

# THE APPLIED PHILOSOPHY OF JAINISM

*- Prof. Sagarmal Jain*

Editor :  
**Dr. Shriprakash Pandey**



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*Dedicated to:*

***My wife Late Smt. Kamla Jain***

## **Publisher's Note**

The present title '*Applied Philosophy of Jainism*' is a compilation of the three important articles authored by Prof. Sagarmal Jain. It mainly deals with the three major tenets of Jainism, i.e. Non-violence (ahimsā), Non-absolutism (Anekānta) and Non-possession (Aparigraha). These three doctrines are the back-bone of the Jaina Ethics. Applying these three doctrines in day-to-day life and translating it into action, all the problems the individual and the world is facing today, can be solved in a better way.

Prof. Jain has covered these three major doctrines under the umbrella of 'Applied Philosophy' and accordingly has titled this work 'Applied Philosophy of Jainism'. Applied philosophy represents the claim that it is possible to build a bridge between the theory and practice. Apart from being a cluster of theories, philosophy can play a vital role in public debate also. Applied philosophy is concerned with the practical aspect of the philosophy or how the philosophy can be applied in one's day-to-day life. Accordingly, 'Applied Philosophy of Jainism' is concerned with applying these major Jaina doctrines in practice to benefit the individual and society as well.

Prof. Sagarmal Ji Jain is a great scholar of Jainism. In fact he has virtually applied Jaina philosophy in his life. Since long he is engaged in writing article, books and monographs on Jainism.

We are very thankful to Prof. Sagarmal Jain for entrusting this work to us for publication. We are also thankful to Dr. Shriprakash Pandey, Joint Director, Parshwanath Vidyapeeth for Editing this work meticulously. Our thanks are also due to Dr. O. P. Singh who managed its publication through the press. We are also thankful to Sh. Pravin Sharma, Shajapur and Mahavir Press, Varanasi for type-setting and printing this title respectively.

Hope this book will be very expedient to all class of Jainism as it talks about the core principles of Jainism and its application.

Indrabhooti Barar

Secretary

## **Contents**

<b>Introduction</b>	<b>1-7</b>
 Chapter I	
<b>Jaina Concept of Non-violence and its Positive Aspect</b>	<b>8 -31</b>
 Chapter II	
<b>Development of the Jaina Theory of Non-Absolutism-(Anekāntavāda) and Qualified Assertion (Syādvāda)</b>	<b>32-57</b>
 Chapter III	
<b>Jaina Concept of Non-possession (Aparigraha)</b>	<b>58-71</b>
 <b>Bibliography</b>	<b>72-74</b>



# **Applied Philosophy of Jainism**

## **Introduction**

We are living in the age of science and technology. The miraculous advancement in science and technology has provided us light-legged means of transportation and communication. As a result physical distance has no bars to meet the people of different nations, cultures and religions. Now our world is shrinking and it has become a global village. But unfortunately and surprisingly 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 force on humanity and based on religious beliefs, has been made irrelevant by scientific knowledge. Till date we have been unable to formulate or evolve a new value structure, so necessary for meaningful peaceful living in society. In fact, the present age is the age of transition. Old values have been become irrelevant and new one has not been yet established.

This transition of values has caused many problems in our day-to-day life. The problems like mental tension, survival of human race and disarmament, war and violence, disintegration of human society, economic inequality and ecological imbalance are the major problems which the world is facing today. Actually, we are solely responsible for these problems. Now we shall discuss these problems in short and find out the solution as well.

### **Problem of Mental Tension and its Solution**

Among the most burning problems the world is facing today is the problem of mental tension. Today, with the advancement of the scientific knowledge, we have more knowledge and faith in the atom and atomic power than the values needed for the peaceful life. To-

## 2 : Applied Philosophy of Jainism

day the life on earth is so luxurious and pleasant as it was never before, but due to selfish and materialistic outlook, nobody is happy and satisfied, as a result everyone is tensed. The intoxication of ambition and success has made us more greedy and egoistic. Our ambition and desires have no limits. And, when they are not fulfilled, create frustration, which culminates into emotional disorder and mental tension.

As a remedy for this problem Jainism teaches us detachment or *anāsakti*. *Uttarādhyayana-sūtra* says that "the root of all sufferings-physical as well as mental of everybody including gods is attachment, the root cause of mental tension. Only a detached outlook towards the object of worldly enjoyment can free mankind from mental tension." The attachment developed in relation to things considered to be one's own and the aversion developed in relation to those considered to be alien to oneself have to be discarded and so one must reflect: 'I am born alone, I die alone, and alone do I reap the fruits of the form of pleasure, pain, etc. yielded by the karmic seeds sown by myself.' This type of reflection nourishes self-dependence and non-attachment.

### **The problem of Survival of Human Race and Disarmament**

The second significant 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. It is not the question of the survival of any one religion, culture or nation, but of the whole humanity. Because of the advancement in scientific knowledge our faculty of faith has been destroyed. When mutual faith and faith in higher values of cooperation 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 leading to total human catastrophe. Here stands the problem of survival of humanity.

To cope up with this problem it is necessary to develop the sense of security among the fellow beings. The Jaina Āgama *Sūtrakṛtāṅga*, clearly mentions that "there is nothing higher than the sense of security," which a human being can give to others. The virtue of fearlessness is supreme. It is two-fold (i) one should not fear from others and (ii) one should not cause fear to others. A real Jaina saint is he who is free from fear and enmity. When the fear vanishes and enmity dissolves, there is no need of armaments. Lord Mahāvīra had realised this truth centuries before. In *Ācārāṅga-sūtra* he proclaimed "*atthi sattham pareṇaparam natthi asattham pareṇaparam*" i.e. there are weapons superior to each other, but nothing is superior to *aśastra* i.e. disarmament or non-violence. A similar problem related with this problem is the problem of war and violence. There are persons and nations who believe in the dictum "might is right" which is one of the prime cause of war. In no way, war and violence are acceptable to Jains. *Uttarādhyayana* says that "if you want to fight, fight against your passions. Someone to be conquered is no other than your own self." Jains 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 occupational violence. They do agree with the point that perfect non-violence is possible only on spiritual plane by a spiritual being that is completely free from attachment and aversion. But non-violent war is also possible. Jaina thinkers have suggested various methods and means for non-violent war and for reducing violence even in defensive wars. The war fought between Bharata and Bāhubali is the example of non-violent war. Thus, the firm faith in credibility and non-violence can save the human race from the problem of its survival.

### **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

#### 4 : Applied Philosophy of Jainism

inequality, the will for possession and occupation are the prime. Accumulation of wealth on one side and the lust of worldly enjoyment on the other are jointly responsible for the emergence of materialistic consumer culture. A tremendous advancement of the means of worldly enjoyment and the amenities of life has made us crazy for them.

Though wealth plays an important role in our life and it is considered as one of the four *puruṣārthas* 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 an end. Ācārya Amṛtacandra maintains that wealth is an external vitality of man. It is important for both -materialistic and spiritualistic as well. The only difference between the both is that for materialists it is a means to lead luxurious life whereas for spiritualist, it is means to welfare of human society and not for one's own enjoyment. 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. In Jainism it is the pious duty of a house-holder to fix a limit to his possessions as well as consumption and to use his surplus money for the service of mankind.

#### **Problem of Conflicts in Ideologies and Faiths**

Regarding this problem Jainism maintains that the nature of reality is complex. It can be looked from various angles or viewpoints. Human knowledge and understanding are unable to know the reality as a whole. We can have a partial and relative picture of it. One, who has only partial truth or has a one-sided picture of reality, has no right to discord the other's view as false. We must accept the view of our opponents because they may be right or true from some other angles. The Jaina theory of *Anekāntavāda* or non-absolutism emphasises that all the approaches to understand the reality give partial but not true picture and due to their truth value from a certain angle we should regard the others ideologies and faith. In *Lokatattvanirṇaya*, Haribhadra says: "neither I bear favour towards

Lord Mahāvīra nor disregard for Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted".

### **Problem of the Preservation of Ecological Equilibrium**

The most crucial problem the world is facing today is of ecological imbalance. Only a half century back we could not even think of it. But today everyone is convinced with the fact that ecological misbalance is directly related to the very survival of human race. It indicates lack of equilibrium or misbalance of nature and pollution of air, water, etc. The hole in ozone layer has become a matter of great concern for the scientists. It is not only concerned with the human beings and their environment, but animal life and plant-life as well.

Jainism presents various solutions of this ecological problem through its theory of non-violence. Jains hold that not only human and animal being but earth, water, air, fire and vegetable kingdom are also sentient and living beings. For Jains to pollute, to disturb, to hurt and to destroy them is to commit violence against them, which is a sinful act. Every religious activity Jains 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 ascetics but lay followers also. The similarity between plant-life and human life is beautifully depicted in *Ācārāṅga-sūtra*. As per rules Jaina householders are not allowed to run such type of large scale industry, which pollutes air and water and leads to violence to the plants and animal kingdom. Thus, the Jains put more emphasis on ecological equilibrium and suggest various means to maintain the same.

These are some major problems which have torn the whole social fabric. If the non-violence, non-possession and non-absolutism is properly translated in action by the people of society, the above mentioned problems can be solved easily.

Today, the Jaina community has been spread throughout the world. In earlier times Jains were limited to India only. Unlike Buddhism,

## 6 : Applied Philosophy of Jainism

Jains never tried to spread their religion outside the greater India. In the ancient Indian history, we have only few references regarding spread of Jainism outside the India, which show that in the East it was spread up to Suvarṇadvīpa i.e. Jawa and Sumatra, in South up to Sri Lanka, in North up to present state of Nepal and its joining boundaries of Tibet, in the West present Pakistan and Afghanistan and their adjoining boundaries. All these were parts of the greater India in ancient times. But at present it has spread all over the world.

From the point of view of new literature on Jainism, the 19<sup>th</sup> and 20<sup>th</sup> centuries have been of great importance. In this period, some new Jaina works were written as well translated in English, German, French and other languages, which definitely facilitated the people of different nations to learn about these three basic principles of Jainism as well as its rich cultural heritage. It is true that some foreign scholars, who visited India, experienced directly the 'Jaina way of living' but it was limited to very few scholars. It is only the 19<sup>th</sup> century when for the first time Jains moved to Africa and England for their livelihood and came in the direct contact with the nationals of these countries. Though Virachand Raghavji Gandhi visited America and attended the "Parliament of World Religions" at Chicago in 1893 and represented Jainism. But at that time there were no Jains in America. From the second half of the 20<sup>th</sup> century Jaina scholars, engineers, doctors and other professionals made their entries in countries like USA, Canada, England etc. And in that way Jains came into contact with foreign people.

Need not to repeat that in 20<sup>th</sup> century some significant works on Jainism have definitely appeared in English, German and French languages, but there is not a single work which could speak about Jaina community and its "way of living" elaborately. It is for the first time that Mr. Pierre Paul Amiel has tried to make the world acquainted with the Jaina community, its culture, its rituals and the way of living particularly in the foreign countries, through his scholarly work '*Jains Today in the World*' published by Parshwanath Vidyapeeth. The present trend of the foreign scholars is not much in

the favour of writing about the past glory and the high ideals of any particular religion or community but Mr. Amiel has fulfilled the need of the modern age and has done justice while writing his book. It is worth to mention that this book is not written for the scholars of religion and philosophy but for the general public who really want to know all about Jainism and Jaina community as well.

We need such types of literature which could awake the people and convince them to lead a religious life based on the teachings of Lord Mahāvīra. The present work '*Applied Philosophy of Jainism*' is an effort made in this direction. I have discussed the three basic tenets of Jainism, i.e. *Ahiṃsā* (non-violence), *Anekānta* (non-Asolutism) and *Aparigraha* (non-possessiveness). These three tenets cover its applied philosophy in the form of three jewels of Jainism i.e. *Samyak Darśana* (Right Perception), *Samyak-jñāna* (Right Knowledge) and *Samyak-cāritra* (Right-conduct). *Ahiṃsā* presents *Samyak-darśana*, *Anekānta* covers the *Samyak-jñāna* and *Aparigraha* covers the *Samyak-cāritra*.

I am very thankful to Dr. Shriprakash Pandey, Joint Director at Parshwanath Vidyapeeth for editing this book and Mr. Pravin Sharma, staff at Prachya Vidyapeeth, Shajapur for managing this work for publication.

My thanks are also due to Dr. O. P. Singh, Asst. Professor at Parshwanath Vidyapeeth for assisting this publication through the press.

I hope this work will cater the need of the common men who are interested to know the basic principles of Jainism. I am sure if these three principles applied properly in one's life, can change the whole direction of his living.

**Sagarmal Jain**

## Chapter I

# JAINA CONCEPT OF NON-VIOLENCE AND ITS POSITIVE ASPECTS

Basically, the concept of non-violence is found mentioned in every religion. Even those religions, such as the Vedic and the Judeo Christian, Zoroastrian that supported ritual sacrifices have also emphasized the concept of non-violence. Whether in the form of the Vedic hymn, '*pumān pumāṁsaṁ paripātu viśvataḥ*'<sup>1</sup> in which universal mutual protection has been advocated or the another one hymn '*mitrasyāhaṁ cakṣuṣā sarvāṇi bhūtāṇi samikṣe*' of *Yajurveda*,<sup>2</sup> which goes a step further and wishes for universal friendship for all living beings. Animal sacrifice had not only been practiced but was justified by saying that violence committed in the practice of Vedic sacrifices was no violence (*vaidikī hiṁsā hiṁsā na bhavati*). Similarly, in the Judeo-Christian scripture - '*Old Testament*,<sup>3</sup> ' one of the ten commandments is 'Thou shalt not kill.' Even then the meaning of this commandment cannot be taken as the same as in the case of '*Savve sattā ṇa haṇṭavvā*'<sup>4</sup> (all living being are not to be killed)' in the Jaina tradition. Here, we have to clearly understand that the development of consciousness about non-violence and its meanings have been gradual. Literally, '*Thou shall not kill*' and '*savve sattā ṇa haṇṭavvā*' mean the same thing - 'Don't kill any creature.' However, the meanings drawn of these two explicit commands in these two traditions have been widely different. For a Judeo-Christian it means not to kill or hurt his own kind in caste and creed whereas for a follower of Jainism its meaning is not limited only to his own kind or even the visible moving creatures but also extends to the invisible micro-organisms of the earth-bodied, water-bodied, air-bodied, fire-bodied and vegetable-bodied life forms. Thus, the de-

velopment of the meaning of these commandments that has come about over centuries, in the Jaina and the Judeo-Christian traditions is quite different. Here, we ought not to forget that this journey of the development of the meaning of non-violence has not progressed according to any progressed but has come about differently in different sections of humanity in accordance which the progress of social consciousness and sensitivity to different life forms. The section of human race that was more sensitive to various life forms, gave non-violence a wider meaning. This development (of the meaning of non-violence) is also not one-dimensional but three-dimensional. On one side it has developed form of avoidance of violence towards own kind to that towards six categories of gross living beings such as humans, animals, birds and fishes as well as insects, and invisible fine creatures of micro-organisms and earth, water, air, fire and vegetable origins,<sup>5</sup> on the other hand, it has developed from it's external form of prohibition of destruction of vitality, dismemberment, beating and bullying, and confinement to its internal sense of avoiding evil disposition and negligence. Here, it was averred that harbouring ill will or evil disposition towards anyone or acting negligently might not have resulted in any of the external forms of violence, but its very possibility was considered as violent. Yet again, the meaning of non-violence developed from its proscriptive of injunctive form of 'don't kill or hurt' to its positive form of mercy, kindness, compassion, co-operation, service, etc.<sup>6</sup>

In this discussion, our main subject is that positive aspect of non-violence in the form of mercy, kindness, compassion, co-operation, service etc., which appears in front of us in the form of trying to save life and save the living form from pain and misery. It is true that, in it-self, the word 'non-violence' is injunctive and etymologically its meaning seems to be confined to an injunction not to practice violence, but leaving a few, the sixty-four synonyms of the word *ahimsā* (non-violence) that appears in the primary Jaina canonical treatise, *Praśnavyākaraṇa*,<sup>7</sup> refer to the positive or practical aspect of non-violence.

## 10 : Applied Philosophy of Jainism

The opposite or negative counterpart of violence is non-violence. This is a negative definition of non-violence. However, merely giving up of violence is not non-violence. The negative non-violence does not touch all aspects of life. It cannot be termed as a spiritual achievement. Negative non-violence is merely the giving up of external or physical violence; it can be the body of non-violence but not its spirit. Not to kill anyone is merely limited to gross and external view of non-violence.

In the literal sense, the central tenet of Jainism, non-violence as negation of violence, may be negative but its feeling is not negative. Its feeling has always been positive and prescriptive. One of the proofs that non-violence is positive is that Jainism has used the word '*anukampā* (compassion)' as a synonym for non-violence. In the Jaina parlance '*anukampā*' is an important word. It is basically made up of the prefix '*anu*' and the root word '*kampā* (meaning *kampana* or vibration).' *Abhidhāna Rajendra Kośa*<sup>8</sup> explains *anukampā* as '*anurūpa kampate ceṣṭate iti anukampā*', which means 'what vibrates sympathetically is compassion.' Actually, compassion is the feeling of pain in others suffering; it is to feel the other's pain and suffering equally. Again, further clarifying the concept of compassion, it has been said that it is the detached desire to mitigate others pain and suffering. Thus, if the concept of compassion is an inseparable part of non-violence, to consider it as negative only, is misleading. In compassion, other's pain is not only felt as own pain, but a natural and selfless effort is also made to mitigate it. When others pain and misery become our own, it is not possible that an effort may not be made to mitigate it. Actually, as long as compassion does not become a part of one's life, the gaining of right-vision is also impossible. Others pain and misery can become our own only when we feel it as our own. It is only this feeling that is the source from which the right-vision springs and a spring of positive non-violence that is the sacred river of service to mitigate other pain flows. The sacred stream of non-violence has always flowed from the positive feeling of kindness and friendship, which are rooted in the feeling of universal oneness. When we consider the discreet

view of '*ātmavat sarvabhūteṣu*'<sup>9</sup> (all living beings are like the self)' and the feeling of sensitivity towards various forms of life becomes the logical basis of non-violence, its meaning gets yet another dimension. A positive aspect of non-violence comes to the fore in the form of the discreet view of '*ātmavat sarvabhūteṣu*' and the feeling of sympathy. Non-violence does not merely mean not to cause pain and misery to anyone but it also means trying to mitigate others pain and misery. If we limit the meaning of mercy to not causing pain to anyone, it will not be mercy in the real sense of the term. Mercy means to see other's pain as our own. When others pain becomes our own, the efforts to mitigate it also manifest themselves. Even if someone takes the vow of not killing or causing pain to anyone, and also observes it flawlessly, but is not moved by others pain and misery and does not try to mitigate them, he would be said to be heartless only. It is only when the discreet view of '*ātmavat sarvabhūteṣu*' (all the livings are like the self) establishes itself on the mental framework of sensitivity, the others pain becomes our own. Actually, the basis of non-violence is not only the logical discretion, but also emotional discretion. In the emotional discretion, the others pain becomes our own and as we naturally act to remove our own pain, the efforts to mitigate others pain also express themselves naturally. The positive non-violence is included in this natural effort to mitigate others misery and pain.

If this positive aspect of non-violence is removed from it, it becomes heartless. When Mrs. Stevenson<sup>10</sup> termed the Jaina concept of non-violence as heartless, she meant the same thing. Though her statement was erroneous because she never tried to see the positive non-violence of Jainism which is not only a principle but it is in practice till date. She drew her conclusion based on her observation of some contemporary Jaina monks of a particular sect.

### **The Main Canonical bases of the Positive Aspect of Non-violence**

It is true that the *Śramanic* tradition, especially Jainism has given extensiveness to the meaning of non-violence. It is equally true that

## 12 : Applied Philosophy of Jainism

this development of the meaning of non-violence also gave rise to many a philosophical problem. While extending the meaning of non-violence, when it was taken for granted that to cause pain or torment any form of life or even to think ill of them is violence, and at the same time it was also averred that there is life in not only the human, animal or vegetable world but in earth, water, air and fire as well, the problem arose that when one form of life is to be preserved at the expense of the other life forms, the choice would be not between violence and non-violence but between one form of violence and the other. Those thinkers who considered all life forms as of the same value, had to ignore the concept of positive non-violence because, all activities, like mercy, kindness, compassion, charity, benevolence, etc., that constitute positive non-violence are action oriented and all activities- 'yoga' according to Jaina glossary - may be in any form, are always beset with the elements of violence or karmic influx.<sup>7</sup> If we consider complete prohibition of activity as the only goal of spiritual accomplishment, the concept of non-violence would be essentially negative. It is worth to note that for all those religions in which earth, water, air, fire, vegetable etc, have either been considered as lifeless or that their lives were not considered to be equally voluble, or that the God has made these other forms of life for the use of the human being only, the attachment or violence that is seen in positive non-violence can be converted from means of bondage to means of liberation by infusing a discreet sense of duty. Just as a medicine made of poison is not only unharmed but positively beneficial, so is also the positive non-violence beneficial for the social health. When we do accept all kind of activities and part violence inherent therein, for the preservation and furtherance of our own life, there is no basis for our argument against positive non-violence on the ground of the element of part violence in it and calling it as poison mixed milk. If the violence for preserving own life is considered excusable, why shouldn't it be in the preservation of others' lives as well?

Again, if we feel that there is attachment in acting for others, why should we not feel likewise when we act for ourselves? When it is

not possible to give up activity completely, it would have to be given a form that makes it a conduit for non-violence and liberation rather than violence and bondage. Only dutiful activities that are undertaken with a benevolent view can be such activities that can transform our bonding activities to liberating ones.

It is for this reason that the terms like *Īryāpathika-kriyā* (non-sticking activity) and *Īryāpathika-bandha* (non-sticking karmic bondage) came into being in the Jaina tradition. They may be said to be activities and bondages externally, but actually they do not signify bondage but liberation. All the universally beneficial activities of the Tīrthaṅkaras<sup>11</sup> (Lord Prophet Ford-makers) are considered to be *Īryāpathika-kriyā* (non-sticking activities) and *Īryāpathika-bandha* (non-sticking karmic bondages). They bond with their souls in the first *samaya* (Instant), are felt in the second and are separated in the third *samaya*. Thus, the karmic influx and bondages due to the activities of a detached soul do not stay even for a *kṣaṇa* (moment). The *Uttarādhyaṇa-sūtra*<sup>12</sup> says that just as a wet ball of mud when thrown to a wall sticks there but a dry ball of mud does not stick but immediately falls to the ground, in the same way, the activities performed with a sense of detachment and duty also do not result in sticky bondages. The karmic influx that takes place as a result of such detached and dutiful activities merely touches the soul and does not stick to it. The main causes of bondage are attachment and aversion and the passionate activities performed under their influence. Therefore, the activities that are desirelessly undertaken with a view to be universally beneficial and to mitigate other's trouble, to serve others, and to be benevolent do not result in sticky karmic bondages and those who see the possibilities of karmic bondages in positive non-violence certainly are devoid of proper thinking.

### **The Tīrthaṅkara Way of Life and Positive Non-violence**

In Jaina tradition the Tīrthaṅkara rank the highest. In both Śvetāmbara and Digambara traditions of Jainism the activities that are considered as main causes for earning the merit necessary to be reborn, at some stage in the worldly cycle of transmigration as a Tīrthaṅkara

## 14 : Applied Philosophy of Jainism

are the activities involving service to the needy and affection for all. Therein a dictate for service to the old and the ill has been clearly mentioned. Besides this, two, traditionally distinguishing features of the Tīrthaṅkara Way of Life found mentioned prominently, one is that before his monastic ordination every Tīrthaṅkara gives in charity tens of millions of gold coins every day for a period of one whole year.<sup>13</sup> This clearly indicates that the activities of charity and service are practiced and approved by the Tīrthaṅkaras themselves. In the Jaina legendary literature it has been mentioned that, in one of His previous lives, Bhagavān Śāntinātha gave away even the flesh from his own body for saving the life of a pigeon. Similar incidents of life saving, service, charity etc., can be seen in the life sketches of other Tīrthaṅkaras as well. Bhagavān Mahāvīra himself not only gave away his celestial cloth to a poor Brahmin but also saved the life of false-visioned Gośālaka, from a fiery energy (tejoleśyā) that attacked him by projecting the cold energy to counter it.

Not only this, even after self-realisation and gaining the highest form of enlightenment - *Kevalajñāna*, the Tīrthaṅkaras spread their message throughout the country for the welfare of the masses. The Tīrthaṅkaras themselves have nothing to gain after the supreme accomplishment of *kevalajñāna*. All activities of their lives are dedicated to the weal and welfare of the other living beings. In *Praśnavyākaraṇa*<sup>14</sup> Mahāvīra preaches only for preserving the lives motivated by mercy towards all living beings. It means that the intent for general weal is present in the detached supreme souls also. If this activity aimed at general weal were binding then how would a detached supreme soul have it? One of the meanings of this observation is that even ordained ascetics can engage themselves in the activities aimed at general weal while steadfastly adhering of their monasticism.

### **Do meritorious activities cause Karmic Bondage?**

The concept that most hinders the acceptance of the value of positive non-violence signified by saving lives, service to the needy and altruistic like charity, co-operation etc., is the concept that all such

activities cause meritorious karmic bondages and not karmic separation, which is essential for spiritual emancipation. The bondage, whether of meritorious kind or that of sinful one, is bondage after all and is, therefore, an obstruction in spiritual practice. By thus projecting meritorious acts also, as causes of bondage, these thinker-preceptors ignored the positive aspect of non-violence. In *Samayasāra*,<sup>15</sup> Ācārya Kundakunda has called merit as a golden shackle and sin as an iron one and advocated rising above both. It is true that most concepts concerning merits and sins stand on this premise that activities of mercy and those that protect life are acts of merit and those that harm or hurt others are acts of sin. Generally, it is said that '*paropakāraḥ puṇyāya pāpāya parapiḍanam*,<sup>16</sup>' meaning that the acts of benevolence are meritorious and those of tormenting others are sinful. Gosvaṁī Tulasidas has also said, '*parahita sarisa dharama nahi bhaī, parapiḍā samā nahi adhamāī*'<sup>17</sup> meaning that there is no duty greater than harming any sentient being. It is true that benevolence is meritorious and in *Tattvārtha-sūtra*<sup>18</sup> Umāsvāti has averred that merit and sin are both causes karmic influx. Afterwards, as karmic influx was considered as a cause of karmic bondage, the view that meritorious acts also cause karmic bondage, gained ground. However, this viewpoint is incorrect and misleading even according to the Jaina precepts. Firstly, all karmic influx does not convert into karmic bondage and, also, it is misleading to believe that all meritorious acts only cause karmic influx. In the ancient scriptures merit has been mentioned as a separate element (fundamental verity). If it causes influx and bondage, it also causes stoppage of, and separation from the same. The Jaina ācāryas (masters) have taken auspicious activity as a cause of karmic stoppage. It results in karmic separation, too. Meritorious acts are that soap, which not only washes the dirt of sin clean but also separates if self automatically. It must be noted that sinful bondage has to be separated; the meritorious ones separate by themselves.

It is true that if there is a feeling of attachment present at the back of acts of service, benevolence and saving of lives, they do cause karmic bondage, but if they are performed without and self-interest and

## 16 : Applied Philosophy of Jainism

attachment, and if such activities are also undertaken under the influence of feeling the other's pain as one's own. When the vision becomes so wide that others seem as the self, their pain and misery becomes our own pain and misery. Under such circumstances, just as we try to get rid of our own pain, we also try to get rid of others pain. From the intellectual point of view the thought of equality between the self and the others and from the emotional point of view the feeling of other's pains as one's own result in universal weal and give rise to such activities as protection, service, charity, benevolence, etc. Therefore, it is incorrect to believe that there is a feeling of attachment behind all acts of universal weal. In practical life, too, there is many such occasions when we feel moved by another's pain and try to mitigate it. There is no feeling of attachment there. There is only discreet thought and a sense of duty brought about by the feeling of his pain as our own, which motivates us to act in the spirit of positive non-violence. There is a great difference between attachment and sense of duty. Attachment is always coupled with aversion while in the case of sense of duty there is a total absence of the feeling of aversion. When we are moved by the pain of any stranger lying on the road and try to help him, there is no feeling of attachment there, but only the feeling of his pain as our own. There is, again, a difference between helping a pet dog and helping a stray dog. There is a feeling of attachment in the first case while there is no attachment in the second, only a feeling of its pain as our own. There is no feeling of attachment in the acts of protection, nursing, service, and benevolence and such acts are performed purely with a sense of duty arising out of feeling of other's pain as our own. Also, it is clear that in the absence of attachment even if an activity results in karmic influx, it will definitely not result in karmic bondage. It is so, because according to Jaina scriptures like *Uttarādhyaṇa*,<sup>19</sup> etc, it is the feeling of attachment and aversion that have been considered as the main causes of karmic bondage. In trying to protect others we may have to, to some extent, even resort to some minor external violence, but it is certainly not a cause for karmic bondage. If we would consider such activities as causing

karmic bondage, the religious peregrinations and discourses by the Tīrthaṅkaras undertaken purely for the purpose of universal weal will also have to be considered as causing karmic bondage. However, according to the canonical lore, these activities of the Tīrthaṅkaras are for the purpose of all worldly souls and they do not result in any karmic bondage.

### **Work without desire is not Binding**

From all this discussion we can conclude that if the meritorious acts are undertaken with purely a sense of duty or by rising above attachment and aversion, they do not result in karmic bondage. The meritorious bondage also takes place only when the acts of merit are performed under the influence of attachment and aversion. It must be noted that the mentality in making efforts to save the lives of our kith and kin and that to save the life of a stranger on the way are never the same. In the first situation all the efforts to save life are motivated by the feeling of attachment or selfishness while in the second the other's pain is felt as one's own owing to considering the others as also equal to the self. It is this feeling of other's pain or the sense of duty that motivates one to perform altruistic acts of benevolence.

In the Jaina tradition, the following couplet beautifully brings out the conduct of a right thinking person-

*“samyakdṛṣṭi jīvaḍā, kare kuṭumba pratipāla/  
antara sūn nyāro rahe, jyaun dhāya khelāve bāla//*

This detached view is very important. Actually, detachment and disirelessness are the only such entities that can destroy the binding power of *karma*. Where there is detachment, there is lack of attachment, there is no bondage. The *puṇya* (merit), which has been referred to as binding is the *puṇya* (merit) with attachment. We cannot say that all worldly activities are conducted under the influence of attachment. There are many activities that are carried out purely with a sense of duty. The other's pain does not become our own

## 18 : Applied Philosophy of Jainism

because we have any attachment for him but it is the feeling of oneness with him that results in such a feeling of his pain as our own. When we see a strange person in a strange town lying hurt or wounded on the road, we get moved by a feeling of kindness and compassion towards him. Where is the question of attachment here? One who goes to distant villages and organises medical camps there, has no attachment what so ever for those who come and get treated in those camps. He does not even know as to who would be coming for treatment there. Under such circumstances how is it possible for the organiser to have any attachment for the suffering multitudes that come to and benefit from those camps? Therefore, it is an erroneous belief that there is always a feeling of attachment behind activities like protection, service, benevolence, etc., that constitute positive non-violence. When there is no feeling of attachment there, there cannot be any possibility of karmic bondage. Similarly, there is no feeling of aversion, towards the bacteria that festers a wound, in the mind of a surgeon who cuts away the putrefied wound and thus deprives the bacteria present therein of their means of sustenance. His activity is conducted with only a sense of duty. He is guided by the thought of saving the wounded creature's life and not by any feeling of attachment towards the wounded or that of aversion towards the bacteria. When we give water to the thirsty, we neither have a feeling of attachment towards him nor that of aversion towards the water-bodied creatures. Thus, the activities of service, benevolence, etc., are not motivated by attachment or aversion and, therefore, are not binding.

Actually, positive non-violence, that is acts of life-saving, service, benevolence does not depend on attachment but on a feeling of oneness towards all the livings. This feeling of oneness towards all living beings does not materialize unless we can feel the pain and misery of others just as we feel our own pain and misery. Although Jaina philosophy accepts an independent existence of all individual creatures, it also believes in the benevolent thought that they are all like one's own self. The *Ācārāṅga*<sup>20</sup> clearly says, "One whom you

wish to torment is none else but you yourself.” Here, the felling of oneness with all the living beings stands on the plane of discretion and sensitivity. It is not merely a debating point. Unless we develop this feeling of oneness towards all the living, the seed of non-violence cannot germinate and become a shoot. For underrating acts of positive non-violence what we need is not attachment but a sense of identification with others. For, if the service was based on attachment, one would undertake the service of his own folks and not of unknown strangers. The basis of positive non-violence, i.e., selfless service, life-saving activities, charity, etc, is neither selfishness, nor that of returned favors, nor attachment. It stands on the firm ground of discreet sense of duty emanating from the feeling of oneness towards the living beings.

### **Are all forms of the Life of same Importance?**

The concept of equal importance and value of all forms of life has been mainly responsible for a negative interpretation of non-violence. As a result, the absolutely essential violence towards one form of life in order to serve or save another form of life was also considered as an act of violence and, therefore, a sinful act. It is true that in order to save some form of life, another form of life has to be sacrificed. If we wish to keep a plant alive we will have to water it. For saving the lives of living beings of vegetable origin, the lives of those of earth-bodied and water-bodied living beings will have to be unavoidably sacrificed. If we wish to save the life of a moving living being, the violence towards creatures of earth, water, air and vegetable origin may become unavoidable. The worldly life cycle is such that the life of one form of life depends on that of the other form, and without taking the lives of the latter types we cannot keep the former type live. This problem was faced by the ancient Jaina spiritual masters as well, and they resolved it on the basis of the principle of lesser and greater violence.

This principle of lesser and greater violence has been mainly thought of on the basis of two views - firstly, from the consideration of the motivating mentality behind such violence, which could be of two

## 20 : Applied Philosophy of Jainism

types- 1. Discreet and 2. Sentimental, and secondly, based on the form of life that is taken in such acts of positive non-violence. Among the motivating factors or mentality behind discreet acts of positive non-violence, we basically see as to why activity is being undertaken at all whether it is being undertaken with a purely altruistic motive or selfish one. The acts that are undertaken with pure sense of duty and without any feeling of attachment are the non-binding -*Īryāpathika* activities. On the other hand the acts that are undertaken with selfish motives are the binding -*Sāmparāyika* activities.<sup>21</sup>

It is possible that a person may commit some violence in discharging his duties or that he may have to commit some violence as a part of his duties. However, such violence that is committed by rising above attachment and aversion and merely in selfless discharge of one's duties is not binding or improper. For example, when a Jaina monk undertakes monastic peregrinations, or moves about in carrying out various monastic duties such as inspecting and dusting his clothes, reading material or other items of his monastic equipment, his bodily movements definitely cause some violence towards some seen or unseen fine creatures. He may be very careful and vigilant in carrying out these activities but even then some violence towards such small creatures becomes unavoidable. All these activities of monastic life are considered to be liberating rather than binding even though they involve some violence. In the practical life also a judge awards punishments in accordance with social and legal system of the country. He may even award death sentence to someone. Under such circumstances will we consider the judge a perpetrator of murder? He does so because he is bound by his duty and by the law of the land. Therefore, though manslaughter is committed by his order, the judge is not considered to be a murderer. Therefore, as long as there are no volitional passions or no animosity towards anyone, the external circumstantial violence is neither considered as binding nor considered as improper. Ācārya Kundakunda has clearly said

that a vigilant monk who is devoid of passions is considered as non-violent even when some violence is committed by his external bodily activities. Therefore, to believe that activities constituting positive non-violence are not correct because in carrying out those activities external violence is committed is improper. It is a misleading viewpoint. Even when violence is committed if the person who commits such acts has no desire to torment any creature, and he has done it with a sense of duty, he cannot be considered as violent. Also, whatever is done carefully and vigilantly becomes least violent. Even when there is some attachment to some activity, if that attachment, too, is of noble kind, the violence committed would be minimal.

The second consideration in deciding the question of greater or lesser violence is that if there is a choice between two types of violence, we must choose the alternative that involves lesser violence. The Jaina thinkers have considered this lesser or greater quantity of violence not on the basis of number of creatures involved but on the basis of stage of development of the creatures involved. If the choice be between committing violence of thousands of one-sensed creatures and that to one five-sensed being, according to this consideration the violence to one five sensed being amounts to greater than that to thousands of one-sensed beings.

This question was raised in the time of Bhagavān Mahāvīra also. In those times there was a sect of austere monks that was called *Hastitāpasa*, which used to kill one elephant in a year and sustain them by eating its flesh for the rest of the year. They claimed that they are indulged in the least violence as they killed only one creature per year.<sup>22</sup> Monk Ārdraka refuted this viewpoint by saying that this viewpoint was misleading. He clarified that killing one five-sensed animal like an elephant was more violent as compared to killing thousands of one-sensed beings. This question was considered even more seriously in *Bhagavatī-sūtra* and there, it was said that killing one five-sensed animal like an elephant was more violent as compared to killing thousands of one-sensed beings and that killing an accomplished monk was even more violent as compared

## 22 : Applied Philosophy of Jainism

to killing a five-sensed being.<sup>23</sup> Thus, according to Jaina philosophy, the question of greater or lesser violence is to be decided not on the basis of number of creatures involved but on the basis of their sensory or spiritual development. When we have to choose between two alternatives involving greater or lesser violence, we must always choose the alternative that involves lesser violence and here the question must be decided on the basis of sensory development of the creatures being subjected to such violence.

If on one side we believe that we are entitled to and we may commit violence towards one-sensed beings in order to save our own lives, and on the other side we say that such violence may not be committed in activities that involve saving of other's lives or serving them and that activities like protection, charity, kindness, compassion, are fit to be abandoned as it involves violence towards one-sensed beings, it will amount to deceive ourselves. Leave aside the householder's lives, even in monastic life; one may not be able to be fully non-violent towards one-sensed beings. Therefore, to abandon such activities (of mercy, kindness, compassion, service, co-operation, friendship, affection, etc.,) that constitute positive non-violence on the pretext of violence to one-sensed creatures is neither correct nor ethical.

### Positive Non-violence and Social Life

Positive non-violence is essential because it is the very basis of our social life. 'Man is a social animal.' It is difficult to imagine his existence away from social life. At the same time, we cannot imagine a social life devoid of non-violence consciousness or sensitivity. The society stands on the pillars of affection, love, co-operation, and giving up self-interest for the sake of other's interest. Ācārya Umāsvāti has said that to help each other is the rule of the living universe - '*Parasparopagraho jīvānām*'.<sup>24</sup> The western thinkers have this false concept that the living universe is based on struggle for survival. The rule for living together is not struggle and survival of the fittest but co-operation and coexistence in which everyone can

exist. The life itself comes into being only when two elements (male and female) come together and it is by mutual co-operation that it flourishes. It is co-operation and the spirit of giving up self-interest for the sake of other upon which social life exists. In other words, we can say that the society stands on the basis of positive non-violence. The negative non-violence may become the basis of individual spirituality but it evidently cannot be the basis of social life. The non-violent society that we talk about today, whenever it comes into being will stand on the basis of positive non-violence. As long as the members of the society will not be imbued with the sentiment of understanding other's pain and with a heart to try to remove it, the society may not be considered as ideal. For the society to exist, it is necessary that there be a feeling of affection between its members; that there be a realisation of other's pain as one's own and that there be an effort to mitigate it on every body's part.

Generally, affection is misunderstood as attachment. However, there is a subtle difference between affection and attachment. While affection is without any selfish interest and desire for a counter favour, attachment is with desire and there is an element of selfishness at its root. It demands counter favours. Affection has a feeling of looking after the others only. It is for this reason that various synonyms of non-violence, given in the *Praśnavyākaraṇa-sūtra* have the synonym of 'rati' or affection also. By *rati* we do not mean the sensual attraction or desire based attachment but desireless affection. Actually, affection becomes affection only when it has no expectation of any counter favour and becomes universal in nature. As long as we do not have the realisation of equality with other living beings and a sense of respectful coexistence with them as well as a feeling of their pains as our own, the non-violence consciousness does not come into play. A feeling of affection is the fundamental basis of non-violence consciousness. It is the feeling of attachment wherein there is no feeling of even a trace of aversion. In such attachment all the living beings of the world are like the self. There is no feeling of the 'other.' Actually, such attachment is not considered attachment

## 24 : Applied Philosophy of Jainism

at all. Attachment always thrives on the basis of the aversion. In the absence of aversion, selfishness, and expectation of counter favours the attachment converts itself into affection or universal love. This affection is the basis of social structure. The states of hatred enmity, contempt, and aggressiveness are always against the social structure. They are the other face of violence. Whenever these conditions dominate the social structure crumbles and the society perishes. It is amply clear that whenever the society stands intact it is neither on the basis of violence nor on that of negative and indifferent non-violence; it will always be on the basis of positive non-violence. However, we must remember that as it is not possible to observe indifferent or unconcerned non-violence while being engaged in the activities of positive non-violence, it is also not possible to observe indifferent negative or complete non-violence in the social life as well.

It is the relative non-violence or the one with exceptions that is the basis of social life. The main consideration in front of any social organisation is that whether the preservation of its member's interest is taken care of. If such a consideration prevails, it is not possible to observe absolute non-violence. Conflict of interests is an essential part of social life. Many a time the benefit of some depends upon the harm to the other. Under such circumstances of social or organised systems of living observance of absolute or indifference or irrespective non-violence becomes impossible and we have to resort to exceptions. Again, when there arises a conflict between personal interests and social interests, we cannot remain aloof or indifferent under the pretext of complete or absolute non-violence. When there is a conflict between personal interests and social interests, we have to sacrifice personal interests for the sake of social interests. Those personal interests may be our own or those of the others. When some society or nation or some of their members are driven by their selfish interest and become bent upon violence or injustice towards others, we cannot remain aloof or indifferent watchers under the pretext of complete or absolute non-vio-

lence. As long as the whole human society does not become committed to observance of complete non-violence, it will not be possible to claim complete or absolute non-violence in the human society.

Within the ideal of complete or absolute non-violence presented by Jaina seers, whenever a question of safety of the religious or social order or that of some of its members has arisen they have advocated the practice of exceptional non-violence itself. This concept is clearly depicted in the examples of Ācārya Kālaka and Ceṭaka, the chief of the Vajji Republic. In the *Niśītha Cūṛṇi*,<sup>25</sup> it is clearly laid down that not only a householder, but also a monk can resort to violence to preserve the safety of the religious order or the modesty of a righteous woman. Under such circumstances externally his acts may appear to be violent, as they do amount to physical or material violence, if he has no selfish interest in the whole happening or a feeling of attachment towards the beneficiary of his action and that of aversion or hatred towards the object of that physical violence, at the volitional level at least his violent actions will be considered to be non-violent only. As long as even one member of the human society is beset with animal instincts, it is fruitless to think that the ideal of complete or whole or absolute non-violence can become practical in the social life. Considered from this point to view, the concept of negating life values like protecting or defending the weak and the defenseless, providing necessary service to the needy, and co-operating with others in the society on the ground that they involve some obscure kind of values and that it is not possible to observe complete and absolute non-violence in pursuing such activities cannot be said to be right and reasonable.

It is possible that some would not approve of the incidents mentioned in the examples given in the *Niśītha Cūṛṇi* as the perfect example of monastic observances but would it not amount to impotence if a young nun or a girl is being abducted or molested or raped in front of the eyes of a group of able bodied monks and they keep watching the whole incident and maintain a stoic silence and do not

raise a finger on the perpetrators of such atrocity in the name of observing complete and absolute non-violence. Don't they have any social responsibility? Looked from this standpoint the question of violence or non-violence is not purely personal. As long as the whole human society does not become one in observing absolute non-violence, the proclamation of absolute non-violence by one individual or one nation is meaningless. Again, if the whole society starts observing absolute non-violence towards all the creatures of the six kinds of living beings and does not indulge in even minor forms of violence towards lower order of lives in supporting the monastic institution, will there be any existence of this institution? Will this institution be able to, or even need to, survive in the face of absolute non-violence? Therefore, it is not right to ignore the positive aspects of non-violence in the name of absolute non-violence. The violence that is committed for instituting safety and security measures is unavoidable.

### **Exceptional and Positive Non-violence**

The consideration of violence and non-violence is mainly internal. A vigilant person who is above the feelings of attachment and aversion is non-violence even when he is seen committing some sort of violence externally while a negligent person who is given to attachment and aversion is essentially violent even when he refrains from committing external violence. Also, on one side to refrain from activities of positive non-violence in the name of observing absolute non-violence and to enact exceptions for meeting one's or one's social and religious orders is just not justified. If we accept that some minor violence is necessary for supporting a monk or the monastic institution and some exceptions can be made in the observance of absolute non-violence to meet this end, will also have to accept some exceptions therein in order to undertake some activities for furthering the weal of the living beings at large.

Again, the householders who do not take the vow of absolute non-violence and do indulge in violence towards one-sensed creatures in his day to day activities and who is bound to obviate only the inten-

tional violence (Saṅkalpajā hiṃsā) towards the higher mobile forms of life and is permitted incidental or occupational violence (Ārambhajā hiṃsā), industrial violence (Udyogajā hiṃsā) and oppositional or defensive violence (Virodhajā hiṃsā) towards them is certainly not entitled to refuse the activities of positive non-violence in order to protect or save other living beings under the pretext that it involves some sort of violence.<sup>26</sup> It is not proper to refuse those activities for the fear of violence. They are included in the duties of the householders and they must discharge them with a desire less disposition.

### **Violence within positive Non-violence is also Violence**

However, it is necessary that we understand that the violence committed in the pursuit of activities that constitute positive non-violence is also positively violence. Otherwise our spring of kindness and compassion will dry up. We may have to commit violence due to it's being essential and unavoidable, but we must have a feeling of remorse for committing it and must also have a merciful disposition towards the objects of that violence, otherwise violence will get ingrained in our nature just as it does in a butcher's child. The discretion dictates that we do not only free ourselves from passions, attachment and aversion but that we also keep our sensitivity intact. The stream of mercy, kindness and compassion must keep flowing eternally in our hearts. We don't have to pursue heartless non-violence. The reason being as long as we remain sensitive to other's pain and misery, the amount of violence in any activities that we pursue will be barest minimum and in due course we will also be able to observe the ideal of absolute non-violence. It is then that our pursuit of non-violence will become positive and will be able to release the flow of service and co-operation in the human society.

Even when violence becomes absolutely essential and if there is a choice between two forms of violence, we must choose the lesser of the two. However, the question as to which form of violence is lesser will depend on many considerations such as place, time, cir-

## 28 : Applied Philosophy of Jainism

cumstance, etc. Here, we will have to assess the life-value of the creatures at stake.

The life-value of any creature depends on two considerations, namely-

1. the sensory and spiritual development of the creatures in question
- and 2. their social utility or usefulness.

Generally, a human life is more valuable than an animal life and within the human lives also the life of a spiritually accomplished saint is considered as more valuable. At time, however, an animal life may be more valuable than that of a human being. Possibly, in the development of this sensitivity between lives, this question of life-values has remained ignored and, therefore, we could become sensitive to the lives of ants but remained aloof or even indifferent towards those of the human being. Today, we require turning the direction of this thought current and becoming more sensitive towards the humans as well. It is only then that our non-violence will become positive.

### **The Importance of Positive Non-violence**

The importance of positive side of non-violence was realised from the ancient times only. From the ancient times to date leaving aside some exceptions almost all Jaina masters and preceptors have accepted the value and importance of positive non-violence. They have always accepted it among the essential activities to be practiced by the householders. Today, the population of Jainas in India may be merely one percent but the number of charitable and socially useful institutions run by them exceeds far beyond their representation on the demographic population figures. Today almost 30 percent of the charitable and public welfare organisations are run by the Jainas. The contributions of the Jainas in the relief activities following natural and man-made calamities are simply unforgettable, none can ignore them. Whenever the questions of saving not only human lives but also those of the animals have arisen, the Jaina community has always come to the forefront. Even today there are such silent public welfare workers in the Jaina community that donate their physical,

mental and material resources freely for such noble causes. This has become possible only due to prompting and encouragement by their religious masters, preceptors and ascetics. The value and importance assigned to positive non-violence in the Jaina thought can be judged by the following quotations from the *Praśnavyākaraṇā-sūtra*<sup>27</sup>, which are being reproduced here for their clear indication :-

*“esā sā bhagavaī ahimsā jā sā bhiyāṇaṁ  
viva saraṇaṁ pakkhīṇaṁ viva gamaṇaṁ,  
tisiyāṇaṁ viva salilaṁ khuhiyāṇaṁ viva  
asaṇaṁ,  
camuddamajjhe va poyavahaṇaṁ,  
cauppayāṇaṁ va āsamapayaṁ,  
duhaṭṭhiyāṇaṁ va osahibalaṁ  
aḍavīmajjhe va satthagamaṇaṁ  
eto viṣiṭṭhatariyā ahimsā jā sā puḍhavi-  
jala-agaṇi-māruya-vaṇassai-bīya-hariya-  
jalayara-thalayara-khahayara-tasa-thāvara-  
savvabhūya-khemiakārī //*

This Goddess which is called non-violence (Ahimsā Bhagavatī) is:  
Like shelter for all frightened (worldly creatures),  
Like flying for the birds,  
Like water for the thirsty,  
Like food for the hungry,  
Like a ship for the drowning in the vast ocean,  
Like a safe place of residence for the animals,  
Like medicinal support for the indisposed and the diseased,  
Like moving with a caravan in the dense forest.

Not only this, the goddess called non-violence is even more so. It is a means of weal and well-being for all the creatures of the mobile and immobile categories such as the earth-bodied, water-bodied, air-bodied, fire-bodied and seed and green vegetable-bodied one-

### 30 : Applied Philosophy of Jainism

sensed immobile living beings as well as waterborne, earthborne and airborne mobile creatures.

This public weal inducing non-violence will be useful and beneficial for achieving its proclaimed objective of general benefit when its positive aspect will be highlighted and presented to the general public and the inner consciousness relating to mercy, kindness, compassion, etc., will be brought to the fore. The banes of the human society such as violence, conflict and selfishness will be overcome only when we will be able to feel other's pain and misery and their pain and misery will become our own. The stream of non-violence that will flow out of such a feeling will be positive and it will establish the values like mercy, kindness, compassion, service, friendship, co-operation, etc., the world over.

In his work namely *Sakārātmaka Ahimsā*, Shri Kanhaiyalal Lodha has tried to present this positive aspect of non-violence with adequate clarity and on *āgamic* authority. Shri Lodha is a serious scholar of Jaina scriptures and this work by him has succeeded in presenting the positive aspect of non-violence to the general populace. The publisher of this work Shri Devendra Raj Mehta, Jaipur is already engaged in the noble work of service to the disabled millions in India and abroad. He is a living example of positive non-violence. The present work has seen the light of day with his motivation only.

With the hope that this work will become a medium of promoting the feelings of selfless service, mercy, kindness and compassion in the general populace in general and its readers in particular.

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13. *Kalpasūtra*, III
14. *Praśnavyākaraṇa*, 2.5.45
15. *Samayasāra*, Kundakunda, 146
16. *Aṣṭādaśapurāṇeṣu Vyāsasya Vacanadvayaṃ....Rati Śṛṅgāra aura Saṃnyāsa-sāra*, Acharya Nishantketu, *Rambhā-śuka-sāṃvāda*.
17. *Rāmacarita-mānasa*, 7/49/1 (Uttarakāṇḍa)
18. *Tattvārtha-sūtra*, 6.24
19. *Uttarādhyayana-sūtra*, 32.7
20. *Ācārāṅga-sūtra*, 1.5.5
21. *Sūtrakṛtāṅga*, 2.2.661
22. *Ibid*, 2.6. 53-54
23. *Bhagavatī-sūtra* 7.34.106-07
24. *Tattvārtha-sūtra* 5/21
25. *Niśīthacūrṇi*, 289
26. Haribhadra's commentary on *Śrāvaka-prajñāpti*, 115
27. *Praśnavyākaraṇa*, 2.1.108

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## Chapter II

# DEVELOPMENT OF THE THEORY OF NON-ABSOLUTISM (ANEKĀNTAVĀDA) AND QUALIFIED ASSERTION (SYĀDVĀDA)

Non-violence in practice, non-absolutistic approach in thought and conditional predication or qualified assertion (Syādvāda) in speech are the pillars upon which the splendid palace of Jainism is erected. Theory of non-absolutism (Anekāntavāda) is the central philosophy of Jainism. As far as the historical development of this theory of *Anekāntavāda* is concerned; its historical development can be divided into three phases. Its first phase begins with the preachings of Mahāvīra, i.e., c. 6<sup>th</sup> B. C. and is extended up to the composition of Umāsvatī's *Tattvārtha-sūtra* (first half of the c. 4<sup>th</sup> A. D.). It was the period of origination of *Anekāntavāda*. Basically, the non-violent and tolerant attitude of Mahāvīra helped much in the development of the non-absolutistic principle of *Anekāntavāda*. In *Sūtrakṛtāṅga*,<sup>1</sup> he clearly opines, "one who praises one's own view-point and discards other's view as a false-one and thus, distorts the truth will remain confined to the cycle of birth and death."

It follows that Mahāvīra preached the uttermost carefulness regarding one's speech. In his opinion speech should be unassaulting as well as true. He warned his disciple monks against making unwarranted categorical assertions or negations. He instructed them to make only a conditional statement (*Vibhajjavāyaṃ ca viyāgarejjā*)<sup>2</sup>. It is the *Vibhajjavāda* from which the theory of non-absolutism (Anekāntavāda) emerged. *Sūtrakṛtāṅga*, in its first chapter records various contemporary one-sided doctrines regarding the nature of soul and creation of the universe. Mahāvīra's approach to all these doctrines is non-absolutistic or relative. In every case, whether it

was the problem of eternalism (Śāśvatavāda) and nihilism (Ucchedavāda) about the soul or that of finiteness and infiniteness of the world or that identity and difference of body and soul or also that of monism and pluralism, Mahāvīra's approach was never absolutistic but relativistic.<sup>3</sup> It was firmly maintained in Jaina canons that the nature of reality is complex and multi-dimensional as well as confluence of many self-contradictory attributes, so it can be approached and explained from various angles or view-points. It is believed that Tirthaṅkara Mahāvīra while explaining the reality uttered first sentence as tripod (tripadī), i.e., *uppannei, vigeamei, dhuveī vā*.<sup>4</sup> Accordingly in Jainism Reality / 'Sat' is defined as possessing origination, decay and permanence (*utpāda-vyaya-dhrau vyayuktam sat*)<sup>5</sup>. This three-fold nature of Reality is the base of the Jaina theory of Non-absolutism. On the one hand, the nature of Reality is complex, i.e., a synthesis of opposites : identity and difference, permanence and change, oneness and manyness and so on, and on the other hand scope of our experience, knowledge and even expression is limited and relative, so we cannot know the Reality as a whole from any particular angle. Our every knowledge about the Reality will always be partial and relative only and in that position our expression or statement about the Reality will be always relative and not categorical (*arpitā nārpīte siddhe : Tattvārtha*, 5.31). In canonical age we have an account of only this much discussion about *Anekāntavāda*.

Thus, in the first phase of its development, this theory was evolved from the theory of *Vibhajjavāda*. Though the theory of *Vibhajjavāda* was common to both Jainism and Buddhism but so for Buddhist approach to the metaphysical doctrine is concerned, it was a negative one, while Mahāvīra's was a positive one. Lord Buddha maintained that whether it is eternalism or nihilism, none of these can be regarded as true because any one-sided approach neither represents a right vision regarding Reality nor it explains our practical problems of sorrow and sufferings. That is why he kept mum while answering the questions related to the metaphysics.<sup>6</sup> It is due to this negative approach that Buddha's theory of Nihilism came into existence later on in Buddhism. On the other hand, Mahāvīra's approach towards

### 34 : Applied Philosophy of Jainism

these one-sided views was positive. He tried to synthesize these different views on the basis of his theory of *Anekāntavāda*.

The synthesis is found for the first time in *Bhagavatī-sūtra*<sup>7</sup>, wherein, on the basis of two main divisions of *Nayas* - *Dravyārthika* (substantial) and *Paryāyārthika* (modal) as well as *Nīścaya* (ideal) and *Vyavahāra* (practical view-point) and different *Nikṣepas* (Positing) and Gateways of investigations (*Anuyogadvāras*) such as - Substance (*dravya*), space (*deśa*), time (*kāla*), mode (*bhāva*), name (*nāma*), symbol (*sthāpanā*), potentiality (*dravya*), actuality (*bhāva*), etc. are given.<sup>8</sup> So it is clear that in the first phase, i. e., before c. 3<sup>rd</sup> A. D. *Vibhajjavāda* of Lord Mahāvīra was fully developed in the positive and synthesising theory of *Anekāntavāda* along with its subsidiary doctrines such as the doctrine of standpoint (*Nayavāda*) etc. Thus, along with the origination of *Anekāntavāda*, the doctrines of *Naya*, *Nikṣepa* and *Anuyogadvāra* came into existence.

The second phase of the development of Non absolutism/ *Anekāntavāda* began with Siddhasena Divākara's *Sanmatitarka* (c. 4<sup>th</sup> A. D.), and continued till the Haribhadra's works such as *Ṣaḍdarśana-samuccaya*, *Śāstravārtā-samuccaya* (c. 8<sup>th</sup> A. D.) etc. This second phase has three main characteristics - firstly, apart from the *Āgamic Nayas*, i.e. *Dravyārthika* (substantial) and *Paryāyārthika* (modal) or *Nīścaya* (ideal) and *Vyavahāra* (practical view-point), the doctrine of Seven-fold *Nayas*, i.e., *Naigama* (considering both the general and particular properties of the thing), *Saṅgraha* (considering general properties of an object), *Vyavahāra* (considering specific properties of an object), *Rjusūtra* (confined only to the present mode of an object), *Śabda* (treating with synonyms), *Samabhirūḍha* (taking into consideration only etymological as well as different meaning of the word) and *Evamābhūta Naya* (denoting object in its actual state of performing its natural function) was developed. Though the *Āgamic Nayas* remained in vogue till the Kundakunda's period (c. 6<sup>th</sup> A. D.).

It is to be noted that in earlier *Āgamas* such as *Ācārāṅga*, *Sūtrakṛtāṅga*, *Uttarādhyayana* etc., this concept of seven-fold view-point (*Nayas*) is absent. Only in *Anuyogadvāra-sūtra* and *Nandīsūtra* this concept of seven-fold view-point is found but these are the

works of the c. 2<sup>nd</sup>-4<sup>th</sup> A.D. In *Samavāyāṅga* it is an interpolation. Secondly, in *Tattvārtha-sūtra*<sup>9</sup> (first half of c. 4<sup>th</sup> A. D.), the number of basic view-points are five. The *Samabhirūḍha* and *Evambhūta* are accepted as subtypes of *Śabda-naya*. Siddhasena Divākara (c. 4<sup>th</sup> A. D.) in his *Sanmatitarka* has accepted six *Nayas*, but it does not mention *Naigama Naya*. So we can conclude that the number of *Nayas*, as seven, was finalised later on but prior to the end of c. 5<sup>th</sup> A. D. Only with one exception of Mallavādī (c. 5<sup>th</sup> A. D.), who mentions twelve *Nayas* in his work '*Dvādaśāranayacakra*'.<sup>10</sup> Development in the number of *Nayas* became stagnant because of the development of the doctrine of *Anuyogadvāras*, i.e., the gateways of investigation. These twelve *nayas* of Mallavādī are somewhat different in their names and presentation. Though there is relationship between the traditional seven *Nayas* and his twelve *Nayas*.<sup>11</sup> The doctrine of *Anuyogadvāras* (gateways of the investigation) can be traced in some of the *Āgamas* of later period as *Bhagavatī*,<sup>12</sup> *Samavāyāṅga*,<sup>13</sup> *Prajñāpanā* and *Anuyogadvāra-sūtra* yet the number of these gateways of investigation never remained constant. In *Tattvārtha-sūtra*,<sup>14</sup> it was only eight while in *Dhavalā-ṭikā*<sup>15</sup> of *Ṣaṭkhaṇḍāgama* its numbers were increased up to eighty. This doctrine of gateways of investigation is nothing but viewing, understanding and explaining the nature of the things with their multiple facets or aspects and thus it can also be considered as a development of *Vibhajjavāda* and *Anekāntavāda*. Here, it is noteworthy that this increase in the number of the *Nayas* (view-points) or the *Anuyogadvāras* was well received by later Jaina thinkers because the earlier *Ācāryas* kept the door open in this regard. Siddhasena Divākara clearly mentions in his work *Sanmatitarka* (second half of the c. 4<sup>th</sup> A.D.) that number of view-points can be as much as the way of linguistic expressions.<sup>16</sup>

### Doctrine of Seven-fold Predication (Saptabhaṅgī)

The second main characteristic of this second phase of the development of *Anekāntavāda*, is the doctrine of seven-fold predications or the seven ways of expressions (Saptabhaṅgī). The concept, regarding the ways of expressions, dates back to the Vedic

period. The two forms of predications - affirmation and negation, are accepted by all. These two depend on existence or non-existence. By negating both the existence and non-existence, we have a third way of expression *Avyaktavyatā*, i.e., inexpressibility. By accepting the both a fourth way of expression was emerged, comprising both affirmation and negation. These four ways of expression are well accepted in *Upaniṣads* and Buddhism.<sup>17</sup> So far as Jainism is concerned it is in the *Bhagavatīsūtra* where for the first time these different ways of expressions (*bhaṅgas*) are found. In *Bhagavatī-sūtra*,<sup>18</sup> while dealing with the concept of Hell, Heaven and abode of *Siddhas*, Lord Mahāvīra mentioned only three ways of expression, i.e., affirmation, negation and in-expressibility but while dealing with the aggregates of the different numbers of atom, he mentioned more than twenty-three ways of expressions.<sup>19</sup> Pt. Dalsukh Malvania<sup>20</sup> is right when he says that of course we have seven predications or *Saptabhaṅgī* in *Bhagavatī-sūtra*, but in his humble opinion these different ways of expressions (*bhaṅgas*) do not represent the doctrine of seven-fold predications rather it is only a prior state. Here, these ways of expressions are framed on the number of atoms in aggregates. Secondly, this discussion may be a later interpolation because in *Tattvārtha-sūtra* and its auto-commentary, this concept of seven-fold predication is absent. Thirdly, it is also clear that neither in *Bhagavatī-sūtra* nor in the *Tattvārtha-sūtra* and its auto-commentary, the theory of seven-fold predication is systematically presented in its logical form, with number of predications as seven and only seven. For the first time in Siddhasena Divākara's *Sanmatitarka*,<sup>21</sup> this theory of seven-fold predication is logically presented. After that in *Āptamīmāṃsā*<sup>22</sup> of Samantabhadra (c. 5<sup>th</sup> A. D.), *Sarvārthasiddhi* of Pūjyapāda (c. 6<sup>th</sup> A. D.), *Pañcāstikāya*<sup>23</sup> (14) and *Pravacanasāra*<sup>24</sup> of Kundakunda (c. 6<sup>th</sup> A. D.) and some other later works of this period, this doctrine of seven-fold conditional predication has been discussed in detail. In general, there are only three types of our linguistic expression - affirmation, negation and inexpressibility. On the basis of these three fundamental ways of linguistic expressions and their combinations mathematically only seven predications are possible neither more nor less. In order to

show the conditionality or relativity of these seven-fold predications. Jaina *ācāryas* put a qualifying mark before each of the predication / statement, so that the affirmation or negation or even in-expressibility of predication may not be taken as absolute. This qualifying mark is the word 'Syāt' which being put before every predication, removes the every possibility of uncertainty and indefiniteness of the predication and make the predication conditional as well as relative. The seven-fold conditional predications are as follows:

1. Conditional affirmation (स्यात् अस्ति)
2. Conditional negation (स्यान्नास्ति)
3. Conditional inexpressibility (स्यात् अवक्तव्य)
4. Conditional affirmation and negation respectively (स्यात् अस्ति नास्ति च)
5. Conditional affirmation and inexpressibility (स्यात् अस्ति च अवक्तव्यम्)
6. Conditional negation and inexpressibility. (स्यात् नास्ति च अवक्तव्यम्)
7. Conditional affirmation, negation and inexpressibility (स्यात् अस्ति नास्ति च अवक्तव्यम्)

It is noteworthy that for Jainas inexpressibility (*anirvacanīyatā* or *avaktavyatā*) does not denote absolute inexpressibility as *Vedānta* means. It is only conditional inexpressibility because simultaneous affirmation and negation are not possible in our linguistic expressions.

The Jaina doctrines of non-absolutism, conditional predication and view-points yielded good results particularly in that age of philosophical disputation as well as religious and social conflicts. Though the Jaina thinkers made optical estimation of the philosophical assumptions of other schools of thought yet they paid proper respect to them and accepted their truth value on the basis of different *Nayas*. In this regard the views of Siddhasena Divākara and Haribhadra are commendable. Siddhasena tried to establish the truth value of other schools of thought on different view-points. He said Sāṃkhya School is true from substantial view-point, while Buddhist view is true from the view-point which is confined to only present mode of an object i.e. *Rjusūtra Naya*.

### 38 : Applied Philosophy of Jainism

He further remarks that all schools of thought are true when they are understood from their own standpoint and so far as they do not reject the truth-value of others. A non-absolutist does not divide them into the category of true and false. The same spirit is also followed by Haribhadra<sup>25</sup> in his works such as *Śāstravārtā-samuccaya* and *Śaḍdarśana-samuccaya*. It is only Haribhadra, who in his *Śaḍdarśana-samuccaya*,<sup>26</sup> presented all the six schools of thought in their true spirit and without condemning them. No other work in the history of Indian philosophy has been written till date in such a noble spirit. In this period, Jaina ācāryas tried to synthesize the different conflicting views and thus tried to establish harmony and peace in the society.

#### Non-absolutism - The Philosophical Basis of Tolerance

Fanaticism or Intolerance is one of prime curses of our age. Jainism, since its inception, believes in non- absolutism or *Anekāntavāda* and preaches for tolerant outlook and harmonious living. On the basis of its theories of non- absolutism and non-violence it has remained tolerant and respectful towards other religions, faiths and philosophical ideologies. Jaina scholars, while opposing the different one sided or absolute view-points of other ideologies and faiths, paid full regard to them and accepted that the opponent's convictions may also be valid from a certain standpoint. Jaina men of learning appose only their absolute truth-value, but accept their partial truth-value on the basis of their fundamental concept of non-absolutism or *Anekāntavāda*.

Jainas hold that dogmatism and fanaticism are the born children of absolutism i.e. one-sided outlook or *ekāntavāda*. An extremist or absolutist holds that what so ever he propounds is correct and what other say it is false, while a non-absolutist or relativist is of the view that he and his opponent both may be correct if viewed from two different angles and thus a relativist i.e. *Anekāntavādī* adopts a tolerant outlook towards other faiths and ideologies. It is the Jaina doctrine of *Anekāntavāda* or non-absolutism on which the concept of religious tolerance and fellowship of faiths is based. For the Jainas non-violence is the essence of religion, from which the Jaina con-

cept of non-absolutism emanates. Absolutism represents "violence of thought", for it negates the truth-value of its opponent's view and thus hurts the feelings of others. *Anekāntavāda* i.e. non-absolutism is nothing but a non-violent approach towards other's ideologies and faiths. A non-violent search for truth finds non-absolutism.

Jaina thinkers are of the view that the reality is a complex one, it can be looked and understood from different angles and thus various judgments may be made about it, for it has many facets, various attributes and various modes. Even two contradictory statements about an object may hold true, if they were made from two different angles or view points. Since we are finite beings, we can know or experience only a few facets of reality at one time from a certain angle. The reality in its completeness cannot be grasped by us. Only a universal observer i.e. an omniscient (Sarvajña) can comprehend it completely, yet even for an omniscient it is impossible to comprehend it and explain it without a stand point or a view point. He can comprehend it and explain it only through different angles or view points. 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 that most portion of the tree photographically remains uncovered and what is more, the photographs differ from each other if they are taken from different angles. They cannot be similar, 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 a view point. While every angle or view point has a right to claim that it gives a true picture of reality, but at the same time we must be aware of the fact that each one only gives a partial and relative picture of reality. On the basis of a partial and relative knowledge of reality, one can claim no right to discard or reject the views of his opponents as totally false. Thus according to Jaina thinkers one should remain tolerant towards the views of his opponents. The truth value of the opponents must be accepted and respected.

Thus non-absolutism or *Anekāntavāda* of Jainism forbids allowing the individual to be dogmatic and one sided in approach. It pleads for a broader outlook and open-mindedness, which can resolve the conflicts that emerge from differences in ideologies and faiths. Satkari Mookerjee rightly observes that Jainas do not believe in extremist a priori logic of the absolutism pragmatically considered, this logical attitude breeds dogmatism and it carried a step further, engenders fanaticism, worst and theories of non-violence and non-absolutism. Can we generate a broader and tolerant outlook and thus can resolve the conflicts of ideologies and faiths.

If we want to save the humanity from the curses of fanaticism and dogmatism, we should accept the Jaina theory of non-absolutism or *Anekāntavāda*. It is the *Anekāntavāda*, which forbids being dogmatic and fanatic in our approach. Prof. T.G. Kalghatgi rightly mentions "the spirit of *Anekānta* is a very much necessary in society; specially in the present days when conflicting ideologies are trying to assert supremacy aggressively *Anekānta* brings 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. the regard for other 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.'<sup>27</sup>

According to Jaina thinkers equal regard to different faith and religions should be the base of religious harmony and fellowship of faiths. Jaina saint 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. Whatever excellent qualities and virtues they possess, unless they are united in the common thread of fellowship and equal regard for other, they cannot have their due place in human hearts and can be changed for spreading hostility and hatred in mankind. Therefore

one thing we must bear in our mind that if we consider other ideologies and faith as totally false, real harmony in human society and between different religions would not be possible. Every religion or faith has its origination in a particular social and cultural background and has its utility and truth value accordingly. As the different parts of the body have their own position and utility in their organic whole and works for its common good so is the case with different religions in human society. They should work for the common goal of human society and try to resolve the conflicts of ideologies and faiths and make life on earth peaceful. If every faith is working for human good, it has equal right to exist and work for that.

According to Siddhasena Divākara the divergent view points or faiths may be charged false only when they negate the truth value of others and claim themselves exclusively true. But if they accept the truth value of other ideologies and faiths on the basis of *Anekāntavāda*, they attain righteousness. He further propounds that every view point or faith in its own sphere is right, but if every one of them considers itself as a whole truth and disregards the views of their rivals, they do not attain righteousness, for all the viewpoints are partially true, their truth value remains in their own respective spheres or angles. If they encroach upon the province of other view points and consider them as a false, they are wrong. For a non-absolutist rightness of a particular faith or ideology depends on the acceptance of partial rightness of others. In other words he believes in a harmonious co-existence and works for a common good of mankind. Acceptance of non-absolutism is the only way to remove the religious conflicts and violence from the earth and establish harmony among various ideologies and faith. It is only the concept of non-absolutism which can develop a tolerant outlook and establish the peace on the earth.

Today when fundamentalism is posing a serious threat to communal co-existence and harmony, non-absolutism is not only essential, but the only way-out to protect the human race. According to Siddhasena Divākara a non-absolutist, who advocates the synoptic view of truth never discriminates the different faiths as right or wrong, he pays all of them proper regard, for he accepts their partial

or relative truth value. Siddhasena Divākara in his work *Sanmatitarka*<sup>28</sup> rightly observes that all the schools of thought are valid, when they are understood from their own stands point or angle and so far as they do not discard the truth value of others. This non-absolutistic broader outlook can develop the harmony among conflicting ideologies and faiths.

Non-absolutism gives a broader perspective on the basis of this broader outlook. Jainism holds that the followers of other sects can also attain emancipation or *Mokṣa*, if they are able to destroy attachment and aversion. They do not believe in the narrow outlook that the follower of Jainism only can achieve emancipation. In *Uttarādhyayana* there is a reference to "*anyaliṅga siddha*" (अन्यलिङ्ग सिद्ध) i.e. the emancipated souls i.e. who have destroyed attachment and aversion which are the seeds of birth and death, may attain emancipation whether he belongs to any other sects.<sup>29</sup> Haribhadra, an advocate of religious tolerance remarks 'one who maintains equanimity of mind will certainly get emancipation, whether he may be Śvetāmbara or Digambara or Bauddha or the follower of any other sect'.<sup>30</sup> This broader outlook of Jainas is only possible on the basis of *Anekāntavāda*. Haribhadra further says that neither one who remains without clothes nor who is white-clad, neither a logician nor a philosopher, not a devotee of personal cult, will get liberation unless he overcomes his passions. A non-absolutist accepts that the differences or the diversity of the modes of worship depends on the time, place and the levels of aspirants.

While expounding the tolerant outlook of a non-absolutist, Upādhyāya Yaśovijaya (17<sup>th</sup> century A.D.) remarks that 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 of more worth than the unilateral vast knowledge of the scriptures.<sup>31</sup>

In "*Lokatattvanirṇaya*" Haribhadra says that 'I venerate all those who are free from all vices and filled with all virtues, be they Brahmā,

Viṣṇu, Śiva or Jina'. This saying is further supported by Hemacandra in his *Mahādeva-stotra*.<sup>32</sup> He says 'I bow those who have destroyed attachment and aversion, the seeds of birth and death, be they Brahmā, Viṣṇu, Hara or Jina'.

Among the causes that generate fanaticism and intolerance, blind faith is the principal; it results from passionate mind based on attachment and hence uncritical. According to the Jainas, attachment causes perverse attitude. It leads one's attitude towards a strong bias for one's own faith or religion. A perverse and hence defiled attitude renders it impossible to view things rightly just a person wearing colored glasses or suffering jaundice is unable to see the things as they are. Attachment and aversion are the causes for fundamentalism or fanaticism. These two are the enemies of a true philosophical thinking. Jainism holds that the truth can reveal itself to a impartial thinker. This impartial and unbiased attitude can only be generated through non-absolutism i.e. the doctrine of *Anekāntavāda*. Thus we can say that Jainism through its doctrine of *Anekāntavāda* has a sound philosophical foundation for religious tolerance.

Anandaghana, a mystic Jaina saint of 17<sup>th</sup> century A. D. remarks that just as ocean included all the rivers so does non-absolutism of Jainas to all other faiths. Jainas accept all other view-points and school of thoughts conjoins to each other, they form a broader outlook. He further remarks that all the six schools of thought are the organs on Jina and one who worships Jina also worships them. It is through this broader and unbiased outlook we can ensure peace and harmony on this planet.

### **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.<sup>33</sup> The presence of these three makes a being 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. From the generic viewpoint (*nīścaya-naya*) reality is one, but when viewed from modal viewpoint (*vyavahāra-naya*), 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 viewpoint I am one, but if viewed from changing conditions of mind and body, I am different each moment and thus many. In fact, unity in diversity is the law of nature. Nature everywhere is one, but there is diversity in it, as the natural phenomena differs 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 different 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 ignored 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 on their diversities.

Though I am emphasizing the essential unity of all the religions, this does not mean that I am supporter of one world-religion or undermining the specialties 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- '*jīvo jīvasya bhojanam*, i.e. 'life thrives on life' is not acceptable to them.

They maintain that it is not the struggle but the mutual cooperation is the law of life. Umāsvāti (4<sup>th</sup> century A.D.) in his work *Tattvārtha-sūtra* clearly mentions that mutual co-operation is the nature of living beings ('*parasparopagraho jīvānām*'<sup>134</sup> i.e. 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 cooperation, 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 other's living.

If we seek help of others in our livings 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 everyone has a right to live just as myself and therefore, one should not have any right to take other's life. 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.

### **Equanimity means Regard for others Ideologies and Faith**

Fanaticism or intolerance is 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. Almost 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 opponent's convictions may also be valid from a certain stand-point.

Among the causes, generating fanaticism and intolerance, the blind faith is the prime one. It results from passionate attachment, hence is uncritical or 'unexamining' outlook. It causes perverse attitude. In Jainism, various types of attachment are enumerated; among them *darśana-moha/dṛṣṭirāga* (blind faith) due to its very disposition, has been reckoned "Paramount." In point of fact, it is considered central in religious intolerance. It leads one's attitude towards a strong bias for one's own and against other's religion. Non-attachment is, therefore, considered as a precondition 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 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.

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 a 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 analyzed. In the *Uttarādhyaṇa-sūtra*, Gautama, the chief disciple of Mahāvīra strongly supports this view before Keśī, the pontiff of the church of Jina Pārśva. He said, "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."<sup>35</sup>

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 savior 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."<sup>36</sup> 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.

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 Jains, 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 and *Syādvāda* emanates.

## 48 : Applied Philosophy of Jainism

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 regards the views of the opponent also as true. Remarks Siddhasena Divākara<sup>37</sup> (C. 5<sup>th</sup> 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.” It was this broader outlook of non-absolutism which made Jainas tolerant.

While expounding this tolerant outlook of the Jainas, Upādhyāya Yaśovijaya (C. 17<sup>th</sup> 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.

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."

Haribhadra<sup>38</sup> remarks that the diversity in the teaching of the sages is due to 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. So far as diversity in time, place, levels and understanding of disciples is inevitable, diversity 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, especially in the present day, when conflicting ideologies are trying to assert supremacy aggressively, *Anekānta* brings the spirit of intellectual and social tolerance.

For the present day society what awfully needed is the virtue of tolerance. This virtue of tolerance i.e. regards for other's ideologies and faiths are maintained by Jainism from its earlier time to these days. 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 tries to solve these problems of mankind through three basic tenets of non-attachment (*Aparigraha*), non-violence (*Ahimsā*) and non-absolutism (*Anekānta*). If mankind collectively observes these three principles, peace and harmony can certainly be established in the world.

**Samatā: the true Nature of Self:**

*Sāmāyika* (samatā) is the principal concept of Jainism. It is the pivot on which the ethics of Jainism revolves. In English, we can translate it as equality, equanimity, harmony, integration and rightness. But none of these terms conveys the complete meaning of the word *Samatā* (Samāi or Samāhi) in which it is used in Indian philosophy. And so it will be better to use it without translating into English. The word *Samatā* has different meanings in different contexts. Sometimes it means a balanced state of mind which is undisturbed by any kind of sorrow, emotional excitement, pleasures, pains, achievements or disappointments. Sometimes it refers to the kind of personality which is completely free from the vectors of aversion and attachment, that is, a dispassionate personality with a mental equanimity. The word *Samatā* also means the feeling of equality with the fellow-beings. Loosely speaking, it also conveys the meaning of social equality and social integration. Ethically, the term ‘*Sama* or *Samyak*’ means rightness. In spite of all its different shades of meanings the term *samatā* is associated with some kind of a psychological state of mind and it has some impact on our external social and individual adjustments.

In a Jaina Āgama known as *Bhagavatī-sūtra*, there is a conversation between Lord Mahāvīra and Gautama. Gautama asked Mahāvīra - “What is the nature of soul?” and Mahāvīra answered, “The nature of soul is equanimity.” Gautama again asked, “What is the ultimate end of soul?” and Mahāvīra replied, “The ultimate end of soul is also equanimity.”<sup>39</sup>

The view of Lord Mahāvīra that the real nature of soul is equanimity (samatā) is further supported by Ācārya Kundakunda. Kundakunda’s famous work known as *Samayasāra*, in which Jaina spirituality reaches to its culmination, deals with the nature of soul. In the whole of Jaina literature he is the only ācārya who used the word ‘*samaya*’ or ‘*Samayasāra*’ for soul (Ātman). I think the Ācārya has purposely used this word for *Ātman*. So far as I know, no commentator of *Samayasāra* has raised the question: “Why has Kundakunda used the word ‘*Samaya*’ for *Jīva* or soul?” I think the

word *samaya* may be a Prakrit version of Sanskrit-word *samaḥ + yah*, which means one who has the quality of equanimity, i.e. *Samatā*.

Further, the word *Samayasāra* can also be defined in the similar fashion. We can say that he who possesses *Samatā* as his essential nature is to be called *Samayasāra*.

Ācārya Kundakunda also equated the word *samaya* with *svabhāva* or essential nature. He used the words *sva-samaya* and *para-samaya*.<sup>40</sup> *Sva-samaya* means real nature and *para-samaya* means resultant nature. Further, *sva-samaya*, i.e., real nature, has been explained as an ultimate end. In this way according to Kundakunda also the real nature of soul as well as its ultimate end is equanimity or *samatā*.

Furthermore, according to the Jaina Ethics, the way through which this ultimate end can be achieved is also *Samatā* which is known in Prakrit as *samāhi* or *samāi*. In this way three basic presuppositions of Jaina Ethics, the moral agent, the ultimate end and the path through which this ultimate end can be achieved, are equated with the term equanimity or *samatā*. In Jaina Ethics ends and means do not exist as something external to the moral agent; they are part and parcel of his own real nature. By means of *sādhana* we can actualize what is potentially present in us. According to the Jaina view equanimity (*samatā*) is our real potential nature and *sādhana* is nothing but practice of equanimity. The three-fold path of right attitude, right knowledge and right conduct solely depends on the concept of equanimity (*samatā*) for their realization. The three-fold path is only an application of equanimity in the three aspects of our consciousness. According to Jainism, equanimity should be a directive principle of the activities of knowing, feeling and willing.

What is the justification for saying that our essential nature or our aim of life is *samatā* or that *samatā* should be the directive principle of our life and what are the grounds for its justification? To answer these questions first of all we must understand human nature. By human nature we mean man's organic and psychological make-up. What do we mean by a living organism? What is the difference between a living and a non-living organism? By living-organism we mean an

organism that has the power to maintain its physiological equilibrium. In Biology this process is known as homeostasis, which is considered as an important quality of a living organism. The second essential quality of a living organism is its capacity for adjustment to its environment. Whenever a living organism fails to maintain its physiological equilibrium and to adjust itself to its environment, it tends towards death. Death is nothing but an utter failure of this process of maintaining equilibrium. Thus where there is life there are efforts to avoid un-equilibrium and to maintain equilibrium.

Psychologically nobody wants to live in a state of mental tension. We like relaxation and not tension, satisfaction and not anxiety; this shows that our psychological nature working in us is for mental peace or mental equanimity. Freud accepts that there is a conflict between our Id and Super-ego but at the same time he agrees that our Ego or conscious level is always working to maintain equanimity or for the adjustment between these two poles of our personality, the ideal and the real. It is a fact that there are mental states such as emotional excitements, passions, anxieties and frustrations, but they do not form our essential nature because they do not exist for their own sake. Either they seek their satisfaction from some external objects or we want to get rid of these mental states. They are thus, the resultant expressions (*vibhāva*) of our self. An important process of our life is the process of adjustment, and at the mental level adjustment is nothing but a process of restoring mental peace, harmony and integration. The Jaina concept of equanimity or *samatva* as the real nature of soul has a sound ground for its justification in our organic and psychological nature also.

Darwin suggested that the "struggle for existence is the basic principle of living." Apparently it is true that there is a struggle for existence in our world and nobody can deny this fact. But owing to certain reasons we cannot call this a directive principle of living. First of all this theory is self-contradictory, because its basic slogan is 'live on others', in other words, it prescribes 'living by killing.' Secondly, it is opposed to the basic human nature and to even animal nature to a certain extent. The theory 'live on others' is against

the simple rule that all living beings or human beings are potentially equal. The concept of equality of all living beings (*Samatā*) can only give us a right directive principle of living with fellow beings. The directive principle of living is not “live on others” but “live with others” or “live for others.” The famous Jaina philosopher Umāsvāti in his *Tattvārtha-sūtra* maintains that the nature of *Jīva* is to serve one another. Struggle is not our inner nature but it is only a resultant nature, it is imposed on us by some outer factors. Whenever we have to struggle, we struggle under compulsion and whatsoever is done under compulsion cannot be a guiding principle of our living, because it does not blow out from inner nature. In the *Ācārāṅga*<sup>41</sup> also equanimity has been referred to as the essence of religion (*Dharma*). This equanimity or balanced state of mind is the real nature of self. According to Jainism, *Dharma* is nothing but the fundamental nature of a thing (*Vatthu sahāvo dhammo*)<sup>42</sup> Jainism maintains that an ideal, which differs from one’s own nature, cannot be realised or actualised; one’s essential nature (*svalakṣaṇa*) alone can be our ideal.

It is true that dialectic materialism takes conflict or struggle as the law of life and states that the history of man is a history of class-conflict, but this concept is erroneous. No conscious and living being tends to continue in a state of conflict, it rather seeks to put an end to a conflict as it arises. Since, struggle or conflict is something to be getting rid of, it cannot be regarded as the real nature of soul. The main drive of life is towards putting an end to mental tensions (arising from external and internal stimuli) and returning to a state of mental equanimity. That is why Jainism maintains that equanimity is the real nature of self and calls it *Dharma*. It is also true that in Jainism the basic aim of religious aspirations is to put an end to such mental disequilibrium or tensions as attachment, desire, passion, hatred and others and to attain a detached and dispassionate state of consciousness. Attachment and the sense of mine beget attraction and repulsion and cause mental tension or disturb equanimity of mind. An attached man identifies not-self as self, whereas an unattached and dispassionate person regards self as self and not-self as not-self and thus maintains mental equanimity.

According to Jainism the attainment of mental equanimity is the ultimate objective of man. It is in this state that consciousness can be free from constant flickering and attain peace which again is a pre-condition for spiritual happiness which Jainism marks out as the goal of life and is possible alone in the state of equanimity. This comes down to the statement that the dispassionate stage of mind (vītarāgatā) or the equanimity of mind itself is alone the goal of life. This state of consciousness is also known as a state of pure knowership (Sākṣībhāva or draṣṭābhāva) which is the real nature of self and its attainment is the ultimate aim of life.

### The Identity of Self with End and Means

In Jainism the aspirant, the end and the means are regarded as identical to self. Each member of the trinity is a manifestation of self. The *Adhyātma-tattvāloka*<sup>43</sup> mentions that self is both the binding network of the phenomenal universe (saṁsāra) and salvation from it. It remains in bondage so long as it is conditioned by the *karmas* and under the domination of senses and passions, but when it has full control over them, it is emancipated. In his commentary on *Samayasāra*<sup>44</sup> Ācārya Amṛtacandrā Sūri says, “Emancipation (Mukti) consists in the exclusion of *para-dravya*, i.e., *karma* and the realisation of one’s own real nature. Ācārya Hemacandra Sūri also maintains in his famous work *Yogaśāstra*,<sup>45</sup> “The self which is conditioned and overwhelmed by the senses is in bondage and the self, which has control over them, is called the emancipated or the enlightened one. In fact, the self being yoked to desires constitutes bondage and when the desires are shed, the self appears in its pristine purity, it is emancipated. The Jaina view of the spiritual goal is that it is within the aspirant and not outside. What is realised by spiritual practices is not an external object, but the full manifestation of one’s inner potentialities. Potentialities of self remain same at the beginning of the quest and at its end; the difference lies in the realisation or actualisation of these potentialities. Just as a seed is capable of being developed into a tree, and it actualises his capability when it is really grown in the form of a tree, similarly the soul (ātmā) which has the potentiality of being the Supreme-Soul (paramātmā), be-

comes perfect by realising its potentialities of infinite knowledge, infinite perception, infinite-bliss and infinite-power. According to Jainism salvation lies in the full development of our potentialities. The mission of Jainism is the realisation of the self through the self. The godhood which is already present in the self has to be manifested and the soul has to be brought to its purity. Thus the spiritual journey of soul starts from impure state of the soul and ends with the pure state of the soul (Suddhātma).

From the Jaina view-point the path of liberation is also not different from the self. The three aspects of our consciousness - cognition, affection and conation, when rightly oriented constitute the path of emancipation. In the Jaina philosophy, the three-fold path of liberation consists of right knowledge (samyak-jñāna), right belief (samyak-darśana) and right conduct (samyak-cāritra). This implies that the cognitive, affective and conative wings of the self, processed into right knowledge, right belief and right conduct, appear to be the real path. Thus considered, the path of emancipation is also soul-stuff. As Ācārya Kundakunda puts it:

*ādā khu majjha ṇāṇaṃ ādā me daṃsaṇaṃ cārittaṃ ca/  
ādā paccakkhāṇaṃ ādā me saṃvaro jogo//<sup>46</sup>  
daṃsaṇa-ṇāṇa carittāṇi sevidavvāṇi sāhuṇā ṇiccaṃ/  
tāṇi puṇa jāṇa tiṇṇi vi appāṇaṃ ceva ṇicchayado//<sup>47</sup>*

*Samayasāra*, 18. 19

Right knowledge (Jñāna), right faith (Darśana), renunciation (Pratyākhyāna), discipline (Saṃvara) and Yoga are the means to realize the real nature of the self. The same self (soul) is in knowledge, perception, renunciation, discipline and Yoga. What appears as knowledge, faith and conduct is no other than the self. From practical view-point (Vyavahāra-naya) they are said to be different from the self, but from real viewpoint (nīścaya-naya) they are one and same with self. Right faith, knowledge and conduct should always be pursued by a saint, but he must know that all these three from real view-point are the self itself.

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### Chapter III

## **JAINA CONCEPT OF NON-POSSESSION (APARIGRAHA)**

### **Aparigraha is 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, have been made irrelevant by this 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. In fact, 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 there 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 commercialization, killing (violence) has increased many-fold and sensitivity to (other) life whether animal or human has declined in proportion." For us human being is either a compiled machine or at least a developed animal, governed by his instincts 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 behavior and due to this our life is full of excitements, emotional disorders and mental tensions. The more advanced a nation posed 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 day, not only the individuals, but the total human race is living in tension.

Though outwardly we are pleading for *Aparigraha* and non-attachment 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, suspicion takes the 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 provided us all the amenities of life. Though due to the speedy advancement in science and technology now a days, 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, nobody 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 nature way of living S. Bothara<sup>2</sup> maintains, "What unfortunately has happened is that the intoxication of ambition and success has made us forget even the natural discipline, inherited from the animal kingdom. One of the most striking things about the creatures is that they not only do which is required, but they also do not want more than what is required." Because of the development of mental faculties we have not only denied to accept social or religious check post but we also have denied natural checks simultaneously. Now our life-cart has only accelerator, no break. Our ambitions and desires have no limits. Those 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."

### **The meaning of Aparigraha**

Dr. Kamla Jain<sup>3</sup> observes that the word "*Aparigraha*" is usually translated as non-possession or non-attachment for possessions, especially in Jaina and Buddhist systems." The second meaning of *aparigraha*, i.e. giving gifts or *dāna*, to the deserving ones implies at least minimization of attachment to one's own things which are given in *dāna*. Non-attachment is the common feature in both the concepts, and thus the two implications are not contradictory.

Now taking the concept of '*aparigraha*' in *Pātañjala Yoga-sūtras*, Vyāsa in his commentary says, "Abstinence from acceptance of gifts is abstinence from appropriating objects, because one sees the disadvantages in acquiring them or keeping them or losing them or in

being attached to them, or in harming them."<sup>4</sup> The same idea is amplified in Vācaspati Miśra's<sup>5</sup> explanation. He says, "Since passions increase the application to the enjoyments, the skill of the organs also increases. Although obtained without effort, objects, if unauthorized, have disadvantages, when one acquires them, since the acquisition of such things is censured. And even authorized objects, when acquired, are evidently disadvantageous because they are needed to be looked after etc. Therefore, abstinence from acceptance of gifts is the refusal to appropriate them."

In another *sūtra* Patañjali shows the clear and distinct picture of the condition one may acquire after establishing oneself in *aparigraha*. He says, "As soon as the *yogin* is established in abstinence from acceptance of gifts, he gets a thorough illumination upon the conditions of birth."<sup>6</sup> Vyāsa points out that the *yogin* who has established himself in *aparigraha* would get a clear picture of 'who he was' and 'what he would become' etc. And his desire to know all this would be fulfilled only after establishing himself in this abstention. It is, however, not easy to justify it logically,<sup>7</sup> yet it cannot simply be rejected as a mere conjecture, because it is incapable of being tested. The climax of yogic practices may bring about extraordinary super-human powers.

About the classification and method etc. of developing the abstention, the same *pratipakṣa-bhāvanā* etc. are applicable, and so they do not need repetition here.

### Jainism and Aparigraha

The importance of *aparigraha* in Jainism can be noticed by the very fact that it not only occupies the fifth position in the fivefold scheme of vows (Pañcayāma) of Mahāvīra, but it is also accepted in the fourfold scheme of the vows of Pārśvanātha called *cāturyāma-dharma*. The technical term used for this fourth precept is '*savvāo bahiddhādānāo veramaṇaṃ*.'<sup>9</sup> By *bāhirdhā* is meant external, *ādāna* is 'acceptance', and *veramaṇaṃ* means abstinence. Literally it means, therefore, abstinence from acceptance of something external. The term '*bahirdhā*' or 'external' in itself is very comprehensive; while discussing the types of *parigraha* it would be clear how wide the term '*bahirdhā*' or 'external'

is; and in Paśvaṇātha's code, it is even more extensive and comprehensive, since it includes the vow of celibacy too, which is separated in Mahāvīra's fivefold scheme. However, '*bahirdhādāna*' is the synonym of *parigraha*. But the Jaina scriptures clearly point out that sheer non-acceptance of something external is meaningless unless it is dissociated from what is called '*mūrcchā*', '*mamatva*' or desire, cleaving or attachment. In *Daśavaikālika*,<sup>10</sup> *parigraha* is identified with '*mūrcchā*'. In the *Tattvārtha-sūtra*<sup>11</sup> too Umāsvāti has precisely pointed out that *parigraha* is nothing but '*mūrcchā*'. This desire being the root of *parigraha* is the root of suffering.<sup>12</sup> As soon as it overcomes, the suffering comes to an end.

The *Uttarādhyaṇa-sūtra*<sup>13</sup> tells that desires are as endless as the sky hence instead of trying to satisfy them over and over again, they should be destroyed from their very roots; so mere non-acceptance of external objects is meaningless, if the desire is existent. As Amṛtacandra<sup>14</sup> points out, he who is unable to root out *mūrcchā* or attachment to his belongings, cannot be said to have been established in the vow of non-possession, even if he gives up all his belongings, along with his clothes. It is only *mūrcchā* which is the true essence of *parigraha*. Thus, anything for which one has attachment is *parigraha*; whether it is a living or non-living being (Jaḍa and cetanā), visible or invisible (rūpī and arūpī), big or small (sthūla and aṇu). With these broad implications of *parigraha* it is mainly classified into two kinds, i.e. apparent and real (bāhya and ābhyantara).<sup>15</sup> These include all objects of attachment that retard liberation. By real or *ābhyantara-parigraha*, is meant the inner attitude of attachment towards worldly objects, living or non-livings. This inner attitude may be constituents of various stages such as *mithyātva* (wrong notions), *avirati* (reluctance to accept the moral principles), *pramāda* (negligence) etc. Basically real *parigraha* arouses from within, it pertains more to thoughts and attitudes than to objects. On the other hand, apparent or *bāhya-parigraha* is aroused from without. External objects are more obvious causes of apparent or *bāhya parigraha*, they then lead to inner involvement in the objects culminating into *ābhyantara-parigraha*. These external objects (or *bāhya parigrahas*) are grossly classified into two types, living and non-living (cetanā and jaḍa), *jaḍa-parigraha* means attachment

to all lifeless objects such as clothes, house, etc., and *cetanā-parigraha* means attachment to all living beings (wife, children, servants, etc.). *Ābhyanantara-parigraha* is divided into fourteen types.<sup>16</sup> These fourteen types are wrong notions, attachments for sex, laughter, affliction, fear and disgust, four passions of anger, conceit, crookedness and greed besides, four stages of these passions of *anantānubandhī*, etc.

The classification is valuable since it gives an account of the nature of *parigraha* and its broad perspective, and it also shows that *parigraha* is inseparably associated with violence; especially the class of *ābhyanantara-parigraha* shows that the fourteen causes of *ābhyanantara-parigraha* are also the roots of violence or they are different names of violence. This classification can be criticized; because the very term '*parigraha*' has been seen as associated with the term '*mūrcchā*' which means that the inner involvement with certain objects (physical or mental) is necessary in *parigraha* as such; therefore, *bāhya* or apparent *parigraha* is mainly a superficial term, for without some inner involvement in an object, there is no *parigraha*. Thus either there is *ābhyanantara-parigraha* or there is no *parigraha* at all. This criticism can be answered by a classification, i.e. that the causes of *mūrcchā* or the essence of *parigraha* can be of two kinds, (i) inner, such as a wrong notion, reluctance to observe the vows (*mithyātva* and *avirati*) etc. and (ii) outer, such as house, money, clothes, etc. In this sense, therefore, this division of *parigraha* as '*bāhya*' or '*ābhyanantara*' can be understood as fairly logical. The *Sthānāṅga*<sup>17</sup> cites another classification of *parigraha* where *parigraha* is said to be of three kinds- *tivihe pariggahe paṇṇatte, taṃ jahā- sacitte, acitte, mīsaye*, these are: (i) *kārmaṇaparigraha*, (ii) *śarīra-parigraha* and (iii) *bhaṇḍopakāraṇa-parigraha*. The first one can be compared with the *ābhyanantara-parigraha* of previous classification while the second and third to *bāhya-parigraha*. However, all these three kinds will mean *parigraha*, only if they are accompanied by *mūrcchā*, otherwise no *kārmaṇa śarīra, bhaṇḍopakāraṇa* etc. can be termed as *parigraha*.

### Aparigraha in Mahāvratas

Dr. Kamla Jain in her work '*Aparigraha: The Humane Solution*' describes the fifth or the last vow of the Jaina monks as '*sabbāo*

*pariggahao veramaṇaṁ*<sup>18</sup> or abstention from all kinds of possessions. That means the monk promises to give up even the slightest form of attachment to everything, whether it is a trivial lifeless thing or a human being. Practically the vow demands not only the giving up of all property, but also of all family ties, that means the adopting of the life of a mendicant is thus grounded in this vow. Even the present Jaina monks and nuns are supposed to observe the vow in such a strict sense. The Digambara monks always roam about all along without even begging bowls and clothes, and the Śvetāmbara monks with scanty clothes and equipment and requisites, and they do not accept anything but what they require at one time just for the fulfillment of their bare necessities.

The *Mahāvratā* pronounces that the monks abstain from all kinds of possessions, little in quantity or large in quantity, small in size or large in size, living or non-living. They do not abstain from all these possessions themselves, do not make others keep them, nor do they appreciate any such possessions kept by others. They abstain from them for the whole life with three instruments (yogas) and the three performances (karaṇas).<sup>19</sup>

### **Problem of disintegration of Human Society**

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 opposes these manmade divisions of caste and creed. Lord Mahāvīra declared that human race is one. He further says that there is nothing like inferiority and superiority among them. All human beings 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 superior. 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 disintegration 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*, Umāsvā<sup>20</sup>ti maintains that mutual cooperation is the essential nature of human being. It is only through mutual faith, co-operation and unity that we can pave the way to prosperity and peace of mankind. Jains 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 betterment. 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 *Sthānāṅga-sūtra*,<sup>21</sup> we have the mention of *Grāmadharma*, *Nagaradharma*, *Rāṣṭradharma* etc. referring to one's duty towards one's village, city and nation that has to be fulfilled.

### **Problem of Economic inequality and Consumer's 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 ingredients. 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 existent but never before the vices of jealousy and hatred were as alarming these as today. In the past; generally these classes were cooperative to each other while at present they are in conflicting mood. Not only disproportionate distribution of wealth, but luxurious life which 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 *Puruṣārthas* 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*<sup>22</sup>, it has been rightly observed that “those who do not have anything as their own lead a happily life. But it does not mean that Jaina *ācāryas* do not realise the importance of wealth in life. Ācārya Amṛtacandra<sup>23</sup> 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 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 Mahāvīra has propounded the vow of complete non-possession for monks and nuns and vow of limitation of possession for laities. Laities should have a check on their 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 the Preservation of Ecological Equilibrium**

The world has been facing a number of problems such as mental tension, war and violence, ideological conflicts, economic inequal-

ity, political subjugation and class conflicts not only today but from its remote past. Though some of these have assumed and alarming proportion today, yet no doubt the most crucial problem of our age is, or for coming generation would be, that of ecological misbalance. Only a half century back we could not even think of it. But today everyone is aware of the fact that ecological misbalance is directly related to the very survival of human race.

### **Non-attachment means Regard for Other's Necessities**

As I have already mentioned that most burning problem of our age is the problem of mental tensions. The nations, who claim more civilised and economically more advanced, are much more in the grip of mental tensions. The main objective of Jainism is to emancipate man from his sufferings and mental tensions. First of all we must know that what is 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 the attachment towards worldly objects. It is the attachment, which is fully responsible for them. The famous text *Uttarādhyayana-sūtra*<sup>24</sup> mentions, "The root of all sufferings physical as well as mental, of everybody including gods, is attachment towards the objects of worldly enjoyment." It is the attachment, which is the root cause of mental 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 will be the attachment the greater will be the mental piece. It is only when attachment is vanished; the human mind will be free from mental tensions and emotional disorders. Jainism preaches the vow of complete non-possession for the ascetics and the vow to limit one's own possession for the householders, which are technically called as *aparigraha-mahāvratā* and *parigraha-parimāṇa-vratā* respectively.

### **Aparigraha : The Humane Solution**

Our age is the age of science and technology. Science and technology have done a great service to the mankind by providing amenities of pleasant living; scientific discoveries have enabled man to master Nature. But, now, man is showing the defects of 'slave turned

master.' The scientific achievements and mastery over the nature have turned man into a selfish being open to temptation. Selfishness and temptation have eroded our spiritual and moral values of self sacrifice and service to the needy. In their place the mad scramble for power and wealth, a mad race that has endangered our social institutions, these values can survive only if we check our selfish and greedy attitudes. Lord Mahāvīra in *Uttarādhyayana-sūtra*<sup>25</sup> has rightly observed 'where there is inner desire for material gain and possession of worldly objects of enjoyments, there is greed. The limitless desire for power and wealth has caused man to lose his sense of respect for others. This attitude, in turn, has created a gulf between haves and have nots, which has resulted in the loss of mutual faith and sense of brotherhood. The desire for power and possession has also given birth to the race for atomic weapons. This desire to accumulate more power and wealth is called '*parigraha*'. And not to accumulate power and possession beyond minimum requirement constitutes the principle of *aparigraha*, a constituent of *pañcayāma* of Lord Mahāvīra's philosophy. Though Mahāvīra has laid stress on the principle of non-violence (*ahimsā*) yet, he also observed that in the root of all violence and war there is the lust for power and possession. Therefore, in order to restore peace and brotherhood and to uproot the violence, we will have to develop mutual faith and sense of security. Everyone has right to use the, gift of the nature, but has no right to deprive others of using these gifts.

In Jainism and Pātāñjala-yoga system the principle of non-possession (*aparigraha*) is accepted as fifth vow, but if viewed seriously it is the first basic principle. Jaina thinkers are of the view that if this very principle is violated all other vows automatically becomes violated because as the root of violence and theft there is lust for power and possession.

According to *Uttarādhyayana-sūtra*<sup>26</sup> the root of all mental and physical sufferings is the desire for worldly enjoyment, therefore only detachment from the worldly enjoyment can put an end to the suffering. While materialism seeks to eliminate suffering by fulfillment of human desire it cannot eradicate the primal cause from which the stream

of suffering wells up. Materialism does not have an effective means to quench the thirst for possession of worldly objects. It only attempts at temporary appeasement of a yearning, and this has the opposite effect of causing the desire to flare up like fire fed by an ablation of butter. Even if an infinite number of mountains of Gold and silvers, each as large as the Kailāsa are conjured up, they would not be able to satisfy the human desire for possessions because the desire is as infinite as the sky. The concepts of *aparigraha* do not forbid an individual to fulfill his basic needs such as hunger, thirst, etc. The fundamental message of this principle is to eradicate the desire for power and possessions and lust for sensuous enjoyments. This principle also makes us aware of every living beings right to nature's bounty. It questions the very concept of possession, for possession implies denying and depriving the others of their right to that which is possessed. This truth is stated in *Mahābhārata* too: so far as fulfillment of one's organic need is concerned everyone has the right to use the gifts of nature but one who tries to take possession of them and deprives others from them, is a thief.

Jainism is not alone in its belief that the root cause of suffering is attachment towards worldly objects and lust for their enjoyment.<sup>27</sup> All spiritual traditions are agreed on this. In *Daśavaikālika*, *aparigraha* is defined as *amūrcchā* i.e. the detachment. *Tattvārtha-sūtra*<sup>28</sup> of Umāsvāti also supports this view. Amṛtacandra also points out that he who is unable to root out the lust for enjoyment and attachment to his belongings, cannot be said to have been established in the vow of non-possession, and even if he gives up all his belongings, real sense of attachment is an obstacle in the way of his emancipation. Attachment is born out of 'mineness' which ultimately binds the soul. All miseries suffered by the self are born of attachments towards the alien associations and so it is imperative to abandon the sense of 'mineness' with regard to these external objects.<sup>29</sup>

Jainism regards abandoning of 'I and mine sense' and attachment as the only way for self-realisation. As long as there is attachment, one's attention is not on self (soul), but on not-self, i. e. material objects. Materialism thrives on objects-oriented attitude or indul-

gence in the not-self. According to Jaina philosophers, the identification with the not-self and regarding worldly objects as a source of happiness are the hallmarks of materialism. It is true that by detached attitude one can free oneself from his mental as well as physical suffering. Jainism maintains that the attachment is responsible for all our worldly sufferings. The most intense *vāsanā* is called *granthi* which is nothing but a deep attachment towards worldly objects and a desire for their enjoyment. The classical term for Jainism is *Niggaṇṭha-dhamma*. The term *niggaṇṭha* means one who has unknotted his *hṛdaya-granthi*, or one who has eradicated his attachments and passions. The term 'Jina' also conveys the same meaning; a true Jina is one who has conquered his passions. Mahāvīra says the attachment towards sensuous objects is the root of our worldly existence. The five senses along with anger, conceit, delusion and desire are difficult to conquer, but when the self is conquered, all these are completely conquered. There is a vicious circle of the origin of desire and delusion, desire is produced by delusion and delusion by desire. Attachment and hatred are the seeds of *karma* which have delusion as their source. *Karma* is the root of birth and death which is the sole cause of misery.

*Aparigraha*, one of the five *Pañcaśīlas* is truly a part of universal ethics. Its role in restoring peace and harmony in the world cannot be neglected. It is needed to be closely associated with modern society, its economic growth, environment preservation, consuming 'too much' or possessing 'too much' has become an object of social concern as this is a real threat to the social environment, *aparigraha* is the solution as it means limiting consumption and acquisition.

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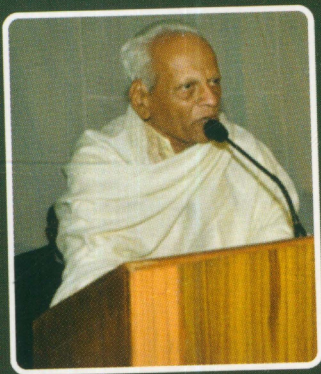
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#### 74 : Applied Philosophy of Jainism

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