

Jaina Concept of Peace

Peace : The Need of our Age

We are living in the age of science and technology. The advancement in our scientific knowledge has removed our religious superstitions and false dogmas. But unfortunately and surprisingly, side by side, it has also shaken our mutual faith and faith in moral virtues as well as religio-spiritual values. The old social and spiritual values of life, acting as binding on humanity and based on religious beliefs, had been made irrelevant by scientific knowledge and logical thinking. Till date, we have been unable to formulate or evolve a new value structure, so necessary for meaningful and peaceful living in society, based on our scientific and logical outlook. We are living in a state of total chaos. Infact, the present age is the age of transition, old values have become irrelevant, and new ones have not been yet established. We have more knowledge and faith in atomic structure and power than the values needed for meaningful and peaceful life. Today, we strongly rely on the atomic power as our true rescuer and discard the religio-spiritual values as mere superstitions. Mr. D.R. Mehta rightly observed, "In the present day world with religion getting separated from daily life and spreading commercialisation killing (violence) has increased manifold and sensitivity to (others) life whether animal or human has declined in proportion". For us human being is either a complicated machine or at least a developed animal, governed by his instincts and endowed with some faculties of mechanical reasoning. Thus, we have developed a totally materialistic and selfish outlook.

The advancement in all the walks of life and knowledge could not sublimate our animal and selfish nature. The animal instinct lying within us is still forceful and is dominating our individual and social behaviour and due to this our life is full of excitements, emotional disorders and mental tensions. The more advanced a nation, more stronger the grip of these evils of our age over it. The single most specific feature by which our age may be characterised is that of tension. Now a days not only the individuals, but the total human race is living in tension.

Though outwardly we are pleading for peace and non-violence yet by heart we still have strong faith in the law of the jungle, i.e. the dictum-- 'might is right'. We are living for the satisfaction of our animal nature only, though we talk of higher social and spiritual values. This duality

or the gulf between our thought and action is the sole factor disturbing our inner as well as outer peace. Once the faith in higher values or even in our fellow beings is shaken and we start seeing each and every person or a community or a nation with the eyes of doubt, definitely, it is the sign of disturbed mentality.

Because of materialistic and mechanical outlook our faculty of faith has been destroyed and when the mutual faith and faith in higher values of co-operation and co-existence is destroyed, doubts take pace. The doubt causes fear, fear gives birth to violence and violence triggers violence. The present violence is the result of our materialistic attitude and doubting nature. The most valuable thing, human race has lost in the present age, is none other than peace.

Science and technology has given us all the amenities of life. Though due to the speedy advancement in science and technology, nowadays, life on earth is so luxurious and pleasant as it was never before yet because of the selfish and materialistic outlook and doubting nature of man, which we have developed today, no body is happy and cheerful. We are living in tension all the times and deprived of, even a pleasant sound sleep. The people, materially more affluent having all the amenities of life, are more in the grip of tensions. Medical as well as psychological survey reports of advance nations confirm this fact. Tendency to consume alcoholic and sedative drugs is increasing day by day. It also supports the fact that we have lost our mental peace at the cost of this material advancement. Not only this, we have also been deprived of our natural way of living. S. Bothara maintains "What unfortunately has happened, is that the intoxication of ambition and success has made us forget even the natural discipline, which we, inherited from the animal kingdom"². Because of the development of mental faculties we have not only denied to accept social or religious checkpost but we also have denied natural checks. Now our life-cart has only accelerator, no break. Our ambitions and desires have no limits. They always remain unfulfilled and these unfulfilled desires create frustrations. These frustrations or resentments are the cause of our mental tensions. Due to the light legged means of transportation, physical distances are no bars to meet the peoples of different nations, cultures and religions and thus, our world is shrinking. But unluckily and disdainfully because of the materialistic and selfish outlook, the distance of our hearts is increasing day by day.

Instead of developing mutual love, faith and co-operation we are spreading hatred, doubt and hostility and thus deprived of peace, mental as well as environmental, the first and foremost condition of human living. Rabindra Nath Tagore rightly observes, "For man to come near to one another and yet to continue to ignore the claims of humanity is a sure process of suicide"³.

Meaning of Peace in Jainism

The term peace has various connotations. It can be defined in different ways from different angles. Intrinsically peace means a state of tranquility of mind. It is the state in which self rests in its own nature, undisturbed by external factors. Peace means soul devoid of passions and desires. *Ācārāṅga*, mentions that an aspirant who has attained peace has no desire⁴. Peace means cessation of all desires. *Sūtrakṛtāṅga* equates it with *Niravāṇa* i.e., the emancipation from all desires, in other word, it is the state of self-contentment or total subjectivity i.e. the state of pure Seer. *Ācārāṅga* maintains one who is aware of peace will not fall in the grip of passions⁵. While defining peace, Saint Thomas Aquinas has rightly maintained the same view. He says, "peace implies two things first our self should not be disturbed by external factors and secondly, our desires should find rest in one i.e. the self"⁶. This inner peace can also be explained from negative and positive view-points. Negatively, it is the state of the cessation of all the passions and desires. It is the freedom from the vectors of attachment and aversion. Positively, it is the state of bliss and self contentment. But we must remember that these positive and negative aspects of inner peace are interdependent on each other, they are like the two sides of the same coin and they can not exist without each other. We can only distinguish them but not divide them. The inner peace is not mere and abstract idea, but it is something, which is whole and concrete. It represents our infinite self.

Now we turn to the external peace. While the inner peace is the peace of our self, external peace is the peace of society. We can also define it as environmental peace. In Jainism, the Prakṛt word 'santi' -- Sanskrit equivalent *Kṣānti*, also means forgiveness. In *Sūtrakṛtāṅga*, among ten virtues the first and foremost is forgiveness, the basic need for social peace. It is the state of cessation of wars and hostilities, among individuals, individuals and society, different social groups and nations, on the earth. So far as this outer peace or the peace of the society is concerned it

can also be defined in both ways negatively as well as positively. Defined, negatively it is the state of cessation of wars and hostilities. Positively and it is the state of harmonious living of individuals as well as societies and nations. It is the state of social co-operation and co-existence. But we must be aware of the fact that the real external peace is more than non-war. It is a vital peace. It is the state, free from mutual doubts and fears. So far as the doubts and apprehensions against each other exist, inspite of the absence of actual war, really. It is not the state of peace. Because where there is fear, the war exists. In modern world we term it as cold war. War is war, whether it is cold or actual, it disturbs the peace of society. Real external peace is only possible, when our hearts are free from doubts and fear and each and every individual has firm faith not only in the dictum 'Live and Let live'. but 'Live for other.'

According to Jaina Philosopher Umāsvāti, "By nature living beings are made for other, (*Parasparopagraho-jivānām*)"⁷. So long as our hearts are full of doubts and fear and we do not have full control on our selfish animal instincts as well as firm belief in mutual co-operation and co-existence, real social peace on earth will not be possible.

Real peace dawns only if our hearts are full of universal love, which is something different from mere attachment, because, for Jainas attachment is always linked with aversion. But universal love is based on the concept of equality of all beings and firm faith in the doctrine that by nature living beings are made for each other. We must also be aware of the fact that this external or environmental peace depends on the mental peace of individuals, since, our external behaviour is only an expression of our inner will and attitude towards life. Thus, we can say that the various aspects of peace are not mutually exclusive but inclusive. The peace of society or in other words the environmental peace is disturbed, when the inner peace of the individual is disturbed and vice versa. In my humble opinion hostilities and wars are the expressions and outcomes of sick mentality. It is the aggressive and selfish outlook of an individual or a society that gives birth to confrontations among individual, individual and society as well as among different social or religious groups and nations. At the root of all types of confrontations and wars, which disturb our environmental peace, there lies the feeling of discontentment as well as will for power, possession and hoarding. Thus social disturbances, conflict and confrontations are only symptoms of our mental tensions or sick

mentality.

In fact, the peace of society depends on the psychology or mental make-up of its members, but it is also true that our attitude towards life and behavioural pattern is shaped by our social environment and social training. The behavioural pattern and mentality of the members of non-violent society will surely be different from that of a violent society. While on the one side social norms, ideals and conditions affect the mental make-up and behavioural pattern of the individual, on the other side there are also individuals, who shape the social norms, ideals and conditions.

Though, it is correct that in many cases disturbed social conditions and environmental factors may be responsible for vitiating our mental peace, yet they can not disturb the persons, strong spiritually. According to Jainism spiritually developed soul remains unaffected at his mental level by external factors. But on the other hand disturbed mental state necessarily affects our social and environmental peace. Thus, for Jainas the inner peace of the soul is the cause and that of the society is the effect. Modern tension theory also supports this view. A book namely 'Tensions that causes Wars' tells us that 'economic inequalities, insecurities and frustrations create groups and national conflicts⁸, but for Jainas economic inequalities and feeling of insecurities can not disturb those persons, who are self-contented and free from doubts and fears. So far as the frustrations are concerned they are generated by our ambitions and resentments and can be controlled only by extinction of desires. Therefore, we must try first to retain inner peace or the peace of soul.

In Jaina texts, we find certain references about the importance and nature of peace. In *Sūtrakṛtāṅga*, it is said that "as the earth is the abode for all living beings so the peace is the abode for all the enlightened beings of past, present and future". These souls having attained the spiritual heights always rest in peace and preaches for peace. For Jainas peace means the tranquility or calmness of mind and so they equated the term peace (*śānti*) with the term equanimity or *samatā*. For them peace rests on mental equanimity and social equality. When mental equanimity is disturbed inner peace is disturbed and when social equality is disturbed external or social peace is disturbed. Jainism as a religion is nothing but a practice for mental equanimity and social equality. For the same, they use particular *Prākṛta* word '*sāmāiya*' (*samatā*), the principal concept of the Jainism. It is the pivot around which the whole Jainism

revolves. In English the term '*Sāmāiya*' connotes various meanings such as equanimity, tranquility, equality, harmony and reghteousness, in different contexts. Sometimes it means a balanced state of mind undisturbed by any kind of emotional excitement, plasure or pain, achievement and disappointment, sometimes it refers to the personality, completely free from the vectors of aversion and attachment, i.e. a dispassionate personality. These are the intrinsic definitions of '*Samatā or Śānti*'. But when this word is used extrinsically it means the feeling of equality with all the living beings and thus it conveys social equality and social harmony.

Peace as the Ultimate Goal of Life

According to the Jaina thinkers, the ultimate goal of life is to attain peace or tranquility, our essential nature. In *Ācārāṅgasūtra*, one of the earliest Jaina canonical texts, we find two definitions of religion, one as 'tranquility' and other as non-violence. Lord *Mahāvīra* mentions "Worthy people preached religion as tranquility or equanimity"¹⁰. This tranquility or peace of mind is considered as the core of religious practice, because it is the real nature of living beings, including human beings. In an another Jaina text known as *Bhagavatisūtra*, there is a conversation between Lord *Mahāvīra* and Gautama. Gautama asked *Mahāvīra* "What is the nature of self and *Mahāvīra* answered 'O Gautama' the nature of self is tranquility i.e. peace. Gautama again asked 'O, Lord what is the ultimate goal of self, *Mahāvīra* answered 'O, Gautama, the ultimate goal of self is also to attain tranquility or peace"¹¹.

In *Sūtrakṛtāṅga*, the term peace is equated with emancipation¹². Thus, for Jainas peace, being an essential nature-*sva-svabhāva* of self, it is considered as ultimate goal of life.

In Jainism, religion is nothing but a practice for the realisation of one's own essential nature or *Sva-svabhāva* which is nothing but the state of tranquility or peace of mind. This enjoying of one's own essential nature means to remain constant in *Śākṣībhāva* i.e. to remain undisturbed by external factors. It is the state of pure subjectivity which is technically known in Jainism as *Sāmāyika*. In this state, the mind is completely free from constant flickerings, excitements and emotional disorders. To get freedom from mental tensions, the *vibhāvas* or impure states of mind, is the precondition for enjoying spiritual happiness which is also a positive aspect of inner peace. Nobody wants to live in a state of mental tensions, every one would like not tension but relaxation, not anxiety but contentment. This

shows that our real nature is working in us for tranquility or mental peace. Religion is nothing but a way of achieving this inner peace. According to Jainism, the duty of a religious order is to explain the means by which man can achieve this peace : inner as well as external. In Jainism, the method of achieving mental peace is called as *Sāmāyika*, the first and foremost duty among six essential duties of monks and house-holders. Now the question arises how this tranquility (*Samatā*) can be attained? According to the Jaina view-point, it can be attained through the practice of 'non-attachment'. For attachment is the sole cause of disturbing our inner peace or tranquility.

Attachment, the cause of mental tensions

As I have already mentioned that the most burning problem of our age is the problem of mental tensions. The nations, claiming to be more civilised and economically more advanced, are much more in the grip of mental tension. The main objective of Jainism is to emancipate man from his sufferings and mental tensions. First of all, we must know the cause of these mental tensions. For Jainism, the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to our attachment towards worldly object. It is the attachment, which is fully responsible for them. The famous Jaina text *Uttarādhyayana-sūtra* mentions "The root of all sufferings- physical as well as mental, of every body including gods, is attachment towards the objects of worldly enjoyment. It is the attachment, which is the root cause of mental tension. Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tension"¹³. According to Lord *Mahāvīra* to remain attached to sensuous object is to remain in the whirl. He says "Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire; desire is gone in the case of a man who has no attachment"¹⁴. The efforts made to satisfy the human desires through material objects can be likened to the chopping off the branches while watering the roots. Thus, we can conclude that the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human sufferings and conflicts.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainism believes that lesser will be the attachment, the greater will be the mental peace. It is only when attachment is vanished, the human mind will be free from mental tensions and emotional disorders.

Non-Possession to resolve economic inequality

The attachment gives birth to desire for possession, occupation and hoarding, which is nothing but an expression of one's greedy attitude. It is told in Jaina scriptures that greediness is the root of all sins. It is the destroyer of all the good qualities¹⁵. Anger, pride, deceit etc. all are the offshoots of attachment or mineness or greed. Violence, which disturbs our social and environmental peace, is due to the will for possession. In *Sūtrakṛtāṅga*, it is mentioned that those having possession of whatever sort, great or small, living or non-living, can not get rid of sufferings and conflicts (1/1/2). Possession and hoarding lead to economic inequality, which cause wars. Thus, to achieve peace and the norm of non-violence in social life, the prime need is to restrict the will for possession mental as well as physical also, that is why *Mahāvīra* propounded the vow of complete non-possession for the monks and nuns, while for laity, he propounded the vow of limitation of possession (*Parigraha Parimāṇa*) and vow of control over consumption (*Bhogopabhog Parimāṇa*). Jainism holds that if we want to establish peace on the earth then economic inequality and vast differences in the mode of consumptions should be atleast minimised. Among the causes of wars and conflicts, which disturb our social peace, the will for possession is the prime, because it causes economic disbalance. Due to economic disbalance or inequality, classes of poor and rich came into existence and resulted in class conflicts. According to Jainas, it is only through the self-imposed limitation of possession and simple living, we can restore peace and prosperity on the earth.

Non-Violence as means to establish peace

Tranquility is a personal or inner experience of peace. When it is applied in the social life or it is practised outwardly, it becomes non-violence. Non-violence is a social or outer expression of this inner peace. In *Ācārāṅga*, Lord *Mahāvīra* remarks, "The worthy men of the past, present and the future all say thus, speak thus, declare thus, explain thus; all breathing, existing, living and sentient creatures should not be slain, nor treated with violence, not abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion"¹⁶.

In other words, non-violence is the eternal and pure form of religion. In Jainism, non-violence is the pivot round which its whole ethics revolves. For Jainas, violence represents all the vices and non-violence represents all the virtues. Non-violence is not a single virtue but it is a group

of virtues. In *Praśnavyākaraṇasūtra* the term non-violence is equated with sixty virtuous qualities, just as peace, harmony, welfare, trust, fearlessness, etc.¹⁷. Thus, non-violence is a wider term, which comprehends all the good qualities and virtues.

Non-violence is nothing but to treat all living beings as equal. The concept of equality is the core of the theory of non-violence. The observance of non-violence is to honour each and every form of life. Jainism does not discriminate human beings on the basis of their caste, creed and colour. According to Jaina point of view, all the barriers of caste, creed and colour are artificial. All the human beings have equal right to lead a peaceful life. Though violence is unavoidable yet it can not be the directive principle of our living. Because it goes against the judgements of our faculty of reasoning and the concept of natural law. If I think that nobody has any right to take my life then on the same ground of reasoning I have also no right to take another's life. The principle, live on others or 'living by killing' is self-contradictory. The principle of equality propounds that every one has the right to live. The directive principle of living is not 'Living on other' or 'Living by killing' but 'Living with other' or 'Live for others' (*Parasparopagrahojīvānām*)¹⁸. Though, in our worldly life, complete non-violence is not possible yet our motto should be 'Lesser killing is better Living'. Not struggle but co-operation is the law of life. I need other's co-operation for my very existence and so I should also co-operate in other's living.

Further, we must be aware of the fact that in Jainism non-violence is not merely a negative concept i.e. not to kill; but it has positive side also i.e. service to mankind. Once a question was asked to *Mahāvīra*, 'O Lord, one person is rendering his services to the needy ones while other is offering *Pūjā* to you, of these two, who is the real follower because he is following my teachings'¹⁹.

The concept of non-violence and the regard for life is accepted by almost all the religions of the world. But Jainism observes it minutely. Jainism prohibits not only killing of human beings and animals but of the vegetable kingdom also. Harming the plants, polluting water and air are also the act of violence or *hiṃsā*. Because they disturb ecological balance or peace. Its basic principle is that the life, in whatever form it may be, should be respected. We have no right to take another's life. Schweitzer remarks "To maintain, assist or enhance life is good. To destroy, harm or hinder is evil". He further says. "A day may come when

reverence for all life will win universal recognition"²⁰. "The *Daśavaikālika* mentions that every one wants to live and not to die, as we do, for this simple reason, Niggaṇtha prohibits violence"²¹. It can be said that the Jaina concept of non-violence is extremist and non practical, but we cannot challenge its relevance for human society. Though Jainism sets its goal as the ideal of total non-violence, external as well as internal, yet the realisation of this ideal in practical life is by no means easy. Non-violence is a spiritual ideal, fully realisable only in the spiritual plane. The real life of an individual is a physio-spiritual complex; at this level complete non-violence is not possible. According to Jaina thinkers the violence is of four kinds : (i) deliberate (*sarīṅkalpī*) or aggressive violence i.e. intentional killing (ii) protective violence i.e. the violence which takes place in saving the life of one's own or his fellow being or in order to make peace and ensure justice in the society (iii) occupational i.e. violence which takes place in doing agriculture or in running the factories and industries (iv) and violence, which is involved in performing the daily routine work of house-holder such as bathing, cooking, walking etc. A person can proceed towards the fulness of non-violent life to the extent as he rises above the physical level. The first form of violence, which is deliberate, is to be shunned by all, because it relates to our mental proclivities. So far as the thoughts are concerned, a man is his own master, so it is obligatory for all to be non-violent in this sphere. External circumstance can influence our mind at this level, but they cannot govern us. From the behavioural point of view, deliberate violence is aggressive. It is neither necessary for self-defence nor for the living. So all can avoid it. The other forms of violence, i.e. protective and occupational are inevitable, so far as man is living on a physical level. But this does not mean that the ideal of non-violence is not practicable and so it is not necessary for human race.

The second form of violence is defensive which takes place in the activity of defence. It becomes necessary for the security of one's own life, the life of his fellow beings and the protection of property. External circumstances may compel a person to resort to be violent or to counter attack in defence of his own life or that of his companions or for the protection of his belongings. As those, who are attached to the physical world and has a social obligation to protect others life and property, are unable to dispense with this defensive violence. A person living in family is unable to keep away completely from this type of violence, because

he is committed to the security of family members and their belongings. In the same way the persons, who are in government can not get rid of it. For they are the custodians of human rights and national property, Prof. Murty also maintains. "Aggressive and unjust wars have been condemned by Hindu, Buddhist, Jaina scriptures and moralists, but they had to admit that defensive and just wars may have to be undertaken without giving up *maitrī* (friendliness) an *karuṇā* (compassion) for people of both the sides"²².

It is true that in our times Gandhi planned a non-violent method of opposition and applied it successfully. But it is not possible for all to oppose non-violently with success. Only a man, unattached to his body and material objects and with heart free from malice, can protect his rights non-violently. Again, such efforts can bear fruits only in a civilized and cultured human society. A non-violent opposition may be fruitful only if ranged against an enemy, having a human heart. Its success becomes dubitable if it has to deal with an enemy having no faith in human values and is bent upon serving his selfish motives by violent means.

As far as occupational violence and the violence, taking place in routine-activities of the life, is concerned everyone cannot shake it off. For, so long as a person has to earn his livelihood and to seek fulfilment of his physical needs, deliberate violence of vegetable kingdom is unavoidable. In Jainism, intentional violence to mobile animals by a house-holder has been forbidden even when it becomes necessary for the maintenance of life and occupation. So far as the violence takes place in defensive activities and wars, Jains hold, that it should be minimised as far as it is possible and innocent persons should not be killed at any cost. Jaina thinkers suggested various methods for non-violent wars and to minimise the violence in even just wars. The war, fought between Bharata and Bāhubali was an example of non-violent war.

Though some or other form of violence is inevitable in our life yet we should not conclude that the observance of non-violence is of no use in the present. Just as violence is inevitable for living, non-violence is also inevitable for the very existence of human race. So far as the existence of human society is concerned it depends on mutual co-operation, sacrifice of one's interest for that of his fellow-beings and regard for others' life. If above mentioned elements are essential for our social life, how can we say that non-violence is not necessary for human life. Society

does not stand on violence but on non-violence, not on claiming our rights but on accepting the rights of others as our duty. Thus, the non-violence, is an inevitable principle for the existence of human society. At present we are living in an age of nuclear weapons due to which the very existence of human race is in danger. Lord *Mahāvīra* has said in *Ācārāṅga* that there are weapons superior to each other, but nothing is superior to non-violence²³. Only the observance of non-violence, can save the human race. Mutual credibility and the belief in the equality of all beings, can alone restore peace and harmony in human society. Peace can be established and prosperity can be protected on the earth through non-violence and mutual faith-only.

Regard for others ideologies and faith

Fanaticism or intolerance is the another curse of our age. Jainism, since its inception, believes in and preaches for peace, harmony and tolerance. It has been tolerant and respectful towards other faiths and religious ideologies throughout its history of existence. In Jainism, one hardly comes across with instances of religious conflicts involving, violence and bloodshed. At most one meets with instances of disputations and strongly worded debates concerning ideological disagreements. The Jaina men of learning, while opposing the different ideologies and religious stand-points, paid full regard to them and accepted that the opponents' convictions may also be valid from a certain stand-point.

Among the causes, generating fanaticism and intolerance, the blind faith is the prime one. It results from passionate attachment, hence is uncritical or 'unexamining' outlook. It causes perverse attitude. In Jainism, various types of attachment are enumerated; among them *darśana-moha/dṛṣṭirāga* (blind faith), due to its very disposition, has been reckoned "Paramount". In point of fact, it is considered central in religious intolerance. It leads one's attitude towards a strong bias for one's own and against other's religion. Non-attachment is, therefore, considered as a pre-condition for the right attitude or perception. A perverse, hence defiled attitude renders it impossible to view the things rightly, just as a person wearing coloured glasses or suffering from jaundice is unable to see the true colour of objects as they are. "Attachment and hatred are the two great enemies of philosophical thinking. Truth can reveal itself to an impartial thinker"²⁴.

One who is unbiased and impartial can perceive the truth in his opponent's ideologies and faiths and thus, can possess deference to them. Intense attachment unfailingly

generates blind faith in religious leaders, dogmas, doctrines and rituals and consequently religious intolerance and fanaticism came into existence.

Jainism holds that the slightest even pious attachment, towards the prophet, the path, and the scripture is also an hindrance to a seeker of truth and an aspirant of perfection. Attachment, be it pious or impious, cannot go without aversion or repulsion. Attachment results in blind faith and superstition and repulsion consequences into intolerant conduct. The Jainas, therefore, laid stress on the elimination of attachment, the root cause of bias and intolerance.

Though, in Jainism, right faith plays an important role-- it is one of its three "jewels" - it is the blind faith, which causes intolerance. Jainism, therefore, does not support blind faith. Jaina thinkers maintain that the right faith should be followed by right knowledge. The faith seconded by right knowledge or truthful reasoning cannot be blind one. According to Jaina thinkers, reason and faith are complementary and actually there is no contention between the two. Faith without reason, as the Jaina thinkers aver, is blind and reason without faith is unsteady or vacillating. They hold that the religious codes and rituals should be critically analysed. In the *Uttarādhyāyanaśūtra*, Gautama, the chief disciple of *Mahāvīra* strongly supports this views before *Keśī*, the pontiff of the church of Jina *Pārśva*. Said he, "The differences in the Law must be critically evaluated through the faculty of reasoning. It is the reason which can ascertain the truth of Law"²⁵.

If one maintains that religion has to be solely based on faith and there is no place for reason in it, then he will unfailingly develop an outlook that only his prophet is the only saviour of mankind; his mode of worship is the only way of experiencing the bliss and the Laws or Commands of his scripture are only the right one hence he is unable to make a critical estimate of his religious prescriptions. While one who maintains that the reason also plays an important role in the religious life, will critically evaluate the pros and cons of religious prescriptions, rituals and dogmas. An 'attached' or biased person believes in the dictum 'Mine is true'. *Ācārya* Haribhadra says, "I possess no bias for Lord *Mahāvīra* and no prejudice against Kapila and other saints and thinkers; whosoever is rational and logical ought to be accepted."²⁶ Thus, when religion tends to be rational, there will hardly be any room for intolerance. One who is thoroughly rational in religious matters, certainly, would not be rigid and intolerant.

Dogmaticism and fanaticism are the born children of

absolutism. An extremist or absolutist holds that whatsoever he propounds is correct and what others say is false, while a relativist is of the view that he and his opponent, both may be correct if viewed from two different angles hence a relativist adopts a tolerant outlook towards other faiths and ideologies. It is the doctrine of *Anekāntavāda* or non-absolutism of the Jainas, the concept of religious tolerance is based upon. For the Jainas non-violence is the essence of religion from which the concept of non-absolutism *Syādvād* emanates. Absolutism represents "violence of thought", for, it negates the truth-value of its opponent's view and thus, hurts the feeling of others. A non-violent search for truth finds non-absolutism.

Non-absolutism of the Jainas forbids the individual to be dogmatic and one-sided in approach. It pleads for a broader outlook and an open mindedness, which alone can resolve the conflicts that emerge from differences in ideologies and faiths. Non-absolutism regard the views of the opponent also as true. Remarks *Siddhasena Divākara* (C. 5th A.D.) "All schools of thought are valid when they are understood from their own stand-point and in so far as they do not discard the truth-value of others. The knower of non-absolutism does not divide them into the category of true and false. They become false only when they reject the truth-value of other."²⁷ It was this broader outlook of non-absolutism which made Jainas tolerant.

While expounding this tolerant outlook of the Jainas, *Upādhyāya Yaśovijaya* (C. 17th A.D.) mentioned "A true non-absolutist does not disdain to any faith and he treats all the faiths equally like a father to his sons. For, a nonabsolutist does not have any prejudice and biased outlook in his mind. A true believer of *syādvāda* is that who pays equal regards to all the faiths. To remain impartial to the various faiths is the essence of being religious. A little knowledge which induces a person to be impartial is more worthwhile than the unilateral vast knowledge of scriptures."²⁸

Jainas believe in the unity of world religions, but unity, according to them, does not imply omnivorous unity in which all lose their entity and identity, They believe in the unity in which all the alien faiths will conjoin each other to form an organic whole, without loosing their own independent existence. In other words, it believes in a harmonious co-existence or a liberal synthesis in which though all the organs have their individual existence, yet work for a common goal i.e. the peace of mankind. To eradicate the religious conflicts and violence from the world,

some may give a slogan, "one world religion", but it is neither possible nor practicable, so far as the diversities in human thoughts are in existence. In the *Niyamasāra* it is said that there are different persons, their different activities or karmas and different levels or capacities, so one should not engage himself in hot discussions, neither with other sects nor within one's own sect.²⁹

Haribhadra remarks that the diversity in the teaching of the sages is due to that in the levels of their disciples or in stand-points adopted by the sages or in the period of time when they preached, or it is only an apparent diversity. Just as a physician prescribes medicine according to the nature of patient, the illness and the climate, so is the case of diversity of religious teachings.³⁰ So far as diversity in time, place, levels and understanding of disciples is inevitable, vividity in religious ideologies and practices is essential. The only way to remove the religious conflicts is to develop a tolerant outlook and to establish harmony among them. Thus, Jaina theory of *Anekāntavāda* prevents us from being dogmatic and one-sided in our approach. It preaches us a broader outlook and open mindedness, more essential in solving the conflicts owing to the differences in ideologies and faiths. Prof. T.G. Kalghatgi rightly observes "The spirit of *Anekānta* is very much necessary in society, specially in the present day, when conflicting

ideologies are trying to assert supremacy aggressively, *Anekānta* brings the spirit of intellectual and social tolerance.³¹

For the present day society what is awfully needed is the virtue of tolerance. This virtue of tolerance i.e. regard for other's ideologies and faiths is maintained 'Jainism from its earlier time by these days. *Mahāvīra* mentions in *Sūtrakṛtāṅga* those, who praise their own faiths and ideologies and blame that of their opponents and thus distort the truth, will remain confined to the cycle of birth and death.³² Jaina philosophers all the time maintain that all the view-points are true in respect of what they have themselves to say, but they are false in so far as they refute totally other's view-points.

Jaina saints also tried to maintain the harmony in different religious-faiths and to avoid religious conflicts. That is why Jainism can survive through the ages.

The basic problems of the present society are mental tensions, poverty, violence, fundamentalism and the conflicts of ideologies and faiths. Jainism try to solve these problems of mankind through three basic tenets of non-attachment (*Aparigraha*), non-violence (*Ahimsā*) and non-absolutism (*Anekānta*). If mankind collectively observes these three principles, peace and harmony can certainly be established in the world.

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