

ECONOMICS OF **MAHAVEERA**

Acharya Mahapragya



This concise but informative volume outlines and delineates some of the basic teachings of Mahavira as are relevant to the real understanding of economics.

Economics is the science of economic prosperity and the limitation of wealth is the science of peace. Unlimited ambition and peace can never be reconciled. Man does need economic resources. If economic development is rooted in peace, it is obvious that a mentally disturbed person cannot derive happiness from economic affluence. It is the demand of the contemporary times that there should be harmonisation between fulfilment of economic needs and peace. The unilateral or *akantic* approach does not possess the power of resolving the world's problems. Accordingly, economics based on relative principle and the economics of peace must complement each other. Restraint, abnegation, sacrifice and, limitation are concepts which are not dear to man who dreams only of economic affluence. Consumerism, luxury and comforts are tempting. What are not necessarily convenient are, perhaps, absolute imperatives for the future of mankind. The realisation of these imperatives will alone inspire the real understanding of Mahavira and his principle of limitation.

Rs 250

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Acharya Mahaprajna

Translated by
Dr. S.R. Mohnot

ADARSH SAHITYA SANGH

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210 Deendayal Upadhyay Marg,
New Delhi-110002

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Edition 2008

ISBN No. 81-259-0879-X

Published by
Kamlesh Chaturvedi
Adarsh Sahitya Sangh,
210 Deendayal Upadhyay Marg,
New Delhi-110002

Printed at R-Tech Offset Printers Delhi -32

The Editorial

Can a votary of renunciation
The Mahaprajna,
Without the written word
To his aid,
Produce a treatise
Economics of Mahavira
Unfolding
The mysterious urge —
Rises a poser —
Can the concept of dispossession?
Produce the philosophy of possession?
The answer, all pervasive
With the depth, and the countenance
That
I am omnipresent,
On the ground,
At the depth of the bottom
Facilely,
Piercing the non-existent existence
Flashes the laser beam
Long lasting.
Vibrations of Mahavira's
Sublime words
Capturing the atoms of understanding.
Not only the human,
The deity and the demon,

Not only the beasts
 And the birds,
 Trees and vegetation,
 Listened —
 To comprehend,
 Forgetting the mutual rancour
 With the help of abnegation
 The sacred words of Mahavira,
 The value of the ultimate truth.
 Not only for the individual,
 Not only for the group
 Imbibes
 The spiritual philosophy,
 Ethics and Sociology,
 Political Science and Economics.
 Required is the capturing eye,
 The product of self-determination.
 The disappearance of the surprise
 The memoirs of 'Bhuvalaya'
 Encaptured in a letter
 And encountered by language.
 Unexpressed.
 In which is found
 The Russian and the Japanese
 The French and the German
 There is no other script
 For which there is no facsimile.
 The imperative,
 The probing eye
 Which can encapsulate
 The quintessence of the written word.
 Here is the gift
 Of Mahaprajna
 A symbol of
 The abundance of originality.
 With communion of
 The preachings of Mahavira,
 And the interpretation of Mahaprajna;

THE EDITORIAL

With the association of Mahavira,
And the wisdom of Mahaprajna;
A live representation
Beams
A new light,
A powerful assurance,
A new confidence.
So spake
the Mahaprajna;
Only by the understanding of possession
Can one produce
The sacred philosophy of abnegation,
Economics of non-violence and peace,
A delightful path
On which to tread,
All readers
Can acquire
The radiant diamond
Of peace
Which had glided into the oblivion
By the blinding
Materialism.

Muni Dhananjaya Kumar

Preface

Persons who earn wealth with the help of abnormal and questionable means only generate animosity and rancour.

An individual who is dazzled by wealth does not get any relief from wealth like a person whose lamp has blown out in a dark cave; a person overwhelmed by wealth is unable to see his way through.

These idioms indicate that Mahavira is not an economist. He is a spiritual personality who circumambulates a soul throughout his pursuit for truth.

The principal subject of economic theories is material objects. The principal subject of spiritual philosophy is soul and is related to abnegation and restraint. Mahavira is the principal spokesman of the theory of abnegation. He established the theory of abnegation and lived a life of utmost restraint.

A family-moored person cannot wholly follow the principle of abnegation. He cannot lead a life of an ascetic who lives on doles offered by others. For him, Mahavira laid down the standards governing desires and prescribed the limits of consumption. With the determination of the limits, some principles of economics emerge. The theories of the promotion of extreme expectations and production are tempting, but they are not natural and the outcome is not in the best interest of human beings.

Economics is the discipline of material prosperity, and the science of peace rests on the limitation of wealth. There cannot be any meeting point between unlimited expectations and peace.

Man does only need economic resources. If economic development is secured at the cost of peace, the resultant distressed persons cannot enjoy economic prosperity. It is a basic requirement of the present times that there should be a synthesis between the satisfaction of economic wants and peace. One-track approach will not be able to solve the world's problems. Economics based on the satisfaction of economic wants and the economics of peace are complementary to each other. Restraint, abandonment, sacrifice and limitation are not dear to people aspiring for economic prosperity. Consumption, luxury and comforts are, no doubt, appealing. But what is not very tempting is an essential for the future of mankind. The realisation of this imperative would give inspiration to know Mahavira and his principle of limitation of possession and consumption in the perspective of Economics.

Revered Gurudev Tulsi visualised, designed and resolved that there should be a dialogue on some of the theories of Economics of Mahavira, which could give some solace to man afflicted by mental stresses and problems of environment. The thought of great men possesses an intrinsic power and, therefore, it became a reality. A four-week programme organised on each Saturday and Sunday of August 1994 was completed, inspired by growing inquisitiveness and enthusiasm of the listeners. Here is the presentation for the reader — Economics of Mahavira. Muni Dhananjay Kumarji has put in untiring efforts in editing it. This book as a whole reflects the image of the future of mankind, if only the object recognises his reflection.

Adhytma Sadhna Acharya Mahaprajna Kendra

The Blessings

The Gregorian year 1987; the city of Honolulu in America. Organisation of a seminar under the auspices of the University of Honolulu's Peace Institute and *Devon Bodh Temple*.

The subject of the seminar was 'Peace in the Context of Buddhism'. Delegates from fifteen countries were present. On the special invitation of Professor Dr. *Glen D. Page*, our delegation joined the seminar of the University of Hawaii.

There was a mention during the seminar that there was no reference if Buddha had said something about abnegation or dispossession. What was the view of Mahavira about it?

In that congregation of intellectuals, there was a preponderance of Buddhist thinkers. They were, perhaps, not fully conversant with the views of Mahavira. On that point in the deliberation, one of our representatives stood up and observed, "Mahavira said a great deal about abnegation or dispossession. His view was *asamuighagi na hu tassa mokkho*. (One who accumulates wealth to self alone and does not share it with others cannot attain *moksha* (emancipation of total liberation)."

The Buddhist thinkers felt very satisfied with this principle. The delegation of Sonka University, Tokyo, who were participants, urged our representatives to visit Japan and took them there. The Japanese organised several seminars and listened to various views on Jain philosophy. When I heard this, a thought came to my mind that there should be a comparative study of Mahavira's views on the concepts of acquisition and

abnegation. During the current year, Acharya Mahaprajna has organised a series of lectures on the philosophy of Mahāvīr from the point of economics, Anuvrat, Prekshadhyan and the science of living.

There are a large number of economists the world-over. They have been communicating their economic beliefs to the business community and the consumer society. There has been a growing predilection for wealth among the people. Sometimes, it appears that material wealth is becoming increasingly dominant in the lives of the people. On the other hand, accumulation, earning, conservation and consumption of wealth are becoming a source of agony. In this context, if the thoughts of Mahāvīra could be deployed as a source of contentment, fulfilment and peace, it will be a matter of great achievement. Accordingly, two lectures each week for four weeks have been scheduled. The title of the book *Economics of Mahāvīra* might sound a little incongruous. I am, however, confident that the thoughts expressed in the discourses will prove to be milestones in the development of the theories and beliefs of Economics.

Like Economics, Mahaprajna has also to give consideration to the idea of shedding more light on subjects like Political Science, Sociology and other similar disciplines which will enlighten the world and benefit the inquisitive with new thought processes.

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New Delhi, 110 030.

Ganadhipati Tulsi

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1

The Central Focus: Man or Money

A new world order is envisioned. A new society, a new economic structure, a new political system, everything new is what is desired. This is because what is going on is not satisfying. It is, however, not realized that the new that is desired is also old. In our everchanging world, continuity, genesis and cessation go together. While there is continuity, there is also change. This is the rule of *anekant*. Change and continuity go together. As a corollary, there is nothing which is all new. What is new becomes old. What is old, if probed deeper, would reveal a number of new elements.

Human Nature

Bhagwan Mahavira analyzed the nature of man. Outwardly, man with his own special form, appears different from animals, but human nature is not different from those of many other creatures. A basic element in every creature is passion. In human nature also there is passion. Mahavira says *kama kame* man is libidinous. Passion is one of the basic constituents of his nature.

The second element of his nature is lust for wealth. He has craze for money; he aspires to possess wealth. The third element of human nature is religious faith. Man has faith in religion, faith

in character. The fourth element of human nature is emotion. Man wants to be emancipated.

There are four elements of human nature — faith in religion, acquisition of wealth, passion and freedom. In the Indian thinking, the linkage of these four objectives of human pursuit has been recognised and accepted. If we keep aside these four human pursuits, and attempt to define man, he cannot be understood fully. To understand him in totality, it is essential to comprehend adequately the four objectives of human nature.

Integrated Perspective

Chanakya has been considered synonymous with the Indian political and economic thought. Though he authored a number of books, *Kautilya's Arthashastra* is his famous treatise. In another well-known book, *Chanakya Sutra*, he writes —

*Sukhsya mulam dharmah. Dharmasya mulam arthha.
Arthamya mulam rajyah. Rajasya mulam inehaya-jaya.*

The basis of happiness is religion. The basis of religion is wealth. The basis of wealth is the state, and the basis of the state is control of the senses.

Chanakya could not visualise kingdom and wealth without the control of senses. Chanakya was a counsellor of king Chandragupta, and Chandragupta was a disciple of Bhagwan Mahavira. Chandragupta had given some new systems. The principal source of these systems was his *Mahamantri*, Chanakya. In *Chanakya Sutra*, the theory propounded by him represents an integrated view.

Two Systems

Two main systems are in vogue in the present times, Capitalism and Communism. One is moored in capital; the other is socialistic. The basis of both capitalism and communism is materialism. Conceptually, therefore, there is no fundamental divergence between the two.

Devout Society

Mahavira had conceived a new society. That could be styled as a society pledged to basic principles. For that kind of society, he prescribed a code of conduct. From that code emanate many principles of the economic system and economic theories.

Let us visualise the idea of a society dedicated to religion as its driving force. It is based neither on materialism nor on any other similar theory. It is a concept in which materialism and spiritualism are interwoven. Mahavira was a realist. He did not reject materialism or materialistic pleasure. But he did bring out the difference between spiritualism and materialism. One is everlasting and real happiness; the other is monetary and materialistic pleasure.

Mahavira said that materialistic pleasure is momentary, which leads eventually to unhappiness. He propounded this difference but he did not say that a materialistic point of view is totally wrong. After all, it is true that our life is based on matter. We cannot live completely on spiritualism detached from materialism. This is why he laid emphasis on a harmonised point of view. It is not materialism alone, which would be only one-sided point of view. The principle of *anekant* is a synthesis of both materialism and spiritualism.

Keynesian Theory

Modern Economics has evolved on the basis of materialism. Its limitation is that it has a one-track approach. Had this not been the case, the present times would not have been plagued by so many economic offences, so much economic conflict and so enormous inequalities in production and distribution. A leading authority of modern economics. Keynes, says that we have to attain our goal of making everyone wealthy. In attaining that objective, ethics has no value for us. He is very clear: the thought of morality is not only irrelevant, but it is also an impediment in our path to achieve our goal.

Today, the burning question is that of corruption. Several people talk about corruption and say that corruption has increased. When the basic premise of economics is that the issue

of morality is an obstruction in our path, then why rue over corruption. In the context of the present economic change, if corruption increases, economic offences multiply, dishonesty grows and moral standards erode, it is only natural. Where is the scope for surprise? On the other hand, it would indeed be surprising if corruption were not to expand.

Basic Elements of Modern Economics

In total context, let us examine some of the approaches of Modern Economics and the Economics of the age of Bhagwan Mahavira. The three foundations of Modern Economics are:

- Desires
- Needs
- Demands

Multiply desires, increase needs and expand demands. From a comparative point of view, the spread of desires is extensive. The spread of needs is smaller and the spread of demands is even smaller. The structure of Modern Economics is founded on these three.

Economics of Mahavira

If we think about the elements of Mahavira's Economics, then we should add four elements to those of Modern Economics:

- Means of convenience
- Physical desire (attachment or stupor)
- Enjoyment of luxury
- Fame (or ego)

All efforts by individuals are not made only for the satisfaction of desires or for luxurious living. An objective of economic development which man attains is of securing means of convenience or comfort. Man needs basic facilities. That is why he earns money and accumulates wealth. The second element is attachment. Neither are comforts sufficient nor are the needs.

It is only passion. Today's advertisements arouse such passions that what is unnecessary is made necessary. By seeing these around, it appears that without using or enjoying those means, we cannot live a normal life. The passion gets generated through advertisements.

Man has attraction for luxury. He makes maximum efforts to satisfy his desire for luxury. To acquire means of luxury, a lot of money is required. Money nourishes this tendency in man.

Another objective is fame and status in society, or the satisfaction of the ego. Even if there is no need, many articles are purchased for satisfying one's ego.

Who Is the Focal Point?

In the context of these principles, let us ponder over the issues of economic policy. The central point is which economic system makes man the primary target and which makes money the principal target. In some cases man becomes secondary and money becomes the dominant factor. To the extent we are clear about this difference between the primary and the secondary, we would be able to comprehend the truth properly. We will have to determine what is the position of man and what is the position of wealth on the focal point of economic thinking.

Uncontrolled Desire

The basic hypothesis of Modern Economics is that uncontrolled desire alone can lead to welfare and development. Where the desire is controlled, development will be obstructed. In a state of uncontrolled desires, man will be pushed to the periphery and the money would take the centrestage.

Limitless Wants

For wants as well, the same theory is applicable. The formula of Modern Economics is: Stimulate infinite expansion of wants; do not control them at any point. With this dispensation, man becomes peripheral and money becomes the central force.

Excess of Comforts

We cannot ignore man's needs. Mahavira also did not reject them completely. The reason is that man possesses desires. If there is desire, material means are essential to satisfy it. Desire and means cannot be separated. If there was no desire in the nature of man, means could be dispensed with. The fact is that wherever there is desire, means are an imperative. Mahavira also accepted this reality that means are required; but he said that where means become excessive, man becomes secondary and money takes the primary position.

Luxuries

In a state of enjoyment of luxuries man does not have a place at all. At that stage, man is pushed even beyond the periphery. Only money dominates. Luxury is neither required nor essential. It gives neither comfort nor pleasure. It is unrestrained hedonism. A sensible man can find no meaning in it. In that state, there remains nothing except greed for money and means to acquire it. Luxuries generate only wanton enjoyment, and both, passion and ego, are at work.

Mahavira's Principle

Based on these practices, economic policy in the modern times has evolved under the impact of the theory that man follows the pursuit of money. It is in this context that a question arises: What is the principle that Mahavira has given on this subject? Was desire rejected by him? Mahavira did not reject the existence of desires. He said: *Ichha hu agasasama anantaya* — desire is endless like the sky. He did not say that we have no needs? He did not say we give up needs. What he advised was to control and moderate the needs. Control desires, restrain and limit needs.

Basic Needs

It is essential in this context to understand what is necessary and what is unnecessary. There are certain things necessary to satisfy

the needs of our body. Thirst is a need of our body. It is necessary to satisfy it. Vinayvijayaji has identified the needs. The first need of the body is food. The second need is water. The third need is clothes. The fourth need is a house. These are the four basic needs, the basic requirements of the body.

Classification of Needs

What satisfies the needs of the body is a necessity. The needs are those which satisfy the sense organs. Our life's first element is body and the second element is sense organs. Ornamentation is not a need of the body. It is a demand of the sense organs. Hearing music, seeing movies, eating tasteful food, experiencing pleasure-giving contact — these are the demands of the sense organs. Mahavira and spiritual teachers did not reject these demands. They accepted that these are demands, and men and women, the social beings, exist within the bounds of this reality. That is why these were permitted to be satisfied.

Beyond these, there are the demands of the mind. These demands are not directly relevant to the body, but if the demands of the mind are suppressed, it can create mental disorders or aberrations. It is, therefore, appropriate to satisfy the demands of the mind. Going beyond this, it is also necessary to maintain healthy relations with the family and with other members of the society. Expanding the family and establishing social relationships is also a necessity. Getting married, producing progeny and satisfying the sense-organs have all been classified by Vinayvijayaji. The Acharya has presented the entire visualisation of Mahavira.

The Personality of Man

All the foregoing needs, however, represent a materialistic point of view, a narrow point of view. Modern economists also propagate all these needs and provide a way to satisfy them. Mahavira said that these demands or needs are there and we would not deny their reality, but these are not all, everything, for the human beings.

As already mentioned, there are four elements in man's nature. Among them passion alone is not everything. For satisfying passion, material means are required. One is the goal and the other is the means. Passion is the end, and material means achieve it. In this way, these two constitute the components of man's nature. However, man is not all passion and its satisfaction. If man's personality had remained within the limits of passion and material means, then there would be no need to think about morality, character and the like. There would also be no need to despise and to keep away from corruption, dishonesty and immorality. On the basis of only a part of man's nature, Keynes propounded his economic theories. The other half of man's nature was rejected by him.

Bread and Faith

Famous historian Toynbee has made a very wise statement: bread alone or faith alone is not sufficient. Man cannot live by bread alone: nor can he live only by faith. The present world tries to live by bread and do away with faith. If faith becomes the basis, the problem of bread will remain. There is the need for a system which provides bread as well as faith. It will be a harmonized system. In the guidelines which Mahavira developed, and the economic theory that he projected, neither bread nor faith has been rejected. There is a mix of both bread as well as faith.

Mahavira derived that we fully understand that part of the nature of man which reflects dedication to religion and the desire for emancipation. Do not knowingly play hide and seek with it. Do not disregard it at all. Give importance to character as well. When character is analysed and when the desire to become unbonded arises, a concept which emerges is that of self-control. Limit material comforts, do not allow them become limitless. Houses and clothes are necessary for the body, but do not expand the wants to an extent that these become harmful.

The Principle to Limited Wants

According to Mahavira, the prudent principle guiding the limits to consumption is this: any article of use which does not impinge

on physical, mental and emotional health should be acceptable: and the article which does harm to physical, mental and emotional health is undesirable. Fridge is a means of immediate comfort, but it is injurious to physical health. It is also harmful for environment. Similarly, an air-conditioner is also harmful for health. An air-conditioned house is, no doubt, a more comfortable place, but it is harmful for health.

One industrialist fell sick. He did not become well despite the medicines prescribed by the doctor. After getting frustrated with hospitals and doctors, he ultimately went to a naturopath. The physician inquired: What do you eat? Where do you live? The patient replied to all the queries. All information was registered in the physician's mind. He advised the patient to bathe with hot water for three hours. The industrialist did accordingly. In a couple of days he started regaining health. One day when he was sitting in the hot water tub, an idea came to his mind: what foolishness is this? *During the day we worked for eight to nine hours in an air-conditioned room and then took bath with hot water for three hours.* He got the air-conditioner switched off and then took bath with hot water for three hours. Eventually, he got the air-conditioner removed. With this, the need to sit for three hours in the hot water tub also ended.

The Undesirable Consumption

To recall then, any comfort which does harm to our physical health is not desirable. Today, many articles have come in vogue, which appear comfortable but ultimately pervert the mind and produce fickleness in the mind. Facilities that are provided in recreation clubs look attractive to the mind at first but, in the long run, these go on stuffing the mind with perversions. That is why Mahavira said: put limits to your wants and avoid such comforts.

A person was asked, "Why do you drink alcohol?"

"It is essential for me", he replied.

"Why is it essential? What happens with it?". He was further queried.

"Soon after drinking it, all tension disappears", he said.

This is the language of logic: alcohol is essential for removing our tension. Mahavira said, "Limit this imaginary need. The real need is food and water." Alcohol merely is an imaginary need which assumes that it is essential for removing tension. Today, the market of intoxicants, which has become pervasive, is based on imaginary needs. If Mahavira were asked about it he would say, "Control it. This is not essential for you. It is an unreal need which you have only assumed to be real." It needs to be realised that even our imagination many a time generates wants.

Do not Forget Reality

Two passengers were sitting side-by-side in a railway coach. One of them got up and closed the window. The other one got up and opened the window. And the drama went on and on, one person opened the window, the other closed it. The ticket examiner came. The passengers told him about the scene created by those two persons and said that it was bothering them. The ticket examiner asked these two persons why they were doing this. The first one said, "I feel hot, I feel suffocated. Why then I shall not open the window?" The other said, "I feel cold, Why I should not close the window". The ticket examiner took both of them to the window and told them to have a look at it. They found that the window did not have glasspanes at all.

When there is no glasspane, what is the benefit in closing and opening the window? Our imaginary wants, the unreal expectations, are such that we tend to forget the reality. That is why Mahavira says that we should limit our imaginary wants and exercise restraint. It is essential that we limit wants and the means to satisfy them. Remember, Mahavira did not say that only the soul is real and the world is unreal. He did not even maintain that man's conduct is unreal. It also is a reality. The material world is also a reality. Expectations, needs and means are also a reality. However, do not let them become uncontrolled. Do not violate ethical standards. Put a limit to them. He gave also a very good method so that no harm is done to the fundamentals, no harm is done to the body, the mind and the feelings. Television does harm to our sense organs. So many children have become

strong addicts, so many people have weakened their eyesight. I read in the newspapers that in Britain spectacles for children had a big sale. When the reason was investigated, it was found that the children see television sitting very close to it and, that too, for long hours. This has led to more eye-related problems and the use of spectacles is increasing. This is excessiveness, a tendency for extravagance.

Luxury Is Unnecessary

Mahavira said: Put an end to luxury. Luxury is absolutely unnecessary. Control it fully. Exercise control over it. This may sound to be harsh, but it is an imperative.

*Savvam vilviyam geeyam, savvam nattam vidambit,
Savve abharna bhara, savvey kama duhavaha.*

The songs which arouse passion are not songs, these are lamentations. Dances and plays that arouse passion are a mockery. The ornaments and decorations which provoke exhibitionism are a drag. Unrestrained passion increases unhappiness.

If History Was Known

Mahavira started a movement of restraint and control, and started an experiment at a time when there was not as much freedom as it is today. He formed a society following the principles of Mahavira. Five lakh people is not a small number when seen in the context of those times. The head of Lichhivē Republic, King Chetak, was an important member of that devout society. A complete Jain history of those times is not available today. In the Indian history, the tenets of other religions have not been overlooked to the extent Jain principles have been overlooked. Modern historians have done away with the history of kings, heads of republics, Jain army chiefs. If their history was known to us, then it can be established that Republics like Lichhivē and Viji followed Mahavira's principles. Mahavira presented a society which exercised restraint and was dedicated to religious principles.

The Basic Difference

Let us compare Modern Economics with Mahavira's Economics in the context of the restraint and ethical life. The first difference would be of the very fundamentals of basic philosophy. Modern Economics is based on a single track materialism. Mahavira's Economics is based on the acceptance of both materialism and spiritualism. Modern Economics has set a goal — man must become wealthy. The objective of Mahavira's Economics is that man should live his life peacefully and happily. Devoid of peace, one cannot get happiness. Happiness comes through peace. In Gita, it has been said:

Na chabha vayatah shantih ashantasya kutoh sukham.

There is no peace without feelings and without peace, happiness cannot even be dreamt.

The Central Point and Periphery

On the one side, there is happiness acquired through wealth and on the other, there is happiness gained through peace. According to materialism, wealth and happiness are synonymous. The equation of Mahavira's Economics is 'limit to wealth=peace plus happiness'. In the context of dedication to religion, restraint and limitation, we can evaluate the principles of Mahavira's Economics. The central point of these principles is that wherever there is dedication to religion, restraint and control, man is the centre of economics and wealth takes the secondary position. In the absence of dedication to religion, restraint and morality, material objects and wealth will be the focal point and man would recede to oblivion. This context facilitates better understanding of the present problems and economic offences. Why is there so much corruption? And why are so many economic offences committed? Why a person at the helm of authority involved in economic offences is forced to tender resignation and is compelled to go to jail? As long as man remains on the periphery, wealth would be the focal point, such happenings cannot be stopped. They will continue unabated.

2

The Economic Concept of Development

Bhagwan Mahavira described every activity or piece of work, development or its equivalent variant in relative terms.

There are many streams of thought, many disciplines. There are, at the same time, interlinkages among the different branches of science. There is natural relationship even among different sciences. Though Economics studies only wealth, it cannot remain indifferent to other sciences. And yet it appears that Modern Economics has endeavoured to chart out an isolated way. This has led to many problems. Instead of getting resolved, they have become complex and have given fillip to violence.

Keynes described the main objective of Economics by advocating that every poor man should become rich, become prosperous. The objective is certainly alluring. On this subject, there does not seem to be much differences between communism and capitalism. There could be differences between ends and means, but the main goal of both is that nobody should remain without means, remain poor and live below the poverty line. Primary needs of everybody must be satisfied and everybody must live his life in happiness and peace. This has become the objective of development. This also is the definition of development from the point of view of Economics. Economic development, industrial development, development of technology, per capita income and standard of living — these are the yardsticks of modern economic development.

Poverty Is Not Desirable

It had been maintained from time immemorial that — *adhanam nirbalam* — whoever is moneyless is weak. Moneyless and poor were always considered an unregulated segment of the society. Poverty has always been condemned. It was not considered good from any point of view.

A Brahmin pandit started from his home to meet King Bhoj. He was very poor. While resting for a while in the jungle, he fell asleep. A man coming from the opposite direction noticed him. He found that the Brahmin was carrying pieces of sugarcane for presentation to the King. He took out the pieces from the cloth and replaced these with pieces of wood. The Brahmin woke up and proceeded towards the King's palace carrying the pieces of wood tied in the cloth. When he untied the bundle with the intention of making the present to the King, he was stunned to see pieces of wood in it. He got highly disappointed. The great poet Kalidas then realised that somebody has robbed him. Managing the situation intelligently he said, "Maharaj, the kind of present that has come today had never been offered by anybody. It is a wonderful present."

The King asked 'how?'

Kalidas replied

*Dogdhan Khandava marjunain balina ramyadhrumey
arbhu shitam,
Dagdha vayusuten hemnagan lanha punah
Swarnbhuha,
Dagho lokasukho harenmadanah, kin ten yuktam
kritama,
Daridrayam jog tapkar kamidam kanapi dogdha na he.*

"Khandava forest was set on fire by Arjuna.

The Golden Lanka was set on fire by Hanuman.

Kamdev was burnt by Shankar,

But nobody has been able to burn poverty which burns everybody.

This Brahmin is presenting firewood for burning poverty,

You alone are capable of burning it."

A poor has never been liked, poverty has never been considered desirable, neither in the ancient times nor in the modern times. Everybody wants that nobody should remain poor; the society should not torture anybody. And yet this is a difficult task.

The Objective of Economics

Modern Economics has espoused the theory that man's lure of self-interest needs to be enhanced. It has, therefore, become the the main objective of today's Economics that, as far as possible, the attitude of self-interest should be promoted. Development is measured by promotion of self-interest. Keynes strongly advocated this theory. I do not say that this theory has no validity. Personal motivation of personal self-interest stimulates more work from man than anything else. It is very clear to us that self-interest is a big inspiration. Accordingly, the theory which modern Economics has established is meaningful and attractive. Every person should enhance his self-interest as much as possible and earn as much wealth as he can.

The principles presented by communism are no less attractive. It promises that nobody will remain hungry, remain without a house, without clothing and without employment. Everybody's needs will be satisfied. This was and has remained an attractive dream of communism.

Tempting and Useful

In this context, let us analyse the philosophy of Mahavira. Mark two words: attractive and useful. An article may appear tempting but may not be useful; and another which is useful but may not be tempting. And yet another article could be tempting, attractive and useful. Everybody becomes rich inspired by the attitude of self-interest, so that wealth, when it grows, is attractive but not useful. In human beings, self-interest is even otherwise dominant, so much so that individual self-interest has created several problems in society. If attempts are made to accelerate this process, the result could be visualised by a look at the conditions of the present times.

Non-Violence and Purity of Means

Everybody wants that there should be economic development in society. The real question is, how? What should be its process, its mechanics. Apparently, there is no alternative to economic development if contained in limits.

Mahavira says that while thinking about economic development, the following points should be definitely considered:

1. Ahimsa (non-violence) and purity of means
2. Non-erosion of moral values
3. Limits to self-interest

First, it should be examined if economic development is leading to more violence. If we want to achieve development, it should be through ethical means — not by any other means. There was an ordinary person with poor means. He kidnapped a rich man and demanded ransom of one crore rupees. He succeeded in extracting the ransom. From being a poor person, he became a millionaire. His financial development did take place. But can the means or method adopted for achieving this be considered desirable? The obvious answer is in the negative.

In the ancient times there prevailed a belief that fame makes man successful. A person developed a desire to become famous. He started thinking how he could become famous. Somebody advised him to go to the market that stocked earthen pots and break them with a stick and suggested that would make him famous. If he did not want to do that, then he should throw all clothes and become naked, and he would become famous at once. If even this did not make him famous, then he should ride a donkey which would make him instantly famous.

These are the cheap, not the wise, ways of becoming famous:

*Ghatam bhindyata chhindhyat kritwa rasbharo hanam
Yen ken prakaren prasidhiha purusho bhavateh.*

This also implies that there are two routes which one could adopt: one of using any means and the other of using ethical means. Bhagwan Mahavira said nobody can object to economic

development in society, but this should not be done by just any means. It should be achieved with *ahimsa* (non-violence) and with good and ethical means.

Values Should not be Eroded

Mahavira said that while earning wealth, human values should not be sacrificed. From this point of view, we find a major difference between Mahavira's concepts and the concepts of Modern Economics. Under Mahavira's philosophy, it remained an imperative that in achieving economic development values should not be permitted to be eroded. But today the situation is different. Keynes has said clearly: The time has not come when we should think about values or about morality. When all become rich, then it would become necessary to think about this. To Mahavira's Economics, development of compassion and sensitivity should keep pace with economic development. We should avoid a position where we become prosperous but the stream of compassion and sensitivity dries up. Man can amass wealth by cruel means, which could lead to development, but this kind of development should lead to impoverishment of millions of people.

Limits to Self-Serving

And yet, it is not possible to remain entirely untouched by selfishness. Even a person doing meditation has his own selfish motivation. This is not entirely bad or undesirable. Serving self-interest could also be good but it should be within limits. Self-serving should not be such that it does harm to the well-being of others. The individual is not the only entity, The world is very large. There are millions of people. A person may develop his self-interest to an extent that he achieves his own economic development but causes harm to others. This is certainly not the right thing to do.

Mahavira also said that along with economic development we should ponder over other aspects. Mahavira's *shravak* Anand was very prosperous from economic point of view. He possessed thousands and thousands of acres of agricultural land. He had a

large cow-shed having forty thousand cows. Capital worth crores was invested in his business. But being a member of a *vrati* (devout) society his vow was not to use unacceptable means to earn wealth. On that basis alone, he had attained his own economic prosperity.

Religion and Economic Development

No religion puts an obstacle to economic development. Many modern economists have said that religions ordain restraints and tell people not to do this and not to do that. They maintain that these restraints are not productive and are impediments to development. In reality, however, it is only when we think in terms of worldly pleasures that they appear to be obstacles. If we consider them from the point of view of human welfare, we would find that they are not obstructive but conducive to development. If we invest in both pleasure and welfare, then economics could be very productive. On the other hand, if we confine it to pleasures alone then we would find that today's economics has created many distortions in the society. It has made men cruel and misled them to the path of exploitation.

Presence of Imperialistic Mentality

It is doubtless that considerable development has taken place in technology. If only along with this there was also compassion, then, perhaps, mankind would not have been threatened as it is today. The meticulousness with which technology has been deployed for destruction has not been used for welfare. The reason for this is that imperialistic mentality persists in man. There was a time when imperialism of land was the order. Acquire land, grab more land, this was a kind of territorial imperialism. Today, it is the age of economic imperialism. What is important is not how much land one owns as how much market one controls. Japan is a small country with a relatively small population, but it has dominated the world market for quite sometime.

Selfishness and Cruelty

One witnessed all around a kind of competition for establishing economic imperialism. America, England, Japan, Germany — all these countries want to leave others behind in this race. Technology has been used freely for expanding this economic imperialism. It has been used less for human welfare. The same is true of industrial development. It has been argued that with more development, there would be more opportunities and more employment. Compassion will come after that. On the other hand, wherever selfishness is predominant, compassion loses its impact. It is Mahavira's well established theory that cruelty increases corresponding to selfishness. As self-interest remains limited, compassion rises. It is never possible that self-interest and compassion both become dominant at the same time.

The Plea of Employment

The plea of employment used is also a feeble one. It is in this age of robots and computers, where a thousand workers were engaged earlier, only five would do today. How could it lead to more employment? As a result of mechanization, people are becoming more and more unemployed, while the endeavour has been to eradicate poverty and unemployment. With more mechanization, the robots are snatching away work from the people. As a consequence, poverty and unemployment are increasing at a high rate. One wonders where this age of electronics is leading us to. In a country like Japan, even the work of a priest is being performed by a robot. When somebody dies and his family enters the religious place for prayers, the robot greets them, gives messages of patience and offers words of condolence, gives a complete religious discourse and in the end, after giving blessings, thankfully bids farewell. All the work of the priest is done by the robot!

Man's Preference

What are man's expectations today? It appears that in the age of robots and computers, man should take the vow of silence

and take shelter in a Himalayan cave. Man has worked very hard; perhaps, the moment to take rest has now come. Acharya has said it beautifully: all activities of man are motivated for a kilogram of rice. If rice was not needed there would probably be no need for activity. Under modern industrial development, money has become such a dominant factor that man has become secondary.

Paradox of Per Capita Income and Poverty

One of the objectives of Modern Economics is to raise the per capita income. Certainly, per capita income has grown fast in developed countries. And yet, it is evident at the same time that capitalism too is breathing its last. Even in developed and affluent countries, like Japan and the United States, unemployment persists. Statistics show that even there people are driven to living below the poverty line. Those who are familiar with conditions in Russia know that even during the communist rule, millions of people were without proper shelter and stories make the rounds that many lived in pipes lying on the sides of the roads. There were no houses and people were using big-size pipes as night shelters. Presently, conditions of abject poverty and starvation are witnessed. There are long queues for buying food articles after decades of communism.

If income had been distributed equally, the problem could have been resolved. But that did not happen. Gandhiji had observed that man would never be able to achieve the objective of economic equality; some individual capabilities are different, as is competence. Everybody cannot reach the same level of achievement. As a result of the prevailing economic styles, the outcome of promoting selfishness has come to a point that the entire wealth of the world has got concentrated in the hands of a few people. These affluent people have become so rich that, except ego and false pride, they do not have much in their inventory of possession. They aspire to become world's number one rich, number two rich and number three rich — that is all their goal. This is why the issue of per capita or average income is also becoming involved.

Ambition of High Standard of Living

The concept of standard of living has greatly misled the people. Everybody aspires to attain a high level of living. The problem, however, is that resources are not abandoned for achieving the objective. As a result of the aspiration, the possession of certain articles has come to be regarded as the yardstick of one's status and sign of development. If the objective was limited to the satisfaction of the basic needs, there would, perhaps, be no problem, as that would be a part of healthy thinking. Even animals satisfy their basic needs: why then an intelligent species like man should not do that? But this concept of standard of living has made basic needs a secondary issue and the craving for non-basic articles has been aroused in man.

Three Categories of Man

Mahavira studied man and the attitudes of man. He said that men exhibit divergent attitudes; they do not measure everybody with the same yardstick. He classified men in three categories:

- One having many desires. (*Mahechha*)
- One having few desires. (*Alpechha*)
- One having no desires. (*Ichhajayi*)

Men in the first category are those who have too many desires, too many wants. Those in the second category have limited desires and few wants and those in the third have controlled their desires, they have conquered desires.

Mahechha — Man with Numerous Wants

Today's Economics requires us to multiply our wants. If there are more desires then there would be inspiration for initiative, leading to greater efforts. When there are few wants, there would be small effort. Mahavira, while analysing both the characteristics, said that the one who takes great desires would have many wants. He would earn his living by immoral means and would not think of virtues. By saying so, Mahavira said that such a

person would be violent, furious, mean, cunning, insolent, wicked. Mahavira has given the interesting picture of the nature of a *mahechha* type of person. Such a person will not give consideration to anything. If it is in his self-interest, he would not hesitate even to kill anybody.

Today, many innocent and mute animals and birds are being killed mercilessly for the production of luxuries and cosmetics. In the manufacture of a number of articles, products from bodies of animals which are killed, have to be used. For exporting meat, numerous butcheries have to be established killing millions of living birds and animals. Everything is being done for money. Enormous money cannot be earned without so much of violence and fury. Cheating, manipulation, fraud — all these have to be committed. False accounts, bribery, threat, murder, abduction — all these activities are pursued. All this is associated with the group with great and multiple wants, which is being overwhelmed by the urge for acquisition.

It is indeed difficult to visualise how, having expanded wants and the image for acquisition, one can be saved from evil tendencies. It is imperative that we think of welfare along with what is pleasant. Without controlling wants and limiting desires, we cannot achieve welfare.

***Alpechha* — Man with Few Wants**

Alpechha does have desires, but these are limited. Such a person would set up a factory, but he would not accumulate too much capital for himself. Policy of decentralised economy and decentralised power, about which Mahatma Gandhi talked, is the reiteration of what Mahavira called few desires, few wants. Mahavira said *dhammenam vitte kappemana* — that a person with a few wants earns his living virtuously.

We have two concepts before us — *alpechha* (a person with limited wants, and *mahechha* (a person with many wants). One leads life unethically. Being ethical is to possess compassion. I may mention here about the devoted disciple of Mahavira, *Saravake* Shrimad Rajchandra, who gave the basic *mantra* of *ahimsa* to Mahatma Gandhi and who received enlightenment

from the fourth Acharya Shrimajjayacharya of *Tehrapanth*. He entered into a deal with a trader doing jewellery business. Prices suddenly shot up. That trader was losing fifty thousand rupees in just one consignment. Shrimad Rajchanra asked him to bring that agreement. The trader said, "Sir, you need not worry. I will pay you to the last penny, but at present, I am not in a position to do so." Shrimad Rajchandra replied, "I am not talking about payment or not-payment, I just want to see that agreement once." The trader apprehended that after getting the agreement he would at once file a case in the court and he would be trapped. Accordingly, he was reluctant to give the agreement, but eventually he had to give the agreement. On receiving the agreement, Shrimad Rajchandra tore it to pieces and assured the trader, "Rajchandra can drink milk, he cannot suck anybody's blood. I cancel the bargain."

This is mercy. A man with a few wants earns his living virtuously. He does not do injustice to anybody. He does not behave ruthlessly. He does not exploit others. He does not manipulate, nor does he conceal others' possession held in trust.

Ichhajayi — Master of Wants

The third category of person is he who has controlled his wants. We would not consider him a social being. He has no wants or has conquered wants. He becomes detached from the society by becoming a saint. He performs no economic activities, has no factories, does no business. His life is only devoted to *sadhana* (devotion). Bhagwan Mahavira said that we leave the third category of persons alone although there is no dearth of people of this category. In Mahavira's devout society, the number of persons with few wants was five lakhs (half a million) and the number of persons with conquered desires was fifty thousand. When our saints and *sadhvis* visit Europe, people wonder when they see them. They wonder how they stand heat and cold. They do not carry money either. This type of life is beyond their imagination. They cannot believe that there would be people who have disowned wealth.

Neglect of Man

Modern Economics is concerned primarily with earning profits in utter disregard of man's basic nature. Anything which does not yield profit is useless from the point of view of modern Economics. Market is supreme, the product has no value unless it is marketed. Man's basic nature has been completely overshadowed. In *vrati* (dedicated) society, man's nature is of prime importance. Obviously, there is a distinct divergence between these two points of view.

Contribution of Economics

To maintain that Modern Economics has not given any solution to the problem would also be a one-sided view. The one who understands Mahavira does not have one-sided point of view. There is no doubt that some concepts of modern Economics have helped solve a few problems and have given some relief to the poor. But it has, at the same time, created more problems. If we think objectively, then there will be no difficulty in maintaining that modern economic concepts have encouraged violence.

Economics of Non-Violence

Respected Gurudev was once sitting in the courtyard of Jain Vishwa Bharti. The Vice-Chancellor of Ajmer University, Dr. Ahuja, who was herself an economist, arrived there. In the course of discussion, she was told that we wanted economics of non-violence. She wondered, however, "which economics would that be". Economics is born out of violence. Wherefrom will it derive non-violence?

Let us then understand that the Economics which is limited to eradicating poverty is not good for us. For us that Economics is valuable which, while eradicating poverty, does not increase violence. A synthesis of material prosperity and promotion of non-violence is essential today. This kind of synthesis is present in ample measure in the concept of the *vrati* (dedicated) society propounded by Mahavira. It is only through the harmonisation of such principles that the needed synthesis can be achieved.

3

Economics of Non-Violence and Peace

The objective of Modern Economics is not peace; nor is non-violence. Its goal is economic prosperity. It aims at certain objectives. It aims at everyone becoming rich; nobody to remain poor while man's primary needs are satisfied. It also wants that he acquires large resources. Modern Economics does not, however, stop there. In order to fulfil the objective of pervasive prosperity, it also expects that desires, needs and production are expanded, and as a consequence thereof, it is accepted that greed would be promoted.

Objectives of Communism

The strategic goal of communism has been to grab power which should be rested in the hands of the economically weaker, backward or the working class. However, no proper consideration is given on how it is achieved. The purity of means does not matter at all. If power comes through fair means, well and good; but if it does not come through fair means, then it has to be acquired through any means. Modern Economics too has the same approach. What matters to it is that prosperity is enhanced. And to acquire greater prosperity, greed and competition are the prerequisites. The expanding greed presupposes expanded needs which call for expanding production. This, in turn, requires higher economic growth. Economic growth calls for competition. In this

context, peace and non-violence are relegated to a secondary position.

The Objective of Economics

It can be easily admitted that the question of peace is not primary to Economics. Dr. Marshall and other economists who followed him have conceded that, while the question of morality may also be considered, morality was not an imperative. Keynes said: When we become prosperous economically, then alone will arise the occasion to think about morality. The present is no proper time for that. Whatever is wrong today might also be useful at the moment. Economics is based on the concept of utility and, therefore, it does not consider there is anything wrong in that. What is useful is right and is desirable, it is maintained.

The Gandhian View

This then is the point of view of today's Economics. The question which emerges is, what was the view of Mahavira? Let us first discuss the Gandhian view before talking about Mahavira.

Mahatma Gandhi opposed certain aspects of communism. He opposed in particular two aspects, industrialism and concentration. He said that concentration of power and of capital tends to increase violence. Wherever power and capital get concentrated in the hands of a few, problems arise. This view of Gandhiji has come wholly true. Wherever concentration of power and capital took place, violence has intensified. Gandhiji made another vital point. Any government, the foundation of which is based on violence, cannot survive. Communism would also not survive. Gandhiji's forecast made a few decades ago has turned out to be true. Based on violence, nothing can remain enduring. It is for a similar reason that he opposed industrialism.

Consequences of Industrialism

Industrialism, in its ultimate analysis, is only a variation of economic slavery; it is one of its synonyms. As industries become centralised, economic slavery will prevail. This will lead to

exploitation. Exploitation would not be limited to one country but it will extend to exploitation of one nation by another. The nation with increased industrial capacity will use that power to exploit other nations.

With industrialism two other things go synchronously — power and exploitation through power and violence. Where industrialism gets a free hand, the problems of conflict and war are also created. In opposing industrialism, therefore, Mahatma Gandhi called for decentralised industry; in opposing concentration of capital, he advocated dispersal of capital and trusteeship. This really means that Gandhiji propounded non-violence and peace.

The Concept of Hedonism

Let us now proceed towards Mahavira. The main issues before Mahavira were those of self-control, peace and non-violence. He maintained that where self-restraint and peace prevail, non-violence is also ensured. Economics is moored in the fulfilment of wants. What is aimed at is that the people should be able to satisfy their wants. Satisfaction and enjoyment have remained the main targets of Economics.

Hedonism has been a philosophical concept. In the West, a considerable amount of thinking has been devoted to the hedonistic point of view. That point of view has been prevalent in India too. But along with that, there has also been another point of view and that is happiness. Happiness is attainable, but it is somehow not achieved.

Mahavira's Point of View

To Mahavira, the question of satisfaction and comfort was secondary; the question of peace was primary. When the objective of peace becomes primary, the whole approach changes. When peace is primary, the purity of means also gains supremacy. Mahavira did not prescribe abrogation of all possessions for a normal family, since it was not a practical proposition. How could a religious preacher talk impossible things? From the point of view of *anekanta*, he prescribed a middle course — a societal

person cannot give up all but he should control desires and consider purity of means in earning his income and wealth.

Constituents of Economics

Economics deals mainly with three elements:

- Production
- Distribution
- Consumption

In Mahavira's times, the main source of production was agriculture. In those times, there were no industries. Agriculture was the main occupation. In that context, the guidelines that he prescribed for a societal person were such that even in agriculture one must think about the purity of means.

Principles of Purity of Means

Mahavira gave five principles for purity of means in relation to production:

- Do not put anybody in bondage.
- Do not kill.
- Do not mutilate.
- Do not over-load.
- Do not ignore or belittle devotion.

He prescribed the following principles for the devout society developed by him:

- If engaged in the occupation of agriculture, do not use fetters, bonds. Do not keep either animals or men under subjugation.
- Do not kill. Do not beat anybody. Do not strike at anybody. Do not harass any people.
- Do not mutilate.

During those times, mutilation of parts of body or organs was prevalent. That was the age of slavery. Punishment in the form

of mutilation of organs or parts of body was given: Hands were chopped off, legs were chopped off, other parts of the body were chopped off. Accordingly, Mahavira said :

- Do not destroy organs or parts of body.
- Do not put too much load on men or animals.
- Do not deprive people of their livelihood.
- Do not exploit anybody.
- Ensure that you do not extract too much work and pay less.

Labour, Value and Restraint

The entire labour force engaged in production work for money. The question is the price one pays for labour? When a person puts in his hard labour, what does he get in return?

Right from the time of Mahavira till the times of communism and Gandhiji, a good deal of thought has been devoted to the question of how much labour and how much value. In this context, the Communist theory is like this: From each according to his ability and to each according to his needs. Gandhiji made some modifications in this. He said that there cannot be an isolated definition of need. There cannot be one mechanical all-pervasive interpretation of need. It should depend on reason or logic. The value in a product is created only by work.

Mahavira enunciated a principle in this concept and sought to introduce the restraint between labour and value. Besides labour and value, it is imperative to have the elements of restraint. Labour should not be exploited and employment should not be reduced. Think of a person who has the capacity and does more work and also think of another person who is weak and is not able to do that much work. But both need food. If wages are determined on the basis of labour alone, then there will be denial of livelihood, there will be exploitation to some. The basic needs which are primary have to be satisfied. Mahavira introduced a vital concept: the denial of livelihood. There should not be any denial of food and water. Means of livelihood need to be provided.

Three Directives

Production covers several elements. Modern economists have removed some factors from production. Dr. Seth and Dr. Marshall have dissociated prostitution from production. They did not accept it as productive labour. They considered it from the point of view of morality. If we think from the point of view of Mahavira and Gandhiji, then several other things would be excluded from production. With reference to production, Mahavira gave three directions:

- | | | |
|------------------------|---|--|
| <i>Ahimsappayne</i> | : | Not to manufacture violent weapons. |
| <i>Asanjutahikarne</i> | : | Not to assemble weapons. |
| <i>Apaukammovades</i> | : | Not to impart training for sinful work and violence. |

The first directive is that the manufacture of violent weapons should be removed from the realm of production. A prerequisite of a devout society is that it does not manufacture weapons. Let alone manufacture, it should not even deal in violent and destructive arms. But today the manufacture of weapons has become big business. Weapons worth millions, nay billions, of dollars are being purchased and sold. In fact, there is a race in evidence in their production. In Modern Economics, the exploitation that is being talked about is due to free market. Weapons can be purchased anywhere you choose. Licensing has not been efficacious. In some countries, there is no need for a licence at all. The manufacture, sale and purchase of weapons cannot be carried out in a devout society.

The second set of activities associated with the production of weapons is connected with the assembly of components of weapons. The members of the devout society are not involved in the import and export of the components or assembling of weapons either.

A third significant aspect is to abstain from propagating or preaching sinful actions. Even imparting training in violence and in martial arts is prohibited for a devout society; but look at today's scenario. Regular schools and institutions have been set up for

promoting violence where training is imparted in terrorism, its minor and major techniques. Training is given how through terror the entire society and the nation could be subjugated. In this context, the regulations prescribed by Mahavira for the devout society are very valuable from the point of view of economics of non-violence and peace.

Dedication to Work or *Karmadan*

With reference to industries as well Mahavira laid down some principles. Gandhiji opposed big industries. Similarly, Mahavira presented the principle of limited needs and modest means and a social structure based on decentralization. Mahavira believed that centralisation encourages violence. Accordingly, the industries that existed then were categorised. In the code of conduct of the devout society, they were called *karmadan*. Fifteen *karmadans* were enunciated. For the members of the devout society and its followers, prohibitions and limits were prescribed in respect of the fifteen *karmadans*.

At that time, one industry that existed was *ingalkamme* — coal industry, another was *vanakamme* — the fuel industry. Still another was burning forests. One industry was drying up tanks for increasing the quantum of land for agriculture. These were some of the industries in operation at that time.

Mahavira said: limit them, do not expand industries in an uncontrolled manner, and do not centralise them too much in your hands. One of the followers of Mahavira was Uddalaputra. He was a potter by caste. He had five hundred shops. He had hundreds of kilns in operation. He was a very big industrialist in pottery business. Uddalaputra took the pledge of limiting his industrial activities.

The Implication of Restraint

Aseem (limitless) and *saseem* (with limits) are two very important concepts. *Aseem* implies a march towards violence. *Saseem* or restraint leads to peace. An able person, who has business acumen or possesses knowledge, earns so much that he becomes a deep ditch for hundreds of thousands. For him there is no limit.

Prosperity should increase. But after all how much? In this context, it was said that appropriate and reasonable prosperity be achieved, but there has to be a limit to what is reasonable or appropriate. And what is, on the other hand, inadequate prosperity? For a person, even ten houses may not be enough. There should be a mansion in Calcutta and also others in Mumbai, Delhi and Chennai. One should have one's own house wherever one goes. At how many locations will one go on building mansions. Somewhere some limit will have to be observed. If amassing of wealth knows no limits, it is difficult to imagine what it may lead to.

Problem of Modern Economics

The biggest problem of Modern Economics is the absence of any consideration or thought about the purity of means. Without purity of means, we cannot think of non-violence and peace. Are not the material possessions at the back of the wars being waged in the present times? If the issue is probed deeper, the truth will reveal itself. Big factories exist for the production of arms and ammunitions. The armament industry has today gained dominance. Whenever wars stop and peace is established, then the powerful nations producing armaments ignite war in one or the other corner of the world. The objective is the sale of their weapons. This industry directed at annihilation gets decimated in times of enduring peace. It is the armament industry which keeps the wars to be frequented. Indeed these industries involving millions and billions of dollars owe their existence on the foundations of violence.

Let us analyse the global economy in this context. One would be aghast to find the amount of expenditure being made globally on the manufacture of weapons. One of the most basic needs of India is education which builds personality and improves the quality of life. If the money being spent on education and defence is compared, a wide divergence will be found in favour of defence. While hardly two or three per cent is spent on education, huge budgets are provided for defence. Globally, a major part of the world's income is spent on defence. If these resources are used

for the eradication of poverty and for securing and maintaining peace, perhaps, the world's economic problems will be resolved. But this will not be allowed to be accomplished by the vested interests, the owners of the armament industry.

Theory of Production

Modern Economics has developed a contradiction within itself. The very rationale of what should be produced has disappeared. Intoxicants are being produced in large quantities. The production of alcoholic drinks has grown unimaginably large, leave alone the production of opium, *charas*, heroin and other drugs. Business worth crores is being carried on in processed tobacco (*jarda*) and *pan masala* packed in pouches. Why is all this happening? Where would *jarda* come from if there were no production of tobacco? If opium is not there *where will all the heroin come from?* There has to be a limit to production; there has to be some discretion about what should be produced. The production of articles which do not satisfy primary needs of life only leads to luxury or intoxication. In the ultimate analysis one wonders why those things should be produced which are harmful to men from any point of view.

Control Over Conscience

Today, the production of such harmful articles, which is prompted only by the urge to earn profit, has created a terrible crisis in the world. While all the nations of the world, including India, are struggling against the smuggling of intoxicating products, those producing armaments exercise control over the market. The sellers of intoxicating products have acquired control over the market. Not on the market alone, they have usurped the control over man's conscience. How a person addicted to intoxicating things becomes restless without them, he alone knows. At that time, he experiences deadly agony.

Mahavira had, therefore, said that there should be a limit to production also. Everything ought not to be produced. Intoxicating things should neither be produced nor consumed. Anything which instigates sinful action, or which is the cause of sinful action,

should be prohibited. If we analyse properly, the principles which he propounded for business are very valuable from the standpoint of non-violence and peace.

Principles of Ethical Business

Mahavira prescribed a number of principles for ethical conduct of business:

- Do not weigh or measure fraudulently.
- Do not show one thing and give something else.
- Do not embezzle what is given in trust.

Abhayadevasuri, the commentator of *Upasak Dasha Sutra* wrote: "At that time, a good deal of adulteration and bribery was rampant." This type of human nature has always been there. The craving of money has always been there in all ages, at all times. Adulteration was adopted in diverse ways and bribery was widely prevalent.

Chanakya wrote, "It is possible that the fish living in water may start flying in the sky, but it is not possible that the employees serving the state may not take bribe." Man's nature has always been the same. Craving for money, comforts and pleasure of the senses has always been covetable, and from the time it received the support of intellectuals, it lost all limits. The basis of socialism is materialism, and the basis of capitalism is also materialism. And wherever materialism rules, money, comfort and sensuous pleasure will get predominance. We should, therefore, not be surprised at this abandon and frivolity.

Question of Restraint and Satisfaction

- Control of senses.
- Satisfaction of senses.

Classical Economics had taken due account of the satisfaction of the senses. But it also ruled: Satisfy the senses but, along with it, also observe restraint. Chanakya said about the king, the ruler: A king should be a conqueror of the senses. Passion, anger, greed, infatuation, pride and jealousy, these are the six enemies which the king should conquer. If, for a social being, the satisfaction of

senses is necessary, the restraint of the senses is equally necessary. This is a rational principal for setting the necessary limits: satisfy your senses, but within limits. After the necessary enjoyment, exercise restraint. If this is achieved, then it would become the economics of restraint; and what becomes the economics of restraint would become the economics of non-violence and the economics of peace.

Modern thinking believes that we need not think about morality now, not about restraint, not about non-violence and not about peace. We will think about them when the appropriate time arrives. This means that until that point of time is reached, the society should go on bearing the unwholesome consequences of a regime of non-restraint. The results of such thinking are already before us. On the other hand, from the wisdom and code of conduct, which Mahavira gave us on the subject of production, very valuable principles of Economics emerge. If these are *followed and deployed*, the present day society can save itself from many perversions.

The Theory of Distribution

Another dimension is the doctrine of distribution. Since the time of Mahavira, the population has been increasing and resources have been diminishing. At the same time, state control on the resources has been intensifying. This has led to the problem of distribution. In olden times, the call for equitable distribution was not a problem at all because population itself was small, the resources required for the fulfilment of the primary needs were also not so difficult to secure and the expectations were small. At that time, means of transport and communications were also limited. It used to take a lot of time for a message to reach a distance of even twenty miles. On the other hand, today's fast means of communication and velocity of advertisements have generated artificial wants. At that time, each village used to produce the things needed for consumption, and there was no problem of distribution. The divergence in all these dimensions then and now is so great that the two sets cannot be compared at all.

Origin of Swadeshi

Gandhiji started the *swadeshi* (national self-reliance) movement. Today, after the entry of multi-national companies, some of the political parties are talking about *swadeshi*. The concept of *swadeshi* was embedded in the code of conduct and the vows of ethical conduct given by Mahavira. One of the vows is *digurat* — setting the constraints or limits. Those living in Delhi, for example, will put the constraint like this: I will not use anything from outside Delhi. If I wear clothes, those will be made in Delhi. The foodgrains that I eat will be the foodgrains produced within the limits of Delhi only. This is *digurat* which is the main basis of *swadeshi*. Mahatma Gandhi was promoting the principle of non-violence under the aegis of Shrimad Rajchandra. Gandhiji was under his influence. It was natural for Gandhiji to follow the principles of Mahavira. It can be easily maintained that decentralised economic policy, decentralised industry and *swadeshi*, all the three emerged out of the code of conduct of Mahavira.

Objective of Digurat

Digurat had one basic objective: It was to put restraint on imperialistic (dominance of one over the other) mentality. Be it economic or geographical empire, it will not go beyond a particular limit. There was a limit to transportation: it will not go beyond five hundred kilometres or such limit. Under this principle, there was a linear restriction — in a linear direction, curved direction or downward direction or in any given direction. Outside this limit, one will not sell anything; one will neither import nor export. The restriction was with reference to direction. The important principle proved to be effective in putting a check on imperialistic mentality.

Resolve for Peace

Today, if the industrially advanced nations, Japan, Germany, Britain or any other, resolve not to export their commodities, this fierce conflict of economic imperialism will cease and the efforts needed to ensure peace and non-violence will not be called for. There will be peace and the problem of war will come to an

end. If the armament producing countries resolve today not to export the weapons manufactured by them, the dangers of war will automatically end.

Contradictory Policies

It is both paradoxical and surprising about today's diplomacy that, on the one hand, a nation is talking about treaties and agreements and, on the other, the same nation is supplying weapons to the parties engaged in fighting each other. A country is the mediator of peace and also provides encouragement to arms race by supplying weapons. This dual policy itself is the mother of violence and unrest

Who Will Eradicate Poverty?

Everybody has the aspiration to become rich. However, big and large factories cannot make anybody rich. The machines, made of steel, cannot eradicate poverty from the world. Poverty will be eradicated with the principle of real *swadeshi*. Man should be able to live his life in peace with the limited, small aspirations. For this, it is not necessary to take the help of machines, robots and computers.

Laotse was going somewhere. In the forest, he met a woman who was crying. Laotse stopped and asked, "Sister, why are you crying?" The woman replied, "Sir, the leopard has eaten my son; not only my son, he has also eaten my husband." Laotse asked, "Then why do you live in this forest." She explained, "Because there is no cruel ruler here and there is peace here. The wild beasts do harm only sometimes, but we are at least free from the tyranny of the ruler all the time."

Man wants peace. If that itself gets destroyed, then happiness, prosperity and joy are of no avail. Today's economic theories may produce the material means. These means cannot provide *real satisfaction and inner happiness*. The need today is to introspect and to re-evaluate the economic theories. In the context of non-violence and peace as the leading guideposts, this re-evaluation alone will provide the real understanding of the need and usefulness of the economics of non-violence and peace.

4

Limitation of Individual Ownership and Personal Consumption

There are today before us two profiles, two images of the society:

- A society having uncontrolled desires, unlimited needs and frivolous consumption; and
- A society having controlled desires, limited needs and restrained consumption.

Let us analyse these two images in depth. What will that society be like which has uncontrolled desires, where needs are unlimited and consumption is also frivolous? And what will that society be like where desires, needs and consumption are all controlled?

Boundless Greed

In the world, everything has its limits. The first principle of ecology is limitation. More consumers and less supply; limited supply and unlimited desires — how can these two equations go together. Man has so much of wants that these cannot be fulfilled. There is a touching verse in the folklore of Rajasthan:

*Tan ki trishna alpa hai, teen pav ya ser.
Man ki trishna amit hai, gale mer hi mer.*

The thirst of the body is only little. It could be three-quarters of a kilo, at the most a kilo. But the thirst of the mind is insatiable. It can swallow the entire Meru mountain.

Uncontrolled desires do not give happiness to a person; they make him suffer, make him unhappy. The first base of unhappiness and suffering is boundless greed. It never gets satisfied and continues giving pain like an inner wound.

Uncontrolled Wants

The second element is want. The wants may be uncontrolled social structure: In course of time, wants take the form of camouflaged needs, and they go on increasing. These can never be satisfied.

Uncontrolled Consumption

The third element is consumption. The present consumerist social structure has unleashed consumption. Consumption is essential, but since consumerism surfaced, it has expanded to an extent that it has impacted health, mind and consciousness.

What is the consequence of an uncontrolled society? To satisfy wants to increase wants and, for fulfilling them, violence becomes a *sine qua non*. In a way, new consumerism is the corollary of a new type of violence. Violence has already assumed a new dimension. Everybody has developed craving in his mind that a certain amount of consumption is essential. If that does not get satisfied, then effort is made to satisfy it somehow or the other. It is achieved by abduction, theft or murder, since the fulfilment of these desires is the goal. In today's Economics, there is very little or perhaps no scope for morals. It does not recognise the need for moral and human values. Under these conditions, acquisition somehow or the other *becomes the only objective*.

Alternative Scenario

Another profile of society is one with controlled desires, controlled wants and controlled consumption. One who has controlled his wants would never become unhappy. He knows that he can never get all he wants. As a corollary, by controlling his wants he closes the door of unhappiness.

The primary needs of life do not bother a person. The wants which harass are those which are generated artificially by imaginary needs. These needs create an attraction or fascination for certain articles of consumption. Eventually, the temptation takes the dominant position and the needs lose their meaning.

Mentality of Enjoyment

Acharya Puiyapad has written with deep implications:

*Prarambhe tapkan praptou atriptti propadkan
Ante sudushtyajan kamanu kamakh serate sudhi*

Passion or lust has three dimensions: excitement, discontentment and reluctance to forgo. In the initial stage, articles of consumption generate excitement. During the period of enjoyment, it yields discontentment. Today's developed countries are the reflection of this discontentment. Those which are called developed have earned a lot of wealth. They have earned it actuated by the thought that this would lead to mental contentment. But today, discontentment has increased to an extent that there prevails confusion leading to loss of direction. The people of developed countries are running hither and thither in search of mental peace. Discontentment compels them to exacerbate more consumption. This inflated consumption forms itself into an addiction. It then becomes difficult to abandon it. Man knows that it is not essential to eat ice-cream but a temptation has been generated for it. Man makes an effort to get it. Even a poor man spends money to enjoy it. He does not get full satisfaction by eating it once. He eats for the second time, eats it for the third time and ultimately

it becomes difficult to abstain from it. Tonsils may enlarge, teeth may be damaged and any other consequence may be experienced, but it cannot be abandoned. The same holds true for wine or alcohol. To start with, the consumption of alcohol is started as a part of fashion or copying others. Then discontentment (in the absence of consumption) makes the drinker its slave, and it turns into a nervous habit. It is obvious that ultimately its consequences have to be suffered.

A letter was received from an army officer in Jodhpur. He had written, "Reverend Acharya, I worked in high positions in the army. Now I am retired. The habit of drinking has eaten into my body. Even after making efforts to give it up, I am not able to do so. Please give me some guidance to give up this habit."

Those who are learned, wise and thoughtful keep their needs limited from the very beginning. Balanced food is essential for life, but unbalanced food or excess eating is not essential. This is the golden rule for all types of consumption. And yet, today, the need for control or limitation of wants is ignored or not assigned its due importance.

Hunger and Wants

Initially, wants arise from hunger, but, in due course, the wants turn into hunger. For satisfying hunger, the need can be fulfilled but for satisfying the hunger for needs, there are neither the means nor any power in this world. Today's economists cannot fulfil these; nor any government or its finance ministry could eradicate the hunger for wants. When the hunger for wants gets ignited, man can never be liberated from unhappiness.

A society with controlled wants is never unhappy. Nobody can grow so rich that he can raise a mountain of wealth or dig a deep ditch which may remain empty. In the society, where desires, wants and consumption are limited, nobody shall remain hungry. On the contrary, where desires, wants and consumption

are uncontrolled, the society will remain hungry and will face vicissitudes, ups and downs.

Basic Mentality

Let us refer to the society during the times of Bhagwan Mahavira. In the dedicated society which he created, both ownership and consumption were limited. Ownership is a fundamental, basic attitude. We can analyse ownership in terms of psychology. MacDugal and other scientists have classified the basic human attitudes. Mahavira while analysing human nature said that man has a basic mental trait. He demonstrates a sense of authority, of possession and of accumulation of wealth. Everything that has been happening is the result of a sense of authority. Other attitudes are by-products of that. This mentality is not peculiar to man. It is found in the lowliest of creatures and even plants. To explain this feeling of attachment and authority, Acharya Malayagiri has given the example of *amarbel* (a creeper). *Amarbel*, to start with, climbs up by taking support of the tree. Then it establishes its authority over the entire tree, spreads all over it, and slowly eats it away. The sense of authority is there even in a honey-bee. It is there even in an ant and it is there in all small and big living beings. Even the smallest of the living being resorts to accumulation for itself. The sense of authority is a basic attitude of mind.

The Principle of Devout Society

In the present times, in the context of socialism and capitalism, ownership has taken a number of forms, like individual ownership, public ownership and collective ownership. The first principle of the dedicated society was that there should be limitation on ownership. Individual ownership should be limited. There were ten leading people of the committed society and all of them were well-to-do. But they exercised limitation of individual ownership. The craving for getting more and more wealth or money is unlimited. How far can man go? There ought to be the wisdom of limitation of wealth.

We can analyse the craze for money or wealth in three different situations:

- Minimum ownership/wealth
- Maximum ownership/wealth
- Unlimited ownership/wealth

Minimum Ownership

Whatever is needed for a living can be called the minimum need. This sets the limit for minimum ownership. Bread, clothing, housing — these fall under the concept of minimum ownership.

Maximum Ownership

Maximum ownership cannot be considered desirable or ennobling. It has its own limit. One can manage with one *khadi dhoti* or one *saree*. On the contrary, one may feel dissatisfied even with a *saree* costing two thousand, ten thousand or fifty thousand rupees. I have learnt from the newspapers that people possess dresses worth crores of rupees while one can certainly live with just one *khadi kurta*, one *dhoti* and one cap. The example of Gandhiji is before us. He even managed to live with just a *dhoti*.

People today do not comprehend how much of peace and comfort can be derived from these simple and limited clothes. It may seem strange but the moment we wear costly clothes, fear starts. While we put on such clothes, we also put on fear! the fear of the dress getting dirty; the fear of its getting torn, the fear of its getting shrunk; the fear of its losing the shine and the glamour. Like this, a number of other fears start bothering you.

Excessive Consumption Generates Fear

A man suffered from fear psychosis. He went to a sorcerer and told him about his problem. The sorcerer made out a talisman and while giving it to him said, "Wear this, you will not experience

fear". After a few days he again came to the sorcerer. The sorcerer asked, "Are you all right now? Do you still get fear?" He said, "I am not afraid of anything now, but one fear still persists that the talisman may get lost?"

Whenever a person resorts to excessive consumption, his fear is what if he misses it. After wearing too many ornaments the fear that overtakes the wearer is that some pieces may drop through oversight, somebody may steal them, somebody may snatch them away. Every extra consumption is accompanied with fear. The limitation of a part of surplus consumption will remove the fear arising out of surplus consumption.

Limitless Craving

There is obviously no limit to the maximum. There is no end even beyond the craving for a lakh, a million or a billion. Unending this craving creates turbulence in the mind and fills it with tension.

Principle of Limitation

The society created by Mahavira was a well-to-do society. It was not a poor and resourceless society. It was a prosperous society which was a result of the wisdom of restraint. At that time, there used to live together hundreds of persons under a joint family system. There was a family of Anand, an ideal follower. He put a limit of forty million gold coins to be used to earn interest and forty million gold coins to remain in the depository. He relinquished all that was more than this. He decided to put a limit to his possessions of land, building, cowsheds. A definite limit of the accumulated wealth was fixed.

Two Principles of Control

Mahavira maintained that no rules can be prescribed for the limitation of earning or accumulation of wealth. It is possible that some one may fix a higher limit. Mahavira circumscribed the maximum on two sides:

The first control	:	The right means in the process of earning wealth
The second control	:	The limitation of personal consumption.

Mahavira had prescribed a schedule of articles of consumption. It was a kind of enumeration which has never been prepared by any economist. *Upasakdasha Sutra* embodied ten principles in which there is a mention of ten prominent persons of that time. If the consumption prescribed in that schedule is followed today, the problem of poverty would get automatically resolved. Some of the rules governing that list are:

- number of clothes,
- number of twigs for brushing teeth,
- quantum of wealth,
- quantity of water,
- number of vehicles, and so on.

A committed and dedicated person takes a vow: 'I shall not keep more than so many clothes. I shall not use anything more than one *dhoti* and one shirt at any time. For cleaning the body, I will not keep more than one towel.' These were the limits followed by a person who possessed millions of gold coins of that time.

A committed person limits also the quantity of water. He decides that he shall not use more than a given quantity of water. The problem of pollution was not there at that time, nor was there any programme for that, but there was an awareness that the problem of pollution can arise any time later. Today, this problem has acquired dangerous proportions and the danger of this getting formidable in future is being expressed. None of the ways to deal with this seems to be adequately effective. The misuse of water today is much more than ever before. It cannot be easily imagined how much terrifying the water crisis is going to be in future. A person committed to religious faith limits the use of water by pledging, 'I shall not use more than a given number of pitchers of water for bathing.'

Making limited use of fibrous twigs for teeth brushing has been mentioned. Today the position is like this. When only a small twig for teeth brushing is needed, the entire branch of the neem tree will be cut. Gandhiji asked a foreign lady staying in the Ashram to bring a twig for brushing teeth. The lady went and she brought out the whole branch. Gandhiji reprimanded her strongly as if thousands of rupees had been lost. The people present there said, “Bapu, for such a trivial matter, you reprimanded that lady so much. There are so many *neem* trees here. Are all twigs needed for brushing teeth exhausted?” Gandhiji responded, “It is not only Gandhi living alone, the entire world is there for brushing teeth with twigs. If everybody starts doing like this, the *neem* tree will be extinct.”

One of the pledges in Mahavira’s schedule of consumption is the quantity of twigs for brushing of teeth. — *dantavana vihipariwanam pukhvihiparimanam*. Another pledge pertains to the limitation of the use of flowers, and yet another pertains to fruits — *phal vihiparimanen*. Still another pledge is on the limitation of articles of food — *dravya parimanam*. There is a limitation for all these things in Mahavira’s prescribed schedule of limited consumption.

Policy for Removing Economic Disparities

If today’s prosperous society follows the committed society of Mahavira’s time in respect of consumption, the problem of economic disparity would perhaps get automatically solved. Anand *shravaka* alone did not follow this. Five lakh people followed this throughout their lives. If today, a similar commune of five lakh people could be formed, it will be an exemplary thing for the whole world. Be it the pollution problem, the poverty problem, the problem of consumption, the production problem, the right and rational solution will emerge.

Fourteen Directives

In addition to the set of directives to be followed life long, there has to be for the one for day-to-day life. Everybody should decide the articles which he has to consume or use during the day. The

list of such articles should be decided for each day. The fourteen directives of the Jain literature are well-known. One directive says that during any day one should not eat more than five or a given number of staple foods. A limitation of this kind is essential. There must be some limitation in the variety of food one eats. Naturopaths say that one does not have to eat more than one type of foodgrains. If wheat is preferred, eat wheat. If rice is preferred, eat rice. If millet is to be the choice, then eat millet. Do not eat more than one type of staple food. If this rule is followed, the digestion will remain normal. This directive, therefore, is prescribed not only from the point of view of self-discipline but it is also desirable for maintaining good digestion and health.

Again, one must not eat a number of things at a time. Dr. Ganguli was a famous doctor of Calcutta. He came to meet Gurudev. During the talk, Dr. Ganguli said, "If one wants to live healthy, all that is necessary — some bread, a small quantity of *dal* (paste of any pulse), one vegetable, curry and one fruit. Nothing more is needed."

In the early times, the kings used to eat royal foods. No wonder that the diseases were also royal at that time. The name of TB or tuberculosis was *rajyakshama*, or the royal disease. The rich people suffered from it, but the disease did not affect the poor people. Today, everybody has become 'royal' and the 'royal ailments' have become common.

Numerous Principles of Limitation

One must put a limitation on the use of the means of transportation as well. 'Today, I will not make use of a vehicle more than a given limit.' Put a limitation to travel. 'Today I will not go beyond the limit of one hundred kilometres.' Put a limitation to the use of footwear also. 'I will not use shoes or chappals beyond a limit.' If this awareness is created, it will result in a considerable amount of restraint — and hence control — over the wanton way in which energy and fuel are being wasted. A person goes for some work requiring only ten steps from his home but loitres around the entire market and goes on wandering without any purpose, without any worthwhile object. Modern

means have made the world such a small place that having started in the morning a person can go to any work to any corner of the country and come back in the evening.

The Fallouts of Consumerism

There are then two clearly distinct pictures of the society before us: a society with uncontrolled consumption and a society with controlled consumption. Or violence and unrest versus non-violence and peace. If we analyse the two in some depth, it will be clear that absence of self-restraint and control has produced competition, jealousy, violence and even terror. It has generated unrest and exploitation. Where there is excessive competition, where there is excessive consumption, where there is consumerism, exploitation is inevitable. A society with self-regulated consumption will neither exploit nor harass anybody. It remains within limits; it does not violate the natural boundaries.

The French thinker Jean Bondriyo, while commenting on modern consumerism, wrote: "When an article is introduced, it first appears to be pleasure-giving. In the end, after generating unhappiness, it dies. Initially, it appears to be desirable, but in the end it proves to be harmful." Indian philosophy has found that even a seeming good may bring bad result in the end. It has been observed on the practice of consumerism.

Ikshuvada virsaha prante, Sevitaḥ syuh pave vasaḥ.

The eating of sugarcane gives sweetness, but in the end no juice remains in the bagasse, it becomes juiceless. This is the nature of consumerism.

Where Is Happiness?

In the market, fancy and glamorous things which are enticing to the consumers weave a trap. But these will one day become juiceless or without utility like the sugarcane. One lady purchases an attractive saree for five hundred rupees. In the neighbourhood, another lady purchases a much better saree for one thousand

rupees. A person buys a watch for one thousand rupees. After two days, his friend buys a watch for two thousand rupees. The person who bought the watch for one thousand rupees perceived happiness and satisfaction. But now he becomes unhappy. Both the watches are giving the same time, but the watch costing two thousand rupees made the first person unhappy, since he could buy a watch costing only one thousand rupees.

A basic question which arises is whether today's consumerism is making man happy or unhappy? If we can understand the truth on this issue, the concept of limitation and its justification will be fully comprehended.

Emancipation from Temptations

Mahavira gave these two philosophies for his own religion and followed by devout and committed society — limitation of individual ownership and limitation of personal consumption. Based on these two tenets, the society was developed. As a result, the society pursued a happy, healthy and peaceful life. Today, it is essential that our present-day economists and consumerism-led people realise the truth and not get away by illusory lures. Today's consumerism has become a kind of fascination, it has become a craze, a hysteric phenomenon. The customer dances to the tunes of the producer who creates the enhancing allurements. The consumer has become a puppet in the hands of the market and advertisements. If emancipated from these lures, the society will become a happy society with peaceful life assured to its members.

5

Environment and Economics

Modern Economics is economics of prosperity. The representative of the European Economic Community, Dr. Melshould, has articulated that philosophy in these words:

“There is no question of going back, we have to proceed further. We have to become rich, and, indeed, richer. We have achieved some prosperity, now we have to become more prosperous. There is, of course, the problem of environment. We will find its solution. There is also the problem of energy. We will find its solution too. If ordinary reactor will not serve the purpose, then Fast-Breeder reactor will be used. There is no problem for which there is no solution. But we have to move forward and have to become richer”.

Technique of Becoming Rich

This Modern Economics of prosperity is based on the premise of becoming richer and richer. This concept has evolved because man has been accepted as a physical being only. It is argued that man has taken birth only to fulfil the primary needs. If his needs are fulfilled, he becomes prosperous, then what else remains? Whatever is to be done after that is no concern of Economics. Perhaps, Economics has been divorced from other aspects of life. The fact is not realised that be it social science or human science,

economics or political science, all are interlinked with one another. If we consider only one aspect and ignore other aspects, then the right solution will never be found.

Individual Interest vs. Social Interest

There is no doubt that the main objective of Modern Economics has been that everybody gets food, clothing, and a house. Nobody remains hungry and without means for the basic physical needs. Towards this end, capitalism found out an inspiring principle — man is a selfish being. He would do things if he is inspired by self-interest. Communism found another inspiring principle — man is a social being. Society is an inspiration for him. Both these are one-sided views. It is true that man is selfish, but he is not just selfish, he is also social. It is true that man is faithful to the society, but he is not only faithful to the society, he is selfish as well. If both these principles were harmonised, then it would give rise to a new Economics. Under that configuration, there would be motivation for self-interest but there will also be social inspiration. In other words, there has to be a amalgam of both, and that amalgam would provide the solution of the present-day problems.

Comforts, Peace and Happiness

While it is true that the concepts of modern Economics has tended to make man more prosperous, it has also to be confined that it has made him less happy. Satisfaction of needs, peace and happiness must produce a new amalgam. When articles of consumption become available, needs get satisfied, and some amount of mental peace and happiness are also gained. If all these are assured then the process is complete. Economics which is needed today is the one which can make all these three available. This will not impinge on the interest of others. Economics which makes the articles of consumption satisfy the needs of the people, but at the same time disturbs peace and happiness is not desirable. If, along with the satisfaction of needs, peace and happiness are also generated, then alone it is a

complete system. And this is possible only through the principle of *anekanta*.

Modern Economics has thus propounded the principle of prosperity, and the race for prosperity was unleashed. The conceptual world of modern Economics has some fallouts — industry, mechanisation and urbanisation. Industry is an important corollary. With increasingly expanding industries, there was that much more prosperity. As a consequence, the race for industrialisation started. Several nations became industrial countries, became rich and created a considerable amount of prosperity. With industries, mechanisation intensified, and with mechanisation urbanisation grew. Earnings were correlated with industries located in and around cities and, as a result, village people started migrating to cities. Cities continued to expand, multi-storeyed buildings continued to be built. But these buildings along side rows of *jhuggis* and *jhopris* (slums) also grew. 'Heaven' and 'hell' both existed together. If heaven was to be seen on this earth, then it was there, and if hell was to be seen, then it was present in the form of slums.

Problems Related with Industry

Industry created certain new problems. When people's attention was drawn to environment, it was found that the environment was becoming polluted; land, water and air all were getting polluted. The problem has assumed such large proportions that the burden of mitigating the problem created by big industrial nations is falling on developing nations. To discuss this problem, the Bio-Earth Summit Conference was organised. The conference underlined the seriousness of the problem of pollution, but the problem continued to remain critical.

Excessive destruction and exploitation of land have been evident. Man, for his own comforts and for the satisfaction of his needs, has been destroying land. This is not anything new. But during the twentieth century, the extent of such damage has been so extensive that it has exceeded all reasonable limits. The extent of exploitation of resources has never been so colossal in the past. Many a time the thought occurs that, if the present

generation continues the process of exploitation and destruction, the coming generations would say that their ancestors were unwise. They themselves enjoyed comforts and compelled the successive generations to be impoverished and to live in an environment of distress. With regard to energy, the exploitation of oil, gas and other minerals has grown to such an extent that one can only wonder what would happen to land in the coming hundred or two hundred years. Scientists predict that problems like earthquakes would be aggravated. Although the real causes of earthquake are not known now, it is apprehended that this might be due to excessive exploitation of land and other natural resources.

Polluted Water

An important component of our environment is water. That is also becoming polluted. Potable water is getting reduced. The poisonous chemical materials of industries, passed through the sewerlines of cities, have been dumped into rivers. Millions of tons of oil leaks from ships cruising over the seas makes the water of seas polluted, which causes sea-life being destroyed.

Pollution of Air

Likewise, air has become so badly polluted that it is injecting poison into man's body via breathing. People who live in the inner parts of Delhi, such as around the ITO area, say that the air pollution creates burning sensation in the eyes, in the nose and in the entire body. Hundreds of thousands of vehicles are running day and night. The huge quantum of smoke coming out of their exhausts with a substantial quantity of lead is doing harm to the entire body through inhaling of the smoke into the lungs.

It must be remembered that the three principal means of living are earth, water and air. All the three are getting excessively polluted. In recent years, a lot of concern has been caused by the problem of pollution. But even beyond this, serious attention has been attracted by the atmospheric umbrella of ozone getting punctured. With this, the temperature on earth would go up, and the water level of the sea would also rise. The danger on the

planet Earth would increase to an extent that it would become uninhabitable.

Sixth *Kalkhand*

In the Jain scriptures, the description of the sixth *kalkhand* is delineated. At present, the fifth *kalkhand* is in progress. During the sixth, there would be universal destruction. At that time, the ozone umbrella would not only be full of holes, but it would get completely destroyed and the ultra-violet rays of the sun would directly hit the earth. The earth would get heated to an extent that it would not be possible for any living being to remain alive. Let alone the living beings, even the vegetation would burn to ashes. Some of the people living in the caves of the Himalayas may survive and also some fish in water may survive. During the day, there will be scorching fire and during the nights, temperature would fall much below zero degree. The horrifying description available about the sixth *kalkhand* and the disastrous consequences of the breaking away of the ozone umbrella being talked about by scientists have lot of similarities between them.

The Other Side Overlooked

In this process of generating pollution of the environment, the industries have played a major role. The oil and gas used in industries are dismantling the ozone umbrella. Naturally, the attention of today's scientists has been drawn to this serious problem. The prediction of Man should be that we would find the solution. For the time being, however, the problem is becoming more and more complex. While solution of one problem is found, another new problem emerges. Even if we accept that the problem of environment would be solved, still the consequences of the *kalkhand* will remain. Perhaps, the earth may not become that hot. Capitalist thinkers have talked about mankind's ability to find a solution to the problems of energy and environment, but they have ignored the other side of man. That side is the dimension of health. Mental health, emotional health and physical health — all are significant dimensions of the problem. The problem of increasing violence is another

dimension. Enough thinking has not been devoted to these concerns. If adequate attention had been given to all these in a balanced way, the expressions like 'we have to move forward', 'have not to go back', 'have to become prosperous' would not have advanced to the forefront.

Increasing Mental Stresses

Today, the problem of physical health has become a critical phenomenon, thanks to the way pollution has increased and the way chemical materials are being sprayed. These practices have affected the physical health very badly. What is more, even mental health has been affected. If we make a comparative study of the conditions today and those prevailing five decades or six decades ago, we would realise how mental confusion has grown as a result of which more mental hospitals and centres for psychiatric treatment have been established. The rate of suicides has also increased, so has the frequency of divorces. With these, social crimes are growing. For controlling crime, the developed countries have to provide huge amount in their budgets. The budgetary spending for controlling crime of the developed countries exceeds the sum total of the budgets of all under-developed countries. No wonder then that the problem of the production of destructive weapons has assumed large proportion.

The Other Direction

It is obvious that, with the intensification of these issues, the theories of Modern Economics have failed in the objective to provide food, water and essential means. In fact, it is going in the other direction. If the available resources had been used for the mitigation of hunger, then nobody would have remained without food. The dream has not been realised since the problem was not tackled along with the solution of the mental problems. Nations want to establish their dominance over other nations. To achieve this, how they create a network of spies, how new problems are created for the other nations, how countries are attacked, how countries impose restrictions on poor and under-developed and developing countries, are all manifestation of the

mental problem. If along with solutions for the physical problems, mental problems had also been attended to, and with physical prosperity, mental prosperity was also looked after, then the image Economics would have been different and its theories would have been also entirely different.

Complexity of the Emotional Problem

The emotional problem is the most complex of all. For the growth of material wealth, greed has been allowed to grow unabated. Wealth increases in tune with the increase in greed and ambitions. This process has given rise to emotional problems. A rich person wants to become more rich, and then he wants to become the richest. There is a race for becoming more and more affluent. The resources are limited. If resources had been unlimited then, perhaps, the problem would not have become that much serious. For unlimited ambitions, the means should also be unlimited, but these are not unlimited. If there had been a major equation between endless desires and endless resources, then there would have been no conflict, no clash between the two. The problem is that ambitions, desires or cravings are endless, and materials are limited.

We are living in macro-world. The macro-world of ours is vast. If we could have grasped it properly, the means of satisfaction would have also become extensive. There are limitless micro-elements of material and, if these could be captured, food requirements of Delhi, which is becoming a city of 10 million people, could be supplied from a space equal to an area of this hall. This one hall would have been sufficient of all their needs. So vast is our micro-world, but it has not been used by us. That is outside our grip. We cannot make use of it. There have been a few saints who had attempted to capture the micro-elements. They are called *vayupakhi* (wind-eaters). They did not have the need to eat. When one felt hungry, there was no need for nourishment by giving them food; they inhaled some air and their hunger was satisfied. The wind-eaters used to manage with air, but that power is not there with anybody today.

The Theory of Utility

We live on consumption of solid materials. A definitional concept of Jain philosophy is *anantpradeshi skandh*. The *skandhs* (stocks) are of two types — micro *skandh* and macro *skandh*. The micro *skandh*, which is made up of infinite atoms, is not useful to us. The macro *skandh*, which is also made up of infinite atoms, alone is used by us. The extent of our use has become very limited. The dimension of objects in this universe is very vast. But considered from the point of view of utility, what can be of use to us is very limited.

In Jain philosophy, this aspect has been examined very minutely from the point of view of utility. It has been said in *karmshastra* that there is an atom *skandh* (stock) which is used for language. When we speak, we catch macro-*skandhs*. The atomic *skandh* can be used for that. It can be used for food, but it cannot be used for *karmbandh*. For *karmbandh*, a deeper *skhandh* is needed. When limitless/endless parts get synthesised with it, it becomes useful to us.

Limited Are the Resources

Our world functions on utility. The *skandh* of respiration, *skandh* of language, *skandh* of meditation, *skandhs* of the body — all these *skandhs* of utility are limited. The solid *skandhs*, which form into visible matters, are even more limited. For satisfying the unlimited craving, the supply of these limited means is inadequate, and this causes conflicts.

Every nation wants to get more and more of the global resources. A developed nation wants that its vision of development is realised. For attaining the pinnacle of success, the best of the resources of many countries are exploited. One powerful nation might achieve this, two nations might achieve this, four nations might achieve this, but then what happens to the remaining ones? How will they be able to reach a similar goal. Obviously, they will be left with nothing at all. As a result, the problem will continue to remain as it is. It is, therefore, essential that a new thinking is evolved.

Two Important Directives

Among the directives which Bhagwan Mahavira gave to his devout society, two are:

- Vanakamme — Forests should not be cut.
- Phodikamme — Earth should not be excavated.

These two directions are very vital from the point of view of environmental protection. *Vanakamme* and *phodikamme* can become the foundation of the new economics, although there is a problem to reckon with. At that time, the population was small. Today, it has grown enormously. There comes a time when population expands, and there comes a time when population gets reduced. As the population increases, there is a corresponding expansion in needs.

Where Is the Worry About Hunger?

The philosophy of the capitalist economy maintains that if the population grows, if the needs of the large population have to be satisfied, it is necessary to develop a network of large factories. In other words, it is essential to construct large factories. There is some logic in this reasoning. This thinking is not all without meaning. This reasoning would have been even more meaningful if the large factories had made use of agricultural and chemical materials on a large scale for satisfying the needs of the people. The reality is that the large factories and the massive wealth earned through them are not being used for satisfying these needs. These are being used more for imposing authority and dominance over the people. If hunger of the people had been the objective, there would not be a move towards the direction of the atom bomb. Why did the latter process occur? It is certainly not because it was for the fulfilment of the needs of the people. Why is then a march towards the space?

Greed Is the Motivation

That science has explored the truth is true. But it is only partially true. Along with the discovery of truth, Mahavira also directed

that fellowship with others be developed. If along with the attempt for the exploitation of truth, this direction had also remained associated with it, then there would not have been any need for making nuclear weapons and a large chunk of world's budgets would not have been spent for the production of armaments. Ignoring the important principle of fellowship, what great efforts are being made for eradication of poverty and hunger from the society? Only plans are being made for big factories and machines and agricultural production on a large scale. The strategy is proving counter-productive. Expressions of intent are made in one direction and action is taken in another direction. All efforts are being made trying to establish one's own sovereignty over land, water or sky, and to gain one's own dominance over the markets. At the back of these attempts is greed. The results are surfacing. That is why a new thought has appeared: the Capitalist and Socialist Economics are not meant for the welfare of the mankind. It is being felt that it is imperative that a new economic system is visualised, designed and evolved.

The Path of *Anekanta*

The central problem is that the times have moved so far ahead that now it is not possible to bring the world back to two thousand years or two thousand five hundred years. To lead a simple life, like Gandhiji, is very difficult. Gandhiji lived a life which belonged to a time a thousand years ago. The persons having received education from the modern universities and having lived a life patterned by Modern Economics would not be prepared to live that kind of life. To achieve such a thing is even beyond imagination. There is, therefore, the need for carving out a middle course so that a solution is found for the present problems and man is not forced to experience the horrible *kalkhand*. This could be the course of co-existence and the *anekanta* approach.

We need to change the motivations and the present approach. The new approach should aim at satisfying the primary needs of life. For this, a new economics will have to be visualised, the first principle of which would be the assignment of priority to the fulfilment of primary needs. As long as there is even one

class of people which suffers from hunger, we will not expand factories and the factories will not work for the production of articles of luxury.

Necessity and Luxury

Let us ponder over from the point of view of Economics. Two types of concepts would come before us — one pertaining to necessities and the other to luxuries. Necessities are articles of primary needs, the availability of which does not give happiness and non-availability of which does give unhappiness. *Roti* is a necessity. If it becomes available, there is no happiness; only the hunger would get satisfied, and when it is not available, there will be an amount of pain. When an article of luxury (for example, a cosmetic) becomes available, a person feels very happy, but when he does not get it, there is no pain. With the new formulation (of new Economics), if the principle that as long as primary needs do not get fulfilled, the articles of luxury will not be produced is adopted, then today's problems of hunger and unemployment would be solved to a large extent.

Difference between a Donor and a Donee

Today, there is a great deal of discussion about co-operation. The developed countries are giving assistance to the developing countries. Apparently, this appears to be good, a point towards liberalisation, but in reality everybody knows that the difference between a donor and a donee perpetuates itself. A Sanskrit poet has beautifully expressed:

Datri yachakyoh bhedh kara-bhyamwa suchotam

The taker's hand would remain at a lower level and the donor's hand will be at the higher level.

This position has to be accepted. Along with economic assistance, several terms, conditions and limitations are imposed that virtually a situation of economic slavery develops. Restrictions are imposed even on the use or transfer of intellectual property.

Let the Balance Emerge

In the medley of all these problems, there is a great need today to pursue a middle path. This implies small industries, self-employment and nobody to grow so big that he could subjugate at will other people weaker than himself. One person becoming very powerful implies a continuous danger for the weaker ones. Let there be a balance. Such principles are found in the words of Bhagwan Mahavira as his thinking was inspired by the concept of *anekanta*. The most important reality is of human existence and human freedom, and these should not get adversely affected. At the same time, it is necessary that needs also get satisfied. It is very essential today to develop an economic theory which is based on these principles. Food and freedom, and food and faith should not destroy each other but must go together.

In olden times, it used to be said that Laxmi (wealth) and Saraswati (learning) do not exist together. This belief has changed today. Both go together. Then why not a new equation.

Why can food and freedom cannot flourish together? There is a great need for this in Economics today. I envision that the great principle of *anekanta* will be a great boon to humankind and that humankind shall bow in reverence to Bhagwan Mahavira, the propounder of this concept of *anekanta*.

6

Poverty and Unemployment

Mahavira said: *anegachitte khala ayem purise* — men demonstrate different attitudes and possess varied capabilities. There are wide divergencies in intellectual talent, business acumen, capability to earn wealth, attitude of good conduct and behaviour. These are not possessed by everybody in the same measure. Each person possesses different quantum and levels of attitudes and capability. As a corollary, equality can only be an ideal and we can consider equality only as a basic concept. On a practical plane, it is not possible to achieve relative equality.

Question of Economic Equality

Mahavira said: *nho neenhe no aeritte* — nobody is low, nobody is expendable, superfluous. It is an undisputed fact; it is only the expression of truth. But in, a competitive, practical world, there are relatively less capable individuals and more idle, good-for-nothing individuals. Everybody does not possess the same ability. It is, therefore, obvious that economic equality can be conceived only in a technical sense, it cannot be considered at the level of a practical reality.

In this context, there are four issues before modern economic systems:

- Eradicating poverty
- Controlling demographic growth
- Improving environment
- Removing unemployment

The Demographic Issue

In between the issues of poverty and environment lies the growth in population. When population increases, poverty also increases and the environment gets polluted. Accordingly, the first question is: how to exercise control over population? To achieve this, a variety of efforts has been made and continues to be made, but the population growth could not be checked. Population is continuously increasing. Only a few years back, the population of India was about 600 million. It then crossed the 700 and 800 million mark and is now more than 900 million. It is being mentioned that India would welcome the 21st century with 1030 million people. When population increases markedly, it impacts the articles of consumption, and the problem of poverty and scarcity gets more involved and that of environment get more complex.

Why Does Population Increase?

A big question remains to be addressed: how could the increase in population be controlled. The variations — growth and decline — in population have their own causes. Mahavira pointed out four factors behind every loss and gain — money, space, time and value. All these are contributory factors in the growth and diminution in population. In Jain literature, there is a reference which says that after Bhagwan Rishabh, during the time of Teerthankar Ajit, the population increase was the highest. In population increase, *kalkhand* or the age (period) is a relevant element.

Apparently, there is some close correlation between poverty and population. That the poor produce more children is an accepted fact which leads to a high rate of population growth. In developing countries, the rate of increase in population is comparatively high. There is a reference in ancient Sanskrit

literature that poverty is a very painful experience and with this is associated too many children. Man suffers from both, the suffering of poverty and the suffering of too many children. There can be a number of reasons for the population growth, but the impact of *kalkhand* (or *kal* period) and malnutrition are the basic reasons for demographic growth.

Past and Present

Two thousand five hundred years ago, the problem of population did not exist. There was poverty and there was also unemployment, to some extent, but the population was not large. The system was village-oriented. People managed their living within the village; they produced everything there. All basic needs were met within the village itself. At that time, not many diseases affected the people. Common diseases were treated with medicinal herbs found in the forests. In the present age, the population has increased excessively. There are no resources to meet the needs. Villages are being deserted and big cities are coming up. The population of each of the three metropolises exceeds ten million. But, on the other hand, everything is dependent on the villages and their produce. In a situation like this, the problem of unemployment has increased. There is a lot of work, but the professional qualification is not available universally. That is why the problem of unemployment has risen so alarmingly.

Mentality of Fatalism

One concept which has held sway is one of fatalism. In India and in the Asian continent, belief in fatalism has been very deep. Man would sit idle assuming that things would happen automatically as God wills them, or things would happen the way it is carved out in one's own fate. Why then exert unnecessarily? This mentality of fatalism has contributed immensely to the increase in poverty and unemployment.

Mahavira was a believer in *anekanta* philosophy. He was neither a fatalist nor a believer in human effort only. In his philosophy, there was an amalgam of both. Fate does play its

part, but human effort has so much power that it can change the fate. Mahavira subscribed to the theory that things do not happen as determined by fate. Many philosophers have held the view that things happen in a way that is delineated by fate and nobody can change it. Mahavira did not advocate such a premise. He enunciated new principles of *karmwad*, the duty to carry out one's obligations, and said that while fate is, of course, one of the factors in guiding our activities, it is not the sole factor. Fate also can be changed by human effort.

Poverty and *Karma*

We should not sit idle believing that the poverty of the poor is destined by his fate and that prosperity of the rich is destined by his fate. A person with his own endeavour, with his power of wisdom and action can earn infinite wealth. One who cannot muster enough resources, land, time, relative values and favourable mental environment and also not make adequate efforts remains poor. His poverty has nothing to do with fate. Many people explain fate as the determinant, but Mahavira never accepted the premise that prosperity or poverty is due to fate. As a matter of fact, the adequacy of resources is dependent more on external factors, it is not dependent on one's own fate.

In Jain philosophy, there has been a lot of serious thinking on this subject and some scholars are deliberating even today on the question whether the acquired wealth is due to fate or due to some other factors. As far as we have analysed, fate or fortune has no relationship with acquiring wealth. It depends on resources, space, time and price. Take the example of the Middle East or Arab countries. Until oil was not extracted, poverty was the order. After the commencement of production of oil, the position suddenly transformed itself. Today, those countries are counted among the rich countries of the world. There is a district in Rajasthan, Udaipur, Rajsamand. Until marble was discovered in that region, there was not much of prosperity in evidence. After the coming up of the marble industry, it witnessed a great deal of prosperity. In reality, therefore, this has nothing much to do with fate as with the circumstances and environment. That

is why in Mahavira's visualisation, poverty or prosperity cannot be linked with fate or *karma*. All this is dependent on professional and working skills and effort.

The Problem of Famine

A calamity which visited in those times was one of famine. At the time of famine, great distress was widely experienced. In the twentieth century, we cannot even imagine how horrifying those famines were. In the present century, so much resources have become available that if famine takes place in any part of the world or if the condition persists, food can be and is supplied from other parts of the world. The means of transport and communications are so easily available that famine has ceased to be a serious problem. In olden days, the situation became very grave whenever famines visited the land. Even when people possessed money, they were forced to die because of hunger. In the present century, man has acquired so much capability that he can transport anything from one place to another with ease.

Direction of Resources

It is true that if the entire wealth and resources of the world were used for eradication of poverty, the situation today would have been very much different. Obstacles, however, appeared in the way. The available wealth has not been used in making mankind happy or prosperous. It has been applied to the manufacture of destructive weapons. Nations became apprehensive of others. A kind of arms race started. If we see the statistical evidence given in a recent report of the United Nations Development Programme, it would be discovered in what direction money power and resources are being applied. Eight hundred billion dollars are being spent every year on defence. Converted into rupee terms at the present rate, this amount translates itself into thirty-two lakh crores. It means that an astronomical amount rupees are being spent on defence. All this expenditure is being incurred not for the security of mankind, but for the defence of territorial possessions.

The rich countries are giving aid to developing countries merely of 50 billion dollars. In other words, the total aid being given is of the equivalent of two lakh crore rupees. Now it is very easy to make a comparison of the two denominations: how small is the amount of aid and how large is the amount spent on defence. And much of this is taken back in the form of interest and repayments.

Economic Development and Crime

Man is an emotional creature. Within him the emotions of anger, vanity, greed and fear are simmering. Sometimes, feelings for the objective of eradicating poverty also emerge, but more dominant are the feelings of fear, passion, power and greed. The latter are so powerful that they suppress the feelings of generosity and compassion. And, if the feelings of kindness and compassion come up, they are toned down. It has been mentioned in the UNDP report that, in terms of economic prosperity, America ranks eighth among the 173 countries. But in respect of crime, rape, murder, abductions, etc., America is at the top. There are some nations where the rates of rape and murder are high. In Germany, there has been an overwhelming evidence of the cases of insanity. This then ironically is the position of developed countries.

Focus Attention on Both

Unless we establish a linkage with the inner or emotional conditions; the problems of poverty, unemployment and population cannot be solved. If we are guided only by the apparent and the general conditions, it would only be a one-sided point of view. Likewise, if we go only by internal factors, then also it would be one-sided point of view. In terms of *anekanta*, we should move by harmonising both the intrinsic and extrinsic world of man. The inner world has to be changed and the external world has also to be changed.

The socialist philosophy has done one great thing, that is, the experiment of dissociation of ownership of material means from the enjoyment of wealth. It was welcome and meaningful

proposition: the property does not belong to the individual but to the society. The individual has no authority over it. This was and also is a very important philosophy. Whatever shape communism might have taken, the rationale and the belief which was at the back of communism cannot be undermined in its significance.

Compare the two, the philosophy of Mahavira and the concept of communism. Mahavira says that mother is not mine, father is not mine, brother is not mine, wealth is not mine, house is not mine, wife is not mine, daughter is not mine. Communism made a similar experiment. A child is born and is separated from the family. From the very beginning, a culture is developed that 'it is not mine'. As long as the feeling of possession remains, a person will not do justice, will not be honest to the society. Wealth is not an individual's property, it belongs to the society. This is a broad philosophy that socialism gave.

If It Were Possible

However, while Mahavira's philosophy remained confined to the soul, it remained confined to the internal-self. The philosophy of socialism remained limited to externalities, remained confined only to the social environment. Both could not be synthesized. That is why the objective was not achieved fully. If both these had moved together, there would have been a change of the inner-self. The body is not one's own. And, as a consequence, the external environment would have changed in a systematic way. With the realisation that wealth, prosperity and the like do not belong to the individual, perhaps, a new world would have been born. But this did not happen. Both these were not integrated. Whereas socialism imposed the principle of 'this is not mine' with the authority to punish, the principle of Mahavira got acceptance on the basis of a change of the heart. The latter received its acceptance at the religious level but was not adopted by the social system. If both these changes had taken place in a synthesized manner, it would have given rise to a new world system.

Poverty and unemployment were not eradicated mainly because while there is a social system, a system of the State, a

judicial system but no intrinsic change has been achieved. Had there been an inner-change as well, perhaps the problem of poverty could have been solved. Mahavira had given a lot of importance to compassion and kindness. A truly social being is one who possesses compassion, who likes to equate his own perception with that of others and treats others like he would treat himself. If this principle of compassion is achieved, then a colossal amount of money spent on destructive weapons would be spent for the good of mankind.

The UNDP Report

Let us look at the present scenario. According to the UNDP report mentioned earlier, there are five hundred and thirty crore people in the world (since then increased further). Out of them, one hundred and thirty crore are rich or live in rich countries, and four hundred crore people are poor who live in developing countries. This is a disquieting disparity. It means that 70 per cent are poor. The poor get only 19 per cent of the income of the world. The balance 81 per cent goes into the pockets of the rich (the 30 per cent). In this context of stark disparity, any talk about eradication of poverty appears ridiculous. The key to the eradication of poverty is in the hands of the rich countries. They could remove poverty if they want, or contrarily, they may even enhance it if they so wish. The question is why would they want to do it?

The Urge to Dominate

There are some basic tendencies in man of dominance, of possession and of power. Ravana sent a message to Indra through his ambassador, "I do not want your empire, I only want that you should accept my authority, become subordinate to me. Then you may do whatever you like". Akbar also wanted the same from Rana Pratap, that the Maharana should accept him as the Emperor. This tendency of dominance is very pervasive. Those who control an economic empire and have the dominant power want to establish their authority over others and, among those who have become rich, to compete between themselves

and to dominate over others. If human compassion had been awakened, these criminal tendencies would not have spread worldwide.

The Poverty Line

It is paradoxical that the position of those who have become wealthy is also unhappy. Diseases caused by affluence have engulfed these countries. It is not true that while wealth grows, ailments diminish. Along with the expansion in wealth, sickness also increases. And with that comes emotional sickness too. Wealth and disease can never be dissociated from each other. While, on the one hand, the wealthy are suffering from ailments, on the other hand, the poor are also suffering from diseases. Malnutrition is devouring their health. In the poor countries today, the proportion of people living below the poverty line is very large. It was estimated that if in villages people get 2,400 calories and urban people get 2100 calories, the minimum required level is achieved. If the intake is less than these levels, it is a position below the poverty line. Today, the number of people living below the poverty line is colossal in poor and developing countries.

The Rural Conditions

I refer to an event which occurred several years ago. Revered Gurudev was in Delhi, Dr. Ram Manohar Lohia came to see him. During the course of talks Lohiaji observed: "Maharaj, in our country today there are 25 to 30 crore people who do not get two meals a day. If you want to know the actual condition, then send Muni Nathmalji (Acharya Mahapragya) with me to the villages. He may go there himself and see the conditions in the villages with his own eyes".

In fact, the conditions are such that crores of people do not get a square meal to satisfy their hunger. However, there is one difference between the olden times and now. In the ancient times, people died due to poverty or starvation. Today they are not allowed to die; they are kept alive to bear the suffering. If someone dies, then it becomes a threat to the government. Comments and criticisms are made. He is not free to die; he is

committed to live a life of poverty as a curse — this is the condition of man today. This reality cannot be changed unless Mahavira's principle of 'limited ownership' is accepted.

Effects of Accumulation

Today's Economics has identified two impacts of hoarding — poverty and war. Mahavira said, "Do not accumulate". If accumulation is kept within limits, the problem of poverty can be solved easily; so also the problems of unemployment and population. If poverty is contained, people will get proper nutrition. With this will end the problem of population. The basic factor is poverty and the outcome of poverty is population growth. Look at the conditions in developed countries. They are making an effort to increase population. In Russia mothers who produced more children are rewarded. Whereas in China and India efforts are being made to limit the size of families, programmes have been undertaken to increase the size of families in Germany and other developed countries.

Expanding Disparity

Let us now divert our attention to another dimension. What we are seeking is a change in social, political and economic systems, which is manifest only externally while man lives by his inner-self. Unless the inner-self is not addressed, unless the world inside is not treated, the basic problem will perpetuate itself. In other words, as long as there is a growing tendency for accumulation, greed and selfishness, poverty will also continue to flourish. Statistics say that even in developed countries, that is rich countries, the proportion of poor people is increasing. In America 17 per cent of the people remain below the poverty line. This proportion is expanding. This is because wealth has been so grabbed by the rich that very little remains for others. As long as this attitude of ownership and grabbing wealth remains, there will be no solution to the basic problem.

Conception of a New Man

If we want to become someone who matters and want to achieve something, the route will have to be different. On the other hand, if we want only to accumulate wealth, then the way will be a different one. These are certainly two different ways. Let us introspect and reconsider again. We will have to put Economics in the perspective of religion or spiritual philosophy. This is necessary so that Economics may function in its own way, but it is guided by the overall directions of religions and spiritual philosophy. Economics, Psychology and Spiritual Philosophy cannot be isolated from one another. It is necessary to understand and weigh the impact which one has on others. This should be examined and studied. It is necessary also to comprehend which discipline affects or is affected by others. If this is achieved, the vision of new Economics would emerge. To give it a functional form, a new man would have to be conceived. The new man alone will be able to find a way out of the complexities of today.

7

Mahavira, Marx, Keynes and Gandhi

Principles and the propounder, precepts and the preceptor, theories and the theorists — these have deep mutual relationships. If we talk about principles, it is also necessary to *talk about those who propounded them. If we talk about the propounders, then it is necessary to talk about the principles.*

Nonetheless, it is true that it is *easier to talk about principles, but it is difficult to talk about the propounders. Principles can be known by studies, but it is difficult to say with any assurance that a man can be known by studies. Principles are not as much difficult to know and understand as it is difficult to comprehend man. I cannot also say how far those who endeavoured to understand a person arrived at a correct conclusion. A great deal of mistakes are made in an attempt to understand an individual as the world of emotions is mysterious and we cannot evaluate it correctly on the basis of man's conduct or behaviour. Even though psychologists and behavioural scientists have made some attempts to understand a person by his conduct, how much of that has been meaningful remains a question mark. In fact, it is also difficult to discuss about a person on the basis of principles. And yet it is necessary to discuss at the ground level on the basis of behaviour.*

Four Personalities

Four personalities are before us as guides or trend-setters:

- Bhagwan Mahavira
- Mahatma Gandhi
- Keynes
- Karl Marx

They can be divided into two categories:

- Mahavira and Gandhi — they were persons of one clan.
- Marx and Keynes — they were persons of another clan.

Spiritual Personality

Mahavira is a purely spiritual personality. Inside and outside, by conduct and by belief — in the twin-dimensions — there is a spiritual personality. Gandhi is internally a spiritual personality and externally a political personality. Gandhi tried to clarify this position on several occasions: “In a real sense, I am a spiritual and religious person. I have adopted politics as a medium to establish an intimate relationship with the people. For my objective, this is the most powerful medium and that is why I have chosen it. But none of my politics, social philosophy, or economic philosophy can be separated from spiritualism. If it is isolated from spiritualism, then that is garbage for me, not acceptable to me.”

Physical Personality

Marx and Keynes are not spiritual personalities. In the real sense, they are economic personalities, physical personalities. They hold no expectation of spirit, religion or salvation. It is only materialistic personality. They have talked about that only, thought about that only.

Another Angle

If these four personalities are looked at from a different perspective, the conclusion would be like this:

- Mahavira was the propounder of a non-violent revolution.
- Gandhi was the propounder of non-violence related to multi-dimensional economic system.
- Marx was the propounder of socialistic economic revolution.
- Keynes was the propounder of capitalistic economic revolution.

We can attempt a broad identification of the personality of all these four by means of the following configuration.

Six Parameters

To know any person we have to make use of some parameters. We can compare these four personalities on the basis of the following yardsticks :

- *Disposition*
- *Inspiration*
- *Goal*
- *Means*
- *Motivation*
- *Freedom*

Disposition

One can know a great deal about a person by knowing in which direction he is proceeding and in which side he is facing. Mahavira is inclined towards the spirit. He is poised and his direction is towards the spiritual. Gandhi is inclined towards God. Having been brought up and nurtured under the Vaishnav culture, God is supreme for him. His one principle was 'God is the truth'. But as his vision widened, his contacts extended and with the coming in touch with persons like Shrimad Rajchandra, he received a considerable influence of the Jain religion. As a result of wide

contacts and influences, Gandhi reversed the principle that God is the truth. In the later period his principle changed to 'Truth is God'. It is one and the same thing whether we say that someone is inclined towards God or inclined towards truth.

Marx and Keynes both are, in real terms, economists, both inclined towards materialism. Marx is materialistic and Keynes is also materialistic. They are inclined towards the material, towards money and wealth.

With the disposition of people, we can know their personality. A principle propounded by a person is caused by his nature and disposition. Which person enunciates which principle depends on his nature, behaviour and temperament.

Inspiration

The second parameter is inspiration. What was the inspiration? A person works being inspired with some urge. He works according to his inspiration. Mahavira's inspiration was the good of others.

Associated with money, there are three types of objectives — selfness, benevolence and universal good. The inspiration of Mahavira was to achieve universal good, ultimate good. In Indian thinking, salvation became synonymous with universal good, that is freedom from bondage. To become free from bondage is to achieve ultimate goal.

The inspiration of Mahatma Gandhi was the same. Gandhi regarded salvation to be the ultimate goal.

Marx was inspired by compassion. Marx, while being an economist, was also a compassionate and sensitive personality. In India, the thinkers inspired by the principle of holistic or multi-dimensional development regard him as a saint. He had suffered the pangs of poverty. Incensed, he enunciated the Theory of Socialistic Economics. He believed that poverty can be eradicated. According to him, poverty and prosperity are both creations of man. It is, therefore, possible for man to banish poverty.

By this line of thinking, earlier we have said Marx was compassionate, Marx comes close to Mahavira. Mahavira's theory as well was that prosperity and poverty are creations of

man and are generated by material conditions, area, time and perceptions. Neither of this is God-given nor is a result of fate. Many philosophers had, however, regarded this phenomenon as creation of fate. Many Jains also used to consider these as creations of fate, but according to the Jain doctrine of *karma*, prosperity and poverty, acquiring wealth or losing wealth, are not the result of fate. They are the product of time, conditions, area or some peculiar circumstances which make man poor or rich. Nor are they a permanent feature that the poor will always remain poor and the rich will always remain rich.

These are the conditions created by man. As a corollary, these can be changed, can be transformed. Having been inspired by compassion, Marx conceived the socialistic economic system and maintained that man can conquer economic conditions. Fate does not ordain that he should remain hungry. In other words, if he does, not get clothes, or bread, it is not due to fate. What he has or does not have can be transformed with the aid of a system.

For Keynes, the inspiration was that of selfish interest. He was motivated by the desire for prosperity, in fact, making everybody prosperous. The driving urge, therefore, was that of selfish interest. His proposition was: selfish interest is the most powerful inspirer. The more this is provoked, the more would be the growth. The entire theory of Keynes is based on the provocation of selfish interest. Let there be more greed and more competition, and there will be more economic growth, which means more prosperity.

The Goal

The third parameter is the goal, the end-objective. What is the goal? Man first determines his objective before starting any activity. He then makes a choice of the means.

To Mahavira, the goal was spiritual development. The goal for Gandhi was also spiritual development and, to achieve this all-sided development of the village system, the development of decentralised economic system. Basically, however, his goal was only spiritual development.

The objective of Marx was economic growth. His entire philosophy is centered around the way which will achieve economic development. For him, everything else was secondary. He aimed a state where everybody would get everything. The aim of Keynes was also economic growth.

According to this, Mahavira and Gandhi both come in one category, and Marx and Keynes in the other category.

The Means

The fourth parameter is the choice of means. This is equally important. Objectives sometimes are common, but means can be very different. To achieve the objective, Mahavira chose the means of non-violence, renunciation and restraint. Mahatma Gandhi chose the means of truth and non-violence. Marx, while clarifying his policy in the context of making choices of the means, emphasised that our objective is economic growth, to remove sufferings of the poor by eradicating poverty. If it is achieved through non-violence, well and good. If it cannot be achieved by non-violence, then we should not hesitate to resort to violence. He believed unmistakably that the bourgeoisie would never like to relinquish its power. Class struggle is, therefore, unavoidable and in that process, the use of weapons would also be unavoidable.

The Ideology of Purity of Means

Mahavira and Gandhi both laid emphasis on purity of means. By Indian thinking, Mahavira put the greatest emphasis on purity of the means. If there is no purity of the means, there is nothing worthy or desirable to him. The means ought to be pure in thought, in speech and in action. Historically, after Mahavira, Acharya Bhikshu, who is the pioneer of *Therapanth*, has talked about purity of means in detail. Wherever the means are not pure, there is no change of heart and goals cannot be achieved. Mahatma Gandhi also laid great emphasis on the purity of means. There is a great similarity in the thoughts of both. There is a writer of Gujarat, Gokul Bhai Nanji, who has written in one of his books that the principle of purity of Jayacharya, the fourth

disciple of Acharya Bhikshu, was only a seedling. It reached Shrimad Rajachandra and through Shrimad Rajachandra, the concept reached Mahatma Gandhi.

We have thus a complete series discovered of links on the purity of means. Shrimad Rajachandra and Mahatma Gandhi were firm believers of the primacy of purity of means. Marx was, however, a different economic personality. Where thinking is limited to economics only, the thought of purity of means becomes secondary. It is not that Marx was a basic believer in violence or war, but the question before him was not of purity of the means, it was limited to an economic objective. Gandhi said, "If freedom is achieved only through good means, it is acceptable to me; if achieved through war or violence, then I am prepared to give up my struggle rightaway. I do not want such freedom. I want freedom through non-violence; it does not matter if it is achieved even after a hundred years." Marx and Keynes did not have such a firm belief in the purity of means. It was because both of them were not spiritual but only economic personalities.

Thoughts of Keynes

Marx, in fact, considered the thought of purity of means of secondary importance. Keynes said, "Right now we have to increase prosperity. That is why at the moment we have no time to think about non-violence, moral values, etc." He said, "Economics is a science". As a science, it was not concerned with morality or immorality. To reckon with them is the concern of ethics, the science of morality. The subject of the science of morality cannot be made the subject of economics. As a result, he never agreed to give importance to morality, non-violence, purity of means or any such aspect.

Motivation

The fifth parameter is motivation. There has to be a guiding motive. With regard to motivation, Mahavira opined that we should only do work which does not create impediments in the way of others and which does not generate unhappiness. There is one kind of happiness which is followed by sorrow and there

is another which generates only happiness. There is one kind of happiness which is followed by sorrow as night follows day. The happiness followed by sorrow is not happiness without obstacles; it is happiness with impediments. Mahavira believed that happiness, which does not generate obstacles behind it and which is enduring and eternal, can be achieved. To achieve that happiness is our goal. Gandhi had one broad objective before him — achievement of self- rule or freedom. This was a political aim and was not the basic aim. His basic aim was communion with God, to achieve the truth.

Aims of Marx and Keynes

Both Marx and Keynes had only one goal — satisfaction and happiness. Society should get satisfaction (or happiness). There should be so much wealth as would eradicate poverty and produce happiness. There was, however, no thought given on what followed happiness. It was happiness if the hungry got bread and the naked got clothes. If those sleeping under the open sky got a roof, it was happiness. If some sick person got medicines, it was happiness. When one is limited to economic motivations, one cannot go beyond this. If they had a spiritual goal before them, then the concept of pleasure and happiness would have been entirely different. But in the economic world, there is limited horizon. If they had gone beyond economics and endeavoured to do a little more serious thinking, then, perhaps their opinion about happiness would have been different.

Comfort and Happiness

An illusion had developed whereby happiness and satisfaction of needs were considered as one and the same objective. Neither Marx nor Keynes could dismantle this illusion. If their thinking had led them to the conclusion that, through the development of our economic theories and economic systems, we can fulfill the needs of the people, but for real happiness, they have to search further, the situation would have been different. There would not have been so much violence, so much crime and so much mental stress and turbulence.

When one who did not have a loaf of bread and got it, it gave him relief. But it is difficult to say if he got happiness, since while happiness is associated with feelings, bread is associated with hunger, a physical need. If hunger got satisfied, certainly one's suffering had been removed to that extent, but this did not mean that he acquired happiness. A millionaire or a billionaire does eat food, the best food, but at the same time he is also suffering from unhappiness. He is eating unhappiness along with bread. While eating food, if a phone call comes saying that a big loss had occurred or a loss has been incurred due to an accident, he would become sad. If bread had been the means of happiness, then he would not have become sad. Let us proceed with the premise that bread is a means to satisfy hunger, not a means of experiencing happiness. If Marx and Keynes had been clear about this, the situation today would have been really different.

A well-to-do person was sitting in a hotel. His son came running. He said, "Father! Our biggest building has caught fire. Along with the house everything else was reduced to ashes." After hearing this, he was engulfed by sorrow. Then the second son came and reminded him that the house was burnt, but the good news was that the house had been sold earlier and they had received its full price. Instantly, his sadness disappeared. What is the source of happiness and unhappiness? Both these elements are related to one's feelings. Whether the house is burnt down or is saved is important. The material is secondary, the main thing is feeling. Mahavira described satisfaction and happiness as different elements. Each one has a distinct condition of its own. He clarified: what is regarded as happiness is momentary. For a moment one may get happiness but eventually, in course of time, the happiness could be turned into a long-time sadness.

Freedom

Let us ponder over once again on one more dimension. Freedom and happiness, both had been cherished for a long time. Man has always been wanting to remain free and happy. To Mahavira and Gandhi, it is the absolute freedom which is desired.

First of all, personal freedom is essential. Where the freedom of a man is shackled, that situation is acceptable neither to

Mahavira nor to Gandhi. From that point of view, Marx did not very much lag behind. He also saw a dream and that is very significant — a stateless society. What a great dream — an environment of freedom where the government does not exist. Keynes could not see such a dream. Under the capitalistic economic system as well, freedom is preferred. But Keynes could not propose and subscribe to a stateless society, which Marx did. However, the question is: how could one conceive of a stateless society in the framework of a centralised economic system? Under a centralised structure, it is necessary to resort to violence and punishment. Only dictatorship can flourish in such circumstances and one cannot really talk of freedom.

Lenin attempted to give a shape to the dream of Marx. The moment power slipped into the hands of Stalin, the form of dictatorship became so horrifying that there remained no opportunity for freedom to survive. The entire situation transformed itself. And the dream of Marx remained unfulfilled.

Material Objects and Freedom

Freedom cannot be associated with material objects. Where material development is achieved, man becomes dependent. First, material objects become dependent on man and then, in the process, man becomes the slave of the material objects. It is observed that first man drinks alcohol, then alcohol starts swallowing him. On the same basis, it can be said that first man tries to make objects dependent on himself and then material objects make him so dependent that he cannot give them up until the end.

A man was on his deathbed, counting his last breaths. Mustering up all his strength he called his elder son. The elder son informed him, 'Father, I am seated here'. Then one by one he called the second, third and fourth sons. All of them, said, 'Father! We are all here'. The man got irritated and said, 'Fools! If all of you are here then who is at the shop?'

Definition of Freedom

The definition of freedom that Mahavira enunciated established

that the more you exercise restraint on your desires, the more you will get independence. Gandhi almost concurred with this. In the language of Marx, there is, on the one hand, the stateless society and, on the other hand, there is the maximum material development. The two, however, are so much mutually contradictory that they cannot exist together.

Keynes' principle of personal freedom in earning wealth is only a transient phenomenon. With such freedom, one does not know how many more bondages come along indirectly. Under the capitalistic system, there are apparently no restrictions on earning wealth but how many constraints and restrictions are imposed indirectly only those who are engaged in abductions and stealing know. Today so many methods of earning have developed that the question is how the wealth earned is to be shared. If one does not know how to distribute the shares, then the point of dependence becomes quite obvious, and freedom and dependence become matters of great concern.

Towards New Thoughts

If we endeavour to understand the thought processes and nature of Mahavira, Gandhi, Marx and Keynes, we would be able to comprehend the systems given by them. Mahavira was not an economist in its limited sense. He was an ascetic who had renounced the world. As such, all economic principles emerge from the concept of renunciation. Gandhi also was devoted to spiritual attainment and took the medium of politics for his objectives. He did not apparently propound an economic theory or advocated an economic system. Marx and Keynes both were basically economists. To understand Economics, it would be necessary to understand both of them. But merely by understanding Economics, we cannot make the society good. Merely by increasing wealth, we cannot keep the society healthy and balanced. Without understanding Mahavira and Gandhi, if Marx and Keynes are accepted, the social system will not remain good. A comparative study of all these four is imperative from the point of view of understanding Economics. This comparative study can open up new vistas of thinking for us.

3

Parameters of New Economic Policy

From the perspective of Economics, we have tried to present a comparative study of Mahavira, Gandhi, Marx and Keynes. The question before us is not as to which thought is valid and which is not. That can well be a question before those who think in isolation and regard a specific system as valid and another system as not valid. Under the *anekanta* philosophy, there is always assimilation and synthesis of different elements of truth. According to it, there is no thought which may not possess some element of truth and there is no single thought which may be the whole truth. Every thought has an element of truth, and whatever we express has an expression of an element of truth. We have neither the words nor the mental ability to express the whole truth. That is why the assimilation, recognition and expression of the diverse elements of truth mean setting out on the royal route to the ultimate reality.

Why This Demand?

Today, there is an urge for a new global order, and a new economic configuration. The question is why is there such a demand? It has emerged because having accepted an element of truth as total truth, we have started behaving accordingly. The present-day economic policy is based on both micro-economics

and macro-economics. In the early stages, the economic theory was based on micro-economics. Since Keynes propounded the theory of macro-economics, the economic transformation became sharp and many countries were influenced by it. Macro-economics envisages the establishment of large-scale industries and the maximisation of output. The production has to be organised on a mass scale since the hunger of a growing population needs to be satisfied. Nobody would argue that this objective is irrational. It aims at the removal of the sufferings of hungry and distressed population so that the people may be able to get food, clothes and houses, satisfying their primary needs. Without laying a network of industries, it is not possible to achieve all that, it is maintained.

Level of Awakening of Desires

Presently, there is a great deal of preference for these two sets of economic policies. There is no such liking either for the Gandhian Economics nor for any alternative economic system. While the present emphasis is on these two systems, between these two the greater preference is on macro-economic-based policies. All that is wanted is that the country should increase its wealth so that all may become prosperous and the resources are utilised to the maximum extent. That is the preferred objective. It shows that the goal of the present society is determined at the level of senses. Accordingly, predilection for the desires demanding economic maximisation is natural. This is why these systems have effectively attracted the common man and the nations.

Faulty Economic System

The question still remains — why is there a demand for a new economic system? There is always a cause for any demand. No demand arises without a motive. The answer to this question is also obvious. Violence has increased substantially. Stresses and strains have widened, mental turbulence has deepened and so has the danger to world peace. Man is thriving in a dangerous environment. Problems have multiplied in individual and family

life. Murders, suicides, divorces and similar acts have become common. Confronted with such a situation, man is compelled to believe that there is somewhere some deficiency in our economic system which gave rise to these tendencies. Now an opportunity has come to turn back and ponder. A voice is being heard that a new economic system must emerge. Even the macro-economic system will not work. What is needed is a global economy or a world-wide economic system. There has also to be a world-wide economic policy. If the problem of environment had not come into bold relief, the idea of global economy perhaps would have remained dormant. Developed nations acquired dominant control over the resources. They established largescale industries and, in the wake, produced so much of pollution that it became a danger to environment. With the large-scale cutting of forests and excessive excavation of the earth, the entire balance of nature got disturbed. It is now being noticed that powerful nations are becoming more of a threat and less of a source of strength. They are engaged in exploitation. They help less and exploit more. A race is going on among them for building economic empires and making them more powerful.

A State of Slavery

In the olden times, territorial expansion was achieved through wars prompted by imperialistic designs. Now that is no more there. Today, the dominant powers are those which control the markets. There is a race among the developed countries as to who can establish the control over the entire world. With this reckless race of the developed countries, small and under-developed countries are living under terror. They are being exploited and their authority is also being curtailed. The power of the developed countries has become extensive and the power of the small countries has become ostracised and, in a way, the latter have slid into the fold of the former. Even without territorial or political usurpation by the more powerful, they are becoming slaves.

Spontaneous Thinking

In the context of the overall problem, it was natural that an idea should have emerged that there should be a global economic system under which powerful nations are not able to exploit small nations, snatch away their freedom, establish their dominance over them and pollute the environment. Indeed, the problem has posed a new question which today's man is compelled to ponder over.

Many thinkers in the West have been engaged in examining this. The author of *To Have To Be* did a lot of thinking about this. The authors of *Third Wave*, *the New World Order*, *Earth in Balance* and others are worried that if a world economic order is not evolved, it will be difficult to visualise horrible the future, which would be horrible. The socialistic economic system has faltered and the capitalist economic system is on the verge of faltering. What Keynes said appeared good, but in that no thinking was done on the fact that, if the resources are limited, then how could unlimited use be made of them? If the resources were limitless, raw materials were limitless, then, perhaps, industries on massive scale could be established and operated everywhere. Since the resources are limited, this is not possible. This is the reason why even capitalism is faltering.

The problem is that a village-based economic system and village industries do not appear to be a possibility today. Keynes said that we have moved so much forward that it is not possible to retreat and the way population is increasing, it does not at all appear to be possible. It is, therefore, necessary that we think from the point of view of *anekanta* and see if some elements of truth could emerge and how these could be harmonised among themselves. We will then find out how we can bring Mahavira, Gandhi, Marx and Keynes on one platform. In this context, a new thinking is an imperative.

Centralisation and Decentralisation

Centralisation is the main thrust of today's economic strategies. If we bring Mahavira and Gandhi on that platform, there will emerge a synthesis ensuring that, along with centralisation,

decentralisation also will be secured. Centralisation and decentralisation can be productive only when both go together. But centralisation cannot be totally eliminated. A balanced use of this is also essential. Centralisation has aggravated unemployment and given rise to other problems. Along with centralisation, decentralisation should also take place. If both these occur, then we have Mahavira and Gandhi.

Role of the United Nations Organisation

Today, the control over resources rests basically with the nations possessing them. If oil is produced in the Arab countries, they have the control over it. If several of the minerals are located in America, then the control over them is of America. The role of the United Nations so far has been limited mainly to maintaining peace and harmony. If an organisation like the United Nations was encouraged to perform the role of the formulation of world economic policy, it would discharge that function and gain control over the world's resources. That would resolve many problems of the day.

Principles of Global Economic Policy

Ericsson has suggested some principles for setting the present system right and for bringing about changes which can be very useful for world economic policy. His foremost principle is that anger, greed, hatred and infatuation should be reduced. This may appear to be a spiritualistic and sermonising precept; it is not a small thing. In this principle lies the beginning of a big truth. An economic system can never become balanced without balancing the emotions. If the lust for greed is powerful, no economic system can become balanced, no matter what policies one follows. If feelings of hatred and inferiority complex are strong, no good economic policy can be effective.

The Problem of Inner Urge

Among the truths propounded by Bhagwan Mahavira, one is that when anger, vanity, attachment, cheating and greed remain

dormant, the social system, the economic system and governmental system function on the right lines. When these human characteristics become preponderant, all systems go awry. If the urge of a person who wields power is great, he becomes violent. He can become a Hitler or a Stalin and, for the enhancement of his empire, he can make use of horrifying destructive weapons. It is because of this reason that when we want a balanced economic system and an orderly world economic order, we have to deploy both dimensions — externally, the harmonisation of the system, and internally — the harmonisation or balancing of the emotions. This is never possible if we attend only to the external system. It could be set up today but after five or ten years when some powerful person emerges, he would dismantle it.

Change from Within

The changes in the economic system which Marx and Keynes conceived were based only on the organisation of resources, production and exchange. No attention was paid to the change in man. That is why the system of Marx led to dictatorship which destroyed the entire system. The end-result of Keynesian system is that production is achieved more for the people but less for peace and satisfying hunger. If a considerable amount of effort had not been directed to destruction, the problem of poverty and unemployment would not have got aggravated.

The question then is: how is this possible? When man has the feelings of fear and urge for greed, these get extended into sovereignty and hatred. When there is the urge for considering oneself as superior to others, why would one bother about satisfying the hunger of the people. One would be keen only to build power. And the building up of power inevitably leads to destruction.

The Dreadful Mistake

In re-examining the new economic organisation, we should rectify a mistake that we have been committing in the past, the mistake of focussing all our attention on the material system and external

organisation. We never gave attention to the inner system. Until man does not change from inside, what good can a change in the system alone achieve? Man may manufacture the best possible motor car. If the driver is not skilled and reliable, there would always be a risk. In the world in which we are living, all our activities, all our behaviour, start with conflict. Wherever there is a conflict, nobody can work alone. He can do neither the internal work alone nor the external work alone. The inner situation should change first and then the external situation should change. If we have the desire to change the present economic system and establish a new economic system, a correction of the earlier mistake will have to be made. In my view, it was a horrible mistake and without rectifying it, nothing will be possible.

Some Norms

For introducing the new economic system, we will have to put some parameters before us. The new economic system should be such that:

- it does not become a danger to world peace;
- it brings about a reduction in crime;
- it does not encourage violence; and
- it promotes the feeling of non-destructiveness in matter.

The Primary Condition

The first essential premise is that the economic system does not pose to be a danger to world peace. Anybody who wants to develop in isolation, whether an individual, a society or a nation, will create a threat. In this context, the significant principle of Mahavira is:

*Je loyam abbhaikkhai se utanam akbhaikkhi,
Je atanam abbhaikkhi se loyam abbhaikkhi.*

One who rejects the people and the world rejects his own existence and the one who rejects his own existence rejects the existence of the world.

Mahavira said, “Do not reject the existence of the world and do not reject your existence as well. The most important principle of environment is that you are not the only single element. When you do something for yourself you must know what you do for yourself will impact the entire world.” A question would arise in one mind: What can he, as an humble person, do? What effect can his action produce on the big world? It is our mistake to entertain such a question.

Mahavira observes from the perspective of *anekanta* that when a finger makes a movement, the entire world vibrates. All the atoms associated with the atoms of the finger are activated. The entire chain is interlinked. Similarly, the Jain *acharyas* have explained that when we remove a yarn from the cloth, an atom linked with it will reach the pond and vibrate the entire pond; it will reach the ocean and vibrate the entire ocean. We are not alone, we are interlinked with the entire world. That is how the principle of *anekanta* got formulated — a single element is neither different nor is it the same as the total. It is both separable and inseparable. A person is not entirely different from this universe and yet he is not entirely the same. Our existence is inter-related with the entire world. That is why a person is not entirely different and yet has his independent existence. If he is inseparable, it is obvious that he would influence the entire world. That is why it has been said that one who tries to analyse and comprehend himself really analyses and understands the entire universe.

Individual and the World

Let us now do some thinking in the context of both, the individual and the world. None of our thinking processes should be in the context of the individual alone leaving the world aside, nor of the total world dissociated from the individual. It is only the twin-context of the individual and world that should guide our thought and policy.

When we formulate a policy for the global economy, the first thing that must guide us is that the subject policy does not become a threat to world peace and does not become a threat to the

peace of the individual. That which becomes a threat to the peace of the individual will destroy it and will be a danger to world peace. That which breaks the peace of the world will also destroy the peace of the individual. What does not become a threat to the peace of both the individual and the world ought to be the first guiding parameter of a new economic policy.

Violence Should not be Encouraged

The second parameter of the economic policy is that it does not give encouragement to violence and killings. Violence is interlinked with life. Ancient scholars have said: *Jeeven Jeevasya Jeevanam* — Life is the basic element of any living being. However, this is only a partial truth. It is not right to take it as total reality, it will not be right. There is perhaps no dispute about the fact that for living violence is also necessary. Violence cannot be given up entirely. That is why Mahavira added an adjective. Unnecessary violence should not take place; aggressive violence should not take place. Economic policy should be so formulated that it does not encourage unnecessary and aggressive violence. Let alone violence against man, there should not be unnecessary violence even against water; that is, it should also not be wasted. There should, of course, be no violence even against plant life. Even the smallest of the small creatures should not be killed unnecessarily. This is an essential desideratum.

In today's thinking, there is a basic misgiving. Ved Vyas had written in *Mahabharata* that nobody is superior to man. Mahavira also said that. Nonetheless, while it is right to say that nobody is superior to man, it can also be said that nobody is more irrational than man. When we synthesise the two elements, the whole truth will be found. The premise that nobody is superior to man implied that, in terms of development, nobody is superior to man. We have analysed this postulate in the context of *Prekshadhyan*. Man's blood circulation and organ systems are so much developed, his brain power is so active, and consciousness and wisdom are so much awakened that there is no other living being equal to him. Even this is only a partial truth. It is, perhaps, on the basis of this premise that it has been

presumed that man can do each and everything. He may kill an animal or a bird. For the purpose of eating meat, he is mercilessly killing millions of animals and birds. The question is — is he still the superior creature when he does so? The misuse of this concept of superiority has, in fact, misled him so much that man has become uncontrollable. In the process, he has become a creature which he was never before.

It appears that a stage has arrived when the killing of the dumb animals is recoiling upon him. Man is steadily becoming more and more unhealthy from both points of view — physical and mental. Even after acquiring so much of resources, he has been feeling devoid of adequate defences and is becoming more and more miserable.

Material Is not the Protection

Ericson suggested a principle which I regard as a translation of the principle of Mahavira, and that is — in the new economic policy, a feeling should be generated that material is not our defence. It is an object which cannot provide protection. None of the materials is a means of defence for us. In practice, it could pose to be our protection but basically no material can be ultimate protection. In the same context, Ericson observed: That material is no defence — this feeling should be developed. When the feeling of non-protection is developed, a basic change will take place. Our capacity to control emotions would increase. With this, the world-wide policy based on national ego and the concept of national sovereignty would diminish and a balance would emerge.

Reduction in Crime

A major parameter of the new economic policy should be that it brings about a reduction in crime in our economic life. The crimes that are growing are without any reason. The economic theory has generated so much income for persons which is unwarranted. Today's man sets the goal of a high standard of living, and it is styled as modern. Those who have access to the resources for this high 'standard of living' go in for big crimes, not for small crimes. They indulge in exploitation of others and commit

business crimes or political crimes. Those who are poor and those who do not possess the means of high living go in for small crimes.

The Deficiency of the System

Two students study together at the same school. One possesses all modern means of living in his house — radio, TV, fridge, and so on. The other student does not possess even the ordinary means such as a cycle. Seeing the well-to-do student, a feeling arises in the mind of the resourceless student that he is poor. Because of comparison, a feeling arises in his mind to acquire these means somehow or the other. This mentality has thrived because no thinking is done on the purity of the means and moral values. This is the principal deficiency of the system. Crime has increased enormously. Perhaps, for this, man is not at fault. If there were only the middle or the average class, perhaps, so much of crimes would not have taken place. But it is not so and so the crimes have multiplied.

Today three different classes have emerged: high, middle and low. With this, crime and violence have received great encouragement. In the minds of the class living below the poverty line, high aspirations have arisen, but they remain deprived of the means of achieving them. Under these conditions, morality, truthfulness and spirituality, all these vital elements, have become a casualty and the profession of adherence to them is only hypocrisy. Today's man regards all these elements to be shields raised by the bourgeoisie class to serve its own self-interests. After rejecting everything, he takes recourse to the world of crime. This is the mentality which thrives with the economic system. If we do not give attention to this social psychosis, even after attaining complete economic development, utter unhappiness will prevail.

The cherished world economic system should be such under which one nation cannot exploit another nation and cannot establish its technological, economic or ideological sovereignty. If such a system is evolved, some answer will be found for today's problems. It cannot be said that any system would become permanent. There is nothing permanent whatsoever.

That which is man-made can certainly be resolved. If we harmonise the systems, we can integrate Mahavira, Gandhi, Marx and Keynes. Where Keynes says that we achieve enormous development, produce more and more and also develop resources, Mahavira's voice ought to be heard :

'Kalyanam Aham Appa va bahura va paiggham parichchissami'

The world be thankful when I would relinquish excessive possessions.

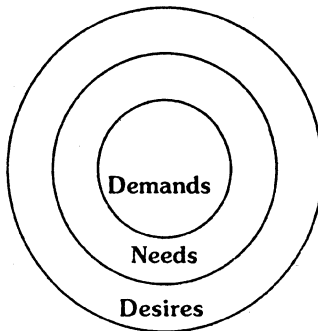
On the one side, there is a feeling of relinquishment, a feeling of disbursement, and on the other, there is a feeling of acquiring more and more. When both these voices are heard, our new economic system will yield a new solution. The world will become more practical, more meaningful. Whenever there is only one voice to be heard, there can be no rational solution. That is why we combine both the elements of truth; both these go on continuously ringing in our ears. Neither intense passion will expand with wealth, nor poverty and starvation will persist. Man will heave a sigh of relief only when this kind of a new system evolves itself.

9

Livelihood with Religion: Limits to Desires

Bhagwan Mahariva has observed that “desires are limitless like the sky”. This is as much true from the point of view of religion as it is from the point of view of economics.

According to Economics, the horizon of needs is wider than that of demands. Demands represent that part of desire of a person for the fulfilment of which he possesses sufficient means and is prepared to use the means. The desires go much beyond human needs. All desires are not needs whereas all needs fulfil desires. In other words, the scope of needs is smaller than that of desires, and the scope of demand is still smaller.



Desires are natural. Needs are determined by a number of factors: geographical environment, social customs, physical conditions and expectations, and religious sentiments.

Determination of Needs by Economic Conditions

The needs of poor people are limited. They are able to satisfy only that part of the needs which are essential for life. The needs of wealthy persons are many more. Their needs are not only essentials of life but are also a source of luxury.

Determination of Needs by Religious Sentiments

The needs of a religious person are determined by moral content and character. He builds his needs on the basis of moral standards followed by him. His needs are few and balanced. On the other hand, the needs of a person motivated by physical urges are numerous and varied.

Profit and Greed

The pit of desires is so deep that it can never be filled. This has been recognised by both Theology and Economics. Bhagwan Mahavira said: "Greed increases with profit. As profit increases greed also expands." When one want gets satisfied, a new want takes birth. On the basis of this characteristic of wants has emerged the theory of turbulence. Because of the limitlessness of wants, the man's peace of mind is disturbed.

Marshall's View

Economics has accepted the principle of limitlessness of wants. Dr. Marshall has written: "The desires and wants of people are innumerable and are of various types".¹ As a man fulfils one want, another springs up. He cannot fulfil all his wants in his entire life. On the basis of this special feature of wants, economists established the 'Law of Progress'. Because of limitless desires,

1. *Principles of Economics*, p. 73.

newer and newer inventions are made. As a result, the economic development of society is also achieved.

Theory of Economic Progress

Man is a social being, and it has come to be believed that the principal index of social life is wealth. From this point of view, economic progress is essential. Economic progress is not promoted by limiting wants. That is why, from the point of view of economic development, multi-application and intensification of wants is called for. Keeping this practical truth in mind, one ancient economist had said that “a dissatisfied ascetic gets destroyed and a satisfied king gets destroyed”. According to this view, it is a virtue for an ascetic to minimise needs, not only wants. To multiply them is undesirable. For a societal person leading a family life, to reduce wants is unnatural and to multiply them is a virtue.

Human and Spiritual Angles

In the context of man being a social entity, the approach of Economics to promote wants is not irrational. The question, however is: Is man only a social being? Is he not an individual? Does he not have the feelings of happiness and unhappiness? Do not the pressures of limitless wants generate physical and mental tensions? Does the demon of desires stimulating the multiplication of wants not disturb the natural flow of glands, creating in the process, mental distortions? By not being adequately conscious of these problems, we would provide one-track support to the multiplication of wants. On the contrary, when we look at man from a human perspective, we cannot support the stimulation of unlimited desires and wants. From a spiritual and humanistic point of view, it is imperative to control desires and wants.

Intermediate Principle

Both the economic and religious points of view are, perhaps, valid from their own respective angles. Theology, nonetheless, says that we must contain wants. We should remember also that this

enunciation has been propagated keeping in view the problem of mental unhappiness. As Economics proposes that we should have more wants, it is clear that this principle has been enunciated with the objective of providing more and more comforts and luxuries in life. Mahavira did not talk about dispossession of resources for the societal individual leading a family life. That is possible only for hermits. For a social being, he enunciated the principle of limiting desires and wants. A societal person cannot live by ending all desires and needs, but he cannot, at the same time, live peacefully by expanding them. That is why Mahavir propounded the middle course of limitation of desires and wants.

Basic Divergence

The approach of religion in respect of life is basically different from that of Economics. Religion interprets life with the objective of development of self-awakening. Economics interprets life through the medium of economic activities. The background and perspectives of both interpretations are not the same. That is why it seems that Theology does not support Economics and Economics does not support Theology. But both religion and wealth are associated with social life. Consequently, on some points in life, a confluence of both takes place and the two impact each other. Bhagwan Mahavira said, "Conquer desires with contentment". Fire cannot be extinguished by putting fuel into it. In the same way, desires cannot be satisfied by fulfilling desires. The increase in wants calls for the multiplication of articles of consumption and increase in production and labour. However, it is only an illusion that it contributes to happiness and peace. With expansion in wants, the standard of living rises, but it cannot be accepted that it leads to higher levels of happiness and peace.

Boundary Line of Desires

A religious person is also a social being. Because of this, he is not able to relinquish the needs which are essentials and means of convenience. Mahavira did not give a direction to social beings to relinquish the essential needs. He only desired that such needs which fall into the categories of luxuries be given up by a religious

person. In fact, by this criterion, the boundary line for limiting the wants can be drawn. While fulfilling the wants which are essential or are means of convenience, it is necessary to control needs and wants which are mere luxuries. This approach keeps the doors open for improved standard of living and for economic development while putting an embargo on the standard of living based on luxuries.

Determination of Essentiality

According to Economics, the determination of necessities, comforts and luxuries is achieved by the categorisation of needs based on the criterion whether by its consumption, happiness is derived and by its non-consumption, unhappiness is created: If by consuming a product, a person gets only a little happiness and, by not consuming it, experiences a considerable unhappiness or suffering, then the subject product is considered a necessity or an essential. If by consuming a product a person gets a considerable amount of happiness, but by not consuming it he gets only a little unhappiness, then it falls into the category of a comfort. If by consuming a product a person experiences a great deal of happiness, and by not consuming it he does not experience any unhappiness (except when a person is addicted to its consumption), it falls into the category of luxuries. If by consuming a product one gets momentary happiness and by not consuming it one experiences considerable suffering, it is called *dhanotsargik* (addictive product.)

The categorisation of needs on the basis of happiness and unhappiness can be depicted in the form as shown in what follows:

The Impact of Happiness and Unhappiness of Man

<i>Category of Consumption</i>	<i>Impact on Consumption</i>	<i>Impact on Non-consumption</i>
Essential	Brings only a little happiness	Produces considerable unhappiness/suffering
Comfort	Brings some more happiness	Produces a little unhappiness
Luxury	Brings considerable happiness	No unhappiness is experienced

The Approach of Religion

From the point of view of Economics, things like morality and peace are secondary. The main objective before it is human welfare through economic progress. On this premise, it encourages the consumption of luxuries and considers these essential for economic progress. From the point of view of a religious person, the question of economic progress is secondary, the question of morality and peace is primary. A religious teacher initiates a societal person living a family life into religion; but he cannot formulate the rules leading to total non-possession by ignoring completely the economic expectations. Considering this, Mahavira formulated the rules of moral conduct following the principle of limitation of needs:

1. Don't cheat others by wrong weights and measures.
2. Don't resort to adulteration.
3. Don't sell spurious articles after showing genuine articles.

Factors for Regulation of Desires

In the context of societal behaviour, the factors that regulate the limitation of desires are truthfulness and compassion. Insofar as the individual is concerned, the regulating factor is moderation. The inspiration behind the refrain from cheating in weighing and measurement is the concern for genuineness and

compassion. In the reduction of personal consumption, the inspiration is from moderation. The *vrati shravakas* (devout followers) of Mahavira did not make use of spurious means for earning money while they exercised limits in matters of personal life. Use of standard and fair means of earning wealth, maintaining a definite limit to accumulation of wealth and exercising moderation in personal consumption — these three directives together lead to the fulfilment of the pledge of limiting desires.

Question of Religion and Poverty

A pledge of restraint and control of desires is not a pledge of economic distress. There is no relation between religion and poverty. In Mahavira's view, it is erroneous to think that a poor person alone can be religious or that a religious person has to be poor. Neither the poor nor the affluent necessarily practises religion. Anybody who has experienced the awakening of the feeling of peace can practise religion, be he poor or rich. A religious person who remains away both from poverty and affluence is a real renouncer.

By Birth and by Action

We have given religions the form of castes. In our times, those who belong to a particular religion are so by birth. For a person born in a particular tradition, the religion of that family tradition becomes his religion. For a person who is religious by birth, the pledge of limiting desires is not meaningful. It becomes meaningful for those who are religious by action. Such religious persons are not as rare as saints, but in the context of total population, they are rare. Based on them, neither economic validity is established nor do they become obstacles in economic progress.

However, most 'religious persons' are followers of religion only by birth. They do not believe in reduction of desires, control on accumulating wealth, restraint on luxuries, and in moral principles. Their religion is devoid of morality. They do not consider it necessary to be moral while being religious. They

exhibit a liking for religion, but do not practise it. The religion of such religious persons does not influence economic progress.

Support in Favour of Multiplication of Wants

Economics advocates the principle of increasing wants for economic progress. While some economists support this openly, some others are not in favour of supporting it openly. In support of increasing wants, the following arguments are advanced:

1. With increase in wants (and their satisfaction), man gets maximum happiness and satisfaction.
2. Increase in wants is helpful in the development of culture and improvement in the standard of living.
3. Increase in wants leads to creation of more wealth.
4. With increase in wants, the economic position of the state becomes stronger, as a result of which the state becomes militarily powerful and self-reliant in its own defence.

Opposing Arguments

The following arguments are presented in opposing the increase in wants:

1. With increase in wants, a man experiences unhappiness and misery.
2. Increase in wants and the continuous endeavour to satisfy them make man materialistic.
3. With increase in wants, class struggle takes place in society.
4. With increase in wants, man becomes selfish and makes use of questionable means to earn more money.

Needs and Satisfaction

The conclusion which emerges on a deeper examination from the point of view of *anekanta* is that the truth lies between the two positions. The belief of economic theory that, with too much reduction in wants, social progress cannot be achieved is not without foundation.

Similarly, the view that, with much multiplication of wants, unhappiness or even misery increases, is also valid. To the latter point of view, religion provides the support. The support to the economic point of view is available as, according to Marshall, Economics is a science of human welfare and its main aim is to increase human welfare. Economics attempts to show the way to satisfy unlimited wants with the limited resources. However, the proportion in which the wants can be increased is not correlated with the corresponding proportion in which the needs can be satisfied. Most of the people are able to satisfy their high priority needs. Comparatively a few people are able to satisfy their needs for comforts. Only a very few are able to satisfy their needs for luxuries which occupy a low priority.

Problems Related with Increase in Needs

By this process, it may be concluded, with the help of Mahavira's teachings, that with profit, greed increases; that if wants multiply, some needs can be satisfied, but the dissatisfaction of unsatisfied wants cannot be avoided. On the other hand, man's mental peace cannot be sacrificed at the altar of materialistic welfare of man. Accordingly, it is essential to establish harmony between material welfare and spiritual welfare. If mankind wants to save itself from mental stress, insanity, cruelty, exploitation, aggression, and unbridled consequences, this harmonisation is indispensable. On its realisation Mahavira gave society the principle of controlled desires. Under this objective, there is no need to give up the basic needs and even comforts while, at the same time, there is no need to accept the addiction of the enjoyment of luxuries.

There is a two-fold divergence between the principle of restrained desires and the economic principle of the multiplication of wants. The first difference is that Economics supports luxuries. In support, the following arguments are presented:

1. The consumption of luxuries leads to social and economic progress.
2. Industriousness is encouraged.
3. The standard of living goes up.

4. Accumulation of wealth is achieved. In times of adversity, it provides the necessary assistance.
5. Arts, crafts, skills, commerce and industry are promoted.

All economists do not support luxuries. The view of the segment of economists not supporting luxuries maintains that, with luxuries:

1. class inequality increases;
2. capital for production is eroded;
3. the interest of the poor is affected, and
4. malice and hatred increase.

This point of view about luxuries is not basically different from that of religion, but the rationale is entirely different.

The second difference between religious and economic thinking is that the latter does not recognise the imperative essentiality of the moral principles. Disregard for moral principles is not its objective, but is a question of basic postulate. Its basic principle is utility. The meaning of utility is the capacity to satisfy wants. According to moral principles, alcohol is not beneficial for man, that is why it is also not useful. That thing alone can be useful which is beneficial. The one which does not give happiness cannot be beneficial, and the one which cannot be beneficial cannot be useful.

The Viewpoint of Economics

In Economics, the definition of utility is different from that in Ethics. According to it, there is no association between utility and its usefulness. A commodity satisfying a want, even though not beneficial, possesses utility. Drinking alcohol is definitely harmful, but alcohol which a person consumes possesses utility. The person who drinks experiences the need for alcohol and satisfies his need. Dr. Robbins has expressed the opinion that several subjects in Economics are studied which do not have even remote relationship with human welfare. Drinking alcohol does not increase the welfare and happiness of a person. On the other

hand, there is the possibility of its diminution. Even then, alcoholic industry is a subject for study by economists because production of alcohol is an economic activity and many people earn their living out of this industry.

Difference in Characteristics

This difference in the points of view of Theology and Economics is a difference of basic characteristics. This becomes clear from a comparative study of the nature of both.

1. Ethics present an ideal of life before a man. Economic principles study the economic aspects of human behaviour.
2. Neglect of moral principles generates self-remorse. Violation of economic principles does not create self-remorse.
3. Pursuit of moral principles leads to spiritual progress of man. Pursuit of economic principles leads only to economic development.

Effect of Ethics on Economics

All this does not mean that there is a complete absence of ethics in Economics. The economists accepting the virtues of honesty, straightforwardness and the like in the form of factors determining working skills cannot totally ignore morality. Economics and Ethics — both are special sciences. Both study human behaviour. In Economics, the economic aspect of human behaviour and in Ethics, the normative aspects are studied. Ethics presents human norms of behaviour. It tells us what should be our conduct. Ethics provides guidelines for the differentiation between fair and unfair, and tells us what should be done and what should not be done. Economists, while taking economic decisions and giving directions for human behaviour, cannot ignore the essentials of Ethics. For example, Marshall, on the basis of morality, excluded prostitution from his concept of productive labour. As Prof. Saligman has said, the real economic activity should be in its impact. In this way, the economist formulates the economic policy which cannot overlook the ethical aspects.

Influence of Economics on Ethics

As Ethics impacts Economics, Economics also deeply impacts Ethics. Economic conditions deeply influence the character, conduct and morals of man. Man's conduct is determined by the way he earns his livelihood. There is thus a close relationship between Economics and Ethics.

Mahavira said: The person who does not quantify his needs (and thus limits them) earns his livelihood irreligiously, and the one who does, earns his livelihood religiously. Economic conditions determine earning the livelihood religiously or irreligiously only superficially, but it is imperative that its methods should be harmonised with detachment and religious faith.

Implications of Limiting Needs

In short, the conclusions of limiting needs may be summed up as follows:

1. The ideal is neither poverty nor affluence.
2. Money is a means for fulfilment of needs and not an end.
3. Conscious efforts should be made for earning money for the satisfaction of one's needs but they should not be such as impinge the rights of others.
4. The limits of resources for the satisfaction of needs, comforts and conveniences of life should be determined.
5. Infusing the principle of usage in wealth, developing the principle of detachment in the accumulation of wealth should be practised.
6. While accepting the value of money as a means to satisfy needs, its insignificance from the point of view of spiritual development should be considered.
7. The capacity to abnegate or renounce should be developed.

Introspection and Clarifications

Question: What were the views of Mahavira on production?

Answer: Mahavira did not have any specific views on production but he did explain himself on the problem of production. In today's world, the increase in production does not serve the objective of eradication of poverty but is aimed at stabilising market prices. If there is excess production, it is dumped into the sea so that the market may remain stable. In other words, the objective of production is not poverty removal, it is to keep the market under control. Had the objective of production been eradication of poverty, tens of thousands of tons of foodgrains would not have been thrown into the sea. Mahavira said, "Do not do work cruelly; do not relegate human feelings to a secondary position." If human feelings are respected thousands of tons of food articles would not be destroyed.

Question: Two individuals put in the same amount of effort. One gets a large amount of production, the other is hit by hail and frost. Is this not because of *karmas* of the previous birth?

Answer: Why should this be attributed to the *karmas* of the previous birth? Let us regard it as the result of *karmas* of the present. It cannot be maintained that *karmas* have nothing to do; in certain cases, these may have a role. In this case, however, it is the honesty of feelings. One man did farming with good

intention, did it with good sentiments. The other farmer did not do it with good sentiments and harboured bad ideas. The outcome was different due to this difference.

There is a small story. Two farmers were proceeding towards their fields. On the way, they met a saint. His head was shaven. One farmer saw him. He thought that *Mastak mund pag sir nahin. Kapad husi par sitta nahin* (his head was shaven and, therefore, there would be stalks but no sheafs of corn). The other one saw and was pleased. He thought instead *ek dekh nai huyo khushi erare mathe jisa sitta husi* (His forehead was so big that the amount of sheaves will also be equally big). It happened just like that. In the field of the first, there were big-size sheaves of millet. The owner of the other field had to remain satisfied with bare stalks. Scientists did a lot of research and experiments on the subject. One plant was irrigated with dedication and the other one without the needed involvement. The first one bloomed in a few days and the other one withered and dried up. *Karmas* can be one of the factors, but if it is not a universal phenomenon. To think otherwise would not be in conformity with the principle of *anekant*.

Question: Though India is a big country, why is it afraid of a small country like Pakistan?

Answer: Both are afraid of each other. India has the fear that Pakistan is arming itself with modern weapons. Only the other day, the former Prime Minister has accepted that she possessed nuclear weapons. Since then, they conducted nuclear explosions in no time after India's nuclear tests. The fear is that whenever those weapons are used, it could only be against India. Pakistan has also just the same kind of fear. Both countries suffer from abject poverty. Both are struggling against problems connected with the need to provide education, health-care and food, but because of distrust and fear, both are incurring heavy expenditure on security. If the clouds of distrust get diffused and the atmosphere of suspicion does not persist, the fear will also disappear.

Question: How can the mentality of accumulation and dominance be changed?

Answer: There was an incident that took place some years ago. Respected Gurudev had graced Gangashahar with his presence. Shri Rajiv Gandhi came there. Gurudev told him that he should give one message to Indiraji that, while organisational change was being talked about, it was dependent on force. The use of force can be necessary up to a limit, but if a change of heart does not take place, then this organisational change brought about by force would not be effective, would not be long lasting. Only if the use of force is limited and training is imparted for a change of heart, any fundamental change would be possible and the mentality to dominate others would also change.

A principle of change is that both the organisation and the heart of the individual should change simultaneously. Both should go together in a joint process. It is only then that the right type of change can materialise.

Question: The work of a man gets reflected in excellence. Why should then obstacles be put in the growth of excellence? Why are limits put to such growth?

Answer: No obstacles should be put in the growth of excellence. It is certainly not desirable to do so. But if there is incompetence wearing the mask of excellence, it should certainly be checked. The danger today is that certain resources and products are making man incompetent. The growth of such resources should be checked.

If a country has invented successfully an effective medicine for cancer or AIDS, it can never be desirable to restrict import of those medicines. Everything can be restrained with discretion. Beef should not be exported for earning dollars or any other foreign currency. This is not desirable. Today it so happens that good products are exported. While these are produced, the people do not get them as they are sent to other countries and articles of luxury are imported. Until the problem of bread is not solved, import of articles of luxury is certainly unwise. Any sensible ruler or party should first of all see whether the primary needs of the nation are being fulfilled or not. To import luxury articles without

giving thought to this aspect is only a reflection of thoughtlessness. It should certainly be checked.

Question: Under the Communist rule there was control but there was no unrest. With coming in of the openness, problems are becoming serious. What are your views in this context?

Answer: In seven decades of Communist rule in Russia, the control was so intense and pervasive that people did not have freedom to think whether there was peace or unrest. They were parts of the machine. Now that the control has faded, there is some freedom to think, speak and write. Man is able to think about his problems. There are clear indications that the shortages of articles of primary needs exist there as nowhere else. In that communist country which manufactured aeroplanes, guns and missiles, launched satellites and established experimental stations in space, there were long queues for bread. All these incongruities prevailed. Unlimited amount of money was spent in the manufacture of arms, ammunitions and space-vehicles, while the primary needs of the people were ignored. Now with the removal of the iron curtain, everything is clearly visible that there was neither peace nor non-violence there. They have now started talking about it. This matter of peace and non-violence is understood only after the fulfilment of the primary needs.

Question: The tradition of joint families is breaking down. Families are disintegrating. What is the main reason for this?

Answer: The head of the family is not as much tolerant and balanced today as he should be. This is the first aberration. Respected Gurudev had given a formula concerning the capability of, and the affection for, the head of the family or society. If these two things are there, the family would not disintegrate. The head of the family should possess a sense of equality. His attitude should be inspired by equality. If there are four sons, his treatment should be the same for all. He should also possess competence and tolerance as well.

A family is constituted of people with different likings and different dispositions. All these should be accommodated as far as possible. Affection and feeling of affinity towards all should prevail. This is essential for keeping the family united.

A problem of the present times is that many temptations have emerged and many wrong notions have developed. Among them, the foremost is the false notion of freedom. Among four brothers, three may be weak. In the past, the one strong brother used to take all the three along with him and provide support to them. Today the thinking is different. He wonders why he should carry them along. He wants to make rapid progress and to go ahead on his own. What has he to do with them, he thinks. This selfish mentality has also broken families. Another thought of the present times which is responsible for the fragmentation of the family is that everybody wants to live independently. Nobody wants to depend on or follow anybody. All these are the factors leading to the conditions of disintegration of the family.

Question: Morality is good; everybody wants to be moral but becomes immoral in getting the first opportunity. Why?

Answer: You know that morality is good and man wants to become moral. But by just wanting to become moral, one does not become moral. For being ethical in practice, one has to be devoted to it and to practise it in life. Life Science maintains that merely by reading good things man does not become good. He will become good by practising good things in life. Who does not know what is good and what is bad? But he may not make efforts to practise goodness. You must remember one thing that by reading or hearing good things, a man does not become good. He becomes good by adopting good things in day-to-day life.

Question: With the modern concept of development, character development is not taking place. Are the modern standards of development responsible for it? What should be done for character development?

Answer: Quantum of production and consumption has become the yardsticks of development. You are, perhaps, aware that even in the very countries where this concept of development was formulated, internal conflicts have started. Discussions about it are taking place continuously. Whether this concept of development is valid is the moot question. It seems clear that the prevailing concept of development will have to be changed. To the concept of development, the element of character will have

to be added. As new articles of consumption become available, character also develops along with it. This partial truth, a partial concept, has vitiated the character of people and eroded human values to such an extent that even those who defined development in those terms have started thinking anew. Among Marxist thinkers also, two schools of thought have come up, which is primarily because of the prevailing concept of development. A point has been reached when thinking about development will have to be done afresh. When economic concepts are formulated on the basis of experience of, and inspiration from, values of good character, the real potential of development can be conceived and achieved.

Question: Do the economic concepts of Mahavira lean towards capitalism or towards Communism?

Answer: Mahavira's point of view is a relative point of view. If we read his theories, it would be more appropriate to style them as a decentralised economic system rather than socialistic. As Communism and capitalism both follow centralised economic strategy, they are not consistent with Mahavira's philosophy. Away from the two systems, Mahavira's thinking blossoms in a decentralised economic system.

Question: On the one hand, we talk of nature and it is said that life maintains itself on life. On the other hand, we talk about non-violence. Why this mutual contradiction?

Answer: Our difficulty is that we do not see things from the point of view of reality. That life sustains on life is a relative principle. Life sustains on life is applicable to the fish in the sea. There, one form of life is the food for another form of life. This principle is applicable to wild animals and ferocious beasts, and not to man. While it is true that big fish eats the small fish, it is maintained that such a concept should not be applied to man. To do so would be to apply an aquatic type of justice. The principle is for those creatures which do not have any other option. Man's glandular and nervous mechanisms are so much developed that they can bring about a big change. For them this rule does not apply.

Question: The times are changing. What route shall one follow under its conditionalities? Why should there be limitation of needs?

Answer: A fan can be a necessity. There is nothing special in this. But in the name of convenience, superfluous things should not be made necessities. Why is it necessary to apply lipstick on lips, and to wear the skins and hairs of animals after killing them? There are many non-essential things, which have been converted into necessities by the advertising world. Stimulated, these artificial needs have become our passion. It would be good for all if we live on the basis of realities, accept all the basic needs up to a limit and reject the rest. There was a time when man used to live in open courtyards, open air and natural light. Today everything has changed so much. The electric light and the fan have become necessities. This shows how we have removed ourselves from nature, how these non-essential things have become necessities. But think for yourself whether these things have given gain or loss? If we ponder from this point of view, we will understand the value of real freedom from artificial necessities of life.

Question: Is decentralisation of power necessary for decentralisation of the economic system? Is it possible that power may be centralised and economic system may be decentralised?

Answer: If the economic system is decentralised, political administration will also be decentralised. The organisation of the whole society will be decentralised. It is not possible that while the administration is centralised, economic management remains decentralised. If decentralisation is to be achieved, it will have to be introduced in administration, in economic management, in the life system, indeed, in everything. Social management and economic management, both go hand in hand. When a power-oriented economic system developed, dictatorship took birth in the form of communism. On the contrary, the pledge of communism was a stateless society. We have now to accept that social system and economic system both would change together. One of these alone cannot be changed in isolation.

Question: In the new Economics, what is the place for population control?

Answer: In my view, if man is not starving and poor, population will not increase. Poverty has a close correlation with demographic growth. Population increases as poverty increases. The day starvation is prevented and proper nutritious food is available to the people, the rate of population growth would go down. Malnutrition and population growth are closely related. Anybody can verify this. An average common man does not have as many children as a poor person.

Question: When will the sixth '*kalkhand*' (time block) come? Can the conditions likely to arise during this period of time be averted?

Answer: For the sixth time block to come, there are several years to go. It is possible that, if industrialisation continues unabated and the hole in the zone umbrella expands beyond limits, the '*kalkhand*' due thousands of years from now may arrive much sooner. It is very difficult then to avoid future hardships and the *kalkhand*. Even today the number of people who think about realities is very few, and the number of people who think about comforts and luxuries is very large. We have often heard that people have died due to drinking alcohol, what is there to worry? After all we have to die one day. Man's attitudes have become somewhat like this today. In a situation like this, what forecast can be made?

Question: What should be done to bring about change in mental attitudes? What is the best way for that?

Answer: If the method of training of the mind is linked with education, then substantial transformation can be expected. In other words, if change is to be brought about from inside, if mental transformation is to be achieved, the work will have to be started from education itself.

Question: What is the Principle of Vibration? There is very little knowledge about it. Is this scientific phenomenon a product of the Indian philosophy?

Answer: Vibration is one total principle. There is, however, not much knowledge about it because today's science is merely

four hundred years old. You are not conversant with Indian science. The whole of presently known science is imported from the West. Similarly, the entire education, whether it is related to technology or to science, has been borrowed from the West. We do not have any real contact with ancient Indian knowledge since all that knowledge is in Sanskrit and Prakrit and today these are neglected languages. The entire training is mainly done through English medium. As a result of this, whatever has happened or is happening in the West is known and only that limited thinking comes before us. That is also why respected Gurudev has said that there should be Indianisation of education. Indian knowledge should be included in today's curricula. It is understood that one such department has been created in the Allahabad University, which would do research on ancient Indian Science. Some literature has started coming out from there. Some learned persons from there had met us and they explained the kind of work being done there. They have also asked for our co-operation.

The theory of vibration was propounded by the Indian philosophy thousands of years ago. If we get aligned to the soul of India, then we would come face to face with several such realities. What modern science is saying had been propounded by Indian scientists thousands of years ago. If we recognise our own treasure of knowledge, we can enrich ourselves profusely.

Question: From the point of view of ethical conduct, what is the profile of a good man?

Answer: If we want to visualise man from the point of view of ethical conduct, from the point of view of social and economic systems, the code of conduct prescribed by Anuvrat arises before us. It presents the full profile of a man.

Question: Will a person preferring to live in a five star hotel be able to do *sadhana* for transformation from within?

Answer: A person likes to live in a five-star hotel because he does not give attention to change from within. If he is an ascetic and does *sadhana* for the change, his life will be of a different type. You see that in the place where we sit here, there

is no fan. An air-conditioner is out of question. Until we change passion, the five-star hotel would continue occupying the mind. The reality is that man does not live in a five-star hotel, the five-star hotel lives in his mind.

A king asked an ascetic, "You lived in the palace and I also lived in the palace, then what is the difference?" The ascetic responded, "There was not much of difference. The only difference was that I lived in your palace and the palace lived in your mind. The tradition of *sadhana* was necessary to get the palace out of the mind. If we go through the process, the change would come. Today there is a great need to pursue this reality. Only when the motivation to devotion grows, there would be a real change within.

Question: What are the ideas of Mahavira, Gandhi, Marx and Keynes with regard to earning and disposal of wealth? What form should the transfer take?

Answer: Mahavira's entire thinking proceeds on the transfer of wealth. Mahavira does not give any method of earning. He starts his thinking with disposal. Earning wealth is in the nature of man, it is his necessity, he cannot escape from it. That man would have to do in any case. The real issue is, after earning, how should the disposal of wealth be accomplished. Mahavira starts from here. Gandhiji, while being a spiritual personality, was also a political personality. He talks about disposal of wealth through the medium of trusteeship and about earning in the form of a system for upliftment of all. These are his two concepts. The idea of Marx is all about disposal of wealth. There is no earning under his system. All property belongs to the state. In this sense, it would seem that there is much similarity between him and Mahavira's thinking. In Keynes view, there is nothing like disposal; it is earning and earning alone in his scheme of things. All earning and earning to an extent that there is no limit, that is what he prescribed.

We should take earning in the form of cooperative endeavour. Earning and disposal of wealth have to be relative to each other.

Question: In the absence of plans for real economic development, can any moral movement succeed in our country?

Answer: Even though morality is different from spirituality, it can never be isolated from social conditions and the economic system. It is not as though there is no immorality wherever there is economic development, nevertheless, there is greater scope for immorality to grow in the absence of resources. A poor man can be more immoral. We want to change the basic cause but, at the same time, we cannot relegate the matter of changing motives to a secondary position. Both objectives must go together. As the economic system improves, moral development should also be achieved along with it. It is then alone that better balance would prevail between the two. It is, therefore, desirable that there is a coordination between the state and the religious systems. In fact, there should be harmony between the two. The state has the capacity to improve the economic system while it does not have the capacity to promote moral behaviour despite the improved economic system. That economic system would not *ipso facto* be able to develop morality. It is the religious system that has the competence to develop morality. However, it does not have the power to penalise people. It can only change their hearts. It can only develop self-discipline. It then follows that morality is not necessarily acceptable to all. But at the same time, it cannot be maintained that the penal power enforced under compulsion can change hearts. It appears to me that a possible solution of this problem is that co-operation be established among the government, the administration and the religious organisations. All three should experience the need for mutual cooperation. On the one hand, the improvement of the economic system should be accomplished and, on the other, the attention of the people should be drawn continuously to the distortions arising from economic development and distortions due the paucity of resources. In brief, if co-ordination is brought about, a solution to the problem could be found, if not the problem will remain unaddressed.

Question: The Jains assigning the greatest importance to non-possession are considered rich. How is the faith in accumulation achieved out of non-possession?

Answer: When a question is asked how darkness comes out of light, nothing remains for further thinking. There is no relation at all between light and darkness. But sometimes an illusion arises and because of that illusion, such a question is asked.

The faith in non-possession never arises from the desire of possession. The Jain religion is based on the faith in non-possession, non-violence and on the principles of *anekanta*. *Anekanta* is a principle. Non-possession is a principle. Non-violence is a principle; to follow one or the other is another matter.

The principle of non-possession is adorable in its own high role. To reach that point involves a long journey, we should know this. A person may have just commenced his journey. He can go along and reach the destination. But to believe that he reaches the destination immediately could be a big illusion. Today, let us assume somebody starts practising religion and becomes a Jain. That he would achieve the faith of non-possession at once would be an unexpected occurrence. If this happens, if in a moment everything is accomplished, that is soon after becoming a Jain one becomes a non-possessor, then the journey on the path of religion would be too short. The journey of *sadhana* is not so short that whenever one desires and dreams about *sadhana*, he reaches perfection. Then there is no need to do anything, I do not understand how this misunderstanding is nurtured and maintained?

The Jain society continues to accept the principle that non-possession is its ideal and goal, and it has to be achieved through effort. For a hermit, this is the right goal. He is a non-possessor, he gives up everything. But for the society, non-possession is a matter of principle, it is not of rendezvous. Keeping the ideal of non-possession in view, the society accepts the limitation of wants as a small vow. It starts keeping a check on wants bit by bit. The want which is experienced is controlled and is curtailed as much as possible continuously. In this way, one will proceed in the direction of limiting desires. In due course, the process will gather

momentum. While thus proceeding steadily, one reaches the end, the state of non-possession. But to think that the entire Jain society will reach the stage of non-possession would mean that the entire society will become ascetic.

Bhagwan Mahavira has given the rule of non-possession for the ascetic; he has not made use of terms like non-possession for a person with family life. He talked about limiting desires. The *shravaka* (the devotee) should limit his desires. The desires are endless and should at least be kept within some limit.

On the principle of limitation, he made two points, the first one was that the means of earning should not be unethical, should not be abnormal. Mahavira has provided a complete moral code for the common societal person. Under that code, all kinds of prohibited conduct has been forbidden. Adulteration, selling spurious things after showing genuine samples, cheating, betraying trust and the like are all prohibited activities or means.

The second point made by Mahavira is that the money earned should not be used for one's own luxury, and utmost moderation should be exercised.

With these two restraints, there is no further restriction on how much is earned. If a person earns by moral means, he may earn hundreds of thousands millions of rupees. After earning, he does not make use of it for himself and observes complete moderation. It is a living like the life of *shravaka* Anand. He owned wealth worth millions, had business worth millions, but he was moderate. He led such a simple life as even a common man may not be able to live.

These are two principles by way of introduction of the principle of non-possession for the common societal person. Both principles are significant. If Jain society accepts these two points, a big illusion would disappear.

It appears to me that any society is a follower of religion; it is not necessarily a co-traveller. This is true of every religion. People go behind religion. They do not go with religion. To expect from these followers that the principle of non-possession would flourish with them does not appear to me to be realistic.

Question: Mohammad Saheb, who did not prohibit meat-eating, regards earnings through interest as forbidden, and the Jains, believing in non-violence, do the business of interest earning. Why is it so?

Answer: In Jain literature, the two aspects of the phenomenon of interest are considered. It mentions about the Jain *shravakas* who used to preserve the business of money-lending and also those who regarded earning interest as violence, which should be completely given up by the *shravakas* (devotees). Interest is a complicated question. There are two aspects of it: one is of giving help and the other of exploitation. Let us take an example. Incapable people do not get money and suffer. One may give money to such people and, in consideration, something may be received. Inspired by such an idea, people used to give money to others and the people with small means used to manage their affairs. This would have been the initial inspiration for charging interest. This is an aspect of help. It cannot be rejected. But when such a tendency develops beyond limits, then its initial inspiration changes and a newer and different motivation emerges. The inspiration to help ends and the selfish motive takes the upper hand. It is a fact that so much interest began to be charged that it led to exploitation by taking advantage of those with small capacities. The latter's helplessness was grossly misused. From this point of view, interest became a highly condemnable element.

Mohammad Saheb prohibited interest. In the given context, he did the right thing. During that period, in the middle ages, business had overlooked the objective of cooperation. The entire business of interest took the form of exploitation. He witnessed those conditions and he prohibited it. Today, the banking business goes on. The entire business has become the business of earning interest. That is collective business and, therefore, there is no exploitation. It is a refined form of exchange. Not all, therefore, are worried about it. Even those who prohibited interest also make use of it.

When I consider this problem from both points of view, it appears to me that it cannot be said that it is to be totally obtained

or that it is totally desirable. If the system could be refined, if somebody could reactivate the inspiration of cooperation, then its usefulness cannot be rejected. On the other hand, exploitation has to be considered as a taboo.

We have seen that there is excessive exploitation where there is so much of compulsion and prohibition. Under compulsion, one has to make payment. This position is totally undesirable. We should express our opinion on this only after considering both aspects. In the context of the present problem, it should be maintained that selfishness and exploitation associated with interest should go out of interest. If this goes out, and only rule-bound cooperation remains, as is being followed in the banking business, it appears to me that the question of rejecting it totally does not come in the context of practical reality. Perhaps, because of this when Bhagwan Mahavira enlisted unethical sources of income, he did not make any mention about interest. It appears that this aspect was not so clear in those times and everything was practised on the basis of co-operation. The conditions in the middle ages gave rise to the exploitative aspect of the practice and from that point of view, the prescription of Mohammad Saheb can be regarded as rational. He created an awakening against acts of exploitation. For Jain society, the question should be considered variously in the context of olden times, of the middle ages and of today. In the context of the present age, the only question before the Jain society is that some steps should be taken in the direction of ending exploitation which has been associated with it and not in ending its usefulness.

Question: Does the principle of non-possession flourish from non-violence or non-violence flourish from non-possession?

Answer: That 'non-violence is the supreme religion' is regarded as the great saying of the Jain religion. How can I say that there is no truth in this. But I look at this truth the other way round. The first truth is 'non-possession is the supreme religion', then comes another truth after it — 'non-violence is the supreme religion'. This is totally a psychological phenomenon that man does not acquire possessions for violence, but develops and acquires non-possession. The central point of possession or acquisition is man's own body. From there the awakening of

possession/acquisition spreads. A religious person starts practising religion with *kayotsarga* or with freedom from physical misperceptions. As the sense of attachment with body goes on decreasing, the blind desire for possession also goes on diminishing. Only he who abandons the illusion, the state of the body can be clothed or unclothed.

Man is a living creature. The sense of living is not mechanical. Accordingly, all the people are not alike. In them there are differences of likes, thoughts, thinking and mental dispositions. That is why like for the lifeless world, no universal rule can be made for the living world. It does not seem possible that all those who renounce possessions as a matter of religion become followers of the practice of non-possession. But some of them can turn out to be so. It is not possible that everyone of them would follow that path. Our thinking becomes complicated because we adjudge the follower of religion and religious persons by the same standards. The follower of religion is one who lives by accepting religion as good, but he is not capable of fully practising it. It would be unrealistic to assume that all the followers of Jain religion would renounce possessions completely.

People can enjoy taking interest in religion-inspired activities, they cannot enjoy taking that much interest in practising religion. They can abide by the formal role of religion, but cannot be sensitized fully by the spirit of religion. This distance between the two axes is the product of man's inner capacity. Between these two, the configuration of principles is linked. This is why we should not reject the fact that followers of religion exercise moderation, but he is not able to live the life of a *vrati*. We should not have the same expectations from followers of religion, from those looking at religion as noble and from those who are religious and *vratis*, totally dedicated.



Mahavira and Economics

The series of exposition on the Economics of Mahavira were made under the august presence of revered Gurudev Shri Tulsi. Each exposition was wound up with an inspiring address of the founder of the movement. His avocation always carried a new thought. The present chapter is a collection of the significant thoughts of Gurudev.

If what is being told today was told fifty years ago, people would not have been prepared to accept it. Today, people have got so much overtaken by problems that there is no peace anywhere. They are searching for ways to attain it. A poet has said:

*Neekee pe feekee lage, bina samaya ki baat,
Jaise yoddha Yudha mein, nahi singar suhat.*

(A thought devoid of context fails to make an impact, as the decoration of warrior is misplaced on the battlefield.)

Our today's talk is timely and, therefore, it would be liked by everyone.

How to Achieve Consistency

The question is: How can Mahavira and Economics be in conformity with each other. Mahavira is a dispassionate religious propounder, free from any attachment. How could he talk about Economics? We are not talking of Mahavira as a *siddha* (a person who has attained perfection), a propounder and a preceptor. We are talking of Mahavira as *sadhaka* (a committed devotee). Mahavira as a saint will not talk about money. While Mahavira is a *tirthankar* (propounder and preceptor), he is performing *sadhana* (total dedication). In that context, Mahavira is entitled to talk about anything. Acharya Hemchandra wrote:

*Atachcha Sarvain savadhyamapi lokanuhampipaya.
Swani parvartyamas janan kartuyamatmanha.*

Tirthankar Rishabhdev gave directions consistent with the times — how farming be carried out, how the sword be wielded, how any other work be done, one should one earn one's livelihood, how should marriage be organised. He knew that all these rules are known, but even accepting all these as known, he propagated the ideas with compassion in recognition of his duty. He made it clear that everybody is not a saint, they are not with all attainment. They are a part of the society. If he did not guide them, who else would do it?

For the societal persons, Mahavira did not talk about *mahavrat* (the supreme vow), he talked about *anuvrat* (small vows). He did not talk about renunciation either, but about limiting consumption, limiting enjoyment. It is his generosity. From this perspective, it is consistent to talk about Economics of Mahavira.

The Spokesman of the Eternal

A scientist is a thinker, and Mahavira is also a thinker. Sometimes one wonders how far do the scientists extend themselves. Astonishing no doubt are sometimes the inventions of scientists. The only difference is that the thinking of scientists, even though very deep, is contemporary fact and is not the eternal truth. Mahavira's thoughts are eternal. If the thinking of scientists were

related to all times, refrigerators would not have been invented. The machines to maintain things cold or hot as desired would not have been designed. Today these limitations have become evident. These machines are only of momentary and not of eternal use. All objects which the scientists have invented appear to me to be momentary, not eternal. After sometime, we see that they become dysfunctional.

On the other hand, whatever Mahavira said thousands of years ago is very useful even today and will continue to be so. He did not carry out his analysis based on machines, but did it on the basis of spiritual introspection, on the basis of inner perception. Machine is physical, inner perception is sublime. Inner perception is for all times, it is not monetary.

It was said that there should be control of desires. People used to regard this as an idle, meaningless talk. How foolish it is to say that one should stop thinking, visualising. That would impede the development of the country. People say, 'You do not inspire your *shravakas* (devotees). They would remain as they are — stagnate'. But today there is a perceptible and pervasive demand that there should be limits, restraints.

Synthesising Spiritualism and Materialism

Mahavira harmonised spiritualism and materialism. In the ancient times, the issue *Brahma satyam jagat mithya* (Brahma, the eternal spirit is real, the world is an illusion) was debated. Should the world, which exists before us, be called an illusion? How can an object which is visible be non-existent. Mahavira expressed the view that materialism is true and the soul is also true. Is matter not real? If life is real, is death not real? Both are real.

Whatever Mahavira said was said on the basis of experienced perception. He said that if one wanted to turn somebody spiritual all at once, he would not succeed. Make your move in that direction gradually. Augment his yearning; sharpen his yearning for knowledge, the work will get done automatically. In fact, there is a great need for showing the way to today's man who has gone astray? The entire world is becoming materialistic. It believes that wealth is the main thing. It is necessary to change this mentality. Continuous effort should be made in this direction.

Concept of Development

Economic progress is also a form of development. Development has many manifestations. We cannot impose any rules on anybody. It is being said that nobody should remain poor, but why should we become too affluent like Kuber, the god of wealth?

A person once went to a king and said, "Oh King! I have become a *siddha*, a possessor of all wisdom. I see everybody but nobody sees me."

*Redaridrayan! namastubhyam, sidhkoh twatprasadat
Sarvonaham cha pastuyami, man na pashyati Kashvan.*

(Oh poverty! My greetings to you. Because of your generosity, I have become a *siddha*. I see everybody, but nobody sees me.)"

We do not want such kind of poverty. The poor would not perhaps be able to become religious. When there is no food to eat, what will religion do? We do not think in terms of either of economics of poverty or of increasing wealth.

Basic needs of everybody should be satisfied. But when any economic prosperity is at the cost of the interest of others, it is never desirable. It ought not to be desirable. Opinions are different at different times, and the opinions refer to a specific time span. It is natural that contemporary thoughts are more attractive.

Wealth for What?

After all, the question is, what is money for? It is only for a happy life. It should make the individual, the family, the society and the nation happy. While this is the objective, yet all are becoming increasingly unhappy. Under these conditions, there is obviously a need for rethinking. We are not students of Economics, we are students of Theology. However, it is true that each and every scientific treatise is related with the other. As a result, while we examine any subject, we also think about wealth. However, nobody can become happy with wealth alone.

Two persons came to Bhagwan Mahavira. One was Emperor Shrenik and the other *Shravaka* Punia. Emperor Shrenik was the most powerful person of those times. He possessed abundant wealth. *Shravak* Punia was a person earning his livelihood by spinning cotton yarn. Mahavira was asked: "In your view, who is more important, Emperor Shrenik or Punia?" Mahavira said, "Both. Because of Emperor Shrenik, thousands of persons would come to me. On the other hand, Emperor Shrenik cannot acquire, even in his dreams, as much happiness and satisfaction as does Punia."

We all want that the life of a man should be as peaceful, satisfied and happy as that of Punia. From this point of view, Mahavira said that while earning wealth, everybody should keep five rules in mind:

- Nobody should be kept in bondage.
- Nobody should be killed.
- Nobody's limbs should be lost.
- Nobody should be overloaded with work.
- Nobody's livelihood should be disturbed.

These directions are for a happy life; without these nobody can become happy.

Change the Thinking

Our concept of Economics acknowledges that man cannot live without money resources. At the same time, excessive earning also would not allow man to live happily. In this context, only the principle of few desires, modest works and small possessions alone can give the right view of life. Gandhiji very often used to experiment this. He was a practitioner, not only a preacher.

American journalist Louis Fischer came to Gandhiji and expressed the desire to live in Sevagram for a few days. Gandhiji's permission was obtained. After living there in the hot climate, Louis Fischer's condition deteriorated. Seeing his face, Gandhiji understood the position and said that he needed an air-conditioner. He would arrange one quickly. He asked for a big

tub full of water and kept two stools close to it. Louis Fischer was made to sit on the stool. He experienced that the heat had subsided. He was delighted.

Thinking should be in accordance with prevailing times. In my view, everyone cannot be above wealth. But the current thinking about wealth will have to be changed. Then alone it would have meaning for all.

Violence and Wealth

There is a basic question which needs to be addressed: How are non-violence and money related to each other? Whenever there is wealth, violence has become unavoidable. It has been said that wealth is the root of injustice. Whatever violence takes place is all basically for wealth. Wealth is not meant for violence.

At the time of Indo-Pakistan war, we were right in Delhi. At that time some professors of Delhi University came to meet us. They said, "Acharya Shri, you must have been facing a good dilemma. At present Bharat-Pak war is going on and you do not believe in violence". I said, "What are you saying? Are the Jains different from the nation? The nation's position is the position of Jains. Are all Jains *sanyasis* or *ascetics*? Are Jains also not a part of the society? Is there no need for their security? If wealth is there, then violence would also be there. Jains have been emperors, Jains have been army commanders. They have fought several wars." They got some satisfaction with my reply.

Wherever there is wealth, there will be violence and unrest. Accordingly, Mahavira gave directions for limitation and moderation. With this, a brake is applied and expansion is controlled. Fifty years back this was not understood, but it is now being understood, as violence and unrest have increased considerably. Limitation of desires and wants is the real answer to these tendencies.

The Concept of Utility

It should not be our standard that we accept all that is useful. What is useful can be accepted, but it is not wise to accept all that is useful. What is useful today may not remain so tomorrow.

It could have an immediate utility but it might not have use for all times. We give more attention to immediate utility and not long-term benefit. All economists have given more attention to immediate benefits. It is likely that an article of consumption which is not useful today could be useful later. Let us not, therefore, overlook the long-term benefits and accordingly evaluate the usefulness of the product.

War Is for Wealth

In ancient times, there were three causes of wars: wealth, women and land. Today the conditions have changed. The wars are fought in the present times for money and for trade. If we do not put a restraint on today's economics, then we will never be able to achieve peace. When did we talk so much about peace as we are doing today? Everywhere the voices are heard, but the efforts needed for it are not being made. For accomplishing the result in favour of peace, limitation of production and of imports and exports will have to be ensured. The production of commodities which are debasing the country will have to be stopped. I am unable to understand why such commodities are being produced at all. But it is undoubtedly a reality that these are being produced. Without stopping these, peace cannot be established as without stopping undesirable activities, the good work cannot be carried out.

Three Questions

There are three questions confronting us:

- Is peace desirable or not?
- Is freedom dear or not?
- Do we want purity of life and happiness or not?

Nobody would say that all the three are not needed by us. If these are required, the means to attain them will have to be mobilised. Devoid of self-restraint, peace will not be gained. For purity of life, the means will have to be refined. If happiness is the objective.

one will have to remain healthy, not only physically but also mentally and emotionally.

With regard to the limits on economic activities, Mahavira said that one should refrain from stealing, should not cooperate with a thief in stealing, should not buy things stolen by a thief. In those times, evils were not as prevalent as today, but Mahavira who had the foresight of three ages was foreseeing the evils of five thousand years hence. That is why Mahavira could design and prescribe guidelines for man to live happily in future. If happiness and peace are desired goals today, the direction given by him should be evaluated in the present context and adopted.

Wisdom of Limitation

Two types of societies are before us — uncontrolled society and self-controlled society. We have to decide what type of society do we cherish? You do not have to seek advice from anybody. You have to ask this question to yourself. If you want an unhappy society, the uncontrolled society is the destination. If a happy and peaceful society is desired, the imperative is the self-controlled society.

In ancient times, the word *samaj* (society) was used for humans and the word *smaj* was used for the animal world: *Samajstu pashunam syata samaajstovanya dehinam*. We claim that we humans are rational beings but it is perhaps not incorrect to say that no one else has been so much unbridled as man. Ancient saints have rightly said, “Put any quantity of fuel into fire, it will never be contended. Any number of rivers may fall into the sea, it will not get over-filled.” Similarly, despite unlimited amount of material objects, our expectations will never get fully realised. The problem is that while we want to see others to live within limits, we do not apply the same standard to ourselves. It is rational call of the present times that man observes restraints on its needs.

Environment and Economics

If the problem of environment had not come up before us, man would not have taken the opportunity for some deep thinking

and would not have restrained himself from the mad race. It is only now being realised that if pollution is not minimised, there would be no alternative but annihilation. The emergence of the problem (of environment) should, therefore, be welcome.

Today, this problem has already assumed serious proportions. We used to read in scriptures when the *sixth ara* ushers in, certain untoward things would happen, but nobody was concerned about it. Today's humans can clearly see that the *sixth ara* has already arrived before them. The problem of environment is before us and man has got entangled in the problems of economics. He is continuing to dream of prosperity while distress in the form of environment is threatening him right into his face.

Holistic View

Our point of view has become partial and this partial point of view is the root of all problems. If we had thought about it from an integrated perspective, the problems would not have blown up to such an extent. *What I think is right, and what you think can also be right* — unless this approach is not developed, our problems will remain unresolved.

Mahavira had said that the root of all religions is holistic philosophy and the root of all sins is the philosophy of untruth. Violence, untruth, non-celibacy, anger, vanity are all sins, but the biggest sin is mentality of untruthfulness. The person committing violence drowns himself whether he harms others or not but falsehood destroys thousands of people. It is, therefore, necessary to change the attitude of untruthfulness. It has been said in scriptures: *Sammā dānei n karea pawam* — a person possessing a holistic point of view cannot commit a sin. A person with a partial point of view is the basic cause of the problem of pollution.

Luxury and Cruelty

The universe is perched on the sky, on the air and on water. The earth is perched on water, and on the earth are inhabited all living beings. It has many deep layers. There was no question of damage to these layers, but man became so greedy and merciless that he started digging out the root itself. Not only the

earth, he started piercing holes in the sky. Man had enough resources which would have been sufficient for consumption even for generations. We had seen with our own eyes houses where gold was stored in walls, but they all were ruined. Their progeny lost everything by their own deeds.

We are no worshippers of distress, no worshippers of poverty, but are also, at the same time, no worshippers of truncated prosperity. Prosperity stimulates luxury, and distress increases cruelty. Luxury and cruelty are both sins. We are worshippers of the middle course. Gandhiji was highly educated. He was a barrister. He could have achieved everything. But he did not go after all that. He was a strong socialist. He used to say that until all members of the society benefit, how can he alone enjoy? One child told him why did he wear only such a small strip of cloth, his mother could make a good dress for him. Gandhi explained that one dress would not do. When three hundred million dresses are available for all people, then I would wear a full dress.

Emotional Experience of Conformity

Let me tell you my experience. I sent one team of saints to Saurashtra for philanthropic purposes. However, the circumstances so developed that it became difficult for them to get food and a place to live. I got the information that the saints were experiencing difficulty in getting even food and water. A thought came to my mind that by sending them there I did not do the right thing. At that time, I took a vow that as long as they did not get enough food, I would also not take full quantity of food. I did not express the vow before anybody. After one month, the information came to us that saints sent there were getting their full requirement of food and water, which made the realisation of my vow.

When a person is cognisant of the happiness and unhappiness of others, the phenomenon of selfishness is minimised. Till the feeling is not fully realised that 'I am not alone', the problem of environment will get increasingly complex.

Who Is Poor?

A basic question: What is poverty? What is the definition of poverty? Whom shall we style as poor? Again, who is rich and who is poor? To know this, one Sanskrit poet wrote that everybody would appear poor if you look downwards. Your own poverty would show up if you look upwards:-

*Aghogho pashyatah kasya, mahima no gariyasee.
Uparyapari pashyanteh, sarvameva daridrati.*

If you compare yourself with those who are above, it would appear that you are poorer than them. A *lakhpati* (possessor of assets worth lakhs) is poor before a multi-millionaire, a multimillionaire is poor before a billionaire, and a billionaire is poor before a multi-billionaire. It is rightly said that if you see the highest of the high, then those below that benchmark are poor. If we see those below us, then it would appear that we are the richest of them all. One may possess one unit of wealth and the other hundreds of units. An all-pervasive definition cannot be evolved which could determine who is rich and who is poor.

If I am asked, I would say that the poor is one who is poor at heart, and poor by disposition and demeanour. Consider a worker who eats and drinks freely and sleeps carefree. On the other hand, think of an employer who moves in a million-rupee car, sleeps in an air-conditioned bungalow, but he does not get sleep afflicted as he is by his problems. What is the difference?

We stayed in a mansion of Dalmiaji. We saw that even while eating his food he used to hold the telephone in hand and keep it near his ear. A thought came to my mind. If life is so involved and unrestful, what is the great benefit of owning all this wealth? How shall I regard him, poor or rich?

The Question of Unemployment

Another concern is of unemployment. Where has unemployment come from? The cause of unemployment is our education system. I am fully convinced that India's unemployment is the product of its education system.

Earlier, each class was joyfully busy in its own respective occupation. The farmer's son used to do farming; the son of a potter used to make earthen pots, the son of a blacksmith used to do blacksmithy. All were occupied in their respective vocations. The level of education went up and with that, change started taking place in the social environment. After getting educated, people started going away from their family occupations. This gave rise to reluctance in joining the traditional occupations. The village started running towards the city. All this is the result of modern education.

Of Security and Cooperation

Another question is of security and cooperation. Who provides security to whom? In this world, nobody can protect anybody else. Everybody protects one's own self-interest. Devoid of self-interest, the father does not protect his son; the son does not serve his father. When will this selfish tendency be over? As long as infatuation, anger, avarice and attachment persist in the world, selfishness will also remain. To one who possessed billions worth of wealth but lying on the verge of death, the adopted son said : "You are calling me, but is the rich man really on the verge of death? If he is about to die then I may come, otherwise I have no time." There is nobody to take care of the rich man who is on the verge of death. Then who protects whom? Thanks to our preachers that they made us unconcerned about protection. Of course, even the smallest of the small and worthless saints are served. Why is this service offered? Not to please the preacher; it is for the blessing.

Under conditions of famine, when cattle-wealth starts diminishing, voice is raised from all sides for its protection, for supply of water and grass for them. What for? Not for the cattle but for the people who own and benefit from them. If the cattle die, wherefrom will come milk, curd, butter? How will farming be done? The entire thing is motivated by self-interest. Famine and conditions of scarcity occur only now and then. But man has been experiencing scarcity all the time. Millions of people are struggling for food and water. In reality, there is no scarcity. There is only a man-made scarcity and suffering.

The Solutions

There are two solutions of this problem. The first solution is: don't become poor and destitute by your own thoughts. The second solution is: people should be taught that if they try to move alone, a considerable amount of harm would occur with the selfish mentality, hence avoid doing so.

In our visit to South India, we saw that in the entire region there is a considerable influence of Jain faith. In North India, only Mahajan businessmen alone are Jains whereas in the South there are Jains found in all communities. What is the reason for this? On investigation it was found that the Jains there acted with great farsightedness. They exhibited determination that anybody who is a Jain would receive education, medicare and employment. Nobody would starve, nobody would sleep without a roof over his head. He will not die for want of medical treatment. The result of this was that the whole of South got attracted towards Jain religion. Jain people should adopt this attitude everywhere. Even the Christians do the same. They help the needy. As a result, they expanded their numbers. On the other hand, the Hindus have taken exception that religious conversion was taking place. By doing so, what was the result? When the primary needs are not satisfied and people are dependent for food and clothing on others, they take help from whatever source they are available. Recently, a foundation was constituted with the objective to provide everybody with educational facilities, medicare and housing. This is done not with the motivation of earning an obligation; it is done with a feeling of service and love and affection for the co-followers of the same religion. In Jain philosophy, there is a directive for co-religiousness. If we invest the necessary significance to this feeling, big things could be accomplished while it would be a great contribution to the removal of poverty and unemployment.

Anuvrat Rural Programme

An *Anuvrat* rural programme is being conceived. *Anuvrat* villages are proposed to be developed where nobody remains unemployed, or without food, and nobody goes to the courts. In

these villages, each and every person will lead an honest and dedicated life. Should this plan succeed, even in a limited measure, it will be an achievement not only for the religion, but also of the society. Some religious preachers have often said that if you feed the poor, you become virtuous. Making a strong attack on the feeling of earning virtuosity by feeding the poor, Acharya Bhikshu said that to feed a person taking him as a beggar is, in fact, a sin. On the other hand, by considering him as a brother, it becomes your duty. In reality, poverty is not a very big problem. Let action be taken with reason considering the world as a family and the problem of poverty could be brought under control.

First Live

We have not seen Mahavira, nor Gandhi, Marx, or Keynes. Discussion about those whom we have not met can basically be in terms of thought and literature. We are most familiar with, and close to, Mahavira since we try to live according to his directions. We need his philosophy, we talk about him. He is not here but his life profile is before us. Mahavira was not only a preacher and a visualiser, he practised in real life what he preached. This is a distinction of his personality. Read his writings and you would get a full glimpse of his life. We are followers of Mahavira and, therefore, it is always our endeavour that we try to live according to his teachings.

Search Truth Yourself

How can we then bring others in the category of Lord Mahavira. Nonetheless, if we do not put the comparison in perspective, it would tantamount to biased thinking. Mahavira never wanted this kind of biased thinking. He never maintained that everything and whatever he said was the only truth: *Appana sachmesejja* — ‘search the faith within yourself’. Nobody can say that the truth searched by Mahavira is now obsolete and old. Search the truth yourself. Who says this? Mahavira says this. This lends a new vision. Apart from being attracted towards his words, we are attracted towards his thoughts. Think, search and ponder; and if these sound well, then alone accept them.

We do not accept Mahavira only because of an established faith. We do not have dislike against anybody also because of malice. We have tested and we found credibility in the personality of Mahavira. And that is why we are attracted towards Mahavira. He made it clear that one should not get attracted towards a person named Mahavira; forget that there is some person with the name of Mahavira. Mahavira was not a supporter of hero-worship.

Let us now see Gandhi, Marx and Keynes from this perspective.

Gandhi possessed outstanding qualities as a great man. Sometimes, a thought comes to mind: Can a common man living in a society maintain such a personality? Gandhi did what he said, and said what he did. He did not give any importance to happiness or unhappiness. He was a very outstanding personality. We express our agreement with his principles with great reverence.

Contribution of Marx

Marx has also accomplished a lot. If Marx had not done what he did, some blind beliefs of the world would not have been dismantled. The belief that the poor suffers from poverty because of his own deeds is assumed. What can anybody do about this? To break such a blind faith in destiny was not a small feat. Mahavira had not said anything like this — that everything is destined, but his followers, the Jain people, started believing that all that is happening is a game of destiny; nobody can do anything to change it. Marx dismantled this belief. He said: do not become a coward by accepting destiny blindly. We are doing the deeds; deeds cannot direct us. If we are the doers of the deeds, then we also have the power to break them. It should be accepted that by contributing to this concept, Marx has made a commendable contribution to the welfare of mankind. It has led to the upliftment of the poor and exploited people.

Our approach is that we overlook the shortcomings and accept only the merits. It needs to be recognised that one shortcoming characterised the thinking of Marx which made his words

unsuccessful. The shortcoming was that his thoughts were devoid of spiritualism. If non-violence and spiritualism were associated with his thinking, Marx would have been a great thinker of the age. He ignored non-violence in achieving the objectives. His principal theory became dominant and that is why the experiment of socialism failed.

Happiness and Prosperity

The theories of Keynes as well cannot be considered totally invalid. He visualised comfort and prosperity while he missed a significant truth. It is not inevitable that with the possession of resources and comforts, one automatically becomes happy. We have seen highly prosperous people afflicted with sadness. Even if people become prosperous stress continues and does not get eradicated.

Descending from the heavens, Indra and Indrani came to a tiny village which was very poor. The residents were clothed in rags. Indrani felt pity for them. She appealed to Indra: "Maharaj, please relieve these poor people from their sufferings. They are under great distress." Indra said that she did not know a reality: nobody becomes happy by amassing wealth. And yet, Indrani did not give up her request. Accordingly, Indra had to accede to the demand of the insistent consort. Indra filled the houses and streets of the village with gold and silver. In the morning, when people woke up they saw heaps of wealth all around. People collected the riches hurriedly and all became prosperous.

After a few days, Indra and Indrani came there again. Indrani became very happy seeing the prosperous village. But she found that the village people were not happy, they were rather miserable. Indra asked them why were they looking so sad. One of them replied with a sense of big frustration. "Nobody knows whose evil eyes had fallen on this village," he said, and continued, "Here everybody has everything. All have become owners. There were no servants. We do not know to whom do we show our wealth? Here everybody has large stocks of precious jewels. Even after possessing so much of wealth, we are not happy. On the

other hand, we feel distressed. Indra looked towards Indrani. Indrani now understood the whole situation.

This is a very meaningful story. Nobody can get happiness via prosperity. Happiness is an entirely different phenomenon. It is not correlated with prosperity. If we could comprehend this basic truth, the entire economic system would change.

Mahavira, Marx, Keynes and Gandhi

Mahavira, Marx, Keynes and Gandhi — all of them were farsighted personalities. They could think beyond their vision. To be far-sighted is a great achievement, also a big virtue. It has been said in *Upanishads*: “What will happen tomorrow? Why see this. If you have to see what will happen after hundred years, see far beyond.” All those who have been great people were endowed with vision; they were far-sighted. They inspire us even today to become far-sighted.

In this context, we often forget that as long as a rigidly stringent system exists, vision cannot blossom. The problem of how to change living conditions of man calls for far-sightedness. We must examine how man's emotions can be changed, how his attitudes can be changed; how can man be made more righteous.

Mahavira did a considerable amount of thinking. Gandhi also did the same. If Mahavira did the thinking, then why was change not achieved, is a question. Whether or not the reform was achieved as a result of the thinking of Mahavira, Mahavira did a great deal of rethinking. He prescribed several effective solutions but it was not for him to administer the dosage. Mahavira said that resources were needed but he also said that their dispossession was equally essential. Similarly, one may consider that some violence is unavoidable, but non-violence is also an imperative. If possession is essential, dispossession is also essential. Mahavira deliberated on all these things. From this point of view, one could say that great personalities understood the problems of their respective times according to their own perspectives and have provided solutions for them.

Minimisation of Astringents (*Kashay*)

To reduce astringents is not limited to the work of saints. There was a belief in the olden times that an ascetic should do meditation (*yog sadhana*) living in forests; he had nothing to do in the habitations and cities. We have expressed our clear view on this point. Meditation is to be performed not only in the forests, but it is essential in the habitations and cities. It is needed wherever there is a big congregation of people. It is equally essential also in the battlefield. The scientists who, seated in the experimental stations, regulate the movements of the satellites in space also need meditation. Meditation is essential for everybody at all times. For national leaders, social leaders, institutional leaders, it is absolutely essential to reduce astringents. That is why it has been said that before accepting a leader, it is essential to carry out some intricate tests. When it is found out of all the tests that he fulfils the basic qualities to perfection, then alone a leader should be accepted. If he fails in any respect, he should not be accepted as such. From the economic perspective, the leader should be a person with the minimum of astringents.

Man Should Become Noble

One thing ought to be clearly understood: nothing would usually happen until man himself changes. It is in nobody's capacity to change a man. Seasons can be changed, nature can be changed, but it is not easy to change a man. If man is to be changed, a full process of change will have to be operationalised after a great deal of experiments and efforts undertaken for a long time. The change is not impossible, but it is not easy and simple either.

Bernard Shaw once praised Islam in a public meeting. People listened to him spellbound. After the conclusion of the lecture one person commented: "It appears that you are going to adopt Islam." Bernard Shaw replied, "I would have certainly adopted Islam but what can I do, the Muslim is not a good person."

I also say that all religions are good, but the followers are not good. It is our endeavour that somehow man should become good and noble. The *Anuvrat* movement, *prekshadhyān*, the study of biological sciences, in these series of lectures, all our efforts are in that direction.

Appendices

१. महावीर वाणी : मूल स्रोत

- तए णं से आणंदे गाहावई समणस्स भगवओ महावीरस्स अंतिए तप्पढमयाए थूलयं पाणाइवायं पच्चक्खाइ जावज्जीवाए ।
- तयाणंतं च णं इच्छापरिमाणं करेमाणे—
- (१) हिरण्ण-सुवण्णविहिपरिमाणं करेइ—नन्नत्थ चउहिं हिरण्णकोडीहिं निहाणपउत्ताहिं, चउहिं वड्डिपउत्ताहिं, चउहिं पवित्थरपउत्ताहिं, अवसेसं सव्वं हिरण्ण-सुवण्णविहिं पच्चक्खाइ ।
- (२) तयाणंतं च णं चउप्पयविहिपरिमाणं करेइ—नन्नत्थ चउहिं वएहिं दस-गोसाहस्सिएणं वएणं, अवसेसं सव्वं चउप्पयविहिं पच्चक्खाइ ।
- (३) तयाणंतं च णं खेत्त-वत्थुविहिपरिमाणं करेइ—नन्नत्थ पंचहिं हलसएहिं नियत्तणसतिएणं हलेणं, अवसेसं सव्वं खेत्त-वत्थुविहिं पच्चक्खाइ ।
- (४) तयाणंतं च णं सगडविहिपरिमाणं करेइ—नन्नत्थ सगडसएहिं दिसा-यत्तिएहिं, पंचहिं सगडसएहिं, संवहणिएहिं, अवसेसं सव्वं सगडविहिं पच्चक्खाइ ।
- (५) तयाणंतं च णं वाहणविहिपरिमाणं करेइ—नन्नत्थ चउहिं वाहणेहिं दिसा-यत्तिएहिं, च चउहिं वाहणेहिं संवहणिएहिं, अवसेसं सव्वं वाहणविहिं पच्चक्खाइ ॥
- तयाणंतं च णं उवभोग-परिभोगविहिं पच्चक्खायमाणे—
- (१) उल्लणियाविहिपरिमाणं करेइ—नन्नत्थ 'एगाह गंधकासाईए', अवसेसं सव्वं उल्लणियाविहिं पच्चक्खाइ ।
- (२) तयाणंतं च णं दंतवणविहिपरिमाणं करेइ—नन्नत्थ एगेणं अल्ललट्ठीमहुएणं, अवसेसं सव्वं दंतवणविहिं पच्चक्खाइ ।
- (३) तयाणंतं च णं फलविहिपरिमाणं करेइ—नन्नत्थ एगेणं खीरामलएणं, अवसेसं सव्वं फलविहिं पच्चक्खाइ ।
- (४) तयाणंतं च णं अब्भगणविहिपरिमाणं करेइ—नन्नत्थ सयपागसहस्स-

- पागेहिं तेल्लेहिं, अवसेसं सव्वं अब्भंगणविहिं पच्चक्खाइ ।
- (५) तयाणंतरं च णं उव्वट्टणाविहिपरिमाणं करेइ—नन्नत्थ एगेणं सुरभिणा गंधट्टएणं, अवसेसं सव्वं उव्वट्टणाविहिं पच्चक्खाइ ।
- (६) तयाणंतरं च णं मज्जणविहिपरिमाणं करेइ—नन्नत्थ अट्टहिं उट्टिएहिं 'उदगस्स घडेहिं, अवसेसं सव्वं मज्जणविहिं पच्चक्खाइ ।
- (७) तयाणंतरं च णं वत्थविहिपरिमाणं करेइ—नन्नत्थ एगेणं खोमजुयलेणं, अवसेसं सव्वं वत्थविहिं पच्चक्खाइ ।
- (८) तयाणंतरं च णं विलेवणविहिपरिमाणं करेइ—नन्नत्थ अगरुकुंकुमचंद-णमादिएहिं, अवसेसं सव्वं विलेवणविहिं पच्चक्खाइ ।
- (९) तयाणंतरं च णं पुप्फविहिपरिमाणं करेइ—नन्नत्थ एगेणं सुद्धपउमेणं मालइकुसुमदामेण वा, अवसेसं सव्वं पुप्फविहिं पच्चक्खाइ ।
- (१०) तयाणंतरं च णं आभरणविहिपरिमाणं करेइ—नन्नत्थ मट्टकण्णेज्जएहिं नाममुद्दाए य, अवसेसं सव्वं आभरणविहिं पच्चक्खाइ ।
- (११) तयाणंतरं च णं धूवणविहिपरिमाणं करेइ—नन्नत्थ अगकू-तुरुक्क-धूव-मादिएहिं, अवसेसं सव्वं धूवणविहिं पच्चक्खाइ ।
- (१२) तयाणंतरं च णं भोयणविहिपरिमाणं करेमाणे—
- (क) पेज्ज-विहिपरिमाणं करेइ—नन्नत्थ एगाए कट्टपेज्जाए, अवसेसं सव्वं पेज्जविहिं पच्चक्खाइ ।
- (ख) तयाणंतरं च णं भक्खविहिपरिमाणं करेइ—नन्नत्थ एगेहिं घयपुण्णेहिं खंडखज्जएहिं वा, अवसेसं सव्वं भक्खविहिं पच्चक्खाइ ।
- (ग) तयाणंतरं च णं ओदणविहिपरिमाणं करेइ—नन्नत्थ कलमसालिओदणेणं, अवसेसं सव्वं ओदणविहिं पच्चक्खाइ ।
- (घ) तयाणंतरं च सूवविहिपरिमाणं करेइ—नन्नत्थ कलायसूवेण वा मुग्गसूवेण वा माससूवेण वा अवसेसं सव्वं सूवविहिं पच्चक्खाइ ।
- (ङ) तयाणंतरं च णं घयविहिपरिमाणं करेइ—नन्नत्थ सारदिएणं गोघयमंडेणं, अवसेसं सव्वं घयविहिं पच्चक्खाइ ।
- (च) तयाणंतरं च णं सागविहिपरिमाणं करेइ—नन्नत्थ वत्थुसाएण वा तंबु-साएण वा सुत्थियसाएण वा मंडुक्कियसाएण वा, अवसेसं सव्वं सागविहिं पच्चक्खाइ ।

- (छ) तयाणंतरं च णं माहुरयविहिपरिमाणं करेइ—नन्नत्थ एगेणं पालं कामा-
हुरएणं, अवसेसं सव्वं माहुरयविहिं पच्चक्खाइ ।
- (ज) तयाणंतरं च णं तेमणविहिपरिमाणं करेइ—नन्नत्थ सेहंबदालियंबेहि, अव-
सेसं सव्वं तेमणविहिं पच्चक्खाइ ।
- (झ) तयाणंतरं च णं पाणियविहिपरिमाणं करेइ—नन्नत्थ एगेणं अंतलिक्खो-
दएणं, अवसेसं सव्वं पाणियविहिं पच्चक्खाइ ।
- (ञ) तयाणंतरं च णं मुहवासविहिपरिमाणं करेइ—नन्नत्थ पंचसोगंधिणं तंबो-
लेणं, अवसेसं सव्वे मुहवासविहिं पच्चक्खाइ ।
- तयाणंतरं च णं चउव्विहं अणट्टुदंडं पच्चक्खाइ, तं जहा—१. अवज्झा-
णाचरितं २. पमायाचरितं ३. हिमप्पयाणं ४. पावक्कम्मोवदेसे ।
 - तयाणंतरं च णं थूलयस्स पाणाइवायवेरमणस्स समणोवासएणं पंच अति-
यारा पेयाला जाणियव्वा, न समायरियव्वा, तं जहा—
१. बंधे
 २. वहे
 ३. छविच्छेदे
 ४. अतिभारे
 ५. भत्तपाणवोच्छेदे ।
- तयाणंतरं च णं थूलयस्य अदिण्णादाणवेरमणस्स समणोवासएणं पंच अति-
यारा जाणियव्वा, न समायरियव्वा, तं जहा—
१. तेणाहडे
 २. तक्करप्पओगे
 ३. विरुद्धरज्जातिक्कमे
 ४. कूडतुल-कूडमाणे
 ५. तप्पडिरूवगववहारे ।
- तयाणंतरं च णं इच्छापरिमाणस्स समणोवासएणं पंच अतियारा जाणियव्वा,
न समायरियव्वा, तं जहा—
१. खेत्तवत्थुपमाणातिक्कमे
 २. हिरण्णसुवण्णपमाणातिक्कमे
 ३. धणधण्णपमाणातिक्कमे

४. दुपयचउप्पयपमाणातिक्कमे

५. कुवियपमाणातिक्कमे ।

● तयाणंतरं च णं दिसिवसस्य समणोवासएणं पंच अतियारा जाणियव्वा, न समायरियव्वा, तं जहा—

१. उड्ढदिसिपमाणातिक्कमे

२. अहोदिसिपमाणातिक्कमे

३. तिरियदिसिपमाणातिक्कमे

४. खेतवुड्ढी

५. सतिअंतरद्धा ।

कम्मओ णं समणोवासएणं पण्णरस कम्मादाणां जाणियव्वाइं, न समायरि यव्वाइं, तं जहा-१. इंगालकम्मे २. वणकम्मे ३. साडीकम्मे ४. भाडीकम्मे ५. फोडीकम्मे ६. दंतवाणिज्जे ७. लक्खवाणिज्जे ८. रसवाणिज्जे ९. विसवाणिज्जे १०. केसवाणिज्जे, ११. जंतपीलणकम्मे १२. निल्लंछणकम्मे १३. दवग्गिदावणया १४. सरदहतलागप-रिसोसणया १५. असतीजणपोसणया ।^१

● इह खलु पाईणं वा पडीणं वा उदीणं वा दाहितां संतेगइया मणुस्सा भवंति, तं जहा-महिच्छा महारंभा महापरिग्गहा अधम्मिया अधम्मणुया अधम्मिद्धा अधम्मक्खाई अधम्मपायजीविणो अधम्मपलज्जणा अधम्मसीलसमुदाचारा अधम्मेण चेव विट्ठि कप्पेमाणा विहरंति, हण छिद भिद विगतगा लोहियपाणी चंडा रुद्धा साहस्सिया उक्कंचण-वंचण-मायाणियडिकूड-कवड-साइ-संपओगबहुला दुस्सीला दुव्वया दुप्पडियाणंदा असाहू सव्वाओ पाणाइवायाओ अप्पडिविरया जावज्जीवाए, सव्वाओ मुसावायाओ अप्पडिविरया जावज्जीवाए, सव्वाओ अदिण्णादाणाओ अप्पडिविरया जावज्जीवाए, सव्वाओ मेहुणाओ अप्पडिविरया जावज्जीवाए, सव्वाओ परिग्गहाओ अप्पडिविरया जावज्जीवाए ।

इह खलु पाईणं वा पडीणं वा उदीणं वा जाहिमं वा संतेगइया मणुस्सा भवंति, तं जहा-अणारंभा अपरिग्गहा धम्मिया धम्माणुगा धम्मिद्धा धम्मक्खाई धम्मपल्लोई धम्मपलज्जणा धम्मसमुदायारा धम्मेणं चेव विट्ठि कप्पेमाणा विहरंति, सुसीला सुव्वया सुप्पडियाणंदा सुसाहू सव्वाओ पाणाइवायाओ पडिविरया जावज्जीवाए, सव्वाओ

१. उवासगदसाओ १/ २४, २९-३०, ३२, ३४, ३६, ३८

मुसावाओ पडिविरया जावज्जीवाए, सव्वाओ अदिण्णादाणाओ पडिविरया जावज्जीवाए, सव्वायाओ मेहुणाओ पडिविरया जावज्जीवाए, सव्वाओ परिग्गहाओ पडिविरया जावज्जीवाए ।

इह खलु पाईणं वा पडीणं वा उदीणं दाहिणं वा संतेगइया मणुसा भवन्ति, जग—अप्पिच्छा अप्पपरिग्गहा धम्महा धम्माणुया धम्मिद्धा धम्मक्खाई धम्मप्पलो धम्मपलज्जणा धम्मसमुदायारा धम्मेणं चेव विति कप्पेमाणा विहरन्ति सुसीला सुव्वय सप्पडियाणंदा सुसाहू, एगच्चाओ पाणाइवायाओ पडिविरया जावज्जीवाए, एगच्चाओ अप्पडिविरया । एगच्चाओ मुसावायाओ पडिविरया जावज्जीवाए, एगच्चाओ अप्पडिविरया । एगच्चाओ अदिण्णादाणाओ पडिविरया जावज्जीवाए, एगच्चाओ अप्पडिविरया । एगच्चाओ मेहुणाओ पडिविरया जावज्जीवाए, एगच्चाओ अप्पडिविरया । एगच्चाओ परिग्गहाओ पडिविरया जावज्जीवाए, एगच्चाओ अप्पडिविरया ।^१

१. सूर्यगडो - २/२-५८.६३,७९

2

Consecration of Austerity

The first role of a mendicant (a follower of Jainism) is consecration of evanescence. And after consecration of evanescence, the second role of a mendicant is acceptance of consecration of austerity. Observance of austerity means marching ahead towards self-control. A householder cannot control himself entirely, but he can demarcate the line of his incontinence.

In this regard, Bhagwan Mahavira has set a principle of twelve austerities of self-restraint — like *anuvrata* austerity in minute principles, *gunavrate* austerity in virtues, *siksavrata* austerity in knowledge and the thirteenth is austerity of forsaking. That is the consecration of austerity which is explained as under:

1. **Ahimisa Anuvrata:** minor austerities of non-violence.

- I forsake physical violence/offensiveness.¹
- Throughout my life, I shall not wilfully kill any guiltless moving living being and neither shall I get killed by somebody else.
- I forsake to forcibly/by coercion discipline, attack, alienate,

1. Violence is of two types: (i) *arambhaja* (by inception) (ii) *sankalpaja* — wilful, determined violence. In *Ahimisa Anuvrata*, only violence with determination is forsaken. Therefore, it is forsaking of physical violence.

consider untouchable, exploit or unsettle specifically human beings.

- I shall avoid all ruthless killing, chaining, amputating any part of body, putting of heavy burden, stopping of supply of food and water, and setting afire anybody's property.

2. Satya Anuvrata is truthfulness.

- I shall not tell a lie and neither get it told by somebody else by my mind, words or body, regarding matrimonial relations, sale of cattle, sale of land, trust-money and evidence and such like affairs.
- I shall not behave deceitfully in matters like blaming somebody, blaming with conspiracy, printing of heart-pinchng matter, misguiding and fraudulent articles¹ for safeguarding. This is the austerity of truthfulness.

3. Acaurya Vrata or not stealing

- I shall neither commit myself, nor get committed by somebody else by my mind, words or body any gruesome act of lock-breaking, pick-pocketing, house-breaking, robbery, burglary, seizing of somebody's property/belongings.
- I shall save myself from taking stolen goods, exporting or importing prohibited goods, selling fake goods in place of genuine goods, adulterating, deceitfully weighing or measuring, taking of bribe and such other prohibited/forbidden activities.

4. Brshmacarya Anuvrata consecration of celibacy.

- I forsake physical copulation.²
- I shall not copulate with any men/women except with my wife/husband throughout my life.
- I shall save myself from misconducts like copulation with any other woman, visiting a prostitute, unnatural sex, strong libidinousness and unmatched marriage to safeguard the consecration of celibacy.

1. False documents, forged document, etc.

2. Copulation is of two kinds —

(i) Copulation by mind, words, senses.

(ii) Physical copulation — in having bodily intercourse.

5. Aparigraha Anuvrata or consecration of renunciation.

I shall forsake physical retainer-limit my desires.

I fix a limit of all my belongings present and future and forsake all extra retainers-

- Limitations of houses etc.
- Limitation of gold, silver and jewels etc.
- Limitation of wealth.
- Limitation of copper, brass, metals and other households materials, planes vehicles
- I shall not settle to take amounts with respect to engagement and marriage etc.
- I shall give up one per cent of my net income. If my annual income exceeds rupees fifty thousand, I shall forsake at least three per cent of my income and shall not keep any proprietary over the forsaken amount.
- I shall not cross the above limits to safeguard consecration of renunciation.

6. Digparimana Vrata or consecration of limits and distances.

- I forsake crossing fixed limits of height, depth or transverse side and committing acts of violence.
- I shall save myself from following regressions to safeguard consecration of limits of distance:

Regressions of heights, depths and transverse sides.

To decrease measurement of one side thereby causing regression of the other side.

To forget the measurements of sides.

- I shall not interfere in political affairs or do the work of spying on going outside my nation. I shall not do a business which may squash the interest of local people and shall not travel without a ticket and a passport.

7. Bhogopabhoga-Parimana Vrata or putting restrictive limits for use of articles of daily consumption.

- I refuse to put restrictions on the use of daily consumption articles of luxuries, and put restrictions to use of the following articles:

1. *Lellaniya-vidhi* — method of wipeout — putting restrictions of limits on the use of towel.

2. *Dantavana-vidhi* — method of cleaning teeth or restrictions of limits on the use of tooth brush.

3. *Phala-vidhi* or putting laminations on the use of articles like *anvarta* (myrobalan) for the purpose of beathing.

4. *Abhyangana-vidhi* — method of anointing oil over the body — smearing or putting restrictions of limit on the use of oil, etc.

5. *Undvartana vidhi*, putting restrictions on the use of any paste for smearing the body with.

6. *Majjana vidhi*, or putting restrictions of limit on the use of water for bathing.

7. *Vastra vidhi*, or putting restrictions of limit on the use of clothes.

8. *Vilepana vidhi*, or putting restrictions on the use of swearing.

9. *Puspa vidhi*, or putting restrictions on the use of flowers or garland of flowers.

10. *Abharana vidhi*, or putting restrictions of limit on the use of ornaments etc.

11. *Dtupana vidhi*, or putting restrictions of limit on the use of incense-sticks, etc.

12. *Bhojana vidhi* or putting restrictions of limit on the use of edible articles such as:

- *Peya vidhi*, putting restrictions on the use of drinkable articles like various soft drinks.
- *Bhaksya vidhi*, putting restrictions on the use of salty and sweet dishes.
- *Edāna vidhi*, putting restrictions of limits on the use of cereals like rice.
- *Stupa vidhi*, putting restrictions on the use of pulsasok.
- *Ghrta vidhi*, restricting the use of clarified butter roils, etc.
- *Saka vidhi* restricting on the use of vegetables like spinach.
- *Madhura vidhi*, restricting to limit use of delicious fruits like mangoes and dry fruits.
- *Temana vidhi*, putting restrictions of limit on the use of curd-cum-pulse cakes.
- *Paniya vidhi*, putting restrictions on underground/earthly materials.

Mukhavasa vidhi, putting restrictions of limit on the use of betel leaves, betelnuts, etc.

13. *Vahana vidhi*, putting restrictions of limit on the use of vehicles etc.

14. *Sayana vidhi*, putting restrictions of limit on the use of heads.

15. *Upanad vidhi*, putting restrictions of limit on the use of shoes, cappala etc.

16. *Sacitta vidhi*, putting restrictions of limit on the use of live articles.

17. *Dravya vidhi*, putting restrictions on the use of edible or drinking materials.

- For safeguarding of autsterity in food, etc., I shall avoid the following regressions:

1. *Sacittectara* — consuming of live articles after refutation.

2. *Sacitta pratibaddtahara* — consuming of joint live articles.

3. *Apakva* or consuming of unbaked articles.

4. *Ardhamana* or use of sub-standard goods/semi-baked goods.

5. Consuming of *asara* or sapless, trashy, worthless articles.

- From the point of profession, the limits prescribed for mendicants, the following 15 actions are prohibited not worthy

of being done.

1. *Angara karme* — profession which starts with gigantic fire.

2. *Vana karma* — profession of cutting jungle.

3. *Sakata karma* — profession of plying vehicles.

4. *Bhataka karma* — profession of working on hire basis.

5. *Sphota karma* — profession of mining.

6. *Dantavanijya* — profession of dealing in ivory, pearls, horns, leather, lions, etc.

7. *Lagavanijya* — profession of dealing in lac, wax, etc.

8. *Rasavanijya* — profession of dealing in butter, milk, curd, wine, meat, etc.

9. *Visavanijya* — dealing in raw materials, arsenic, opium, poisonous goods or dealing in arms and ammunitions.

10. *Kosavanijya*, profession of dealing in tails of cows, horses, elephants, wool and silk, etc.

11. *Yantra pilana karma*, profession of crushing sugarcane, mustard, sesame, etc. by crushing machines.

12. *Nirlanchana karma*, profession to make a person an eunuch.

13. *Davanala karma*, profession to set fields, land it and jungles on fire.

14. Profession of drying lakes, canals, ponds, etc.

15. *Asatjanaposana*, profession of sale or purchase of slaves, animals or birds.

8. Anartha danda viramna vrata or Improper, Useless Acts

● I forsake improper acts which are of four kinds:

1. *Upadhyanacarita*, conduct which increases perplexion-grief, distress and formidable-wrathful thoughts.

2. *Pramada cerita*, conduct which enhances carelessness and delirium.

3. *Hinsra pradana* supply of arms or ammunition for violence.

4. *Papakarmopadesa*, giving of training in committing murder, theft, robbery or gambling, etc. And for safeguarding this consecration, I shall avoid the following:

- *Kandarpa*, which instigates lust, i.e. maniac desire, especially intense sexual appetite.
- *Kautakucya*, frivolity or frivolous acts.
- *Maurkhaya*, qarrulousness, loquaciousness or verbosity.
- *Sanyuktadhiakarna*, displaying of arms r ammunition.
- *Upabhaoga*, paribhogatireka or excessive storing of consumable articles.

9. Samayika Vrata or Consecration of *samayika* (adorence of equality)

At least one *samayika* is essential for a devotee. *Samayika* means detachment from malacious activities and attachments with acts of evenness. It has five signs of regression:

- (1) *Mana duspranidhana*, ultra evil concentration of mind.
- (2) *Vacana duspranidhana*, or ultraevil usage of words.
- (3) *Kaya duspranidhana* or ultraevil bodily attempt.
- (4) Forgetfulness of *samayika*.
- (5) Finishing of *samayika* before proscribed time.

10. Desavakasika Vrata or Austerity of Sides

I shall reflect on the limitations of six sides that I have imposed upon myself-daily or at regular intervals of time.

11. Pawsadhapavasa Vrata or conservation of Pausadha Pavasa Vrata

I shall perform at least one *pausadha*. I shall have faster worship evenness day and night. I shall avoid the following regressions to safeguard my *pausadha vrata*

- To use place, clothes and bed carelessly and without properly looking at those.
- To use place, clothes and bed without cleaning-brushing at night.
- To pass urine in the day without properly checking or carelessly.
- To pass urine in the night without improperly or carelessly.
- Not to carry on the *pausadha vrata* according to prescriptions.

12. Yathasamivibhaga Vrata

I shall give a suitable portion of acceptable food and shall become a helper in the disciplined life of the disciples. I shall avoid the following to safeguard my *yathasamivibhaga vrata*:

- (1) to keep the lifeless food over live food.
- (2) To course the sans-life food with live food.
- (3) To waste time.
- (4) To treat others' goods as mine.
- (5) To give donations with ultra intentions.
- (6) To donate *prasuka* (live) and *anaisaniya* (unacceptable)

goods to an ascetic.

- I shall avoid the following aggressions to safeguard this *vrata* of *sanlekha*:
 - (1) To have desire of comforts in this life.
 - (2) To have desire of comforts in the other world.
 - (3) Desire to live
 - (4) Desire to die
 - (5) Lust for appetite.

3

The Fourteen Principles

Since ancient time, a process is going on to regulate the day-to-day practice of behaviour of the mendicant, in which the following are the main points which form the principles for mendicants.

- (1) To limit the use of live objects like water and food.
- (2) *Dravya* — to limit the use of eatables and liquids.
- (3) *Vigaya* — to limit use of the following six *vigayas*: milk, curd, butter, oil, *guda*, sweat
- (4) *Panni* — to limit shoes, socks, khadauri, chappals.
- (5) To limit the use of betel leaves, betel nuts, cardamon, powder.
- (6) *Vastra* — to limit use of wearing clothes.
- (7) *Kusum* — to limit use of flowers, perfumes, and other such articles.
- (8) *Vehicles* — to limit use of vehicles, like, scooter, rickshaw, etc.
- (9) *Sayana* — to limit beds.
- (10) *Vilepana* — to limit use of saffron and other oils for the purpose of in bruing.
- (11) *Brahmacarya* — to limit copulation.
- (12) *Sides* — to limit all coming and going to all the six sides.
- (13) *Snana* — to limit the use of water for the purpose of bathing.
- (14) *Bhakta* — to limit the use of food, liquids and eatables.

4

Anuvrata Acara Sonhita

1. I shall not wilfully kill any guiltless living being.
- I shall not commit suicide.
- I shall not kill a foetus.
2. I shall not invade.
- I shall not support invasion.
- I shall try to maintain peace and to unarm the world.
3. I shall not participate in violent and destructive activities.
4. I shall believe in human unity.
- I shall not treat anybody high or low on the basis of caste and creed.
- *I shall not believe in untouchanility.*
5. I shall maintain religious tolerance.
- I shall not instigate religious restlessness.
6. I shall remain creditable in my business dealings.
- I shall not cause damage (loss) to others for my gain.
- I shall not behave deceitfully.
7. I shall fix limit of meditation in practice of celibacy.
8. I shall not act in undutiful manner in affections.
9. I shall not depend upon social ultra traditions.
10. I shall live an intoxication free-life.
- I shall not use intoxicants like wine, hemp (*cannalis sativa*) flowers of homp or herion, etc.
11. I shall remain awake regarding the problem of pollution.
- I shall not cut green or live trees.
- *I shall not waste water.*

An erudite scholar of Jain Agamas, a reputed critic of Indian and Western philosophy, a coordinator of science and spiritualism and a sincere disciple of Acharya Shree Tulsi is Acharya Mahaprajna, known previously as Muni Nathmalji and Yuvacharya. He is the successor to Acharya Shree Tulsi. He possesses an extraordinary genius and minute insight as well as intuition. Extreme gentleness and complete dedication are the important traits of his singular personality.

His outstanding intelligence is a matter of surprise even for the intelligentsia. He is a treasure-house of infinite knowledge. This is why he is popularly known as a “mobile encyclopaedia”. The eminent poet Ramdharisingh Dinkar used to designate him as the “Second Vivekanand of India”. Whenever he reveals the secrets of the Jain Agamas or the Indian or Western philosophy, his clarity of thought and lucid interpretation hold the audience spell-bound.

He is a resplendent constellation in the galaxy of Indian philosophers. He is an impromptu poet, eloquent orator and an acknowledged author. Original thinking characterizes his writings. More than 150 books on philosophy, literature, yoga and religion have been so far penned by him in Hindi and Sanskrit.

Acharya Mahaprajna is a great *Sadhaka*—a practitioner of meditation. The credit of discovering the lost links of the Jain Way of Meditation goes to him. *Preksha Dhvan* is the outcome of his long practical research into the field of Jain meditation.

This noble soul and great thinker was born in 1921 at Tamkor, a small village in Rajasthan (India). At 10, he became a monk. Under the able guidance of Acharya Shree Tulsi, he acquired his education and proved himself as an ardent disciple. On several occasions, he was honoured in recognition of his extraordinary scholarship and outstanding contribution to the organisational affairs. At 59, he was appointed the successor-designate by Acharya Shree Tulsi, and at 73 was awarded the Acharyaship.

ISBN 81-259-0879-X

ECONOMICS OF **MAHAVEERA**

Acharya Mahapragya



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