

Peace, Religious Harmony and Solution of World Problems from Jaina Perspective

Prof. Sagarmal Jain

**Pārśwanāth Vidyāpīṭha, Varanasi (U.P.)
Prācyā Vidyāpīṭha, Shajapur (M.P.)
Āgam Ahimsā-Samtā and Prākṛta Saṁsthān
Udaipur (Raj.)**

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Publisher's Note

The advancement of Science & Technology has given us all the amenities and comforts of life, but unfortunately, it has shaken our mutual faith, moral and religious value. We have more knowledge and faith in atomic structure and power than the values needed for meaningful and peaceful life. Similarly, fanaticism and religious intolerance has damaged the whole social structure as well as human values.

In this age of transition, the preachings of Lord Mahavira has become more relevant. Particularly, when the whole world is celebrating Bhagavan Mahavira's 2600 Birth Anniversary, basic principles of Lord Mahavira viz. non-violence, non-possessiveness and non-absolutism can be observed as the solution of the world problem. These three tenets of collectively observed can certainly establish peace and harmony in the world.

The present title "Peace, Religious Harmony and Solution of world problems from Jaina Perspective" authored by Dr. Sagarmal Jain elaborately discusses the concept of peace, non-violence, religious harmony alongwith world problem and its remedy.

We are thankful to Dr. Jain who very kindly entrusted this work to Vidyapeeths for publication.

Our thanks are also due to Dr. S.P. Pandey and Dr. Vijay Kumar, Lecturers at Parshwanath Vidyapeeth who extended their all help in bringing out this title.

We hope that this book will be able to define the concept of peace, religious tolerance and harmony in its new context and give solution to the word problems. We are also thankful to Mahavir Press for beautifully printing this book.

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Indrabhooti Barar
Joint Secretary
Parshwanath, Vidyapeeth

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Religious Harmony and Fellowship of Faiths : A Jaina Perspective

PROF. SAGARMAL JAIN

Among the most burning problems, the world is facing today, religious fundamentalism and intolerance is the most crucial. The miraculous advancement in science and technology, provided us light-legged means of transportation and communication. As a result physical distances have no bars to meet the peoples of different nations, cultures and religions. Our world is shrinking, but unluckily and disdainfully the distances of our hearts are widening day by day. Instead of developing mutual love, co-operation and faith, we are spreading hatred and hostility and thus ignoring the values of harmonious living and co-existence. The blind and mad race of nuclear weapons is a clear indication that the human race is proceeding towards its formidable funeral procession. Rabindranath Tagore rightly observed "For man to come near to one another and yet to ignore the claims of humanity is the sure process of suicide."¹ In the present circumstances, the only wayout left for the survival of mankind is to develop a firm belief in mutual co-operation and co-existence. Religious harmony and fellowship of faiths is the first and foremost need of our age.

Humanity as a Binding Force

Undoubtedly, we belong to different faiths, religions and cultures. Our modes of worship as well as way of living also differ to some extent. There is also no denying the fact that our philosophical approaches and viewpoints are divergent, but among these diversities there is a common thread of unity which binds all of us, and it is nothing except humanity. We all belong to the same human race. Unfortunately, at present, humanity as such is largely shoved into the background and differences of caste, colour and creed have become more important for us. We have

forgotten our essential unity and are conflicting on the basis of these apparent diversities. But we must bear in our mind that it is only humanity, which can conjoin the people of different faiths, cultures and nationalities. Jaina *ācāryas* declared the human race as one (*ego maṇussa jāi*). The difference of caste, culture and creed are not only superficial but mostly the creation of man.

What is True Religion

The ultimate end in view of all religions is to ensure peace and happiness for the individual and to establish harmony within human society. However, as is known from history, countless wars have been fought in the name of the religion. The religion thus remains accused for the inestimable amount of bloodshed of mankind. Of course, it is not of the so-called men of religion responsible for this horrible consequences. At present religion as such is largely shoved into the background or at best used in the service of political ideologies. If one believes that only his faith, his mode of worship and his political ideologies are the right means for securing peace and happiness for mankind, he cannot be tolerant to the view-points of his opponents. The immediacy, therefore, is to develop tolerance to and friendship for others. It is the only approach by which we can generate peace and harmony inside human society.

Can religion as a category, of which Jainism is a part, meet with this challenge of our times? Before this question can be answered we must make a distinction between a true and a false religion. Because a true religion never supports violence, intolerance and fanatical outlook and is cannot per se be made responsible for the ignominious acts committed in the name of religion by such religious leaders who want to serve their vested interest. The barbarity committed in the past and perpetrated in the present in the name of religion is due very largely to the intolerance and fanaticism of the so-called religious leaders and their ignorant followers.

The only way of freeing oneself from this sordid situation is to comprehend to the true nature, indeed, to grasp the "essence" of religion and to develop tolerance toward and respect for other's ideologies and faiths.

For the Jainas, a true religion consists in the practice of equanimity

and its foundation is the observance of non-violence. In the *Ācārāṅgasūtra*, the earliest Jain text (c. late 4th cent. B.C.) we come across these two definitions of religion : Equanimity is the essence of religion, while the observance of non-violence is its external exposition or a social aspect of religion. The *Ācārāṅga* mentions that practising of non-violence is the true and eternal religion.

Jainism, since its inception, believes in and preaches for peace, harmony and tolerance. It has been tolerant and respectful toward, other faiths and religious ideologies throughout its history of existence. In Jainism one hardly comes across instances of religious conflicts involving violence and bloodshed. At most one meets with instances of disputations and strongly worded debates concerning ideological disagreements. The Jain men of learning while opposing the different ideologies and religious standpoints, fully paid regard to them and accepted that the opponents' convictions may be valid from a certain standpoint.

Huminity as a true form of religion

First of all we are human being and then any thing else i.e. Hindus, Buddhists, Christians, Muslims, Sikhs, Jains and the like. To be a real human being, is a pre-condition for being a real Hindu etc. Our prime duty is to be a human in its real sense. This spirit is echoed in one of the earlier Jain text *Uttarādhyaṇa* wherein Lord Mahāvira has laid down four conditions for a true religious being. viz-1. Humanity 2. true faith 3. control over senses and 4. efforts for self-purification³. Thus we see that among these four conditions of a religious being, humanity occupies the first and the foremost position.

In Jainism religion is defined as a true nature of a thing (*Vatthu Sahāvo Dhammo*⁴) and in the light of the above definition it can be said that humanity is the true religion of mankind. For, it is its essential nature. As a human being if we fail to behave like a human being, we have no right to call ourselves a religious being or even a human being. Bertrand Russell, the eminent philosopher and scientist of our age, suggests "I appeal as a human being to the human beings that remember your humanity and forget the rest. If you can do so the way lies open to a new paradise. If you cannot, nothing lies before you but universal death"⁵. And

thus, I want to emphasize that humanity is our first and the foremost religion.*

What is Humanity ?

The question may be raised what we mean by the term humanity? The simple answer is, humanity is nothing but the presence of self awareness, reasonableness and self-control. These three qualities are accepted as distinguishing features between a human being and animal being by all the humanist thinkers of our age. These three basic qualities are comprehended in Jaina concept of three jewels, i.e. *Samyak-Darśana* (right vision) *Samyak Jñāna* (right knowledge) and *Samyak cāritra* (right conduct) respectively, which also constitute the path of liberation.⁶ The presence of these three makes a being a perfect human being.

Fellowship means Unity in Diversity

Jaina thinkers assert that unity implies diversity. For them unity and diversity are the two facets of the same reality. Reality itself is unity in diversity. Absolute unity i.e. monism and absolute diversity i.e. pluralism, both of the theories are not agreeable to Jainas. According to them from the generic view point reality is one, but when viewed from modal view-point, it is many. Once a question was asked to Lord Mahāvīra, O' Lord! whether you are one or many. To this, Mahāvīra replied, " From substantial view point I am one, but if viewed from changing conditions of mind and body I am different each moment and thus many. This view is further elaborated by Ācārya Malliṣeṇa. He says "what soever is one, is also many⁷." Really, unity in diversity is the law of nature. Nature every where is one, but there is diversity in it, as the natural phenomena differ from each other, so is the case with human beings also. Though all the human beings have some common characteristics and features, yet every individual-being differd from others has some specific qualities, It is also true about religions. All the religions have some common characteristics sharing with others as well as specific qualities of their own. Universal virtues such as non-violence, friendliness , service to the needy, truthfulness, honesty, control over senses, etc. are commonly shared by all the religions of the world. Unfortunately, at present, these common universal virtues, which are the essence of religious practices have been shoved into the background and

external rituals, which are divergent in their nature, have become more important. Thus we have forgotten the essential unity of all the religions and are stressing their diversities.

Though I am emphasizing the essential unity of all the religions, this does not mean that I am the supporter of one world religion or undermining the specialities and diversities of them. What I intend to say is that the absolute unity and absolute diversity, both are illusory concepts and fellowship of faith means unity in diversity.

Co-operation as Essential Nature of Living Beings

For Jainas co-operation and co-existence are the essential nature of living beings. Darwin's dictum- 'struggle for existence' and the Indian saying- *Jivojivasya bhojanam*, that is 'life thrives on life' are not acceptable to them.

They maintain that it is not the struggle but the mutual co-operation is the law of life. Umāsvāti (4th century A.D.) in his work *Tattvārthasūtra* clearly maintains that mutual co-operation is the nature of living beings (*parasparopagraho Jīvānām*)⁸. Living beings originate, develop and exist with the co-operation of other living beings. So is the case with the human society also, its existence also depends on mutual co-operation, sacrifice of one's own interest in the interest of other fellow beings and regard for other's life, ideology, faith and necessities. If we think that other's services are essential for our existence and living, then we should also co-operate to others living.

If we consider taking the help of others in our living as our right, then on the same ground it is our honest duty to help others in their living. The principle of equality of all beings means that every one has a right to live just as myself and therefore one should not have any right to take other's life.

Thus for Jainas the directive principle of living is not 'living on other's or 'living by killing', but 'living with others' or 'living for others'. They proclaim that co-operation and co-existence are the essential nature of living beings. If it is so, then we must accept that religious tolerance and fellowship of faiths are such principles to be followed at the bottom of our hearts.

One World-Religion : A Myth

Though in order to eradicate the conflicts and stop violence in the name of religion from the world some may give a slogan of one world religion but it is neither feasible nor practicable. So far as the diversities in thoughts and habits, in cultural background and intellectual levels of the human beings are in existence, the varieties in religious ideologies and practices are essential. Jaina pontiff Haribhadra rightly maintains that the diversity in the teachings of the Sages is due to diversity in the levels of their disciples or the diversity in the standpoints adopted by the Sages themselves or the diversities in place and time i.e. ethnic circumstances, in which they preached or it is only apparent diversity. Just as a physician prescribes different medicines according to the condition of patients, his illness and the climatic conditions, so is the case with the diversity in religious preachings also⁹. Therefore, unity, as well as diversity both are equally essential for the fellowship of faiths and we should not undermine any one of them. Just as the beauty of a garden consists in the variety of flowers, fruits and plants, in the same way the beauty of the garden of religions depends on the variety of thoughts, ideals and modes of worship.

Equal Regard to all Religions

According to Jainas equal regard to different faiths and religions should be the base of religious harmony and fellowship of faiths. Jaina Ācārya Siddhasena Divākara remarks "just as emerald and other jewels of rare quality and of excellent kind do not acquire the designation of necklace of jewels and find their position on the chest of human beings so is the case with different religions and faiths. What ever excellent qualities and virtues they possess unless they are catenated in the common thread of fellowship and have equal regard for others, they can not find their due place in human hearts and can be changed for spreading hostility and hatred in mankind¹⁰."

Therefore, one thing we must bear in our mind that if we consider other religions or faiths as inferior to ours or false, real harmony will not be possible. We have to give equal regard to all the faiths and religions. Every religion or mode of worship has its origination in a particular social and cultural background and has its utility and truth value accordingly. As the different parts of body have their own position and utility in their

organic whole and work for its common good, so is the case with different religions. Their common goal is to resolve the tensions and conflicts and make life on earth peaceful. For this common goal each and every one has to proceed in his own way according to his own position. Every faith, if working for that particular common goal has equal right to exist and work, and should be given equal regard.

According to Jainācārya Siddhasena Divākara (5th Century A.D.) the divergent view points/faiths may be charged as false only when they negate the truth value of others and claim themselves exclusively true. But if they accept the truth value of others also, they attain righteousness. He further says, 'Every view-point or faith in its own sphere is right but if all of them arrogate to themselves the whole truth and disregard the views of their rivals, they do not attain right-view, for all the viewpoints are right in their own respective spheres. Similarly if they encroach upon the province of other view points and try to refute them, they are wrong'¹¹. For Jainas rightness of particular faith or viewpoint depends on the acceptance of rightness of other. Siddhasena further maintains that one who advocates the view of synoptic character of truth never discriminates the different faith as right or wrong and thus, pays all of them equal regard¹². Today when fundamentalism is posing a serious threat to communal harmony and equilibrium, unity of world religions is not only essential but the only way out to protect the human race.

Jainas do 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 that type of unity where in all the alien faiths will conjoin each other to form an organic whole without losing their own independent existence and given equal regard. In other words they believe in a harmonious existence and work for a common goal i.e. the welfare of mankind. The only way to remove the religious conflicts and violence from the earth is to develop a tolerant outlook and to establish harmony among various religions.

Now we shall discuss the causes of intolerance and devices suggested for the development of a tolerant outlook and religious harmony by the Jainas. I have discussed these points in one of my papers, "*The Philosophical Foundation of Religious Tolerance in Jainism*." Here, I am

dealing those points accordingly.

True Meaning of Religion

So far as the leading causes responsible for the growth of fundamentalism and intolerant outlook are concerned, in my humble opinion, the lack of the true knowledge and understanding of the real nature and purpose of religion is prime. By religion generally we mean to have some uncritical beliefs in supernatural powers and performance of certain rituals as prescribed in our religious texts, but it is not the true and whole purpose of religion. Haribhadra in his work '*Sambodha Prakaraṇa*' (1/1) clearly remarks that the people talk about the path i.e. religion but they do not know that what is the path or religion in its true sense. In the famous Jaina text, *Kārtikeyānupreśā* (478), *dharma* (religion) is defined as the real nature of the things. If it is so, then question arises what is the real nature of human being? In a Jaina text known as *Bhagavati Sūtra* (1/9), it is clearly mentioned that the nature and ultimate end of the soul is equanimity. Lord Mahāvira has given two definitions of religion. In *Ācārāṅga Sūtra* (1/8/4) he says "worthy people preach that the religion is mental equanimity" Equanimity is considered as the core or essence of religion, because it is the real nature or essence of all the living beings, including human beings also. Equanimity is the state in which consciousness is completely free from constant flickering, excitements and emotional disorders and mind becomes pacific. It is the core of religion. Haribhadra says whether a person is a Śvetāmbara or a Digambara or a Bauddha or belongs to any other religion, whosoever attains equanimity of mind, will attain the liberation (*Sambodha Prakaraṇa*, 1/2).

Thus, the attainment as equanimity or relaxation from tensions is the essence of religions. Secondly, when we talk of social or behavioural aspect of religion, it is nothing but the observance of non-violence. In *Ācārāṅga*, (1/4/1) Lord Mahāvira propounds, "The worthy man of the past, present and the future will say thus, speak thus, declare thus, explain thus, all breathing, existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented" This is the pure, eternal and unchangeable law or the tenet of religion.

Ācārya Haribhadra maintains that performance of rituals is only the

external form of religion. In its real sense religion means the eradication of passions and lust for material enjoyments as well as the realization of one's own real nature. Thus, for Jainas the true nature and purpose of religion is to attain equanimity and peace in individual as well as in social life. Whatsoever disturbs equanimity and social peace and spreads hostility and violence is not a true form of religion, instead it is *Saitana* in the cloak of religion. But now-a-days, the essence of religion have been shoved into the background and dogmatism, uncritical faith and performance of certain rituals have got precedence. Thus, we have forgotten the end or essence of religion and stuck to the means only. For us it has become more crucial point that while performing prayer, our face should be in the east or in the west, but we have forgotten the purpose of prayer itself. The religion aims at having control over our passions, but unfortunately we are nourishing our passions in the name of religion. Actually, we are fighting for the decoration of the corpse of religion and not caring for its soul. If we want to maintain religious harmony and ensure peace on the earth, we must always remain aware of the end and essence of the religion, instead of external practices and rituals.

The English word religion is derived from the root 'religio' which means 'to unite'. On the basis of its etymological meaning we can say that whatsoever, divides the mankind, instead of uniting it, cannot be a true form of religion. We must be aware of the fact that a religion in its true sense never supports violence, intolerance and fanatical outlook. A true form of religion is one which establishes harmony instead of hostility, affection and kindness instead of hatred.

Blind Faith - the Root of Intolerance

Among the causes that generate fanaticism and intolerance, blind faith is the principal; it results from passionate attachment and hence uncritical or "unexamining" outlook. Attachment (*Murchā*) according to the Jainas is the cause of bondage. It causes perverse attitude. In Jainism various types of attachments are enumerated. Among them *darśana-moha/dr̥ṣṭirāga* (blind faith), due to its very nature has been reckoned "paramount". In point of fact, it is considered as a central element 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 pre-

condition for the right attitude or perception. A perverse and hence defiled attitude renders it impossible to view the thing 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 aversion are the two great enemies of philosophical thinking. Truth can reveal itself to an impartial thinker"¹³. Non-attachment, as Jainas hold, is not only essential it is imperative in the search of truth. One who is unbiased and impartial, can perceive the truth of his opponents'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 come into existence. The religions which lay more emphasis on faith than reason are narrower and fundamentalist. While the religions according to due importance to reason also are more conciliatory and harmonious. It is the reason or critical outlook which acts as check-post in religious faiths and rituals.

Jainism holds that the uncritical outlook and even pious attachment, towards the prophet, the path and the scripture is also an hindrance to a seeker of truth and aspirant of perfection. Attachment results in blind faith and superstition and repulsion consequences into intolerant conduct. The real bondage, as Jainas confirm, is the bondage due to attachment. A person who is in the grip of attachment cannot get rid of imperfection. Gautam, a chief disciple of Lord Mahāvira, failed to attain omniscience in the life time of Mahāvira on account of his pious attachment towards Mahāvira. Same was the case with Ānanda, the chief disciple of Lord Buddha, who could not attain arhathood in the life-time of his "Śāstā". Once Gautam asked Mahāvira : "Why am I not able to attain the perfect knowledge, while my pupils have reached the goal. "Lord answered : "Oh, Gautam, it is your pious attachment towards me which obstructs you in getting perfect knowledge and emancipation"¹⁴. The Jainas therefore laid stress on the elimination of attachment, the root cause of bias and intolerance.

Reason - the Check-Post of Blind Faith

In Jainism right faith, one of its three 'Jewels' plays an important role in emancipation of the soul. On the contrary the blind faith, causes intolerance. Jainism therefore, does not support blind faith. Jaina thinkers

maintain that the right faith should be followed by right knowledge. The faith followed by right knowledge or truthful reason 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 analysed¹⁵. In the *Uttarādhyayana-Sūtra*, Gautam, the chief disciple of Mahāvira, strongly supports this view before Keśi, the pontiff of the church of Jina Pārśva. He said : "the difference in the Law must be critically evaluated through the faculty of reasoning. It is the reason which can ascertain the truth of Law"¹⁶.

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, religion and scriptures are true and other's prophets, religions and scriptures are false. He will also firmly believe that his prophet is only savior of mankind; his mode of worship is the only way of experiencing the bliss and the laws or commands of his scripture are the only right ones and thus he remains unable to make critical estimate of his religious prescriptions. While one who maintains that 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', while the "detached" or unbiased person believes in the dictum 'Truth is mine.'

Guṇaratnasūri (early 15th cent. A.D.) in his commentary on the *Śaṅkarāśāsanamuccaya* of Haribhadrasūri (c. 3rd quarter of the 8th cent. A.D.) has quoted a verse, which explains : "a biased person tries to justify whatever he has already accepted, while unprejudiced person accepts what he feels logically justified". Jainism supports 'rational thinking'. Supporting the rational outlook in religious matters Ācārya Haribhadra says : "I possess no bias for Lord Mahāvira and no prejudice against Kapila and other saints and thinkers. Whosoever is rational and logical ought to be accepted"¹⁷. While describing the right faith Amṛtacandra (c. early 10th cent. A.D.) condemns three types of idols namely superstitions relating deities, path and scriptures¹⁸. 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.

Non-Absolutism the Philosophical Basis of Tolerance

Dogmatism 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 and thus a relativist adopts a tolerant outlook towards other faiths and ideologies. It is the doctrine of '*Anekāntavāda*' or non-absolutism of the Jainas on which the concept of religious tolerance is based. For the Jainas non-violence is the essence of religion from which the concept of non-absolutism 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.

Jaina thinkers are of the view that reality is a complex one¹⁹. It has many facets, various attributes and various modes. It can be viewed and understood from different angles and thus various judgments may be made about it. Even two contradictory statements about an object may hold true. Since we are finite beings, we can know or experience only a few facets of reality at one time. The reality in its completeness cannot be grasped by us. Only a universal-observer-*Sarvajña* can comprehend it completely. Yet even for an Omniscient it is impossible to know and explain it without a standpoint or viewpoint²⁰. This premise can be understood from the following example. -- Take it for granted that every one of us has a camera to click a snap of a tree. We can have hundreds of photographs but still we find most portion of the tree photographically remains uncovered, and what is more, the photographs differ from each other unless they are taken from the same angle. So is also the case with diversified human understanding and knowledge. We only can have a partial and relative view of reality. It is impossible for us to know and describe reality without an angle or viewpoint. While every angle or viewpoint can claim that it gives a true picture of reality but each one only gives a partial and relative picture of reality. On the basis of partial and relative knowledge of reality one can claim no right to discard the views of his opponents as totally false. According to Jaina thinkers the truth-value of opponents must be accepted and respected.

Non-absolutism of the Jainas forbids to allow the individual to be dogmatic and one-sided in approach. It pleads for a broader outlook and openmindedness, which alone can resolve the conflicts that emerge from differences in ideologies and faiths. Satkari Mookerjee rightly observes that Jainas do not believe in the extremist a priori logic of the absolutists. Pragmatically considered, this logical attitude breeds dogmatism and if carried a step further, engenders fanaticism, the worst and the vilest passion of human heart²¹. For non-absolutism the views of the opponent are also true. As Siddhasena Divākara (5th Cent . A.D.) remarks " All schools of thought are valid when they are understood from their own standpoint and so far as they do not discard the truth-value of others."²² Hemcandra was a Jaina saint he composed his works in the praise of Śiva. This liberalism is also maintained by later saints, who composed their works in Hindi or Gujarati like Ānandaghana and many other, till these days. In a Hindi couplet J.K. Mukhtar says :

*buddha Vira Jina Harihara Brahmā yā usako svādhina kaho/
bhakti bhāva se prerita ho, yaha cirr usī me lina raho //*

Door of Liberation Open to all

Jainism holds that the followers of other sects can also achieve emancipation or perfection, if they are able to destroy attachment and aversion. The gateway of salvation is open to all. They do not believe in the narrow outlook that "only the follower of Jainism can achieve emancipation, others will not". In *Uttarādhyayana* there is a reference to *anyalinga-siddhas* i.e. the emancipated soul of other sect²³. The only reason for the attainment of perfection or emancipation, according to Jainas, is to shun the vectors of attachment and aversion. Haribhadra, a staunch advocate of religious tolerance remarks : "One, who maintains equanimity of mind will certainly get emancipation whether he may be a Śvetāmbara or Digambara or Buddhist or any one else."²⁴ It is this broad outlook of the Jainas which makes them tolerant to the non-violence of thought.

About the means of liberation, the Jainas are also broad minded. They do not believe that their mode of worship or their religious practice only represents the way to reach the goal of emancipation. For them, not

external modes of worship, but the right attitude and mentality are the things that makes religious practices fruitful. The *Ācārāṅga-sūtra* mention that the practices which are considered to be the cause of bondage may be the cause of liberation also.²⁵ It is the intrinsic purity not the external practices, which makes the person religious, Haribhadra propounds that neither one who remains without clothes nor one who is white clad, neither a logician not a metaphysician, not a devotee of personal cult will get liberation unless he overcomes his passions²⁶. If we accept the existence of the diversity of modes of worship according to the time, place and level of aspirants and lay stress on the intrinsic purity in religious matters then certainly we cannot condemn religious practices of a non-absolutist does not divide them into the category of true and false. They becomes false only when they reject the truth-value of others²⁷. It was this broader outlook of non-absolutism which made Jainas tolerant.

While expounding this tolerant outlook of the Jainas, Upādhyāya Yaśovijaya (17th cent. A.D.) maintains a true non-absolutist does not disdain any faith but treats all the faiths equally as a father does to his sons, for, a non-absolutist does not have any prejudiced and biased outlook. A true believer of '*Syādvāda*' (non-absolutism) is one who pays equal regard 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 worth while than the unilateral vast knowledge of scriptures²⁸.

Non-personalism, A Keystone for Tolerance

Jainism opposes the person-cult (person-worship) for it makes the mind biased and intolerant. For the Jainas, the object of veneration and worship is not a person but perfectness i.e. the eradication of attachment and aversion. The Jainas worship the quality or merit of the person not the person. In the sacred *namaskāra-mantra* of the Jainas, veneration is paid to the spiritual-posts such as *ārhat*, *siddha*, *ācārya* and not the individuals like Mahāvira, Rṣabha or anybody else. In the fifth *pada* we find that the veneration is paid to all the saints of the world. The words '*loye*' and '*Savva*' demonstrate the generosity and broader outlook of the Jainas²⁹. It is not person but his spiritual attitude which is to be worshipped. Difference in name, is immaterial since every name at its best conotes the

same spiritual perfection, Haribhadra in the *Yogaḍṛṣṭi-samuccaya* remarks that 'the ultimate truth transcends all states of worldly existence, called *nirvāṇa* and is essentially and necessarily 'single' even then it is designated by different names like *Sadāśīva*, *Parabrahman*, *Siddhātmā*, *Tathāgata*, etc.³⁰ Not only in the general sense but etymologically also they convey the same meaning. In the *Lokatattva-nirṇaya* he says, "I venerate all those who are free from all vices and filled with all virtues, be they Brahmā, Viṣṇu, Śīva or Jina"³¹. This is further supported by various Jaina thinkers of medieval period as Akalaṅka, Yogindu, Mānatuṅga, Hemcandra and many others. While worshipping Lord Śīva the Jaina pontiff Hemcandra says : "I worship those who have destroyed attachment and aversion, the seeds of birth and death, be they Brahmā, Viṣṇu, Śīva or Jina"³². It is important that though other as false. This liberalism of the Jinas on the methods of worship can be supported by the legends of the previous lives of Mahāvīra. It is said that Mahāvīra in his previous existences, was many times ordained as a monk of other sects, where he practiced austerities and attained heaven.

As for scriptures, the Jainas outlook is like wise liberal. They firmly believe that a false scripture (*Mithyā-Śruta*) may be a true scripture (*Samyak-Śruta*) for a person of right attitude; and true scripture may turn false for a person of perverse attitude. It is not the scripture but the attitude of the follower which makes it true or false. It is the vision of the interpreter and practitioners that counts. In the *Nandīsūtra* this standpoint is clearly explained³³. Thus we can say that the Jainas are neither rigid nor narrowminded in this regard.

References of Religious Tolerance in Jaina Works

References to religious tolerance are abundant in Jainas history. Jaina thinkers have consistently shown deference to other ideologies and faiths. In the *Sūtrakṛtāṅga* the second earliest Jaina work (c. 2nd cent. B.C.), it is observed that those who praise their own faith and views and discard those of their opponents, possess malice against them and hence remain confined to the cycle of birth and death³⁴. In another famous Jaina work of the same period, the *Isibhāṣiyāṁ*, the teaching of the forty five renowned saints of Śramanical and Brahmanical schools of thought such as Nārada, Bhāradvāja, Maṅkhali-Gośāla and many others have been

presented with due regards³⁵. They are remembered as *arhatṛṣi* and their teachings are regarded as an *āgama*. In the history of world religions there is hardly any example in which the teachings of the religious teachers of the opponent sects were included in one's own scriptures with due esteem and honour. Evidently, it indicates the latitudinarian and unprejudiced outlook of the earliest Jaina thinkers. We also have a reference to religious tolerance in the *Vyākhyāprajñapti*, one of the early works of the Jainas. When an old friend of Gautama, who was initiated in some other religious sect, came to visit him, Mahāvira commanded Gautama to welcome him and Gautama did so³⁶. According to *Uttarādhyayana*, when Gautama, the chief disciple of Mahāvira and Keśi, a prominent pontiff of Pārśvanātha's sect met at Kośāmbi, both paid due regard to each other and discussed the various problems dispassionately and in gentle and friendly manner about the differences of both the sects³⁷.

Haribhadra has not only maintained this latitudinarian outlook of earlier *Jainācāryas*, but lent new dimension to it. He was born in the age when the intellectuals of the India were engaged in hair-splitting philosophical discussions and in relentless criticism of one other. Though he also critically evaluated the other philosophical and religious systems, his outlook was fully liberal and attempted to see the truth of his opponent's logic also.

In the *Śāstravārtā-samuccaya*, which is one of the foremost works illustrating Haribhadra's liberal outlook, it is mentioned that the great saint, venerable Lord Buddha preached the doctrine of momentariness (*kṣaṇikavāda*), non-existence of soul (*anātmavāda*), idealism (*viññānavāda*) and nihilism (*Śūnyavāda*) with a particular intention to vanish the mineness and desire for worldly objects and keeping in view the different levels of mental development of his followers, like a good physician who prescribes the medicine according to the disease and nature of the patient³⁸. He has the same liberal and regardful attitude toward Sāṃkhya and Nyāya schools of Bhrahmanical philosophy. He maintains that naturalism (*Prakṛtivāda*) of Sāṃkhya and *Īśvara kartṛttvavāda* of the Nyāya school is also true and justified, if viewed from certain standpoint³⁹. Further, the epithets such as the great saint (*mahāmuni*), the venerable (*arhat*), the good physician (*Suvaidya*) used by him for Buddha

and for Kapila shows his generosity and deference to other religious leaders. Haribhadra's crusade against sectarianism is unique and admirable in the history of world-religions.

Alongwith these literary evidences there are some epigraphical evidences of religious tolerance of the Jainas also. Some Jaina *ācāryas* such as Rāmkiṛti and Jaymaṅgalasūri wrote the hymns in the praise of Tokalji and goddess Cāmunda.⁴⁰ Jaina kings such as Kumārpāla, Viṣṇuvardhana and others constructed the temples of Śiva and Viṣṇu along with the temple of Jina⁴¹.

Finally, I would like to mention that Jainism has a sound philosophical foundation for religious tolerance and throughout the age, it practically never indulged in aggressive wars in the name of religion nor did they invoke divine sanction for cruelties against the people of alien faiths. They have always believed in religious harmony and fellowship of faiths.

Though generally Jainas do classify religions in the heretic view (*mithyā-dṛṣṭi*) and non-heretic view (*samyak-dṛṣṭi*) yet, *mithyā-dṛṣṭi*, according to them, is one who possesses one-sided view and considers others as totally false, while *samyak-dṛṣṭi* is the one who is unprejudiced and sees the truth in his opponents views also. It is interesting to note here that Jainism calls itself a union of heretic views, (*micchādāmsana-samūha*). Siddhasena (5th cent. A.D.) mentions "Be glorious the teachings of *Jina* which are the union of all the heretic views i.e. the organic synthesis of one sided and partial views, essence of spiritual nectar and easily graspable to the aspirants of emancipation."⁴²

Ānandaghana, a mystic Jaina saint of the 17th cent. A.D. remarks that just as ocean includes all the rivers so does Jainism all other faiths. Further, he beautifully expounds that all the six heretic schools are the organs of *Jina* and one who worships *Jina* also worships them.⁴³ Historically we also find that various deities of other sects are adopted in Jainism and worshipped by the Jainas. Ācārya Somadeva in his work *Yaśastilak-campū* remarks that where there is no distortion from right faith and accepted vows, one follow the tradition prevailing in the country.⁴⁴

As we have already said that Jainas believe in the unity of world religions, but unity, according to them, does not imply omnivorous unity

in which all the alien faiths will conjoin each other to form a organic whole without loosing their own independent existence. In other words it believes in a harmonious co-existence or a liberal synthesis in which all the organs have their individual existence, but 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 of "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 one's own sect.⁴⁵

Haribhadra remarks that the diversity in the teachings of the Sages is due to the diversity in the levels of their disciples or the diversity in standpoints adopted by the Sages or the diversity 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, its illness and the climate, so the case of diversity of religious teachings.⁴⁶ So far as diversity in time, place, levels and understanding of disciples is inevitable, variety in religious conflicts is to develop a tolerant outlook and to establish harmony among them.

At last I would like to conclude my paper by quoting a beautiful verse of religious tolerance of Ācārya Amitagati --

*Sattveṣu maitrī guṇīṣu pramodaṃ
Kliṣṭeṣu jīveṣu kṛpāparatvaṃ /
Mādhyasthyabhāvaṃ viparīta vṛttau
Sadā mamātmā vidadhātudeva.*^{47//}

Oh Lord! I should be friendly to all the creatures of world and feel delight in meeting the virtuous people. I should always be helpful to those who are in miserable conditions and tolerant to my opponents.

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11. *Ibid.* 1/28.
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- (b) *mukkkhamagga pavannaṇaṃ siṇho vajjasimkhalā vīre jivamaṇṭae jāo Goyamaṇṭaṃ jaṃ na kevalī* -Quoted in *Abhidhānana Rājendra*, vol. II p. 959 and *Kalpasūtra Tikā*- Edited by Vinayavijay, 127, p. 120.
15. *paṇṇā samikkhae dhammaṃ /
tattaṃ tatta vinicchayaṃ //*
-- *Uttarādhyayana*, Sammati Jnanapitha, Agra, 1972, 23/25.
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pakṣapātarahitasya tu yuktiryatra tatra matireti nivesam //*
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Yuktimadvacanamaṃ yasya, tasya kārya parigrahaḥ-Lokaattvanimaya

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nityamap tattvarucina kaitavya-mamudhadrstitvam / 26*
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annalimge gihilimge taheva ya / - Uttarādhyayana, 36/49.*
24. *seyambaro vā asambaro vā buddho vā taheva annovā /
samabhāvabhaviyappā lahai mukkhari na samedeho //*
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25. *je āsavā te parissavā. je parisavā te āsavā -- Ācārāṅgasūtra, 1/4/2.*
26. *nasāmbaratve na sitāmbaratve, na tarkavāde na ca tattvavāde /
na pakṣasevāśrayena mukti Kaṣāya mukti kila muktireva //*
-- *Upadeśatarangiṇī*, Haribhadra, Bhurabhi Harsacandra, Varanasi, V.S. 2437. 1/8, p. 98.
27. *ṇiyayavayaṇijjasaccā, savvanayā paraviyālāṇe mohā /
te uṇa ṇa diṭṭhasamao vibhayai sacce va aliye vā //*
-- *Sanmati Prakaraṇa*, 28. Siddhasena, Jnanodaya Trust, Ahmedabad, 1963.
28. *yasya sarvatra samatā nayeṣu tanayeṣviva /
tasyānekāntavādasya kva nyunādhikasemuṣi //*

*tenā syādvādamālambya sarvadarśanatulyatām /
 mokṣoddeśāvi (dvi) śeṣeṇa yaḥ paśyati sa śāstravit //*70//
*mādhyasthyameva śāstrārtho yena taccāru siddhyati /
 sa eva dharmavādaḥ syādanyadbaliśavalganam //*71//
*mādhyasthyasahitaṁ hyekapadajñānamapi pramā /
 āstrakotiḥ vṛthaiṁvānyā tathā cokaṁ mahātamanā //*73//

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śabdaistad ucyate' navarthad ekaṁ evaiyamadibhiḥ //

-- *Yogdrstisamuccaya*-Haribhadra, Lalbhai Dalapatbhai Bharatiya Sanskriti Mandir, Ahmedabad, 1st Ed. 1970, 130.

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 brahmā vā viṣṇurvā haro jino vā namastasmai //*

-- *Lokatattvanimaya*, Haribhdra, Sri Jainagrantha Prakasaka Sabha, Ahmedabad, Vikram 1994, 40.

32. *bhavabijāṅkurajananā rāgadyaḥ kṣayamupagatayasya /
 brahma vā viṣṇurvā haro jino vā namastasmai //*

-- *Mahādeva stotra*, 44 (Published in Paramarsa Svadhyaya Granth Samgraha).

33. *eyāṁ micchādittissa micchattapariggahiyāṁ
 micchasuyam, eyaṇi ceva sammaddittissa*

sammattapariggahiyāṁ, Sammasuyam,

ahavā micchadittissavi sammasuyam, Kamhā ?

sammattaheuttaṇṇo, Jamhā te micchadittiya, tehiṁ ceva

amachim coiya samaṇa kei sapakkhadittio vamenti,

settam micchasuyam.

vṛti-etāni bharatadini sāstrāni mithyadrsteh

mithyātvaparigṛhitāni bhavanti, tato

viparītabhīniveśavṛddhihetutvaṁ mithyāśrutam etānyeva

*ca bharatadini śāstrani samyagdr̥ṣteh
samyakivaparigrhitāṇi bhavanti-- Nandisūtra,*

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je utattha visussam̐ti, sam̐sāram te viussiyā //

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padirūvam̐ padivattim̐ sammam̐ sampadivajjai //*

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The Solutions of world problems from Jaina Perspective

PROF. SAGARMAL JAIN

We all are human beings first and as human beings the problems, humanity is facing today, are our own. As a matter of fact, we ourselves are responsible for their creation and it is us who have to bear their consequences also. Therefore we, the men of religion, cannot escape from our responsibility. It is our earnest duty to ponder over their roots and causes, to suggest their solutions and to make honest efforts for their eradication.

Problem of Mental Tension and its Solution

The growth of scientific knowledge and outlook has destroyed our superstitions and false dogmas. But unfortunately it has shaken our faith in spiritual and human values also. Today, we have more knowledge of and faith in the atom and atomic power than the values needed for meaningful and peaceful life. We rely more on atomic weapons as our true rescuer than on our fellow beings. It is also true that the advancement in science and technology has supplied us amenities for a pleasant living. Now a days the life on earth is so luxurious and pleasant as it was never before, yet because of the selfish and materialistic outlook, nobody is happy and satisfied. This advancement in all 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. What unfortunately happened is that the intoxication of ambition and success made us more greedy and egoistic. Our ambition and desires have no limits. They always remain unfulfilled and these unfulfilled desires create frustration. Frustration and resentments give birth to mental tensions. These days, our life is full of excitements, emotional disorders and mental tensions. The peoples and nations,

materially more affluent having all the amenities of life, are more in the grip of tensions. Medical as well as psychological, reports of advanced nations confirm this fact. This shows that the cause of our tensions is not scarcity of the objects of necessities, but the endless desires and the lust for worldly enjoyment. Among the most burning problems the world is facing these days, the problem of mental tension is prime. We are living in tension all the time and are deprived of, even a pleasant sound sleep. The single and most specific feature by which our age may be characterised is that of tensions.

As a matter of fact all the problems which we are facing today are generated by us and therefore, their consequences are also to be born by us.

The main object of Jainism is to emancipate man from his sufferings i.e. mental tensions and thus to attain equanimity or tranquillity. 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 objects. 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, which is the root cause of mental tension¹. Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tension. According to Lord Mahāvira, to remain attached to sensuous objects is to remain in the whirl. Says he : "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 greed while greed is gone in the case of a man who has no attachment."² The efforts made to satisfy the human desires through material objects can be likened to the chopping off of the branches while watering the roots. He further remarks that uncountable mountains of gold and silver like Kailāśa can not satisfy the desires of human beings because desires are endless like sky³. Thus the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human tensions.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainism believes that the lesser the

attachment, the greater will be the mental peace. It is only when attachment vanishes, the human mind becomes free from mental tensions and emotional disorders and attains equanimity which is the ultimate goal of all our religious practices and pursuits⁴.

The problem of Survival of Human Race and Disarmament

The second important problem, the world is facing today is the problem of the survival of human race itself. Due to the tremendous advancement in war technology and nuclear weapons, the whole human race is standing on the verge of annihilation. Now it is not the question of survival of any one religion, culture or nation, but of the whole humanity. Today we have guided missiles but unfortunately unguided men. The madness of one nation or even an individual may lead to the destruction of whole humanity. Because of the advancement in scientific knowledge and outlook our faculty of faith has been destroyed. When mutual faith and faith in higher values of co-operation and co-existence is destroyed, doubts take place. Doubts cause fear, fear produces the sense of insecurity, which results in accumulation of weapons. This mad race for accumulation of weapons is to lead to the total annihilation of human race from this planet.

Thus, the problem of survival of mankind is related to the question of disarmament. To meet this aim first of all we will have to develop mutual faith or trust and thus remove the sense of fear and insecurity, which is the sole cause of armament-race, and then to check the mad race for weapons. Let us think what means have been suggested by the Jainas to solve the problem of human survival and to check the mad race for weapons. For Jainas, it is the sense of insecurity which causes fear and *vice a versa*. Insecurity results in the accumulation of weapons. So it is our prime duty to develop the sense of security among fellow beings. In *Sūtrakṛtāṅga*, it is clearly mentioned that there is nothing higher than the sense of security, which a human being can give to others⁵. The virtue of fearlessness is supreme. It is two-fold (1) one should not fear from others and (2) one should not cause fear to others. A real Jaina saint is one who is free from fear and enmity⁶. When the fear vanishes and enmity dissolves there is no need for armaments. Thus the sense of security and accumulation of arm and weapons are related to each other. Though arms and

weapons are considered as means of security, yet these, instead of giving security, generate fear and a sense of insecurity in the opposite party and hence a mad race for accumulation of superior weapons starts. Lord Mahāvira had seen this truth centuries before that there is no end to this mad race for weapons. In *Ācārāṅga* (4th cent B.C.) he proclaimed "*atthi sattham pareṇaparam natthi asaṭṭham pareṇaparam*" i.e. there are weapons superior to each other, but nothing is superior to *aśastra* i.e. disarmament or non-violence⁷. It is the selfish and aggressive outlook of an individual or a society that gives birth to war and violence. They are the expression and outcome of our sick mentality. It is through firm faith in mutual credibility and non-violence that humanity can get rid of this mad race for nuclear weapons and thus can solve the problem of its survival.

The Problem of War and Violence

At the root of all types of wars and violence there lies, the feeling of discontentment as well as the will for power and possession. According to *Sūtrakṛtāṅga*, the root of violence is attachment or will for possession. A book namely "*Tension that causes war*" tells us that economic inequalities, insecurities and frustrations create group conflicts. It is true that in the old days the cause of war was only will for power and possession, whether it was the possession of women or land or money. But now-a-days economic inequality, over population, sense of insecurity and unequal treatment on the basis of caste, creed and colour may be added to the causes of war. Jaina thinkers have all the time, condemned war and violence. In *Uttarādhyayana*, it is said "If you want to fight, fight against your passions. It is much better to fight with one's own passionate self than to fight with others, If some one is to be conquered, it is no other than your own self. One who has got victory over one's own self is greater than the one who conquers thousand and thousand of warriors"⁹.

Though Jainas aim at complete eradication of war and violence from the earth, it is not possible as long as we are attached to and have possession for any thing-living or non-living, small or great. There are persons and nations who believe in the dictum 'might is right'. Though aggressive and unjust, war and violence is not acceptable to Jainas, they agree to the point that all those who are attached to physical world and have a social obligation to protect others life and property are unable to

dispense with defensive war and violence. Jainas accept that perfect non-violence is possible only on spiritual plane by a spiritual being who is completely free from attachment and aversion and has full faith in the immortality of soul and thus remains undisturbed by the fear of death and sense of insecurity. The problem of war and violence is mainly concerned with worldly beings. They cannot dispense with defensive and occupational violence. But what is expected of them is to minimize the violence at its lowest. Ignorant and innocent persons should not be killed in wars at any cost. Jaina thinkers have suggested various methods and means for non-violent wars and for reducing violence even in just and defensive wars. They suggested two measures. First the war should be fought without weapons and in the refereeship of some one. The war fought between Bharat and Bāhubali is an example of such a non-violent war. In our times Gandhiji also planned a non-violent method of opposition and applied it successfully. But it is not possible for all to oppose non-violently. Only a man, who is detached even to his body and has heart free from malice can protect his right non-violently. In addition to this, such efforts can bear fruits only when raised against one who has human heart. Its success becomes dubitable when it has to deal with some one, who has no faith in human values and wants to serve his selfish motives. Jainism permits only a householder and not a monk to protect his rights through violent means in exceptional cases. But the fact remains that violence for Jainas is an evil and it cannot be justified as a virtue in any case.¹⁰

Problem of Disintegration of Human Society

The disintegration of human race is also one of the basic problems, humanity is facing today. Really, the human race is one and it is we who have erected the barriers of caste, creed, colour, nationalities etc. and thus disintegrated the human race. We must be aware of the fact that our unity is natural while these divisions are artificial and man made. Due to these artificial man made divisions, we all are standing in opposition to one another. Instead of establishing harmony and mutual love, we are spreading hatred and hostility in the name of these man-made artificial divisions of caste, creed and colour. The pity is that we have become thirsty of the blood of our own fellow beings. It is a well known fact that countless wars have been fought on account of these man-made artificial divisions.

Not only this, we are claiming the superiority of our own caste, creed and culture over others and thus throwing one class against the other. Now, not only in India but all over the world class-conflicts are becoming furious day by day and thus disturbing the peace and harmony of human society.

Jainism, from its inception, accepts the oneness of human race and oppose these man made divisions of caste and creed. Lord Mahāvīra declared that 'human race is one'¹¹. He further says that there is nothing like inferiority and superiority among them. All men are equal in their potentiality. None is superior and inferior as such. It is not the class but the purification of self or a good conduct that makes one superior¹². It is only through the concept of equality and unity of mankind, which Jainism preached from the very beginning, that we can eradicate the problem of disintergration and class-conflict. It is mutual faith and co-operation which can help us in this regard. Jaina *ācāryas* hold that it is not the mutual conflict but mutual co-operation, which is the law of living. In his work *Tattvārtha sūtra*, Umāsvāti maintains that mutual co-operation is the essential nature of human being¹³. It is only through mutual faith, co-operation and unity that we can pave the way to prosperity and peace of mankind. Jainas believe in the unity of mankind, but unity, for them doesn't mean absolute unity. By unity they mean an organic-whole, in which every organ has its individual existence but works for a common goal. i.e. human good. For them unity means, 'unity in diversity'. They maintain that every race, every religion and every culture has full right to exist, with all its peculiarities, but at the same time, it is its pious duty to work for the welfare of the whole humanity and be prepared to sacrifice its own interest in the larger interest of humanity. In the Jaina text *Sthānāṅgasūtra* we have the mention of *Grāmadharma*, *Nagaradharma*, *Rāṣṭradharma* etc.¹⁴ referring to one's duty towards one's village, city and nation that has to be fulfilled.

Problem of Economic inequality and Consumer Culture

Economic inequality and vast differences in the mode of consumption are the two curses of our age. These disturb our social harmony and cause class-conflicts and wars. Among the causes of economic inequality, the will for possession, occupation or hoarding are the prime. Accumulation

of wealth on the one side and the lust of worldly enjoyment of the other, are jointly responsible for the emergence of present-day materialistic consumer culture. A tremendous advancement of the means of worldly enjoyment and the amenities of life has made us crazy for them. Even at the cost of health and wealth, we are madly chasing them. The vast differences in material possession as well as in the modes of consumption have divided the human race into two categories of 'Haves' and 'Have nots'. At the dawn of human history also, undoubtedly, these classes were existant but never before, the vices of jealousy and hatred were as alarming as these are today. In the past; generally these classes were co-operative to each other while at present they are in conflicting mood. Not only disproportionate distribution of wealth, but luxurious life whcih rich people are leading these days, is the main cause for jealousy and hatred in the hearts of the poor.

Though wealth plays an important role in our life and it is considered as one of the four *purūṣārthas* i.e. the pursuits of life, yet it cannot be maintained as the sole end of life. Jainas, all the time, consider wealth as a means to lead a life and not a destination. In *Uttarādhyayana sūtra* it has been rightly observed "that no one who is unaware of treasurer of one's own protect one-self by wealth¹⁵. But it does not mean that Jaina *ācāryas* do not realise the importance of wealth in life. *Ācārya Amṛtacandra* maintains that the property or wealth is an external vitality of man. One who deprives a person of his wealth commits violence. Jainas accept the utility of wealth, the only thing which they want to say is that wealth is always a means and it should not be considered as an end. No doubt wealth is considered as a means by materialist and spiritualist as well, the only difference is that for materialist it is a means to lead a luxurious life while for spiritualist, as well as Jainas, it is a means to the welfare of human society and not for one's own enjoyment. The accumulation of wealth in itself is not an evil but it is the attachment towards its hording and lust for its enjoyment, which makes it an evil. If we want to save the humanity from class-conflicts, we will have to accept self imposed limitation of our possessions and modes of consumption. That is why Lord Mahāvira has propounded the vow of complete non-possession for monks and nuns and vow of limitation of possession for laities. Secondly, to have a check on our luxurious life and modes of consumption. He

prescribed the vow of limitation in consumption. The property and wealth should be used for the welfare of humanity and to serve the needy, he prescribed the vow of charity named as *Atithi saṁvibhāga*. It shows that charity is not an obligation towards the monks and weaker sections of society but through charity we give them what is their right. In Jainism it is the pious duty of a house-holder to fix a limit to his possessions as well as for his consumption and to use his extra money for the service of mankind. It is through the observation of these vows that we can restore peace and harmony in human society and eradicate economic inequality and class conflicts.

Problem of Conflicts in Ideologies and Faiths

Jainism holds that reality is complex. It can be looked at and understood from various view-points or angles. For example, we can have hundreds of photographs of tree from different angles. Though all of them give a true picture of it from a certain angle, yet they differ from each other. Not only this but neither each of them, nor the whole of them can give us a complete picture of that tree. They, individually as well as jointly, will give only a partial picture of it. So is the case with human knowledge and understanding also, we can have only a partial and relative picture of reality. We can know and describe the reality only from a certain angle or viewpoint. Though every angle or viewpoint can claim that it gives a true picture of reality, yet it gives only a partial and relative picture of reality. In fact, we cannot challenge its validity or truth-value, but at the same time we must not forget that it is only a partial truth or one-sided view. One who knows only partial truth or has a one-sided picture of reality, has no right to discard the views of his opponents as totally false. We must accept that the views of our opponents may also be true from some other angles. The Jaina-theory of *Anekāntavāda* emphasises that all the approaches to understand the reality give partial but true picture of reality, and due to their truth-value from a certain angle we should have regard for other's ideologies and faiths. The *Anekāntavāda* forbids to be dogmatic and one-sided in our approach. It preaches us a broader outlook and open mindedness, which is more essential to solve the conflicts taking place due 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 days, when conflicting ideologies are

trying to assert supermacy aggressively. *Anekānta* bring the spirit of intellectual and social tolerance.

For the present-day society what is awfully needed, is the virtue of tolerance. This virtue of tolerance i.e. regard for others ideologies and faiths has been maintained in Jainism from the very beginning. Mahāvīra mentions in the *Sūtrakṛtāṅga*, 'those who praise their own faiths and ideologies and blame those of their opponents and thus distort the truth will remain confined to the cycle of birth and death'¹⁷. Jaina philosophers have always maintained that all the judgments are true by their own view-points, but they are false so far as they refute totally other's view-points. Here I would like to quote verses from works of Haribhadra (8th century A.D.) and Hemacandra (12th century A.D.), which are the best examples of religious tolerance in Jainism. In *Lokatattvanirṇaya* Haribhadra says: "I bear no bias towards Lord Mahāvīra and no disregard to the Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted"¹⁸. Hemcandra in his *Mahādeostotra* says "I bow to all those who have overcome attachment and hatred, which are the cause of worldly existence, be they Brahmā, Viṣṇu, Śiva or Jina"¹⁹. Thus, Jaina saints have tried all the times to maintain the harmony in different religious-faiths and tried to avoid religious conflicts.

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

Problem of the Preservation of Ecological Equilibrium

The world has been facing a number of problems such as mental tensions, war and violence, ideological conflicts, economic inequality, political subjugation and class conflicts not only today but from its remote past. Though some of these have assumed an alarming proportion today, yet no doubt the most crucial problem of our age is, or for coming generation would be, that of ecological disbalance. Only a half century back we could not even think of it. But today every one is aware of the fact that ecological disbalance is directly related to the very survival of huamn

race. It indicates lack of equilibrium or disbalance of nature and pollution of air, water, etc. It is concerned not only with human beings and their environment, but animal life and plant-life as well.

Jainism, presents various solution of this ecological problem through its theory of non-violence, Jainas hold that not only human and animal being but earth, water, air, fire and vegetable kingdom are also sentient and living beings. For Jainas to pollute, to disturb, to hurt and to destroy them means commit the violence against them, which is a sinful act. Thus their firm belief in the doctrine that earth, water, air, fire and vegetables paves the way for the protection of ecological balance. Their every religious activity starts with seeking forgiveness and repentance for disturbing or hurting earth, water, air and vegetation. Jainācāryas had made various restrictions of the use of water, air and green vegetables, not only for monks and nuns but for laities also. Jainas have laid more emphasis on the protection of wild-life and plants. According to them hunting is one of the seven serious offences or vices. It is prohibited for every Jaina whether a monk or a laity. Prohibitions for hunting and meat-eating are the fundamental conditions for being a Jaina. The similarity between plant-life and human life is beautifully explained in *Ācārāṅgasūtra*. To hurt the plant life is as sinful act as to hurt human life. In Jainism monks are not allowed to eat raw-vegetables and to drink unboiled water. They cannot enter the river or tank for bathing. Not only this, there are restrictions, for monks, on crossing the river on their way of tours. These rules are prevalent and observed even today. The Jaina monks and nuns are allowed to drink only boiled water or lifeless water. They can eat only ripe fruits, if their seeds are taken out. Not only monks, but in Jaina community some householders are also observing these rules. Monks and nuns of some of the Jaina sects, place a piece of cloth on their mouths to check the air pollution. Jaina monks are not allowed to pluck even a leaf or a flower from a tree. Not only this, while walking they always remain conscious that no insect or greenery is trampled under their feet. They use very soft brushes to avoid the violence of smallest living beings. In short Jaina monks and nuns are over conscious about the pollution of air, water, etc.

So far as Jaina house-holders are concerned they take such vows as to use a limited and little quantity of water and vegetables for their daily

use. For a Jaina, water is more precious than *ghee* or butter. To cut forest or to dry the tanks or ponds are considered very serious offence for an house holder. As per rule Jaina house-holders are not permitted to run such type of large scale industries which pollute air and water and lead to the violence of plant-life and animal-kingdom. The industries which produce smoke in large quantity are also prohibited by Jainācāryas. The types of these industries are termed as '*mahārambha*' or greatest sin and larger violence. It is considered as one of the causes for hellish life. Thus Jainas take into consideration not only the violence of small creatures but even earth, water, air, etc. also. The fifteen types of industries and bussiness, prohibited for the house-holder are mainly concerned with, ecological disbalance, pollution of environment and violence of living beings. Jainācāryas permitted agriculture for house-holders, but the use of pesticides in the agriculture is not agreeable to them, because it not only kills the insects but pollutes the atomosphere as well as our food items also. To use pesticides in agriculture is against their theory of non-violence.

Thus we can conclude that Jainas were well aware of the problem of ecological disbalance and they made certain restrictions to avoid the same and to maintain ecological equilibrium, for it is based on their supreme principle of non-violence.

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Jaina Concept of Peace

PROF. SAGARMAL JAIN

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, has 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 manyfold and sensitivity to (other) 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 in 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 tension. 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 tranquillity 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 desire.⁴ Peace means cessation of all desires. *Sūtrakṛtāṅga* equates it with *Niravāna* 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 that one who is aware of peace will not fall in the grip of passions.⁵ 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 Prakṛta word '*santi*'-- Saṃskṛta 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. 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 being are made for other, (*Parasparopagrahojīvānām*)".⁷ So long as our heart 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, 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 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 conflicts,'⁸ 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 tranquillity or calmness of mind and so they equated the term peace (*śānti*) with the term equanimity or *śamātā*. 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 Prakṛta word '*sāmāīya*' (*śamātā*), the principal concept of the Jainism. It is the pivot around which the whole Jainism revolves. In English, the term '*Samāīya*' connotes various meanings such as equanimity, tranquillity, equality, harmony and righteousness, in different contexts. Sometimes it means a balanced state of mind undisturbed by any kind of emotional excitement, pleasure 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 '*Samātā* 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 tranquillity our essential nature. In *Ācārāṅgasūtra*, one of the earliest Jaina canonical texts, we find two definitions of religion, one as 'tranquillity' and other as non-violence. Lord Mahāvīra mentions "Worthy people preached religion as tranquillity or equanimity."¹⁰ This tranquillity 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 tranquillity i.e. peace. Gautama again asked 'O, Lord what is the ultimate goal of self, Mahāvira answered 'O, Gautama, the ultimate goal of self is also to attain tranquillity or peace."¹¹

In *Sūtrakṛtāṅga*, the term peace is equated with emancipation.¹² 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 tranquillity 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. No body 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 tranquillity 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 tranquillity (*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 tranquillity.

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 Jain 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 Mahāvira 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 Jain scriptures that greediness is the root of all sins. It is the destroyer of all the good qualities.¹⁵ 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 is social life, the prime need is to restrict the will for possession mental as well as physical also, that is why Mahāvira 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 (*Bhogopabhoga 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

Tranquillity 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 from 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 other 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' (*Parasparopagrahojivānām*).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 Mahāvira, '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 ? Mahāvira replied 'one who is rendering services to the needy ones is my 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 *himsā*. 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 *Niggaṇṭha* that prohibit 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 complete 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 Jain thinkers the violence is of four kinds : (i) deliberate (*saṃkalpi*) 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 circumstances 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. Murthy also maintains. "Aggressive and unjust wars have been condemned by Hindu, Buddhist, Jain scriptures and moralists, but they had to admit

that defensive and just wars may have to be undertaken without giving up *maitrī* (friendliness) and *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, Jainas 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 at 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 Mahāvira has said in *Ācārāṅga* that there are weapons superior to each other, but nothing is superior to non-violence.²³ 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. Atmost 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 *darśanamoha/dr̥ṣṭirāga* (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 *Uttarādhyayanāsūtra*, 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.

Dogmatism 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 *Syādvāda* 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 non-absolutist 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 losing 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 in '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 (*Ahiṃsā*) 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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The Concept of Non-violence in Jainism

PROF. SAGARMAL JAIN

The concept of non-violence has been preached by almost all the religions of the world. All the thinkers of humanity and the founders of religious orders universally accepted it as a core principle of human conduct and cardinal religious virtue. In Indian religions in general and Jainism in particular non-violence is considered as a supreme moral virtue (*Ahiṃsa paramo dharmah*).

In *Ācārāṅga*, a canonical Jaina Text of 4th cent. B.C., Lord Mahāvira declares that "All the worthy men of the past, the present and the future say thus, speak thus, declare thus, explain thus, that all the breathing, existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion."¹ '*Bhaktaparijñā*' also mentions the superiority of non-violence over all other virtues. It says "just as in the world there is nothing higher than mountain Meru and nothing extended than the sky, so also (in the world) there is nothing excellent and universal than the virtue of non-violence is considered as a shelter to all the living beings. In it *Ahiṃsa* is equated with sixty virtuous qualities such as peace, harmony, welfare, trust, fearlessness etc."³ For Jains non-violence is a wider term comprehending all the virtues. It is not a single virtue but a group of virtues. Ācārya Amṛtacandra in his famous work *Purūṣārtha-siddhupāya*⁴ maintains that "all moral practices such as truthfulness etc. are included in *Ahiṃsā* (non-violence), similarly all the vices are comprehended in *Hiṃsā* (violence) because virtues do not vitiate the real nature of self while vices do vitiate. Thus, in Jainism non-violence represents all the virtues and violence all the vices.

The same view is also propounded in the famous Hindu work *Mahābhārata*. It says 'As the foot-prints of all smaller animals are

encompassed in the footprint of an elephant in the same way all the virtues (*dharma*s) are included in *Ahiṃsā* (non-violence)⁵. Further it maintains that there is nothing higher than the virtue of non-violence because it comprehends all the virtues⁶. Lord Buddha in *Dhammapada* also remarks enmity is never appeased by enmity, but only by non-enmity- it is an eternal law.⁷ In other words it is not the violence, but non-violence that can be accepted as an universal law of human conduct.

Not only in indigenous religions, but in the Sematic religions also non-violence is accepted as religious virtues. 'Thou shall not kill'⁸ is one of the ten commandments, which is perscribed by prophet Moses. In the Holy Bible Jesus Christ also said 'Love thy enemy'.⁹ In Islam the supreme being (Allāha) is called the Beneficent (Al-Rahmān) and the Merciful (Al-Raheem). These injunctions of the great prophets and law givers of the world show that it is the doctrine of non-violence which can only be a universal law of an advanced human society.

This universal acceptance of the ideal of non-violence does not mean that the ideal has been practised by all the religions of the world, in the same spirit and by all the means. In Vedic religion we have the injunction such as "Consider all the creatures of the world as your friend"¹⁰ or "see all the beings as your ownself",¹¹ yet in practice we find that; in early Vedic religion there are sanctions for not only animal sacrifices but for the human sacrifices also. In Vedas, we have the prayers to the deities for the total destruction of the enemy and victory over it.¹² This shows that the primitive religion and early Vedic religion also were not very much cooped with the doctrines of non-violence. It is also true in the case of Judaism and Islam. Though in Judaism 'thou Shalt not kill' is accepted as one of the ten commandments, but for the Jews people, this injunction only means not to kill the people of their own group and faith. Similarly in Islam, the ideal of non-violence is confined to the follower of their own faith. In it we have the sanction for *Jehada*. Both of these Sematic religions also have sanction for animal sacrifices. Thus, we can say that in early Vedic religion, Judaism and Islam alongwith the other primitive form religions of the world, the concept of non-violence is only confined to the non-violence towards the people of one's own group and faith. In the history of Sematic religion." Christianity for the first time totally condemned the human killing. Lord Jesus Christ bestowed his compassion

on all the human beings, though in Christianity, we do not have any sanction for animal sacrifices in the name of religion, but for the sake of human food animal killing is allowed in it. In the history of indigenous religions Vaiṣṇavism, Jainism and Buddhism, condemned all the violence towards the animal-kingdom. Though in Buddhist countries meat-eating is a common practice yet we must be aware of the fact that this does not have any religious sanction on the part of Buddhism. Vaiṣṇavism prohibit the violence towards the vegetable kingdom. It is in Jainism for the first time that the violence towards the vegetable kingdom as well as other subtle being of the water, earth, air and fire is totally shunned off. A Jaina monk neither can eat raw vegetables, nor can accept the meal which is prepared for him. He can drink only boiled water or water which is completely lifeless. He observes non-violence by all the nine means, i.e. (1-3) not to do violence through mind, body and speech, (4-6) not to order for violence through mind, body and speech and (7-9) not to recommend violence through mind, body and speech.¹³ So far as the conduct of house-holder is considered, he has been prohibited only from the intentional violence of mobile beings.

In *Pāli Tripitaka*¹⁴, Buddha himself prohibited the meat-eating to the monks, if it is seen, known or heard that the animal was killed for them. Though, Buddha allowed his monks to accept invitations for meals i.e. to accept the meals which is prepared for them. Buddha also not prohibited his monks from eating raw vegetable and drinking the water of well or river. All this shows a development in the meaning of the term non-violence. This development did not take place in a chronological order, but through the cultural and rational development of human society. The development in the meaning of the term non-violence is three dimensional : (1) to refrain from the violence of human beings, to vegetable kingdom and life existing in the finest particles of earth, water, air and fire (2) to refrain from the external act to the internal will of violence i.e. from outward violence to inward violence and (3) to refrain from the violence of other self to the violence of one's own self.

Religious sanction for violence and Jaina view-point

The acceptance for the 'inevitability of violence in the social and individual life is something different from giving it a religious sanction.

Though Jaina thinkers accept that complete non-violence as they consider it, is not possible in this worldly life. Yet neither they gave the religious sanction to the violence nor they degraded this ideal of non-violence by saying it as impracticable. Even if some sort of violence is permitted to the house-holders and in some cases to monks in the Jaina scriptures such as *Niśīthacūrṇi*¹⁵ etc., they never say that this type of violence is not violence at all. For example, in building the temple of *Jina*, there will be unintentional violence of one sensed being of earth, water etc. and there may occur unintentional violence of two or more sensed beings. But they never said that violence done in the name of religion is not violence at all, as Vedic scriptures propound. They say that it is a violence, done for the sake of the greater good of the individual and society. It is a little demerit conducive to greater merit. If in a situation violence is inevitable, Jaina thinkers advice to opt the lesser violence for the greater good. Intentional violence of immobile one-sensed living beings for lively-hood and in religious performances is permitted to house holders only.

Rational Foundtion of Non-Violence

Mackenzi, an eminent Western scholar, believes that the ideal of non-violence is an outcome of fear.¹⁶ But Indian thinkers in general and Jainas in particular never accepted this view. For them the basis of non-violence is the concept of equality of all beings. They based this ideal not on the emotional basis but on the firm footings of reason. The *Daśavaikālika*, a Jaina canonical text of 3rd century B.C. mentions that every one wants to live and not to die. For this simple reason *Nigganths* prohibit the violence.¹⁷ It is also mentioned that just as pain is not dear to oneself, having known this regarding all other beings, one should treat all the beings equally and should keep sympathy with all of them on the simple basis of equality.¹⁸ The simplest rule of our behaviour towards the others is whatever you desire for yourself and whatever you do not desire for yourself, desire that or do not desire that for others.¹⁹ This experience of likeness of all beings and the regard for the right of all to live are the basement for the practice of non-violence. It is not only in Jainism, but in Buddhism and Hinduism also non-violence is supported on the rational ground of equality of all beings.

In *Dhamampada* Lord Buddha also remarks 'All men tremble at

torture and love life and fear death, remember that you are like unto them, so do not kill nor cause slaughter.²⁰ In *Īṣopaniṣad* it is declared "For a man who realises this truth, all beings need, become the self; when one thus sees unity, what delusion and what sorrow can one have." This idea of the *Īṣopaniṣad* (6 & 7) is echoed thus, in the *Gītā*: "The man whose self has been integrated by *yoga* sees the Self in all beings and all beings in the Self : he sees the same everywhere." *Sarvatra samadarśinaḥ*. "One who sees, by analogy with oneself, the same everywhere, whether it is pleasure or pain, is the best yogī, *Ātm'aupamyena samam paśyati*. (*Gītā*, 5.29,32) Our classical commentators have rightly brought out its implication. By analogy with oneself (*ātmaupamyā*) when one realizes that what is good or bad for oneself must be so for others, one would always do only what is good for others. He would be engaged in the welfare of all beings (*Sarvabhūtaḥita*), hating none, and with friendliness and compassion for all.

Non-violence is nothing but to treat all living being 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. According to Jain point of view, all the 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. If I think that nobody has any right to take my life on the same ground, 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 others' or 'Living by killing' but 'Living with others', or Live for others (*Parasparopagrahojivānām*).²¹ Though in our worldly life complete non-violence is not possible yet our motto should be 'Lesser violence is better Living'. It is not the 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.

The meaning of Non-violence

The term non-violence (*Ahimsā*) has various connotations. Generally it means not to kill, slain or hurt any living being. *Ahimsā* means abstention or refraining from *himsā*, *Himsā* means violence, injury,

harm, deprivation, mutilation, disfigurement and causing pain and suffering to others. In *Tattvārthasūtra* the term violence is defined as to hurt the vitalities of a living being through the operation of intense passion infected activity of mind, body and speech. This definition of *himsā* covers two aspects external and internal. In Jainism, violence is considered of two types -- *Dravyahimsā* and *Bhāvahimsā*.²² The act of harming or hurting is *Dravyahimsā* i.e. external violence and the intention to hurt or to kill is *Bhāvahimsā* i.e. internal violence. There is a causal relation between *Dravyahimsā* and *Bhāvahimsā*. Generally, *Dravyahimsā* caused by entertaining impure or passionate thought activities such as anger, pride, deceit, greed, sorrow, fear, sex-desire etc. An outer act of hurting others vitalities if proceeded by impure thought activity i.e. ill-will then it really becomes an act of violence. On the basis of *dravya* and *Bhāva himsā* we have four alternatives of violence (1) both intention and act of killing, (2) only there is an intention of killing, not the act of killing. (3) act of killing minus intension of killing and (4) neither the act of killing and nor the will,²³ though apparently it seems an act of hurting.

In Jainism, violence not only involves the killing or causing harms to other beings but it is also related to our ownself. To hurt the vitalities of other beings is called *para-himsā*, i.e. violence of others while to entertain impure thought activity or ill-will is the violence towards our ownself. Impure thought activity or ill-will injures the real nature of this soul by disturbing its equanimity. The evil thought activity vitiates the purity and equanimity of the soul hence called *sva-himsā* i.e. violence of our ownself. This violence of our ownself is more than the violence of others, because the later may only be possible when former had taken place. Generally, we cannot kill or cause harm to others without impure thought activity or ill-will i.e. the violence towards others implies the violence of our ownself. *Bhaktaparijñā* mentions "killing of other beings is killing one's ownself and compassion for others is the compassion for one's ownself." Thus, will is the mother of activity. It will causes sinful activity. The violence towards others can only be committed after committing violence towards one's ownself. *Ācārāṅga* says, "he who ignores or negates other beings, ignores or negates one's own self. He whom you wish to kill or control or on whom you wish to inflict suffering is yourself."²⁴ We can not kill or harm other without killing our ownself

i.e. without vitiating our equanimity, the real nature of ourself. It is the attachment and hatred which make violence possible., In the state of equanimity i.e. non-attachment and non-hatred commission of violence is an impossibility. Thus, passions necessarily lead to the violence of our ownself as well as to otherselves. Ācārya Amṛtacandra in his famous work *Purūṣārtha-siddhyupāya* mentions "The absence of attachment and other passions is non-violence, while presence of these is violence. This is the essence of Jaina scriptures. There will be no violence even if vitalities are injured when a person is not moved by any kind of passions and is careful in his activity. But if one acts carelessly moved by the influence of passions, there is certainly a violence whether a living being is killed or not. Because a passionate person first injures his ownself through the self. It does not matter whether there is subsequently an injury is caused to another being or not."²⁵ The will to injure and act of injuring, both constitute violence, but of these two, first is more vital, so far as the principle of bondage is concerned. Thus, in Jainism every activity of mind, body and speech infatuated with passions and carelessness is called violence and absence of violence is non-violence.

Positive aspect of Non-violence

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 meaning also as compassion and service to living beings. Once a question was asked to Mahāvira 'O Lord, one person is rendering his services to the needy persons while other is offering *pūjā* to you, of these two who is your real follower. Mahāvira answered 'first one is the real follower of mine, because he is following my teaching.'²⁶

Non-violence and War

Just as peace and non-violence are synonyms so are the war and violence. There can be no war without violence. One who is engaged in war is definitely engaged in violence. Though aggressive and unjust wars have been condemned by all the religions yet defensive wars are considered as moral and just. Judaism, Islam, Christianity and Hinduism all support those wars which are fought for a religious and just cause. Islam considers Jihad as a religious duty. In Hinduism *Bhagavadgītā* also supports war for the sake of just cause.

Now, we shall consider the position of Jainas in this regard. Jaina thinkers advocate non-resistance towards all the force whether used justly or unjustly. Jaina monks are totally prohibited for any resistance which involves violence. For Jainas, war is always immoral act, for it is always waged due to our attachment and involve violence : external as well as internal. In Jaina canons it is said "what is the use of fighting with others. If one wants to fight he should fight with himself because it is your passionate self which is to be conquered. One who conquers his ownself conquers four passions and five senses and ultimately conquers all the enemies.²⁷ All wars have their origin in passions and attachment and so generally speaking are all unjust. Jaina monks are not permitted to violent resistance even for the protection of their own life, but as an exceptional case if the very existence of Jaina order is in danger, they are permitted even for the violent resistance. In Jaina canons we have the example of Ācārya Kālaka, who engaged himself in warfare against the king of Avanti for the rescue of his nun sister Sarasvati. But all that resistances of that nature are considered as an exception.

So far as the house-holders are concerned, they are allowed to involve in such wars, fought for the just cause. But it should be noted here that the war fought for the just cause must be a defensive one and not an offensive one. The aggressive wars fought by Jaina kings were never considered by Jaina thinkers as moral act.

It was Jainism that gave the idea of wars where in violence was not involved. This spirit may be understood by the story of Bharat and Bāhubali; Bharat who wanted to be a Cakravarti King attacked Bāhubali who accept his sovereignty. Both were engaged in war, refused to when they were suggested for a non-violent method of war, both of them agreed to. In our age Mahatma Gandhi had demonstrated the way of passive resistance i.e. *Satyāgraha*.

Jainism sets its goal as the ideal of complete non-violence external as well as internal : The realisation of this ideal in the 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 (*Samkalpi*) or

aggressive violence i.e. international 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 taking place in doing agriculture or in running the factories and industries (iv) violence, is involved in performing the daily routine of a house-holder such as bathing, cooking, walking etc. The first form of violence must 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. From the behavioural point of view, deliberate violence is aggressive. It is neither necessary for self-defence nor for the living.

The second form of violence is defensive taking place in the activity of defence. It becomes necessary for the security of one's life. External circumstances may compel a person to be a violent or to counter attack in defence of his own life or that of his companions or for the protection of his belongings. 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. It will not be possible for him to resist non-violently with success. Only a man, unattached to his body and material objects, his heart free from malice, can protect his rights non-violently. A non-violent opposition only may be fruitful against an enemy with human heart.

So far as occupational violence 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.

Undoubtedly, one or other form of violence is inevitable in our life, but on this basis we can not take decision that the observance of non-violence is of no use in the present. Just as violence is inevitable in the world 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 in the interest of his fellow-beings and regard for other's 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 fulfilment of self-interest but on sacrifice of self-interest, not accepting our own rights but in accepting the rights of others as our duty. Thus, we can say that the non-violence is an inevitable principle of the existence, for human society. At present we are living in age of nuclear weapons and due to this the existence of human race is in danger. At present it is only the observance of non-violence, which can save the human race. It is mutual credibility and the belief in the equality of human beings which can restore peace and harmony in human society.

We are living in the age of science and technology. Science and technology has given us all the amenities of life. Due to the tremendous advancement in science and technology now a days, life on earth is so luxurious and pleasant that it was never before, yet because of materialistic and mechanical out look and selfish nature, which we have developed these days, no body is happy and cheerful. Our desires have no limits. These unfulfilled desires creates frustrations and tensions. We are living all the times in tensions and deprived of even a sound sleep. The people and nations in scientific-technology more advanced and materially more affluent having all the amenities of life are more in the grip of mental tensions. Medical and psychological reports of advanced nations confirm this fact. Tendency to consume alchohalic and sedative drugs is increasing day by day in there nations, which shows 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, due to this scientific advancement. S. Bothara maintains "what unfortunately happened is that the intoxication of ambition and success over nature has made us forget even the natural desciple which we inherited from animal kingdom". "We have not only denied to accept social and religious check-post but we have also denied natural check-post. Now our life has only accelerator, no brake. Our ambitions and desires have no limits, they always remain unfulfilled and these unfulfilled desires create frustrations and frustrations or resentments which are the cause of our mental tensions. Thus we are deprived of mental peace and happiness.

Secondly, owing to tremendous advancement in science and technology, we have light legged means of transportation, physical distances have no bars to meet the people of different nations, cultures and religions. Now a days world is shrinking, but unfortunately distances of our hearts is increasing day by day unluckily and disdainfully. Instead of developing mutual love, faith and co-operation, we are spreading hatred and hostility, while Jaina Ācāryas always maintain that our essential nature is co-operative.

Thirdly, the advancement in our scientific knowledge has removed our religious superstitions and false dogmas, but unfortunately side by side it has also shakened our mutual faith and faith in higher values of life. The old social and spiritual values of life, acting as binding force on humanity and based on our religious beliefs has been made irrelevant by the scientific and logical outlook. Today we strangely rely on the atomic power as our true rescuer which is in no way our true recuer but destroye. We know much more about atom and atomic power than the values needed for a peaceful and meaningful life.

The advancement in all the walks of life and knowledge could not sublimate our animal nature, the animal instincts and passions lying with in us is still more dominating our individual and social behaviour. Owing to scientific advancement our success has made us more greedy. We remain all the time greedy and self-centered. Science and technology provided us atomic weapons for our safty, but remain unable to provide a sense of security. Though these arms and weapons are considered as means of security, yet instead of giving security generate fear and thus sense of insecurity in the opposite party which causes a mad race of weapons. Lord Mahāvira had seen this truth centuries before that there is no end of this mad race of weapons. He declared that there are number of weapons superior to each other, but nothing is superior than non-violence.

One thing which I want to clear you that science is neither good nor bad but it is use of scientifice knowladge and technology which makes it good or bad.

Thus in this age of science and technology we need the non-violence as a only alternative for the survival of mankind.

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