

DOCTRINES OF JAINISM AND THEIR CONTRIBUTION TO WORLD PEACE

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सन्तुष्टे मन्त्रि गुणिषु प्रमोदम्,
क्रिष्टेषु जीवेषु कृपा परत्नम् ।
माध्यस्थ-भावं विपरीत-वृत्तौ,
सदा ममात्मा विदधातु देव ॥

Let my Soul always aspire O Lord!
Friendship towards the spiritually elevated ones,
Overwhelming Joy unto the Virtuous;
Profound Compassion towards the down-trodden and suffering souls
and neutral trends unto the astray souls.

Honourable President, Distinguished Delegates, Observers,
peace-loving World Citizens, Brothers and Sisters,

At the outset, let me have the privilege to heartily honour and congratulate you all on an unique, glorious and auspicious occasion of centennial celebrations of Parliament of the World Religions, which is a milestone in the history of World Peace and Universal Love.

Today this metropolitan city of Chicago, a meeting place of various thoughts and various virtues, a 'Sangam-Teerth', is blossoming with the fragrance of flowers of all religions and has blossomed the whole atmosphere of this world religions Parliament with great enthusiasm, harmonious attitude and appetite for world peace and friendship.

A century ago, two great Indian personalities, Swami Vivekanand, pioneer of 'Adwait Vedant' and a great reformer, and Shri Virchandbhai R Gandhi, a Jain and a profound Scholar of Spirituality and Philosophy, participated in a similar Parliament of World Religions. Their discourses on Vedic and Jain Cultures are the source of inspiration even to this Parliament. It is a source of great satisfaction to know that inspired by these two personalities, Indians here in America have continued to follow the traditional path of non-violence and mutual co-existence.

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This is further reflected in the excellent work by many institutions such as the Institute of Jainology, Federation of Jain Associations of America (JAINA) and the Jain Society of Metropolitan City of Chicago. It is also heartening to note that even an University for Ahimsa has been announced to be set up, an unique Institution indeed to propogate the principles of love and peace.

I am privileged to represent the ancient religion, Jainism which is the harbinger of world peace and world friendliness as propounded by Lord Mahavir. Mahavir propogated, supported and protected the great principles of Ahimsa (Non-violence), Anekant (omni-perception) and Aparigriha (Non-possession). He was a votary of- *समता सर्व भूतेषु* - equality of all living beings.

In my address, I would be stressing particularly on "Doctrines of Jainism and their Contribution and relevance to world problems and peace". In the short time available I would try my best to propound the different aspects of this subject.

World Problems and Doctrines of Jainism.

Today, dreaded by fear, frustration and war, humanity is on the cross-roads of destiny. The present world can be called as an age of restlessness or conflicts. Every country in the world and individuals are suffering in one form or the other, be it food-shortage, vexing communal tangles, terrorism, poverty, political or social problems, psychological tensions etc. Every country, or individual is trying to find a way out of these difficulties in their own way viz. by development plans, arms and ammunitions, nuclear arms, more developments of science and technology etc as it is believed that by these means mankind would be safeguarded against want and misery and that these efforts would pave way for peace and prosperity. Have these means given us the solution? In my opinion, certainly not. The solution lies in the cult of non-violence and other doctrines of jainism which can succeed in bringing the much desired and devoutly wished for peace to the tormented humanity. We need not delve into the past history of the world to seek support to this Thesis, as in the present-day itself many examples can be cited in support of this.

The Jaina Religion:

Let me clarify, in the beginning, that I do not believe 'Jainism' to be restricted and confined in a small circle of any sect, community or creed. Instead, I believe and perceive 'Jainism' as a human religion of spiritual peace, brotherhood and

universal love. Jainism is a religion propounded by 'Jina'. Principles enunciated by 'Jina' constitute Jainism and the followers of Jainism are known as 'Jains'. The word 'Jain' is derived from 'Jina' which means victor or conqueror. Conquest in this connection implies spiritual conquest of attachment and enmity. A Jain is one who conquers himself and his greed as well as wrath and pride. "Thou are Thine own Master" is a Jain doctrine of supreme potentiality and consolation.

Auspicious religion of Lord Mahavir:

In response to the query-what is the auspicious religion of mankind? Lord Mahavir proclaimed that "non-violence, self restraint and penance अहिंसा, संयम, तपः are the three tenets of most auspicious religion. Lord Mahavir further said that religion is not mysterious. He also said that nobody should accept Jainism - the religion of mankind without examining it. Do not accept anything by force or by blind belief.

Jain religion is an ethical religion par excellence. It has developed a unique system of metaphysical thinking based upon its own unique epistemology which recognises both empirical and transcendental experience to be within the scope of human knowledge.

Jain Culture

Indian culture is remarkable for its peculiarities. It consists of two main trends- Brahmanic and Sramanic. The vedic, Aryans or Hindu tradition come under the Brahmanic trend. The Sramanic trend covers the Jaina, Buddhist and similar other ascetic traditions. The Jain culture which represents the Sramanic culture is in negative non-vedic, non-Aryan and non-Brahmanic. It is equally incorrect to maintain that Jainism is nothing more than a revolt against the Vedic religion.

Antiquity of Jainism:

Jainism is one of the oldest religions of the world. It is wrong to say that Jainism was founded by Lord Mahavir. In fact, there are twenty four omniscient teachers or Thirtankars in the current descending cycle of time. The first Thirtankara was Lord Rishabadeva, who was born several tens of thousand of years ago. References to him are even found in Vedas, Vishnupuran and Bhagvat Purana. Lord Mahavir, the twenty fourth of the Thirtankara was born in 599 B.C. Lord Mahavir called himself the expounder of the tenets held by a succession of twenty three earlier Thirtankaras. He was not so much the founder of a new

faith as the reformer of the previously existing creed of the twenty third Thirtankara Lord Parswanath who lived in the eighth Century B.C. Jain and non-Jain scholars have adduced authentic evidence to prove that Jainism is the oldest religion in the history of mankind. In support of these findings, these scholars have given spiritual evidence. The relics unearthed at Mohanjodaro and Harappa, Kankli Tila at Mathura and many epigraphs and images show the antiquity of Jainism.

Principal Doctrines of Jainism:

Jaina Darsana and the concepts Jainism incorporated in its theory are primarily meant to emphasise the need for the reconstruction of society on a solid foundation of right faith, nonviolence and fundamental equality of men. The Doctrines and concepts of Ahimsa, Anekanta, Aparigraha and other ethics have for centuries influenced the life course of the people for realisation of the higher values of life.

The doctrines of Jainism can be grouped into three categories. They are Metaphysic, Philosophy and Ethics. In Ethics the most important doctrines is Ahimsa. All vows and religious precepts in Jainism are intrinsically linked with the doctrine of Ahimsa. The entire jaina philosophy is based on the foundation of Ahimsa. It embraces all concepts in Jainism like the all pervading ether existing in the universe.

Ahimsa - Non-violence:

Lord Mahavir was convinced that not only mankind but all the moving and non-moving living being should not be harmed because each one of them just like the human beings, does not want any harm to be done to it. He preached to the people his conviction in these words:

" સર્વે પાળા પિયાગુચ્યા, સુહસાયા, દુઃખપાડિકૂળા અપિયબુદ્ધા ।
પિયજીવિણ્ણે જીવિહંકામ્, સર્વેસિં જીવિયં પિયં ।" - આચા૦ ૨-૩-૪

"All being are fond of life like pleasure, hate pain, shun destruction, like life and love to live. To all life is dear".

In order to emphasise this conviction, the Acharang sutra declares that:

જે ય અહિંસા, જે ય પડુવન્ના, જે ય આગમિરસો અરહંતા ભગવંતો -
તે સર્વે વર્તમાનકલે, એવં ભાસંતિ, એવં પાળાવંતિ એવં પરવેંતિ -
" સર્વે પાળા સર્વે ભૂયા સર્વે જીવા સર્વે સત્તા જા હનવા -
" જા અજ્ઞાવિમલ્લા જા પરિદેલવ્લા જા પરિયાવેયવ્લા જા ઉદવેયવ્લા -
એસ ધર્મ સુધે નિરૂપે સાસર સમિચ લોર નિરૂપેહિ પવેદુર ॥

- આચાર્ય ૨૦૪ ૧-૪-૧૧

"The Arhatas and Bhagavatas of the past, present and future all say thus, speak thus, declare thus, explain thus. "All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented nor driven away."

This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared above.

The question is asked to the propogators of violence:

"પ્રત્યેક પુરુષસ્થાને - હં ઓ ! પાવતુયા !
કિં ઓ ! સાચું દુઃખં ઓયતુ ઓસાયં!
સમિયા પાટિવણો યાથે એવં જુયા -
સેવેસિં સત્તાણં ઓસાયં અપરિમિલ્લાણી
મહામય દુઃખં સિ ।" - આચાર્ય - ૧.૪.૨

"Ye Professor, is pain pleasant to you, or unpleasant?" and on right reply it is clear that - "For all sorts of living beings pain is unpleasant, disagreeable and greatly feared - - - so why should one kill others?"

In this way killing of living-beings of all types was denounced and the doctrine of non-violence was accepted as the principle of good life.

It is quite evident from the cultural history of India, that maximum value has been attached to the doctrine of Ahimsa. Acharya Subha chandra says this in the following words:

શ્રુયતે સર્વશાસ્ત્રેષુ સર્વેષુ સમયેષુ - ૫ ।
અહિંસા લોકાણાં ધર્મઃ તદ્વિપર્યયશ્ચ પાતકમ્ ॥
તપ - કુલ - યમ - શાન્ત - ધ્યાન - દાનાદિ કર્મણાં ।
સત્ય - શીલ - વ્રતાદીનાં અહિંસા જનની મતા ॥

Meaning - "in all kinds of scriptures Ahimsa is considered as the distinctive mark of religion and its contrary as sin and Ahimsa is regarded as the 'mother' of all good virtues, like austerities, learning, religious duty, knowledge, meditation, charity and vows of truth, good conduct etc.,"

The doctrine of Ahimsa has been actually put in to practice by the Jains during the last so many centuries. As the principle of Ahimsa permeates the life of the Jains, the Jain culture is referred to as the Ahimsa culture. Jains are known for the evolution of Ahimsa culture since they practiced and propagated that culture from ancient times. The antiquity and continuity of Ahimsa culture is mainly due to the incessant efforts of the Jain Saints and Jain Shravakas.

What is Ahimsa - Non-violence?

After all what is Ahimsa - non-violence? To establish unity with all the living-beings without any kind of distinction is Ahimsa - Non-violence.

Words of Lord Mahaveer even today inspire the whole world:

સવ્ય મુચ્ચાનુચરસ સમ મુચ્ચા પાસઝો ।
શિશિયારાવરસ દન્તસ પાવકમ્ ન બંધત્ ॥ - દશાધિકારિક

"I have friendship with all the living beings, I have no revenge nor enmity with anybody" - this is the ideal motto of the doctrine of Ahimsa - non-violence. Ahimsa is also the key to world peace and friendship. Ahimsa is not limited to Humanity; on the contrary, it must be extended to all living beings. Unhampered and unmolested by any one else. Ahimsa really means, 'molest no one, not even your own soul.'

A way to Non-violence:

The preachings and professions of Lord Mahavir though on the face of them straight and simple are difficult to be practiced. Man has to cultivate a firm conviction in a way of life based on the principles of non-violence, viz

‘અનાલસનઃ પ્રતિકૂલાન્નિ પાષંઝ ન સમાચરેત્ ।’

"Don't do to others what you do not want to be done to yourself".

‘કિં તેણ પઢિયાણ પચકોટ્ટે વિ પભાલમુચાણ ।
અડ્ડેણ વિ ન જાનમ્ પચસ પીડા ન કાયલા ।’

"There is no use to memorise thousands of verses, which do not even teach a man to be non-violent".

‘મિત્રસ ચંદુષા સમીક્ષામહે ।’ - વેદ

"Regard the whole universe as your friend".

‘પુરિસાઝં હંતવંતિ મણસિ, તં ભુમમેવ ચેવ ’ - આવાગયસ

"Think that the one whom you are hurting is none but yourself".

‘અહિંસા સવ્ય-મુચ્ચ-હિયંકરી’ - પ્રશનવ્યાકરણ

"Ahimsa is a thing for universal benefit".

‘અહિંસા સવ્યપાણાઝં અરિયોતિ પલ્લુચ્ચદ્’ - ધમ્મપદ

"The principle of Ahimsa has been held worthy of being practised by every living being."

Ahimsa is a great truth. Ahimsa in practical life is nothing but the exercise of forgiveness, friendliness, tolerance, self control, fearlessness etc., and to practice Ahimsa with determination in tackling the problems of life the various forms of Himsa like anger, lust, vanity, avarice, etc. are to be given up.

The practice of Ahimsa is possible only through the total destruction of egoism, possessiveness, selfishness and hankering after sensual pleasures. Getting rid of egoism is possible only through the achievement of selflessness, humility and a sense of non-retaliation against greatest or slightest provocation. Ahimsa is a bridge to cross the ocean of sufferings. Ahimsa could convert a foe into a friend and effect mutual understanding and reconciliation between two opposing parties and persons. This doctrine of Ahimsa has given a new turn to every sphere of human-existence. It is the essential principle for promoting any kind of peace in any field of human activity-social, political and religious.

एसा सा भगवती अहिंसा जा सा -
 भीयाणं विव सरणं, पाक्खिणं विव गमणं ।
 खुहियाणं विव असणं, सखुदमज्जे व जेयवहणं ।
 चउत्तयाणं व आसमपयं, दुहट्टियाणं ओसहिणं ।
 आडवीमज्जे व सत्थगमणं - एसा वि विसिद्धारिया 'अहिंसा' ।
 जा सा पुत्तली - अल्ले - अगाली - अणु - अणु - अणु - अणु -
 जलयर - थलयर - खेयर - लस - थावर -
 सत्थ - भूय - खेमं करी अहिंसा । - प्रश्न - या करी दूय

"Goddess Ahimsa is superior to that which is
 Protection to the terrified,
 Flight to the birds
 Water to the thirsty, Food to the hungry,
 Boat for spanning an ocean,
 A place to stay in to the quadruped,
 Medicine to the ailing ones and
 Company to those gone stray in a wilderness".

Ahimsa the main doctrine of Jainism, has been always central to man's progress, but at no time its need and relevance has been more than today. Man's very survival in the modern age depends on science and ahimsa. Ahimsa is not, and cannot be, in the very nature of things a static doctrine. On the contrary, like science, it is an exploration where every sincere effort and practice opens new possibilities and new horizons.

ANEKANTVAD - OMNI-PERCEPTION:

A well versed Jain Scholar has narrated the definition of Jainism as follows:

स्यादવાદો વર્તેલો રહિજન, વેદવાદો ન રહિજે ।
નાસ્ત્યન્યાયીકરૂં કિંદિત, જૈનધર્મઃ સંતુલ્યે ॥

Meaning - "Where the theory of Syadvad or Anekanthvad exists where no partiality of any kind persists and where injury of any sort or harming to any creatures is completely restricted - is Jainism."

The doctrine of Anekanthvad postulates the right method of realising the truth of the ultimate reality in its varied aspects thus paving the way to understand the opposing viewpoints of relativity. The Syadvada rationalises human thought and equips it with the spirit of reconciliation, mutual understanding, toleration and brotherhood. It elevates the individual self to the realm of the universal self or the Cosmic self.

Jaina philosophy advocates Anekantavada or the synthesis in different view points on the ultimate reality. Jainism has abhorred in unequivocal terms the concept of Ekantavada, which is one of the root causes of misunderstanding, disunity and conflicts in society. By conceiving every human and spiritual problem in the most comprehensive and universal way, all philosophical thoughts opposed to each other are represented in Jainism. Therefore, one can easily assert that Jaina philosophy is a synthesis of all philosophies. Because of this accommodative tendency, Jaina philosophy is called Syadvada. It is also called Nyayavada or Anekantaveda.

In the memorable words of Siddhasena Acharya "there are as many number of Nyayas or correct view-points like varieties of sentences. At the same time, there are also several wrong view-points as many as the number of sentences". By this interpretation, Siddhasena wanted to convey that we should minutely examine each and every sentence. In his view, a little carelessness will change, the right view-point into a wrong view-point and a little generosity in our intelligence will turn every wrong view-point into a correct view-point.

This philosophy of Nyaya interpreted by Siddhasena can be applied to each & every problem of life from politics to religion. on the basis of this philosophy, one will be encouraged with generosity to carefully examine the rival's view will ultimately lead to reconciliation between opposing view-points resulting in the termination of misunderstanding and quarrel and to finally

achieve peace. Therefore, it is needless to state that our top ranking sociologists will have to agree with the Syadvada principles of reconciliation for promoting universal peace and brotherhood.

This is the practical method of cooling down the differences and controversies and reaching the goal of world-brotherhood. This approach of life says that, "I am concerned with truths only. So the other person's view point can also be right and acceptable". "Sachcham Logammi Saarbhuayam" Truth alone matters. Truth is the substance. If we accept this approach of life, all the disagreements in the world will end. This omni-perception is the synthesis of noninsistence and impartial thinking. This is a mental non-violence. In fact, this is a wonder drug that can bring back health to our society, suffering from perplexity. If this 'Syadvad' or omni-perception is used to untangle the complex social, religious and political strategies, the world can be free from the tense and poisonous atmosphere and it can have a fresh air full of strength and friendship. Such is the power of the principle of omni-perception.

Aparigraha - Non-Possession

The third proclamation of the nonviolent life of Lord Mahaveer is Aparigraha or non possession. The root cause of the pains and poverties of human beings is social inequality. To remove this inequality, Lord Mahavir has preached the rich and the wealthy people of the society "control your desires. Put a limit ot indulgence. Free the abundant wealth and money that you control. Disperse your wealth and have proper sense of proportion. Because if you don't then,

‘વિશેષ લાભ ન લેમે વસે - ૩૨૨૦ ૩૧૪

Your wealth won't be able to protect you. In this sense, the principle of non-possession is the sure remedy for removing misery, poverty and social inequality.

Lord Mahavir has stated two forms of non-pssession: viz., Proportion of wealth and Control over seeking sensual pleasures.

When a limit is put on the desire for sensual pleasure, automatically there is a control over the desire to accumulate the endless resources of the world. Lord Mahavir has clearly stated:

અસંવિગ્રાહી, અસંગહરૂઈ, અવગ્રામી મોઈ ----

સે લારિસાં, નારાદા, વચમિળે । - પ્રશ્નવ્યાકરણ

"Any person who accumulates more than his requirements becomes partner in the offence of theft", means he commits theft to the society.

This philosophy of non-possession of Lord Mahavir has energised the process of purification of the society. Because of this, society started respecting renunciation rather than possession. People turned towards self-realisation rather than infatuation. Charity and renunciation were practised and penance was praised. And this is the proof of the purity and greatness of the society.

Samata - Equanimity:

One of the essence of Jainism is equanimity. The common and simple meaning of equanimity is to remain peaceful, to have patience. But the deeper meaning is to have even mindedness with regard to entire existence and to maintain calm and equilibrium, stability and impartiality of mind in any kind of circumstances whether favourable or adverse. 'Samoya e samano Hei' - means that you can be shramana only when you can observe equanimity. To be able to remain in true equanimity is the sign of ultimate inclusions, bravery and fortitude. Lord Mahavir observed equanimity during his entire life and then attained the state of Mahavira i.e. great conqueror. The virtue of equanimity consists of three invaluable parts viz. Samyak Dharshan (right vision), Samyak Gnan (right knowledge) and Samyak Charitra.

Practical approach towards world peace

For the manifestation of equanimity, peace and amity Bhagawan Mahavir has shown three means of non-violence:

- (A) Equipoise,
- (B) Friendship - good will and
- (C) Service - attendance.

A) Equipoise:

Think of all creatures like yourself. This is the basis of social awareness and self-liberation. Regarding the same, Bhagawan Mahavir has clearly stated that -

सर्वे प्राणा चिन्तायुता - - - - -
सर्वेसि जीवियं चिन्ता ।

- आचारंग सूत्र

means - "All the creatures love their lives. All like happiness and dislike unhappiness. No one likes to be slaughtered. All the creatures want to live and not to die. All seek harmony and peace. So no creature should be treated with violence. Because -

तुमं सि नाम सञ्चो जं हंतव्यं सि भाणसि ।
तुमं सि नाम सञ्चो जं उज्जावेयवं सि भाणसि ।
तुमं सि नाम सञ्चो जं परियावेयवं सि भाणसि ।

The one, whom you want to kill is you only.
The one, who you want to rule is you only.
The one, whom you want to torture is you only.

Maintaining such equipoise towards all creature and practising non-violence is the essence of life.

B) Love and Friendship

Do not fight or quarrel with the persons who are close to you. Have a feeling of friendship with everyone. And try to cultivate love for the people of the world at large.

‘મેલી ખુશી બધાનું’
‘મિત્રી મે સબખુશી, લેરં મજાનું ના બેગડું ।’

Keep friendship with every human being. All the creatures are my friends, I have no enmity with anyone. Such love can win even the deadly enemy.

C) Service - Attendance:

‘વેચાવકેણં તિચ્છરનામગોતં કમ્પે મિહંદર ।’
- ૩૧૦ અ. ૨૯-૪૩

Bhagawan Mahavira has narrated the spirit of service as the source of sweet social relations and joy. When there is no co-operation between two persons, how can there be any social relation? Bhagawan Mahavira has told the most important thing about 'Service' that - 'Being of service to any old, diseased or helpless person is more valuable and important than worshipping me'. With this spirit of service the individual can raise the self to divine level of 'Tirthanker'.

There is no Dharma like kindness, no charity better than feeding the hungry, no fame better than to be known truthful, and no ornament better than good character.

Be ever ready to help those who are helpless, or are in need of help, protection or support. One should promptly, willingly and carefully nurse and treat those who are ailing, so that they may be cured and recover health.

It is the selfless service of others that enables the soul to attain perfection and become a Tirthankara.

This trio of non-violence washes away the dirt of vanity and spreads the fragrance of love and friendship. It bears the fruits of world-welfare.

World Problems and Doctrines of Jainism :

Three of the most important aspects of modern world are development in Science and Technology, concern of environment and fall in social and ethical values in different spheres. I would like to touch briefly on these three issues and the beneficial effects Jain Doctrines can have.

Science and Technology:

The state of world today is deeply disturbing. Basically the cause lies in a gross imbalance between science and self-knowledge. We are far too busy gathering knowledge and paying too little attention to acquisition of wisdom.

Ever since the great discovery of nuclear fission, the arsenals of nuclear weapons is growing. Other problems such as population explosion and its related problems are also terrible. These are in a deeper sense, but outward symptom of a deeper malady. A fundamental reason is that where as modern science tells us much about matter and how to manipulate it, tells a lot about universe of stars, galaxies, atoms, energy, DNA etc., the picture is totally alien to what is beauty, happiness, love, pain, tolerance and a thousand other things that gives meaning to and direction to our lives.

The extraordinary strength of modern science lies in its objectivity, on the total exclusion of subjectivity. The advancement of science and technology and its use for human welfare -economy, social and culture will be in jeopardy unless there is a moral advancement of man and strengthening of human spirit. Science and technology without self control and doctrine of Ahimsa can only result in widening the frightening gap still further between rich and poor and multiply tensions mistrust and fear and lead to disaster and doom.

The leader of Sarvodaya Movement Saint Vinoba Bhave says that "the synthesis of science, technology and spirituality cum Ahimsa is essential for the welfare of human beings. hence to erect a bridge between science and spirituality is necessary. If we fail to do so then science and technology will perish the whole world. This is a great danger to whole humanity".

Science and Technology plus Spirituality or Ahimsa is equal to Sarvodaya, i.e., welfare to everyone.

Science and Technology minus Spirituality or Ahimsa is equal to Sarvanash, i.e., destruction of human being of world.

ENVIRONMENT

‘परस्पररोपग्रहे जीवानाम्’ - तत्त्वार्थसूत्र-अ. ५

"All living beings are mutually obliged to each other". Ancient Indian Philosophies have given the highest honour to "Life" or living beings, Jainism even recognises the Pachbhootas i.e., Fire, Wind, Earth, etc., also to be forms of "Life". Destruction of the life in any form is manifested as violence in Jainism.

Since the Industrial Revolution, in the race for development mankind has been paying scant attention to nature, preservation of environment and this has caused tremendous environmental degradation. The concern for environment is reflected in various forms and activities. The recent Earth 2000 conference was the biggest such event recently indicating the importance and concern of the World Community towards Environment, pollution and conservation.

One of the foremost concern of mankind should also be to leave a balanced environment for our future generations. Mahatma Gandhi has said that - "not to think of the future generation is also a form of violence".

The concept of manavadharma proclaims or calls for non-violence and Aparigraha in every act of human activity. These principle and concerns also applies to preservation of environment, species, life, vegetation, etc. The practical form of implementation of these principles are well known and have been elucidated in quite a few publications.

It is obvious that the whole approach towards nature and its utilisation in different forms can undergo a sea change by adhering to the principles of Ahimsa and its manifestations. The concept of conservation, non-killing and reduction of want etc. can have tremendous impact on all forms of environmental degradation like air pollution, water pollution, cutting down of forests, Industrial pollution, as well as human and other forms of life.

Social and Ethical Values:

There are now new forms of violence emerging in the modern world. These manifest due to the political, social, ethical and other forms of decline of value systems. These can be broadly grouped as

- A. Politics without moral principles
- B. Money earning without vital efforts
- C. Sensual practices without discretion

- D. Science without humanity
- E. Business without morality
- F. Knowledge without character
- G. Worship without austerity.

These social misdeeds are considered now a days routine and part of life and also quite a number of times prestigious.

The broad meaning of these forms of non-violence are mostly known to each one of us. Most of them manifest with the tendency of self thinking (स्वार्थ) and keeping the sole goal of life as consumption. These sins disturb the social fabric consisting of values such as co-operation, love, sacrifice, good neighbour relation, etc. Giving highest values to these social sins and considering human being engaged in such activities as reaching high points in their lives is like setting wrong examples. This leads to decline of right thinking and human values. According to Acharang Sutra - "Self Controlled people will not develop the destiny of their lives by violence to other". Self control for self means not to harm others for self gain and hence not committing social sins as indicated above. It is considered essential to cultivate the concept of Jainism in life and make non-violent behaviour as the living force of social obligation.

Homage to Lord Mahaveer and his doctrines of world-peace :

I wish to quote a homage given by Mahatma Gandhi, Father of our nation - "No religion of the world has explained the principle of Ahimsa as deeply and systematically as discussed with its applicability in life in Jainism. As and when this benevolent principle of Ahimsa will be sought for practice by the people of the world to achieve their ends of life in this world and beyond, Jainism is sure to have the uppermost status and Bhagwan Mahavir is sure to be respected as the greatest authority on Ahimsa. If anybody developed the doctrine of non-violence, it was Lord Mahavira, think over it and translate in into action".

Conclusion:

In my talk I have very briefly touched upon on how the different Doctrines of Jainism contribute to a stable society. Unless religious faith and moral idealism have their effect naturally on human minds, there can be no safety to the society nor scope for preservation of the freedom of man.

In the modern world, the search for relevance of the validity of religion doctrines cannot be left only to the religion professionals, but scientists, philosophers, humanists,

sociologists etc., have to collaborate with them by providing an intellectual consent and background to the understanding of the logical doctrines and to the practice of ethical codes in the regulation of individual, national and international relationships. The principles of non-violence, love of truth, absence of greed, self control, avoidance of undue attachment form a practical code of conduct for individuals as well as social groups.

The ethical and spiritual values of jainism are scientifically valid and would continue to hold good for ages to come. Lord Mahaveer said.

उवसमेण हणे कौहं,
मानं मध्यववा जिणे ।
मायमज्जव् भावेणं,
कोहं संतोसओ जिणे ॥ दशवैकालिक सूत्र

Conquer your anger not by Anger, but by forgiveness,
Conquer your pride not by Pride, but by politness or modesty.
Conquer your Hypocrisy not by Hypocrisy, but by mode of modesty. Conquer your greed not by Greed, but by own satisfaction.

This is the foremost substance of conquest. The Doctrines of Jainism are the source of conquest of light over darkness, love over contempt, good behaviour over revenge and goodness over wickedness. This is the key for victory of virtues over the vices of the world.

In conclusion, I heartily wish and pray that this parliament of World religions glorify the entire world by adopting these fundamental doctrines for world peace:

विश्व समन्वय अनैकान्त पथ, सर्वोदय का प्रतिपत्तु गान ।
मैत्री करुणा सब जीवों पर, विश्वपूज्य जगज्ज्योति महान ॥

Pursue oneness of world through the path of omni-perception.
Song of sarvodaya - i.e., welfare of all the living beings.

Profound compassion towards downtrodden and suffering souls.

Fraternity and friendship amongst all.

That is Viswadharm based on doctrines of Jainism.

Jai Jinendra

Jai Hind

Jai Jagat

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