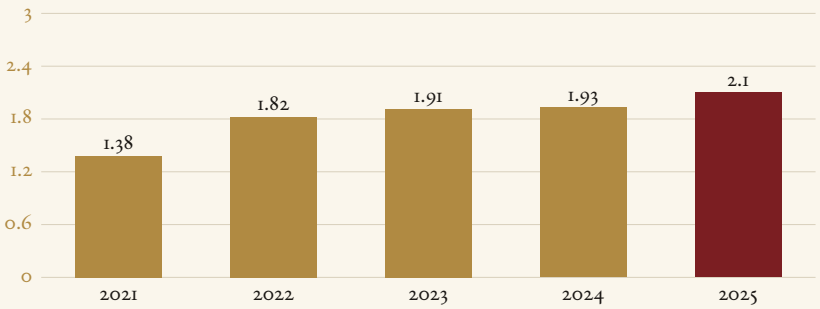
Disclosed. Nothing is disclosed.

Hidden. Everything is hidden, because none of it is written.

Sources for this section: [6]

Money in numbers

OSHWAL ASSOCIATION OF THE UK: INCOME



£ million, years to 31 December — A UK Jain community charity; public because charity law requires it. [8]

- **Oshwal Association, 2025:** £2.10m income and about £1.7m spent [8] [16]. This page does not record the share that came from donations.
- **Temple trusts and auctioned ritual sponsorships** in India: this page names no trust and cites no accounts for one, so it cannot say what they publish.

WHY THIS MATTERS TO YOU

Non-possession is a central Jain ethic, and ritual honors are auctioned to the highest bidder, in public. The day inside describes an auction where the winning figure is read aloud "and everyone in the hall now knows what everyone in the hall can afford." The scorecard finds no public accounts. When your family bids, what are you actually buying: merit, or standing?

10 Genealogy

BEFORE YOU READ

Rules with a history. Each card asks the same three questions: what was this rule originally for, has that reason expired, and who benefits from the rule continuing anyway?

PURITY RANKING THROUGH AUSTERITY

Origin. Purity ranking arose from ancient ascetic practice in which renunciation genuinely was the path, undertaken by monastics who had left everything. ACADEMIC SOURCE

What it was for. The practice was voluntary, radical and total, for people who had already given up family, property and status. It ranked no one because everyone practicing had exited the status economy entirely.

Why that reason expired. Transplanted into lay life with public visibility, austerity became a competitive display. Families accrue status from a child's fast. That inverts the original meaning completely: renunciation now buys the very status it was meant to abandon.

Who benefits now. Family reputation benefits, as do the community elites who set the standard. The cost falls on children pushed past their limits and families of modest means who cannot compete.

AUCTIONED RITUAL HONORS

Origin. The auction is a temple funding practice in which the right to perform certain rites is bid for. PATTERN OBSERVED

What it was for. It was a transparent way to fund temple upkeep from a prosperous merchant community.

Why that reason expired. It is the most literal transaction in this codex: wealth converted directly into sanctity, in public, with a price. Non-possession is the tradition's central ethic, and the ritual economy ranks people by possession.

Who benefits now. Temple trusts benefit, as does the status of the families that win. A community founded on non-attachment now auctions proximity to the sacred.

DIGAMBARA DOCTRINE THAT WOMEN CANNOT ATTAIN LIBERATION

Origin. The doctrine comes from a classical sectarian dispute, and Svetambara texts disagree with it. ACADEMIC SOURCE

What it was for. It was argued from claims about the female body and nudity requirements for final renunciation.

Why that reason expired. The Svetambara position proves the doctrine is contested, not necessary. It is a metaphysical ceiling on half the population, defended by anatomy, in a tradition whose nuns outnumber its monks.

Who benefits now. Male monastic precedence and authority benefit. Nothing else does.

CHILD RENUNCIATION (BAL DIKSHA)

Origin. Youthful monastic entry is a long-standing practice. ACADEMIC SOURCE

What it was for. It allowed early entry into a lifelong discipline in a world where adult life choices were made young anyway.

Why that reason expired. A minor cannot meaningfully consent to permanent renunciation of family, property, education, and sexuality. Indian courts and public criticism have raised exactly this, and family honor is an obvious confounding motive. COURT RECORD / INVESTIGATIVE REPORT

Who benefits now. Monastic orders benefit by gaining lifetime members, and families benefit by gaining prestige from a child's renunciation.

Sources for this section: 4 6 7

WHY THIS MATTERS TO YOU

The expired-reason test works on any rule. Take one you follow or enforce, name what it was originally for, and ask whether that reason still exists. If it doesn't, and the rule survives anyway, the section's last question is the one that matters to you: who benefits from it continuing?

11 Reach

BEFORE YOU READ

How far the institution's authority extends into three private areas: what members may read and hear, how children are raised and schooled, and decisions about their own bodies.

Information

- Information control is minimal doctrinally — anekantavada (many-sidedness) is an explicit epistemic humility principle, one of the strongest native anti-dogmatism resources in this codex.
- Practical control runs through reputation instead: what the community knows about a family circulates instantly through business and marriage networks. PATTERN OBSERVED
- Monastic authority over lay questions can discourage dissent on practices such as extreme fasting. PATTERN OBSERVED

Children

- Dietary restriction from birth (no root vegetables in strict practice, no eating after dark in some households) makes the child's body a site of religious identity from infancy.
- Child fasting during festivals (Paryushan) earns family status; the honor incentive can push children past healthy limits. PATTERN OBSERVED
- Child renunciation (bal diksha) — minors taking monastic vows — has been publicly criticized and litigated in India as a consent problem. COURT RECORD / INVESTIGATIVE REPORT

Bodies

- Digambara tradition historically holds that women cannot attain liberation in a female body; Svetambara disagrees — a doctrinal gender asymmetry stated in the sources. ACADEMIC SOURCE
- Nuns outnumber monks in several orders yet remain subordinate in authority and ritual precedence.
- Menstrual exclusion from temple and ritual participation is common practice.
- Marriage within community and caste is strongly expected; dowry persists despite the ethic of non-possession. PATTERN OBSERVED

Sources for this section: 4 6 7

WHY THIS MATTERS TO YOU

If you are a parent, this is the section about your children: what they may read, what they are taught about their bodies, and who else has a say in their schooling. Ask what your child would need to do at sixteen to hear the strongest case against what they were taught. Would they be allowed? Would they know it existed?



12

The 30 techniques

How the thirty techniques are established here

2	28
TAUGHT	CULTURAL

STAGE 1 Idealize	1 Love Bombing CULTURAL	2 Weaponized Generosity CULTURAL					
STAGE 2 Hook	3 Future Faking TAUGHT	4 Hoovering TAUGHT					
STAGE 3 Devalue	5 Devaluation CULTURAL	6 Gaslighting CULTURAL	7 Double Bind CULTURAL				
STAGE 4 Confuse	8 Intermittent Reinforcement CULTURAL	9 Moving the Goalposts CULTURAL	10 Strategic Ambiguity CULTURAL	11 Projection CULTURAL			
	12 DARVO CULTURAL	13 Normalization / Desensitization CULTURAL					
STAGE 5 Isolate	14 Isolation CULTURAL	15 Triangulation CULTURAL					

STAGE 6 Extract	**16** Flying Monkeys CULTURAL	**17** Smear Campaign CULTURAL	**18** Silent Treatment / Stonewalling CULTURAL	**19** Manufactured Consent CULTURAL
	20 Trauma Bonding CULTURAL	**21** Learned Helplessness CULTURAL	**22** Benevolent Control CULTURAL	**23** Infantilization CULTURAL
	24 Identity Erosion CULTURAL	**25** Spiritual Bypassing CULTURAL	**26** Financial Control CULTURAL	
STAGE 7 Discard	**27** Manufactured Crisis CULTURAL	**28** Discard CULTURAL		
STAGE 8 Replace	**29** Replacement CULTURAL	**30** Plausible Deniability CULTURAL		

Thirty named techniques from domestic-abuse and social-psychology research, applied to institutions, in the eight stages of the cycle.

BEFORE YOU READ

A fixed checklist of thirty influence and control patterns from research on coercive control and social psychology, applied here to institutions rather than to individual people. Every entry carries an evidence grade. The grade matters more than the name of the technique: Codified or Documented means there is a paper trail; Contested means the claim is disputed.

Thirty named techniques from domestic-abuse and social-psychology research, applied to institutions, in the eight stages of the cycle. Each carries an evidence grade for this tradition.

Stage 1 · Idealize

You arrive with a need and are met with more warmth than you have had in years.

Moral seriousness, radical nonviolence, discipline, and a community that admires restraint. Admiration increases with every step you take.

What it asks of you: You were praised for what you gave up. Notice how quickly that became the exchange rate.

1 · Love Bombing

Overwhelming affection on arrival to create emotional dependency before terms are revealed.

How it shows here

- A seeker is drawn by radical nonviolence, vegetarianism, discipline, meditation, simplicity, and the moral seriousness of ahimsa.
- The community may offer admiration to those who adopt stricter diets, fasting, restraint, ritual participation, and reverence for monks or nuns.
- The love can become conditional on purity: what you eat, what you touch, how much harm you avoid, how strictly you fast, how much you renounce.

The strongest defense. Jain discipline is ethical seriousness, not emotional manipulation.

The counter. Ethical seriousness becomes coercive when moral worth is tied to impossible purity. If love increases as the person self-denies and decreases when they live normally, the community is not merely honoring discipline. It is training dependency through approval.

> EVIDENCE GRADE
>
> CULTURAL Community admiration for restraint is the welcome, and it is entirely social.

2 · Weaponized Generosity

Giving help that installs unspoken obligation.

How it shows here

- Jain communities may offer support through food, business networks, family systems, temple life, education, ritual events, and ethical community.
- The moral beauty of ahimsa can attract people who want a disciplined, nonviolent, principled life.
- Generosity can become obligation through dietary purity, fasting expectations, ritual giving, reverence for monks and nuns, family pressure, and community reputation.
- Wealthy lay support of temples, monks, events, and community institutions can create a prestige economy where generosity buys moral status.

The strongest defense. Jain giving supports nonviolence, monks, education, and ethical living.

The counter. Giving to support ethics is not the problem. The problem is when generosity becomes a hierarchy of purity. If people are valued according to how strictly they fast, donate, renounce, or conform, then generosity no longer liberates. It ranks souls.

> EVIDENCE GRADE
>
> CULTURAL The support offered through food, networks and ritual life is given informally, and the prestige that giving earns comes from community regard, not from any written rule.

Stage 2 · Hook

You are given a future that cannot be verified, and a rope for whenever you drift toward the door.

Liberation through accumulated restraint, karmic purification measured across lifetimes — no arrival date and no observer. Retrieval arrives as an opportunity: a public fast at Paryushan that would restore the family's standing.

What it asks of you: An offer to restore your reputation through visible hunger is not a spiritual invitation. It is a reputational transaction.

3 · Future Faking

Promising a future that keeps you invested but never has to arrive.

How it shows here

- Jainism offers liberation from karma, escape from rebirth, purity of soul, nonviolence, and eventual release through discipline.
- The future promise is moral perfection: reduce harm, reduce attachment, fast, renounce, purify, and the soul rises.
- Because perfect nonviolence is impossible in ordinary life, the believer is always in deficit. Eating, walking, working, desiring, possessing, and breathing can all become morally loaded.

- Fasting, austerity, monk reverence, and ritual restraint can become proof that one is moving toward liberation, even when the body suffers.
- The end goal is so absolute that ordinary human life looks permanently contaminated. The future pure soul is used to shame the present human body.

The strongest defense. Jainism is radically ethical. Its future goal reflects the seriousness of nonviolence.

The counter. Ethical seriousness becomes future faking when purity is impossible but demanded anyway. If people are praised the closer they come to self-erasure and guilted for ordinary survival, then liberation becomes a promise purchased with the slow rejection of being human.

> EVIDENCE GRADE
>
> TAUGHT Liberation through accumulated austerity is taught doctrine with no timeline and no observer.

4 · Hoovering

Pulling someone back after they've started to leave, through guilt, love, or fear.

How it shows here

- A Jain leaving strict practice may be told they are accumulating karma, abandoning ahimsa, becoming spiritually careless, or dishonoring family discipline.
- Food becomes a powerful hoovering site: vegetarianism, veganism, root vegetables, fasting, festival observance, and purity rules.

- Family members may use moral disappointment: "How can you eat that?" "How can you harm life knowingly?" "You were raised better."
- A person who stops fasting or attending temple may be treated as spiritually lazy or ethically degraded.
- Community prestige can pull them back: participation in rituals, donations, vows, fasts, and temple life signals family honor.

The strongest defense. Jain discipline is rooted in nonviolence and moral seriousness.

The counter. Moral seriousness becomes coercion when it is used to shame ordinary human limits. If someone cannot loosen practice without being treated as violent, impure, selfish, or karmically reckless, then ethics has become a guilt machine.

> EVIDENCE GRADE
>
> TAUGHT The claim that laxity accumulates karma is taught doctrine; the guilt, disappointment and prestige that draw a person back are applied by family and community.

Stage 3 · Devalue

You are taught that you are broken, that your perception is unreliable, and that both exits from the trap lead back inside.

Not strict enough, not fasting long enough, not pure enough. There is always someone with a harsher observance and the community keeps score.

What it asks of you: Purity ladders have no top rung. That is not an oversight.

5 · Devaluation

Reducing your sense of worth so you become dependent on the institution for identity.

How it shows here

- Jainism can devalue through impossible purity. Ordinary human life constantly causes harm: eating, moving, working, desiring, consuming, owning, and surviving all carry moral weight.
- The ideal of radical nonviolence can make the ordinary person feel perpetually contaminated.

- Fasting, renunciation, restraint, monk reverence, and dietary strictness can become measures of worth.
- Someone who relaxes practice may be treated as careless, impure, violent, karmically burdened, or spiritually lazy.
- The more human the person is, the less pure they appear.

The strongest defense. Jainism's strictness reflects moral seriousness about nonviolence.

The counter. Moral seriousness becomes devaluation when it teaches people to experience normal existence as failure. If the highest praise is reserved for self-denial and the body is treated as a liability, then ethics has become a war against being alive.

> EVIDENCE GRADE
>
> CULTURAL Purity ranking is produced by public visibility in a small community, not by any ruling.

6 · Gaslighting

Making you doubt your own experience so you trust the institution's interpretation instead.

How it shows here

- Someone says fasting or purity expectations are harming them, and the response is, "You are attached to the body."
- A person loosens dietary rules and is made to feel violent, careless, or spiritually degraded.
- Ordinary survival is treated as moral failure because life inevitably causes harm.

- A person's need for health, pleasure, or normalcy can be reframed as karmic bondage.
- The system makes the human body look like an ethical liability.

The strongest defense. Jainism is serious about nonviolence and self-discipline.

The counter. Discipline becomes gaslighting when physical harm is renamed spiritual progress. If the body's distress is dismissed as attachment, then the body has been stripped of its right to testify.

> EVIDENCE GRADE
>
> CULTURAL The reply that a person is attached to the body is a conversational reframing, and no document or body requires it.

7 · Double Bind

A trap where both options lead to compliance. No exit serves you.

How it shows here

- Jains are taught radical nonviolence including speech — so naming a teacher's harm 'violently' is itself a violation. Gentle naming is ignored; forceful naming is himsa (violence, the opposite of ahimsa).
- Asceticism is the honored path, but a young person questioning pressure toward extreme fasts or renunciation is exhibiting attachment — the very thing the pressure claims to cure.
- Sallekhana (ritual fasting toward death) must be free of coercion — while family honor accrues visibly to households whose elders undertake it.

The strongest defense. Jain vows are entirely self-imposed; no one is compelled toward austerity.

The counter. Self-imposition inside a community that ranks families by austerity is not weightless. When honor flows to the household and the cost lands on one body, 'voluntary' deserves a closer audit.

> EVIDENCE GRADE
>
> CULTURAL The bind comes from two things together, a nonviolence teaching that extends to speech and an honor economy that rewards austerity, and no body enforces either against a questioner.

Stage 4 · Confuse

The rewards become unpredictable, the standard keeps moving, the answers stop meaning anything, and the accusation gets turned around.

Question a practice and you are lax, materialistic, insufficiently serious about ahimsa. The framework's own humility principle — anekantavada — gets used to dismiss you as holding merely one view.

What it asks of you: Many-sidedness is a beautiful doctrine. Watch for the moment it is deployed only against you.

8 · Intermittent Reinforcement

Unpredictable reward that creates addictive emotional dependency.

How it shows here

- Austerity is publicly honored on an irregular schedule — the eight-day faster celebrated at one Paryushana and unnoticed the next year — and households chase the community's shifting attention with escalating vows.
- Monastic blessing and notice fall unpredictably on lay families; hosting a revered monk is a jackpot of status that funds years of competitive piety.
- Karma theory meters outcomes ambiguously: prosperity confirms merit, hardship signals old karma burning off — both readings invoice further austerity and dana (giving).

The strongest defense. Austerity in Jainism is self-liberation, pursued for the soul, not for applause.

The counter. The doctrine says soul; the banquet honoring the faster says otherwise. When the community's brightest, least predictable spotlight lands on self-denial, self-denial becomes a lottery ticket — and someone else prints the tickets.

> EVIDENCE GRADE
>
> CULTURAL The unpredictable honoring of austerity and of monastic notice is produced by community attention, not by any schedule or rule.

9 · Moving the Goalposts

The standard of success keeps shifting so you can never arrive.

How it shows here

- A Jain follows vegetarianism. Then stricter expectations appear: no root vegetables, fasting, festival vows, purity rules, temple attendance, monk reverence, and public restraint.
- A person fasts, but if they stop for health, they are told they are attached to the body.
- Ethical seriousness becomes endless deficit: no matter how carefully one lives, there is always more harm to avoid and more karma to reduce.

The strongest defense. Jainism takes nonviolence seriously; restraint naturally deepens.

The counter. Restraint becomes moving the goalposts when ordinary survival is always morally insufficient. If the body can never be innocent, purity becomes an unreachable finish line.

> EVIDENCE GRADE
>
> CULTURAL The rising expectations that follow vegetarianism are produced by community custom and comparison, not by a published standard.

10 · Strategic Ambiguity

Language that sounds profound but means nothing specific — functioning as a shutdown to real questions.

How it shows here

- Dietary rules may be framed as personal discipline, family expectation, karmic necessity, compassion, or purity depending on the audience.
- Fasting is described as voluntary, but refusal can invite shame, comparison, or accusations of attachment.
- Nonviolence is clear when judging food choices but vague when confronting emotional coercion.

The strongest defense. Jain ethics are voluntary disciplines aimed at reducing harm.

The counter. Voluntary discipline becomes strategic ambiguity when social punishment does the work that doctrine denies doing. If refusal costs dignity, the practice is not merely optional.

> EVIDENCE GRADE
>
> CULTURAL The shifting account of why the dietary and fasting rules apply, and the shame attached to refusal, are social practice; no rule states them.

11 · Projection

Accusing the outside world of the exact thing the institution practices.

How it shows here

- Jain communities may accuse people of violence for relaxing dietary rules while ignoring emotional violence caused by shame, purity ranking, and moral pressure.
- A person who stops extreme fasting may be accused of attachment to the body while the community is attached to public austerity and prestige.
- Wealthy donors may gain moral status through temple giving while ordinary people are judged harshly for food choices.
- Normal survival is treated as karmic impurity.

The strongest defense. Jain discipline is rooted in nonviolence and restraint.

The counter. Nonviolence loses credibility when it becomes psychologically violent. If a person's body is shamed in the name of harmlessness, the institution has projected harm onto the one trying to survive.

> EVIDENCE GRADE
>
> CULTURAL Accusing those who relax practice of violence is conversational; it draws on the community's moral vocabulary and is not backed by any ruling.

12 · DARVO

Deny the wrongdoing. Attack the person who raised it. Reverse victim and offender.

How it shows here

- A person says fasting pressure, purity expectations, food shame, or family control harmed them. The response may deny harm and frame the concern as lack of discipline.
- Then the person is attacked as attached, careless, violent, indulgent, or spiritually lazy.
- If someone stops strict dietary practice, the community may act as though the person has morally injured others.
- The body's distress is ignored; the community's purity ideal becomes the victim.
- The person harmed by impossible standards becomes the offender for lowering them.

The strongest defense. Jain discipline is voluntary and rooted in nonviolence.

The counter. Voluntary discipline stops being voluntary when refusal brings shame. If a person cannot protect their body without being accused of violence or impurity, then nonviolence has been reversed into psychological harm.

> EVIDENCE GRADE
>
> CULTURAL The reversal of harm and accusation described here happens in conversation and family pressure, and no ruling or document records it.

13 · Normalization / Desensitization

Practices that would seem extreme to an outsider feel normal to insiders because they were installed before critical evaluation developed.

How it shows here

- Dietary restriction can escalate from vegetarianism to stricter rules, fasting, festival vows, avoidance of root vegetables, purity concerns, and shame around ordinary eating.
- Fasting becomes normalized as spiritual achievement even when the body is distressed.
- The believer may become desensitized to guilt because ordinary survival always causes some harm.
- Children may learn early that food, desire, comfort, and bodily needs are morally suspect.

The strongest defense. Jain practice cultivates nonviolence, restraint, and compassion for all life.

The counter. Compassion becomes desensitization when the person's own body is excluded from compassion. If someone learns to ignore hunger, illness, or shame because purity is praised, nonviolence has been turned inward as harm.

> EVIDENCE GRADE
>
> CULTURAL Competitive childhood fasting is driven by family status with no institutional requirement.

Stage 5 · Isolate

Your world narrows until every voice you hear is inside the system, and everything you came for now runs through a middleman.

Marriage networks, business credit, and religious standing are one system. Your reputation is your creditworthiness, literally.

What it asks of you: Ask what disagreeing publicly would cost you commercially. That number is the enforcement mechanism.

14 · Isolation

Shrinking your world until the only voices you hear are inside the system.

How it shows here

- Jain isolation can happen through strict dietary rules, fasting culture, temple community, marriage expectations, business networks, family honor, and moral ranking around purity.
- Food becomes a social boundary. If you cannot eat what others eat, share kitchens freely, attend normal meals, or relax around diet, your social world narrows.

- A person who loosens practice may feel unable to eat openly, date freely, attend non-Jain events, or admit ordinary desires without moral scrutiny.
- Community prestige around fasting, renunciation, and restraint can isolate those who are less strict, sick, doubtful, or unwilling.
- The outside world is not always called evil; it is simply seen as careless, violent, impure, or morally dull.

The strongest defense. Jain discipline around food and nonviolence is ethical seriousness, not isolation.

The counter. Ethics becomes isolation when normal social life is treated as contamination. If a person cannot share food, admit limits, or loosen practice without shame, then nonviolence has become a boundary that wounds.

> EVIDENCE GRADE
>
> CULTURAL Community integration of religious standing and commercial credit makes dissent expensive without any enforcement body.

15 · Triangulation

Inserting intermediaries between you and the thing you came for, so the institution is always in the middle.

How it shows here

- Jain triangulation works through family, temple community, monks, nuns, dietary rules, fasting culture, karma, purity, and moral comparison.

- A person who relaxes food restrictions may be compared to stricter relatives, disciplined elders, monks, nuns, or children who "understand ahimsa better."
- Family members triangulate through shame: "What will people think if they see you eating that?" "How can you call yourself Jain?"
- Fasting becomes social proof. Those who fast more visibly can become examples used to pressure others.
- The body is triangulated against the soul: physical distress is dismissed because karmic purification supposedly matters more.
- The person is surrounded by moral witnesses: family table, temple events, festival vows, dietary scrutiny, and communal reputation.

The strongest defense. Jain practice encourages nonviolence, discipline, and learning from those more advanced in restraint.

The counter. Moral example becomes triangulation when it is used to shame normal limits. If the monk, the fasting relative, the temple community, and karma are all invoked to make someone distrust their body, then nonviolence has become socially violent.

> EVIDENCE GRADE
>
> CULTURAL Integration of marriage networks and business credit makes insularity economic rather than doctrinal.

Stage 6 · Extract

Now the harvest: your labor, your money, your identity, your silence, your children's schooling, your capacity to trust yourself.

Auctioned ritual honors converting wealth directly into sanctity. Temple trusts run by boards of prominent donor families. Children fasting competitively for family status. Marriage networks and business credit that are the same asset, so dissent is priced commercially. And minors taking permanent monastic vows.

What it asks of you: In a community founded on non-possession, proximity to the sacred is sold at auction in public. Say that sentence twice.

16 · Flying Monkeys

The community enforces the institution's norms without being asked — mobilized by culture, not memos.

How it shows here

- A Jain who loosens dietary restrictions or stops fasting may be pressured by parents, relatives, temple members, monks, nuns, and community friends.

- Food choices become public moral evidence: relatives may shame the person through comparison with stricter family members or respected ascetics.
- A person who stops extreme fasting for health may be told by multiple people that they are attached to the body.
- Community prestige around austerity creates enforcers: people praise the strict and shame the ordinary.

The strongest defense. Jain communities encourage nonviolence and restraint.

The counter. Encouragement becomes FLYING MONKEY behavior when moral pressure is delivered through family and community surveillance. If everyone at the table becomes an inspector of purity, nonviolence has become socially violent.

> EVIDENCE GRADE
>
> CULTURAL The pressure comes from relatives, temple members and friends acting on community norms, and no body directs them.

17 · Smear Campaign

Rewriting your character after departure to protect the institution from the implications of your leaving.

How it shows here

- A person who stops fasting or relaxes dietary restriction may be smeared as indulgent, violent, impure, attached, lazy, or spiritually careless.
- Health boundaries may be dismissed as weakness.

- Those who question purity pressure may be accused of lacking compassion for life.
- Community comparison can make ordinary eating look like moral failure.

The strongest defense. Jain discipline is about reducing harm.

The counter. Reducing harm becomes smear when the person protecting their own body is painted as morally degraded. If nonviolence produces character assassination, it has contradicted itself.

> EVIDENCE GRADE
>
> CULTURAL The smearing of those who relax practice is done by community members in conversation, and no ruling or document records it.

18 · Silent Treatment / Stonewalling

Refusing to engage with legitimate questions in order to maintain control.

How it shows here

- A person says fasting, food shame, or purity pressure is harming them and is told they are attached to the body.
- Family or temple members may refuse to discuss the psychological cost of extreme discipline.
- Health concerns are spiritualized rather than addressed.
- The person's distress is met with silence, comparison to stricter practitioners, or moral disappointment.

The strongest defense. Jain discipline requires restraint and serious moral commitment.

The counter. Restraint becomes stonewalling when bodily harm cannot be named without being called attachment. If nonviolence cannot hear the body's protest, it has become violence with clean hands.

> EVIDENCE GRADE
>
> CULTURAL The silence and deflection described are family and temple habits, and no rule requires them.

19 · Manufactured Consent

Creating the appearance of choice when the conditions of choice were shaped before you could evaluate them.

How it shows here

- A person "chooses" strict diet after family, temple, karma, purity, and comparison to ascetics make ordinary eating feel morally contaminated.
- Fasting may be called voluntary, but praise for austerity and shame for refusal shape the choice.
- Children may consent to restraint before understanding the psychological cost of purity anxiety.
- Health boundaries are overridden because the community treats bodily need as attachment.

The strongest defense. Jain vows and disciplines are voluntary ethical commitments.

The counter. Voluntary discipline becomes manufactured consent when social shame punishes refusal. If the body says no but the community calls that weakness, consent has been extracted from guilt.

EVIDENCE GRADE

CULTURAL The pressure described here, praise for austerity and shame for refusal, is family and community custom, and no document requires it. Minor renunciation has been litigated in India as a consent problem (section 8), but that concerns initiation, not the dietary pressure this entry describes.

20 · Trauma Bonding

The wound and the bandage come from the same hand.

How it shows here

- Jain practice can create cycles of purity anxiety and relief: food rules, fasting, restraint, karma, harm, and moral contamination.
- A person feels guilty for eating, desiring, resting, or failing austerity; relief comes through fasting, vows, stricter diet, temple participation, or monk approval.
- The body becomes the problem; discipline becomes the temporary relief.
- Shame returns because ordinary life inevitably causes some harm.

The strongest defense. Jainism cultivates compassion and nonviolence through restraint.

The counter. Compassion becomes TRAUMA BONDING when the person's own body is treated as the enemy. If guilt is endless and relief only comes through deeper self-denial, nonviolence has been turned into a cycle of self-harm and approval.

EVIDENCE GRADE

CULTURAL The cycle of guilt and relief through fasting and vows is a pattern of practice and family approval, and no document records it.

21 · Learned Helplessness

Teaching you that your own judgment is unreliable until you stop trusting it entirely.

How it shows here

- A person tries to relax food rules, stop fasting, or care for their body and is told they are attached, impure, violent, or karmically careless.
- No matter how careful they are, ordinary life still causes harm.
- The moral standard is so high that failure is constant.
- Eventually they stop seeking a healthy balance and accept permanent guilt.

The strongest defense. Jain discipline honestly confronts the harm inherent in life.

The counter. Moral honesty becomes LEARNED HELPLESSNESS when the person is given no livable way to be good. If ordinary survival is failure, guilt becomes the atmosphere.

EVIDENCE GRADE

CULTURAL The constant sense of failure follows from the high standard of nonviolence and from the community's response, and no institution enforces it.

22 · Benevolent Control

Control wrapped in the language of care, so that resisting the control feels like rejecting the love.

How it shows here

- Food restrictions, fasting, restraint, and purity rules are framed as compassion for all life.
- Family may pressure members into stricter practice while saying it protects karma and moral discipline.
- Health concerns may be minimized because bodily comfort is treated as attachment.
- Children may internalize shame around ordinary eating or desire as ethical seriousness.

The strongest defense. Jain discipline is about nonviolence and moral care.

The counter. Nonviolence becomes BENEVOLENT CONTROL when it harms the person practicing it. If the community protects insects more tenderly than a member's body, compassion has become selective.

EVIDENCE GRADE

CULTURAL The framing of restriction as compassion is family and community custom, and no body requires it.

23 · Infantilization

Positioning the adult believer as permanently childlike and dependent on institutional authority.

How it shows here

- Adults may be corrected like children over food, fasting, purity, temple attendance, and restraint.
- A person who listens to their body may be called attached or weak.
- Family and community may praise strict practitioners as mature and shame others as morally childish.
- Children may grow up with purity anxiety that follows them into adulthood.

The strongest defense. Jain restraint teaches discipline and moral responsibility.

The counter. Discipline becomes INFANTILIZATION when adults are not trusted with their own bodies. If hunger, illness, or limits are treated as childish weakness, moral seriousness has become bodily control.

> EVIDENCE GRADE
>
> CULTURAL The correction of adults over food, fasting and temple attendance is family and community custom, and no body requires it. The doctrinal dispute over women's liberation is recorded in sections 10 and 14, not in this entry.

24 · Identity Erosion

Gradually replacing your identity with a role the institution provides, until you can't separate who you are from where you belong.

How it shows here

- The person may become defined by purity, restraint, diet, fasting, harm avoidance, karma reduction, and moral discipline.
- Ordinary appetite becomes suspect. Pleasure becomes attachment. Comfort becomes weakness.
- The body is treated as something to overcome rather than inhabit.
- Public austerity can become identity: the stricter person is the better person.
- The individual self shrinks beneath the impossible ideal of harmlessness.

The strongest defense. Jain identity centers radical nonviolence and ethical seriousness.

The counter. Ethical identity becomes IDENTITY EROSION when the person can no longer exist without guilt. If being alive feels morally contaminated, the doctrine has not refined the self. It has made the self ashamed of embodiment.

> EVIDENCE GRADE
>
> CULTURAL The identity built on purity, diet and fasting is formed by community regard and family status, not by any institutional role.

25 · Spiritual Bypassing

Using spiritual language to avoid engaging with real pain, real questions, and real accountability.

How it shows here

- Bodily harm from fasting or strict practice may be bypassed as detachment.
- Anxiety around food may be spiritualized as compassion.
- Shame may be reframed as moral seriousness.
- Family pressure may be bypassed as concern for karma.
- Ordinary human need is treated as attachment to overcome.

The strongest defense. Jainism teaches restraint to reduce harm.

The counter. Restraint becomes SPIRITUAL BYPASSING when it ignores harm to the practitioner. If the body's distress is dismissed as attachment, ethics has bypassed embodiment.

> EVIDENCE GRADE
>
> CULTURAL The reframing of bodily harm as detachment, and of shame as seriousness, is conversational, and no document prescribes it.

26 · Financial Control

Extracting money through spiritual obligation while offering no transparency about where it goes.

How it shows here

- Jain financial control may appear through temple donations, festival sponsorships, monk/nun support, charity, wedding costs, business networks, and prestige around giving.
- Wealthy donors can gain moral status through visible philanthropy.
- Families may pressure members to fund rituals, fasts, events, or community institutions.
- Business and marriage networks may reinforce compliance with dietary, caste-like, or family expectations.

The strongest defense. Jain giving supports nonviolence, ascetics, temples, and charity.

The counter. Giving becomes FINANCIAL CONTROL when generosity ranks souls. If moral prestige is tied to public donation, austerity sponsorship, and community visibility, money has become a ladder disguised as compassion.

> EVIDENCE GRADE
>
> CULTURAL The auctions are conducted openly and the bids are read aloud (section 2), but this page cites no document that codifies them. The wider pressure to donate, sponsor and meet wedding costs runs by custom.

Stage 7 · Discard

You become expensive — too many questions, too much independence — and the urgency ramps up until you are removed.

No formal expulsion — the community simply knows. Marriage prospects, business trust, and family standing adjust quietly and simultaneously.

What it asks of you: Nothing was announced. Nothing needed to be. Everyone already knew by Thursday.

27 · Manufactured Crisis

Creating urgency to suppress critical thinking and generate loyalty.

How it shows here

- Jain communities may manufacture crisis around food, fasting, purity, karma, ritual failure, and harm to living beings.
- Eating the wrong food may be treated as moral emergency.
- Stopping a fast for health may be framed as spiritual weakness.
- Ordinary bodily needs become crises of attachment and karmic burden.

The strongest defense. Jainism takes harm seriously at a level many traditions ignore.

The counter. Seriousness becomes MANUFACTURED CRISIS when ordinary survival is treated as spiritual disaster. If every meal can become moral panic, ethics has become a fear system.

> EVIDENCE GRADE
>
> CULTURAL Treating a wrong meal or a broken fast as an emergency is family and community reaction, and no rule or body declares it.

28 · Discard

Removing members who become too costly — too many questions, too much independence, too visible a contradiction.

How it shows here

- Someone who relaxes dietary rules, stops fasting, or questions purity pressure may be treated as indulgent, careless, violent, or spiritually weak.
- Family meals become sites of judgment.
- The person is discarded morally, even if not formally excluded.
- Health boundaries may be interpreted as attachment.
- Ordinary embodiment becomes enough to lower status.

The strongest defense. Jain discipline is voluntary and morally serious.

The counter. Discipline becomes DISCARD when those who cannot maintain strictness are treated as lesser. If compassion for all life excludes compassion for the person at the table, nonviolence has failed inward.

EVIDENCE GRADE

CULTURAL The monastic orders have no expulsion apparatus for lay members; standing simply adjusts, and everyone knows by the end of the week. Community councils have imposed formal boycotts in some cases (section 15).

Stage 8 · Replace

Your seat is filled before the door shuts, and nobody is responsible for any of it because the authority was attributed to karma and the ascetic tradition.

Nothing is announced because nothing needs to be — by Thursday everyone knows, marriage prospects adjust, and the community continues. The authority is karma and the ascetic tradition: impersonal, ancient, unarguable.

What it asks of you: Total visibility means force is never necessary. That is why your community can truthfully say it forces nothing.

29 · Replacement

Your seat is filled before the door closes behind you.

How it shows here

- A person who stops fasting is replaced in moral esteem by stricter relatives or ascetics.

- Families praise the child who maintains purity rules while shaming the one who relaxes them.
- Donors and fasters become visible models, replacing those who cannot perform austerity.
- The less strict person becomes spiritually forgettable.

The strongest defense. Communities naturally honor discipline and restraint.

The counter. Honor becomes REPLACEMENT when worth is ranked by austerity. If the person with limits is replaced by the person with stricter denial, compassion has been subordinated to performance.

> EVIDENCE GRADE
>
> CULTURAL The replacement of a less strict person in moral esteem by stricter relatives and ascetics happens through community regard, and no body performs or records it.

30 · Plausible Deniability

The institution is never responsible, because the authority is attributed to karma and the ascetic tradition, which no one can cross-examine.

How it shows here

- Strict food rules and fasting are said to be voluntary, but family and community shame make refusal morally costly.
- A person who stops austerity for health may be told they are attached to the body, while the community denies pressure.
- Wealthy donors and visible fasters gain prestige, but the community frames it as admiration for virtue, not status ranking.

- Children are taught purity anxiety early, then adults are told they choose discipline freely.
- Emotional harm is denied because the stated value is nonviolence.

The strongest defense. Jain discipline is voluntary. Ahimsa requires seriousness. Austerity is admired, not forced.

The counter. Voluntary practice becomes PLAUSIBLE DENIABILITY when refusal brings shame. Nonviolence is not serious if it ignores psychological harm to practitioners. Admiration becomes coercion when public praise for austerity creates fear of ordinary life.

> EVIDENCE GRADE
>
> CULTURAL Authority attributed to karma and the ascetic tradition, with no body that could be petitioned or held responsible.

WHY THIS MATTERS TO YOU

Count grades, not names. A long list of Contested entries says something very different from a short list of Codified ones. A bias to watch for in yourself: people rate the same pressure as "normal" when their own group applies it and as "manipulation" when another group does. Before you judge an entry, try imagining it applied by a group you distrust. Does it look different?

13

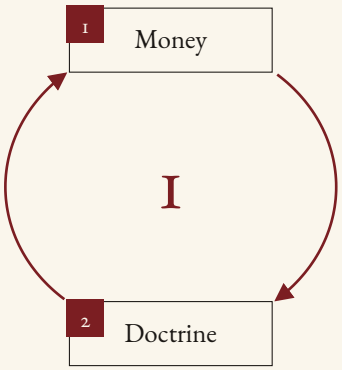
The loops

BEFORE YOU READ

How the techniques connect into cycles. A single practice can look harmless on its own. The loops show how one step feeds the next, so that, for example, a newcomer's welcome turns into an obligation.

> The seven loops below show how the practices connect, so that each step makes the next one easier and the last step feeds the first. The loops are analysis built from findings recorded elsewhere on this page PATTERN OBSERVED; each step names the section where its fact is recorded.

1 · Money to Doctrine to Money



Auctioned honors convert wealth into sanctity, funding trusts controlled by the families who win them.

How it runs.

1. Ritual honors, such as the right to perform a rite, are auctioned to the highest bidder, in public (sections 3 and 9).
2. Winning converts wealth directly into sanctity and raises the standing of the winning family (sections 9 and 10).
3. The proceeds fund temple upkeep, and the temple trusts are run by boards drawn from prominent donor families (sections 7 and 10).

4. Those boards hold the temple funds and the auctioned honors (sections 7 and 16).
5. The families whose standing rests on winning go on bidding, and the next auction follows (sections 2 and 10).

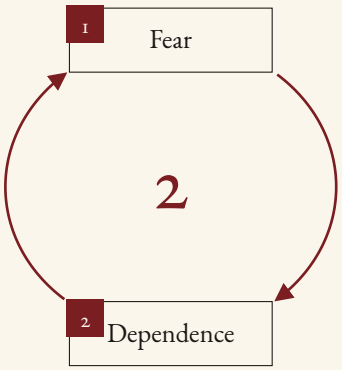
Techniques that feed it. 2 · Weaponized Generosity, 26 · Financial Control, 30 · Plausible Deniability.

Why it closes. The auction turns wealth into standing, and standing belongs to the same donor families whose members sit on the boards that hold the money. One group sets the terms and benefits from them. This page cites no accounts for Indian temple trusts or auction proceeds (section 9), so it cannot say how far an outside reader could follow the money.

Where it could be broken, and by whom. It weakens wherever the money becomes visible. The Oshwal Association of the UK files public accounts because charity law requires it (sections 8 and 9), and state trust registrars in India can compel an answer from trusts (section 8). A trustee or donor can ask for the proceeds of each auction to be published. This paragraph is analysis, not a documented finding.

An example from this page. Section 2 shows the auction at ten o'clock on a day of fasting: the winning figure is read aloud, the winning family is applauded, and "everyone in the hall now knows what everyone in the hall can afford."

2 · Fear to Dependence to Fear



Karmic consequence supplies the fear, public austerity supplies the relief, and visibility does the enforcing.

How it runs.

1. Karmic consequence supplies the fear. Perfect nonviolence is impossible in ordinary life, so the believer is always in deficit (technique 3; section 15).
2. A person who loosens practice may be told they are accumulating karma or are spiritually careless (technique 4).
3. Public austerity supplies the relief. Guilt eases through fasting, vows, a stricter diet or monastic approval, and the community honors these publicly (technique 20; section 9).
4. Everyone can see who fasts and who has stopped, so visibility does the enforcing (sections 7 and 11).
5. The relief does not last, because ordinary life still causes harm, and the guilt returns (technique 20).

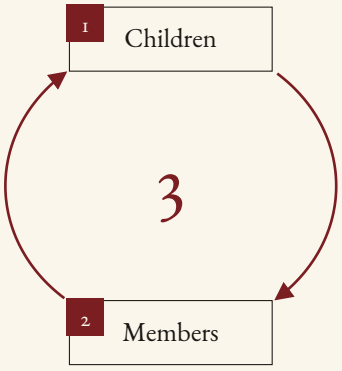
Techniques that feed it. 3 · Future Faking, 4 · Hoovering, 20 · Trauma Bonding, 21 · Learned Helplessness.

Why it closes. The fear and its relief come from the same source. The doctrine that makes ordinary life a source of harm also offers fasting and vows as the way to reduce it, and the community that honors the fasting is the one that sees who has stopped.

Where it could be broken, and by whom. It weakens where a person can end a fast for health with no cost to standing. Section 20 names this as the change that would revise the austerity findings on this page. That lies with families, pathshala teachers and temple communities (section 18). This paragraph is analysis, not a documented finding.

An example from this page. In section 2, Nita tells her nine-year-old daughter that four days of fasting is not necessary, then adds, lightly, "but you were so close." She lies awake afterwards, hungry and clear-minded, thinking about who the words were for.

3 · Children to Members to Children



Dietary and fasting identity attaches in infancy, and competitive fasting recruits the next generation through praise.

How it runs.

1. Dietary restriction begins from birth and makes the child's body a site of religious identity from infancy (section 11).
2. Children fast during festivals such as Paryushan, and the family earns status from it (sections 10 and 11).
3. Praise rewards the child who fasts longer. In section 2 there was an announcement at the temple, and section 14 records that a child's fast is publicly credited to the family's standing.
4. Some children take monastic vows as minors, which gives the orders lifetime members and the family prestige (section 10).
5. Children raised this way become the adults who fast, sponsor and marry within the community (sections 7 and 11), and the practice passes to the next generation.

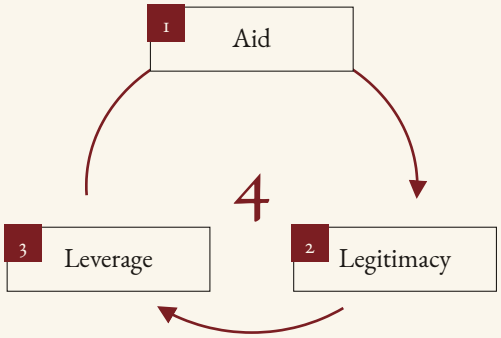
Techniques that feed it. 13 · Normalization / Desensitization, 19 · Manufactured Consent, 22 · Benevolent Control, 23 · Infantilization.

Why it closes. Each generation takes on the practice before it can weigh the cost, and is praised for doing so. Recruitment runs through family pride, and no institution has to require it.

Where it could be broken, and by whom. It weakens where a child's fast or vow is not credited to the family's standing, and where a court is asked to review a minor's initiation (sections 8 and 19). That lies with parents, pathshala teachers (section 18) and the courts. This paragraph is analysis, not a documented finding.

An example from this page. In section 19, a father went to court to stop the initiation of his seven-year-old daughter as a nun, and the Surat court stayed it.

4 · Aid to Legitimacy to Leverage to Aid



Community philanthropy generates standing that protects the trusts and the networks.

How it runs.

1. The community gives generously and is known for philanthropy and animal-welfare advocacy (sections 16 and 20).
2. Visible giving earns moral status for donors (techniques 2 and 26; section 16).
3. Standing protects the trusts and the networks, because religious standing and commercial credit are the same asset (sections 7 and 16).
4. The protected trusts continue under boards drawn from donor families, and this page cites no accounts for them in India (sections 9 and 16).
5. That wealth and credit fund further giving, and the next round begins from a stronger position.

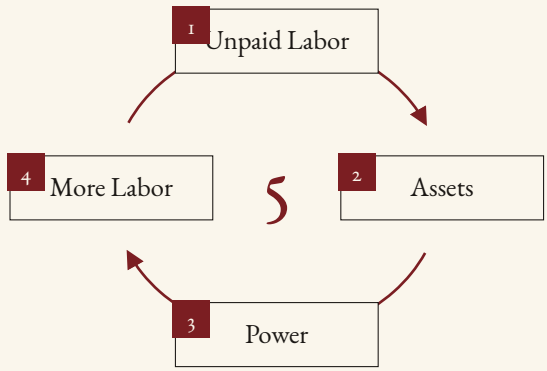
Techniques that feed it. 2 · Weaponized Generosity, 22 · Benevolent Control, 26 · Financial Control, 30 · Plausible Deniability.

Why it closes. Giving produces standing, and standing protects the bodies that hold the money. The generosity is real, and it is also the source of the legitimacy that shields the institutions behind it.

Where it could be broken, and by whom. It weakens where trusts publish accounts, as the Oshwal Association does in the UK (section 9), and where state trust registrars exercise oversight (section 8). That lies with trustees and registrars. This paragraph is analysis, not a documented finding.

An example from this page. Section 9 records the Oshwal Association's 2025 income of £2.10m. The accounts are public because UK charity law requires it.

5 · Unpaid Labor to Assets to Power to More Labor



Lay wealth and labor build temples held by donor-family boards.

How it runs.

1. Lay donors and volunteers build and sustain temples and community institutions; wealthy lay patronage created a durable temple economy (sections 5 and 9).
2. Monastic life also rests on the laity: ascetics depend entirely on laity for support (section 5).
3. The temples and their wealth are held by trusts, with boards drawn from prominent donor families (sections 7 and 9).
4. Donor prestige hierarchies determine influence over those boards (section 16).
5. Families of modest means, who hold no such influence, compete in a visible sponsorship economy and give more (sections 16 and 17).

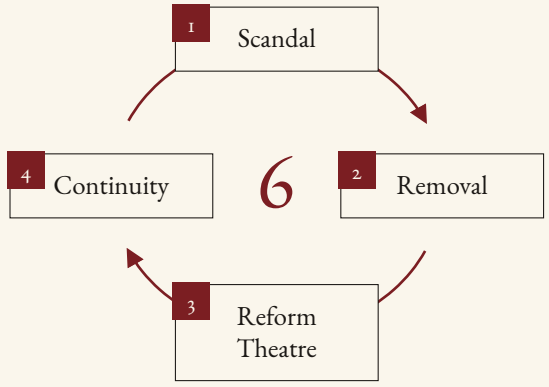
Techniques that feed it. 2 · Weaponized Generosity, 26 · Financial Control, 29 · Replacement.

Why it closes. Labor and wealth move in one direction, toward assets that the boards hold, and those who supply them hold no office over the result.

Where it could be broken, and by whom. It weakens where the assets answer to those who supply them: through published trust accounts (section 9) and through state trust registrars (section 8). That lies with trustees and registrars. This paragraph is analysis, not a documented finding.

An example from this page. Section 18 describes monastic attendants and lay organizers who support ascetics and arrange public events, and who are asked to maximize participation.

6 · Scandal to Removal to Reform Theatre to Continuity



Ordinary lapses are adjusted silently and go unrecorded; where a crime is involved, the courts act.

How it runs.

1. A person departs from community expectations by stopping a fast, relaxing diet or questioning purity pressure (sections 12 and 15).
2. No formal process follows, because the monastic orders have no excommunication apparatus for ordinary members (section 15).
3. Standing adjusts at once: marriage prospects, business trust and family standing shift together (technique 28; section 12, stage 7).

4. Nothing is announced. Section 14 records no public election or removal.
5. The trusts and acharyas continue unchanged, and the trust accounts remain unpublished (sections 9 and 14).

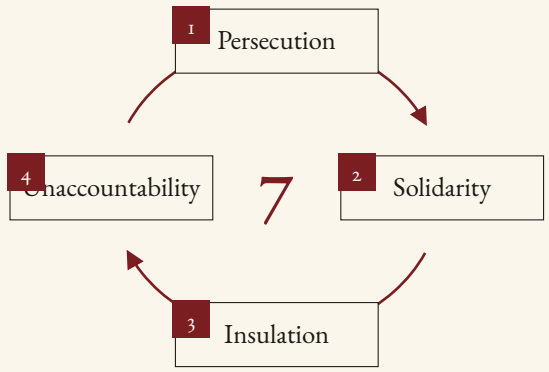
Techniques that feed it. 17 · Smear Campaign, 18 · Silent Treatment / Stonewalling, 28 · Discard, 30 · Plausible Deniability.

Why it closes. Because the adjustment is informal, it leaves no record and no decision-maker to hold to account. Nothing is reformed, because nothing was officially done.

Where it could be broken, and by whom. The one case on this page that reached a formal verdict did so through the criminal courts: a Digambar monk sentenced by a sessions court in 2025 (section 19). Police and courts can act where the community does not (section 24), and state trust registrars can compel answers from trusts (section 8). This paragraph is analysis, not a documented finding.

An example from this page. Section 14 predicts it: "Nothing will be announced. Standing will adjust, quietly, and the trust accounts will remain unpublished."

7 · Persecution to Solidarity to Insulation to Unaccountability



The community's minority status could be invoked to make internal criticism seem disloyal to a small, vulnerable people. The page records no instance of this, so the loop is its reading, not a documented finding.

How it runs.

1. Jains are a small minority: 4.45 million in India in 2011, 0.4% of the population (section 6; source [1]).
2. The community's small size and commercial integration mean that everyone is known (section 7).
3. Internal criticism can then be framed as disloyalty to a small people. The page records no instance of this wording; the step follows the loop as stated.
4. Objections are met with replies such as “Business is business” and “Nothing is compulsory in Jainism” (sections 3 and 15).
5. The community's practices go unexamined, and the next criticism is met the same way.

Techniques that feed it. 11 · Projection, 12 · DARVO, 16 · Flying Monkeys, 17 · Smear Campaign.

Why it closes. Each criticism can be read as an attack on a vulnerable people, so criticism strengthens the solidarity that shields the community from it.

Where it could be broken, and by whom. It weakens where criticism comes from inside, as when anekantavada is used on the community's own certainties (sections 3 and 23), and where courts hear the questions (section 22). That lies with members and the courts. This paragraph is analysis, not a documented finding.

An example from this page. Section 3 records the objection "Nobody in this community forces anyone to do anything," which the page calls the most accurate defense in the codex and then answers.

WHY THIS MATTERS TO YOU

The loops explain why good people stay in arrangements they would never sign up for from scratch. The more you have already put in, the harder it is to walk away. Researchers call this the sunk-cost effect (Arkes & Blumer, 1985), and it works on time, money and relationships alike. Ask yourself: if you were starting today, knowing what you know, would you join?

The seven loops below show how the practices connect, so that each step makes the next one easier and the last step feeds the first.

14 Say versus do

BEFORE YOU READ

Direct, checkable comparisons: a public statement on one side, the documented record on the other, and the receipt that links them. This is the most falsifiable section on the page, because each row either matches its source or it doesn't.

What they say, what the record shows

THEY SAY	THE RECORD SHOWS	RECEIPT
Non-possession is our central ethic.	Ritual honors are auctioned to the highest bidder, in public.	PATTERN OBSERVED
Nobody here forces anyone to do anything.	Accurate — and in a community this small and this commercially interwoven, force is unnecessary.	PATTERN OBSERVED
Fasting is entirely voluntary.	A child's fast is publicly credited to the family's standing.	PATTERN OBSERVED
Women and men are equal before liberation.	Digambara doctrine holds that women cannot attain it in a female body.	ACADEMIC SOURCE

Accountability or theatre?

Last time the chair ran. It has not run publicly. That is not evidence of absence; it is evidence of a community that resolves everything without records.

Who holds the chair now. The chair is held by trust boards, monastic acharyas and the marriage-and-credit network.

Prediction. Nothing will be announced. Standing will adjust, quietly, and the trust accounts will remain unpublished.

Words used here

TERM	WHAT IT MEANS INSIDE	WHAT IT DOES	SAID PLAINLY
Tapasya	Tapasya means ascetic practice, or austerity.	It is a profound discipline and a public scoreboard. The prestige attaching to visible fasting is what converts a spiritual practice into social pressure on the young.	'Your restraint is being watched and ranked.'
Ahimsa (applied inward)	Ahimsa means non-violence, the tradition's central and most admirable ethic.	It is held with extraordinary seriousness toward the smallest creatures. The question the tradition is best equipped to ask itself is whether it extends to the girl fasting for her family's standing.	'Harm no creature — and here is a harm we have not counted.'

The chair is held by trust boards, monastic acharyas and the marriage-and-credit network.

WHY THIS MATTERS TO YOU

Test one row yourself. Pick a "they say" line you have actually heard said in person, then read the receipt. If the record matches the statement, this page is wrong about that row, and you should tell us. If it doesn't, what does it mean that you had never seen the receipt?

15 Cost & cover

BEFORE YOU READ

What leaving actually costs here, in family, work, housing, money and legal status, and how each of those costs is officially denied. Where the cost is low, the page says so plainly.

What leaving costs

- Leaving costs marriage networks and business trust simultaneously — the community's commercial integration is the enforcement mechanism.
- Sallekhana (end-of-life fasting) sits in genuine ethical contest between voluntary religious dying and family-honor pressure; Indian courts have litigated it. **COURT RECORD** · Rajasthan HC 2015, stayed by Supreme Court

The ledger of exit

COST	DOCUMENTED?	DETAIL	THE OFFICIAL DENIAL
Marriage and business networks	Yes	Community integration means religious standing and commercial trust are one system	"Business is business."
Family honor	Yes	Public austerity and dietary conformity are family status; deviation is visible immediately	"No one forces anyone to fast."
Formal religious sanction	Rare	The monastic orders have no excommunication apparatus for ordinary members, but community councils have imposed boycotts on families [14] [15].	The denial is accurate for the monastic orders, since their exit penalties are low.
Spiritual framing	Yes	Karmic consequence for harm and laxity; guilt as the primary enforcement	"That is simply what karma means."

How the cost is denied

CHANNEL	LEVEL	NOTE
Explicit policy	Medium	Monastic codes and temple rules are written; social enforcement is not.
Informal enforcement	Very high	Reputation within a small, dense community is the entire mechanism.

Leadership distance	High	Monastic orders disclaim lay conduct; trusts disclaim family behavior.
Doctrinal ambiguity	Medium	Anekantavada cuts both ways, as genuine humility and as a ready answer that any practice is just one view.
Cultural outsourcing	High	Dowry and caste practice are attributed to Indian culture despite the ethic of non-possession.
Volunteer enforcement	Very high	Families and neighbors enforce; no institution issues instructions.
Sacred secrecy	Low	Practice is highly public — visibility is the enforcement, not secrecy.
Exit cost denial	High	'Nothing is compulsory in Jainism' is said within a community where everything is observed.

Sources for this section: [2] [3]

WHY THIS MATTERS TO YOU

Leaving costs you marriage networks and business trust at once, because the community's commercial ties are its enforcement mechanism. Nobody forces anything, the page agrees. But if your work, your credit and your children's marriages all depend on one community's good opinion, how free is your choice?

16 The ledger

BEFORE YOU READ

The balance sheet. It shows who benefits, who pays, and what leverage flows back to the institution in return for what it gives.

Who benefits

- Trust boards and community elites control ritual honors and match networks, and families accrue status from members' austerities.

Money out, leverage back

- Community integration means religious standing and commercial credit are the same asset — dissent is expensive in a currency that has nothing to do with belief. PATTERN OBSERVED
- Temple trusts are run by boards drawn from prominent donor families, with donor prestige hierarchies determining influence. This

page names no trust and cites no accounts for one. PATTERN OBSERVED

- The community's philanthropy and animal-welfare advocacy are widely known and worth stating plainly; this page does not measure their reach.

Who pays

- Women pay, under liberation-capacity doctrine, ritual exclusion and dowry practice.
- Children pay, pushed into competitive fasting or minor renunciation.
- Elderly people pay in contested santhara cases, where family honor may shade voluntary dying.
- Families of modest means pay, competing in a visible sponsorship economy.
- Anyone whose independence would cost them the credit and marriage network at once pays as well.

Trust boards and community elites control ritual honors and match networks, and families accrue status from members' austerities.

WHY THIS MATTERS TO YOU

Find yourself in this table. Are you among those who benefit, those who pay, or both? Most readers are both. The question is whether the exchange was ever explained to you in these terms, and whether you would agree to it if it had been.

17 Who gets hurt most

BEFORE YOU READ

Where the weight lands hardest, and what it compounds with: poverty, childhood, gender, a lack of civil alternatives. This is the human stakes stated plainly.

Where the weight lands

The costs in section 15 do not fall evenly. They fall on women, on children, on families of modest means, on the elderly in contested santhara cases, and on anyone who dissents. The table names who carries each cost, how, and what makes it worse.

WHO	HOW	WHAT IT COMPOUNDS WITH
Women	Women carry liberation-capacity doctrine, ritual exclusion, and dowry despite non-possession.	This compounds with monastic subordination, despite outnumbering monks.
Children	Children are pushed into competitive fasting for family status, and in some cases into minor renunciation.	This compounds where refusing would publicly shame the parents.

Families of modest means	They cannot compete in a visible sponsorship and austerity economy.	This compounds in a community where everything is observed.
The elderly in contested santhara cases	Their voluntary religious dying is shaded by family honor.	This compounds where the family gains status from the death.
Anyone who dissents	Marriage network and business credit adjust simultaneously.	This happens because they are the same network.

From The Children's Codex

- *Initiation, vows, and the consent a child cannot give* — Child monastic initiation litigation, India: Cases concerning the initiation of minors into Jain monastic life have reached Indian courts, raising directly whether a child can consent to a lifelong renunciation.

WHY THIS MATTERS TO YOU

The table puts women first: doctrinal limits on their capacity for liberation, ritual exclusion, and dowry despite the ethic of non-possession. Then children, fasting competitively for family status and in some cases renouncing the world as minors. The glance table asks the question in the tradition's own terms: a tradition this serious about harm to the smallest insect, "who examines the harm to the girl fasting for her family's standing?"

They fall on women, on children, on families of modest means, on the elderly in contested santhara cases, and on anyone who dissents.

18 The middle tiers

BEFORE YOU READ

The people in the middle: local clergy, teachers, officials and volunteers who apply rules they did not write. The section exists so that an institution is not collapsed into a monolith, and so that people in the middle can see their own position in it.

Much of the work that sustains the community's pressures is done by people in the middle, who see what happens and are asked to go along with it. Trust board members, pathshala (Jain religious school) teachers, matchmakers and community elders, and monastic attendants and lay organizers each stand at one point where the next step could be declined.

The table sets out what each role does, what it sees, what it is asked to do and what it could refuse.

ROLE	DOES	SEES	IS ASKED TO	COULD REFUSE
Trust board members	Hold and allocate temple wealth	How donor prestige determines influence	Keep accounts internal	Run the honors auction
Pathshala teachers	Teach children the discipline	Which children are fasting past safety	Praise austerity	Publicly rank children by how long they went without food
Matchmakers and community elders	Run the network that makes dissent commercially expensive	That religious standing and creditworthiness are the same thing	Maintain standards	Let a family's religious observance affect their business credit
Monastic attendants and lay organizers	Support ascetics and arrange public events	Where honor and sponsorship pressure lands on modest families	Maximize participation	Publish sponsorship rankings

WHY THIS MATTERS TO YOU

If you are a local leader, a teacher or a volunteer, this section is about you. It is not an accusation: most of the people who carry out a rule did not write it. But the middle tier is also where a rule is most often quietly softened, or quietly enforced. Which do you do, and what would happen to you if you chose differently?

19 Documented cases

BEFORE YOU READ

Named, dated, sourced incidents: court records, government inquiries, regulators' findings and on-the-record reporting. Read the outcome lines in particular. They show what actually changed, if anything.

The fast unto death in court (India, 2015–present)

WHEN: 2015–present

WHAT: A petition argued that santhara, a ritual fast to death, was suicide. The Rajasthan High Court agreed in August 2015 [2].

RECORD: *Nikhil Soni v. Union of India* (Rajasthan HC, 10 August 2015) [2]; Supreme Court stay, 31 August 2015 [3]

OUTCOME: The Supreme Court stayed the ruling; the practice continues while the appeal waits [3].

TACTICS: 7 · Double Bind, 25 · Spiritual Bypassing

GRADE: CONTESTED

A seven-year-old's initiation stopped (India, 2025–2026)

WHEN: December 2025 (ceremony planned for 8 February 2026)

WHAT: A father went to court to stop his seven-year-old daughter's initiation as a nun [4].

RECORD: *The Tribune*, February 2026 [4]; *The Week* (PTI), 10 December 2025 [17]

OUTCOME: The Surat family court stayed the diksha in December 2025 [4][17].

TACTICS: 19 · Manufactured Consent, 22 · Benevolent Control

GRADE: DOCUMENTED

A monk convicted of rape (India, 2017–2025)

WHEN: 2017–2025

WHAT: A family who regarded a Digambar monk as their guru brought their 19-year-old daughter to see him in Surat in October 2017; he went to the room where she was alone and raped her [9].

RECORD: India TV, 5 April 2025 [9]

OUTCOME: A sessions court sentenced him to ten years and a ₹25,000 fine [9].

TACTICS: —

GRADE: DOCUMENTED

WHY THIS MATTERS TO YOU

These are not hypotheticals. Three documented cases on this page rest on a named record. The most common reaction to documented cases is "that was them, not us." Before settling on that, read the outcome lines. Did anything change in the structure that allowed each case to happen, or did one person leave while the structure stayed?

20 Precedent

BEFORE YOU READ

What has already been broken once, somewhere, and what would count as real change here. It is a benchmark, not a prediction.

It has been broken before

WHAT	WHO	WHEN	WHAT IT COST
Anekantavada — canonical many-sidedness	The tradition itself	Ancient	It cost nothing; it is the strongest native anti-dogmatism principle in this codex.
Public criticism and litigation over minor renunciation	Reformers and Indian courts	2008–present (most recently a December 2025 court stay of a seven-year-old's initiation)	Reformers faced community backlash.
Animal welfare and vegetarian advocacy	Jain institutions	Continuous	It cost nothing; this page does not measure its reach.

What would change this page

Community norms that visibly protect — not merely tolerate — the person who ends a fast for health, with no status cost, would revise the austerity-pressure findings.

Sources for this section: [4] [6]

WHY THIS MATTERS TO YOU

Some rows here record a change that has already happened somewhere; others name what would count as change here. When you are told something "can't change", it is fair to ask: can't, or won't? And who decided?

21 Voices from inside

BEFORE YOU READ

People from inside Jainism who raised the hard question publicly, often at real cost. They answer the objection that criticism only ever comes from outsiders.

- **Nikhil Soni.** He was the petitioner who challenged santhara in court [2].
- **The father in the Surat diksha case** asked a court to protect his seven-year-old [4].

- **The young woman in the Surat rape case.** She is the witness whose testimony, with other evidence, convicted a monk her family revered [9].
- **Padmanabh S. Jaini.** He was a Jain scholar whose *Gender and Salvation* (1991) set out the tradition's own debate about whether women can be liberated [7].

WHY THIS MATTERS TO YOU

Were these people traitors, or the most loyal members their tradition had? Most were treated as the first at the time, and some are honored as the second now. If someone in your community raised one of these questions tomorrow, how would they be treated, and by you?

22 Regional variants

BEFORE YOU READ

The same tradition under different governments. What a member can say, leave, marry or inherit depends heavily on the state, and these cards show how differently it plays out.

India

APEX: No single authority; Acharyas lead their own orders [5].

LAW: Santhara and diksha have come before the courts [2][3][4].

DOCUMENTED: The record includes the 2015 santhara ruling and stay [2][3], the December 2025 diksha stay [4] and the 2025 rape conviction [9].

EXIT: Leaving the monastic life is possible; for children initiated young, the question is whether they could choose at all.

REGULATOR: State trust registrars and the courts act as regulators.

TELL: Three of the questions on this page, santhara, child initiation and abuse by a monk, have reached a court.

United Kingdom

APEX: Community associations lead, and no single authority exists.

LAW: Charity law applies [8].

DOCUMENTED: The Oshwal Association's accounts are public [8].

EXIT: Exit is legally free.

REGULATOR: The Charity Commission regulates [8].

TELL: Diaspora Jain bodies in the UK publish accounts [8]; this page records no accounts for Indian temple trusts.

WHY THIS MATTERS TO YOU

This page covers India and the United Kingdom. Your country changes what this tradition can do to you, and what you can do about it. If you live somewhere not listed, ask which of these cards your country most resembles. If you are a voter, note that each of these arrangements was chosen by a government.

23 The questions

BEFORE YOU READ

The six questions the documented record could not resolve. Each is set out below: why it is being asked, and a concrete example already on this page that it points back to.

QUESTION 1 OF 6

Non-possession is your central ethic. Explain the auction for ritual honors.

WHY THIS IS ASKED

An auction applies money to the very thing non-possession warns against. The question asks the tradition to explain the contradiction by its own central ethic.

EXAMPLE ALREADY ON THIS PAGE

The say-do table sets "Non-possession is our central ethic" beside the record: "Ritual honors are auctioned to the highest bidder, in public."

QUESTION 2 OF 6

If a child's fast brings the family status, ask honestly whose fast it is.

WHY THIS IS ASKED

A fast that brings a family status may no longer belong to the person fasting. The question asks whose fast it really is.

EXAMPLE ALREADY ON THIS PAGE

The day inside shows a woman on day five of a fast she has kept since fourteen, while a relative mentions that a young man is not fasting, that "people have noticed," and what that may cost his marriage prospects.

QUESTION 3 OF 6

The Svetambara tradition says women can attain liberation. Ask a Digambara authority why his position, which excludes half of humanity, should be the one that stands.

WHY THIS IS ASKED

Two Jain traditions disagree on whether women can attain liberation. The question asks why the exclusionary answer should be the one that governs.

EXAMPLE ALREADY ON THIS PAGE

The who-gets-hurt table lists "liberation-capacity doctrine" as the first burden on women, alongside ritual exclusion and monastic subordination "despite outnumbering monks."

QUESTION 4 OF 6

A minor cannot sign a contract. Explain how a minor can renounce the world permanently.

WHY THIS IS ASKED

The law treats a minor as unable to sign a contract. The question asks how the same child can make a permanent renunciation.

EXAMPLE ALREADY ON THIS PAGE

The law table records that no law sets a minimum age for diksha, that bills have failed since 1955, and that a Surat family court stayed a seven-year-old girl's initiation in December 2025 [4].

QUESTION 5 OF 6

Ask your temple trust for accounts. Note whether the request is answered or absorbed.

WHY THIS IS ASKED

A trust that absorbs a request rather than answering it has shown its accountability. The question asks you to notice which happens.

EXAMPLE ALREADY ON THIS PAGE

The scorecard marks Accounts as N in India. The law table records that in the UK, community bodies file public accounts under charity law [8], which shows that disclosure is possible.

QUESTION 6 OF 6

Nobody here forces anything — that is your community's most accurate claim and its most

complete defense. Ask why total visibility makes force unnecessary.

WHY THIS IS ASKED

When everyone can see everything, nobody needs to use force. The question asks whether the absence of force is the same as freedom.

EXAMPLE ALREADY ON THIS PAGE

The say-do table sets "Nobody here forces anyone to do anything" beside its own verdict: "Accurate — and in a community this small and this commercially interwoven, force is unnecessary."

In closing

Anekantavada — the doctrine that reality has many sides and no single view captures it — is the single best anti-dogmatism principle any religion produced. It belongs to you. Use it on your own community's certainties, not only on outsiders'.

Your ethic of nonviolence is not diminished by asking who benefits from a child's hunger or a woman's silence. It is completed by it. Ahimsa that stops at the community's reputation was never ahimsa; it was etiquette.

Sources for this section: 4 6 7

WHY THIS MATTERS TO YOU

Choose one question and ask it this month, out loud, to a real person who could answer it. Then write down what happened. Were you answered, redirected, or told that asking was the problem? Whichever it was, the response is information.

24 Leaving safely here

BEFORE YOU READ

Practical, non-theological guidance for someone who needs to step back or step away safely. It is a safety document, not an argument.

Practical guidance, not legal advice.

1. **Lay Jains can leave or lapse freely;** the costs are family and business networks.

2. **If a child is to be initiated,** a parent can ask a court to intervene, as a father did in 2025 [4].
3. **If a monk or nun abuses you,** go to the police; a court has convicted a monk [9].
4. **Find support** [10] [11] [12].

WHY THIS MATTERS TO YOU

Even if this section is not for you, it may be for someone you know. Most people who leave a high-demand community say that the first person who listened without trying to argue them back mattered more than anything else. Could that person be you?

25 Where to get help

BEFORE YOU READ

Organizations that can help, each checked directly against its own site, with the date of the check. Nothing here is endorsed beyond that check.

Checked 2026-09-27.

ORGANIZATION	FOR	WHERE	CONTACT
Faith to Faithless	People leaving religion	UK	**0800 448 0748** (freephone; Monday 10:00–13:00, Wednesday 10:00–13:00, Thursday 16:00–19:00 UK time) [10]
Recovering from Religion	People questioning or leaving faith	US, Canada and online	**(844) 368-2848** [11]
NAPAC	Adult survivors of childhood abuse	UK	**0808 801 0331** [12]

WHY THIS MATTERS TO YOU

Save one contact now, before anyone needs it: **Faith to Faithless** (people leaving religion; UK). People in crisis rarely have the energy to research options. Having a name ready is one of the most useful things you can do for someone else.



26

Sources

BEFORE YOU READ

Every numbered citation on this page, with a named, checkable source. Spot-check a few before trusting the rest; that is the honest way to read any page in this book, including this one.

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2. Rajasthan High Court, *Nikhil Soni v. Union of India* (10 Aug 2015) — santhara treated as suicide. https://indiankanoon.org/doc/173301527/
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5. Acharya Mahashraman, 11th Acharya of the Śvetāmbara Terapanth (since 2010; presiding July 2026). https://www.acharyamahashraman.in/
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10. Faith to Faithless (Humanists UK) — helpline 0800 448 0748 (freephone; Monday 10:00–13:00, Wednesday 10:00–13:00, Thursday 16:00–19:00 UK time). https://humanists.uk/faith-to-faithless/helpline/
11. Recovering from Religion — (844) 368-2848. https://www.recoveringfromreligion.org/
12. NAPAC — 0808 801 0331. https://napac.org.uk/calling-our-support-line/
13. Acharya Tulsi — launched the Anuvrat ("small vows") movement on 1 March 1949 at Sardarshahar. https://en.wikipedia.org/wiki/Acharya_Tulsi
14. Navbharat Live, report of a social boycott of a Jain family in Thane, Maharashtra, over a son's inter-caste or inter-faith marriage (8 Jun 2026); the family's police complaint invokes the 2016 Act. https://navbharatlive.com/maharashtra/thane/thane-social-boycott-case-jain-family-intercaste-marriage-issue-1783666.html
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WHY THIS MATTERS TO YOU

Don't take this page's word for anything either. People tend to believe a claim more the more often they have heard it, whether or not it is true; this is the "illusory truth effect" (Hasher, Goldstein & Toppino, 1977). Spot-check three citations at random. If any fails, tell us, and it will be corrected and logged.

27 What changed on this page

BEFORE YOU READ

A dated log of what changed on this page: corrections, additions and new sources. Changes are logged in public rather than made quietly.

- **2026-10-03:** Corrected the date of the Surat court stay on a child's initiation (December 2025, not February 2026) and the date of the Anuvrat movement (1949). Said plainly that community councils have imposed social boycotts on Jain families, and cited the Maharashtra law against them. Removed or qualified claims about temple trusts, philanthropy and the Terapanth that the page could not support, and dropped an unconfirmed donations figure. Re-graded three techniques whose evidence was custom rather than a document, so the page now counts none as sourced to a named document. Corrected the closing line of the India card, the wording of the monk-conviction case, the case tags and the loop summaries, and made the final authority line fit a tradition without a creator god.
- **2026-09-27:** Added Branches, Law & state, Money in numbers (Oshwal Association accounts 2021–2025), three documented cases, Voices from inside, two regional cards, Leaving safely and Where to get help.

WHY THIS MATTERS TO YOU

This page keeps a public log of its own changes, mistakes included. Does the institution you belong to, give to, or were raised in keep one like it? If not, how would you know what it got wrong, and when?

Colophon

Set in EB Garamond (SIL Open Font License), regular, italic and bold, with true small capitals and old-style figures in text and lining tabular figures in tables. Laid out with Paged.js in Chromium from the same Markdown that feeds the website. US Letter, single-sided, tagged for accessibility and checked against PDF/UA-1 with veraPDF. Built 2026-10-27. Text checked 2026-10-03.

Palette: ink, oxblood, gold, cream, rule. Seven type sizes. Rules of 0.4 pt and 2 pt only.