

धम्मो मंगलमुक्खिट्ठं, अहिंसा संजमो तवो ।
देवा वि तं नमसंति, जस्स धम्मो सया मणो ॥



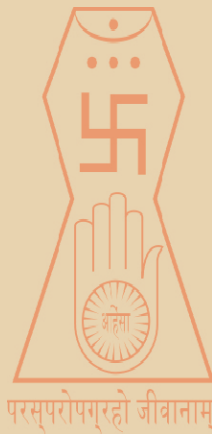
“That which is non-violence, self restraint and austerity is Dharma (Spiritual Values).
It is by virtue of spiritual values that supreme spiritual beneficence results.
To him whose mind is (absorbed) in spiritual values even gods pay homage.” Saman Suttam-82

STUDY NOTES V.5.0

Select Papers on Jainism

VOLUME III

November 13th, 2012



Papers on Jain history, culture & society; philosophy and way of life
Specifically for ISSJS program (Integrated within the American University System)

International School for Jain Studies

www.isjs.in



Preface

I am pleased to present this updated Version V.5.0 of collection of papers / articles / essays termed as 'Study Notes' and prepared under the auspices of The International School for Jain Studies and assisted by its affiliate Parshwanath Vidyapeeth, Varanasi.

The distinguished scholars, who are the experts in their field of activity, are the faculty members of the school during the last five years and have contributed to these notes. Some selected papers by the alumni of the school have also been included.

This version has incorporated massive changes as the Study Notes have been now compiled in three volumes as under:

- | | |
|------------|---|
| Volume I | Jain History, Society and Culture |
| Volume II | Jain philosophy including Karma doctrine |
| Volume III | Selected topics and application of Jain doctrine to resolve modern day issues |

The entire academic program of the school has also been reorganized on the above lines as can be seen from the syllabus enclosed. These papers aim to give a comprehensive experience of all aspects of religion, philosophy, cosmology, metaphysics, psychology and ethics along with papers on Jain history, culture, preceptors, and evolution of different sects, rituals, art and paintings, pilgrimages and their importance. Based on the feedback received from the visiting scholars attending the school since its inception in 2005, this syllabus is being continuously updated. The curriculum designed keeps the needs of learned scholars from countries like USA, Canada, Russia, Europe, Japan, Korea, Thailand and Cuba etc. attending the summer school in mind as well as while preparing these notes. References for further research are provided at the end of each paper. Further it is hoped that these papers

- Provide one stop reference to participants of the school for preparing and follow up their academic program while attending the summer schools
- Be a guide book for further research

Parshwanath Vidyapeeth, Varanasi, which has become our affiliate since 2010 and is managed by the school, deserves a note of special thanks. Dr. S. P. Pandey, Associate Professor of the Vidyapeeth, has taken great pains to reorganize the three volumes and ensure proper



- Editing for language, format, diacritical marks
- Addition of several new papers to version V.5.0
- Deletion of old papers from V.4.0.
- Update papers for references and details.

I thank Dr. Pandey and his colleagues who had spent several hundred sleepless nights to achieve the above objectives. I hope this collection of essays in new format will succeed in its aim and give the message of Jain spiritual prowess, Jain way of life, its practical approach to non-violence, vegetarianism, international cooperation (*parasparopagraho jīvānām*), Live and let live to all the living beings (*kliṣṭeṣu jīveṣu kṛpāparatvam*) and friendship with all (*satveṣumaitri*).

This note will be incomplete without expressing my heartfelt thanks to the authors and faculty members of the school who have on a voluntary basis taken the time to prepare and present these papers. I thank Mr. Sushil Jana of the school to ensure compilation and presentation in book form.

I invite all readers of these papers and scholars of Jainism to please send their views and comments on the papers presented here as well as new papers for addition/inclusion in Version 6.0 This will be the true test of the success of the efforts spent in bringing out this version.

We are trying to bring these notes in eBook format also and hopefully soon we shall be able to put the same on www.isjs.in

With Regards & Jai Jinendra

Shugan Chand Jain

New Delhi

DIACRITICAL MARKS

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Curriculum for ISSJS

S.No	Course Number	Title	Lecture 4W	Lecture 6W
A		Orientation day Program can be common to all (4lectures)		
A.1	A.1.1	Registration, collection of dues and documentation (Informal)	1	1
	A.1.2	Facilities provided to all attending participants including books etc	1	1
A.2	A.2.1	Facilitation, socialization, Indian and Jain customs	2	2
	A.2.2	Rules & regulations to be observed while attending the ISSJS programs; Hand book. Individual meeting of participant with ISJS representative for special needs.	2	2
A.3	A.3.1	Introduction to Jainism	3	3
	A.3.2	Jain salutations, mantra, signs	3	3
A.4	A.4.1	Indian philosophical scenario and placing Jainism in Indian philosophical systems	4	4
B		Academic Program		
B.1.0	Module 1	History, society and culture		
	B.1.1	History		
	B.1.1.1	Pre-historic, ancient: Time cycles, eternity, 1st to 23rd tirthankaras with special emphasis on 1st, 22nd and 23rd tirthankaras.	5	5
	B.1.1.2	Mahavira: His life, society during his time, reforms/teachings	5	6
	B.1.1.3	Post Mahavira: schism, sects and sub sects. Important personalities (monks and laity) till 18th century A.D.	6	7
	B.1.1.4	Developments in 18-20th century A.D. Contemporary Jainism	6	7
	B.1.2	Jain Society		
	B.1.2.1	Jain Society India	7	8
	B.1.2.2	Jain Diaspora	7	9
	B.1.2.3	Status of women in Jain society (historical) doctrine and its practice	8	10
	B.1.2.4	Status of lay women in Jain society (Jain law for women security)	9	10
	B.1.3	Culture		
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	B.1.3.1.1	Ahinsa	11	13
	B.1.3.1.2	Anekant & Syadvada	12	14



B.1.3.1.3	Aparigraha	13	15
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B.1.3.4	Iconography, Images, idols, Caves and stone engravings	15	18
B.1.4			
B.1.4.1	Historical development, classification of literature, Canonical literature (agamas) of both sects, Philosophical, commentaries, Story and world history (Puranas).	16	19
B.1.4.2	Poems, plays, short stories, Liturgy, Mantras	16	20
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B.1.5.1	Chronological listing of significant acharyas, their contribution (to 18th cen A.D) 9	17	22
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B.2.3.1	Structure of cosmos; Units of measurement for time, space, weight	22	31
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	of karmas.		
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B.3.5	Stages of spiritual purification (gunasthanas) and their discussions, comparison with eightfold Patanjali Yoga	28	39
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B.4.2	Details of conduct for laity Power of vows		
B.4.2.1	Conduct of laity /householders (1/2) Purity of food (basic virtues), Seven abstinences (Morality), Essential duties, Classification of laity (3 and stages of spiritual advancements (pratimas)	31	42
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	i.	Bhagavati Aradhana		
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D	Module D	Pilgrimages, rituals etc. actual observation. Equivalent of 4 lectures	51-53	63-65
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	b.	Ahinsa Sthal, Delhi		
	c.	Dadabari, Delhi		
	d.	Sanskriti, Delhi		
	e.	Hastinapur Jmbudwip and other Jain temples		
E		Others		
		Saturdays will be reserved for travel, social visits, pilgrimage etc i.e. Modules C & D. Sundays will be treated as OFF days and left for either for personal work of attending students /scholars.		
		Tourism is not a part of the program and to be organized by the participants themselves (incl visit to Taj, ghats in Varanasi or places of interest in Delhi, Jaipur)		
	Note:	The above constitutes the comprehensive syllabus for ISSJS2013.4W & 6W programs. First figure is for lectures for 4W and second for 6W. 6W will have one week of library research and presentation of		



paper. Several 4W programs can be organized simultaneously if required as to limit the number of participants in each program to 20-22 maximum. Each working day, there will be two academic lectures and one tutorial before lunch. Each lecture will consist of 1 hour of lecture and 30 minutes of discussions

Books recommended

1. Study Notes published by ISJS. Available from www.isjs.in
2. Religion and culture of Jains by Dr. J.P Jain
3. Jainism Key to Reality edited by Shugan Jain
4. Jain Way of Life by Yogendra Jain
5. Jain Path of Purification by P.S.Jaini
6. Jain community, social survey by Vilas Sanghave
7. Jains in India And abroad by Prakash.C. Jain
8. www.jainworld.com

Grading System (TO AWARD 3 CREDITS FOR 4W participants):

It is based on three parameters namely:

1. Attendance in the program
2. Student participation in the classrooms and outside
3. Evaluation of the weekly papers or quizzes as part of some lectures) by a faculty member



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B.5.1.1 Relevance of Sallekhanā in Today's Society and Euthanasia

Dr. D. S. Baya

1.0 Introduction

The literature in all languages, the scriptures of all religions and preachers of all faiths have vexed themselves eloquent to emphasize the inevitability of death but, at the same time they have also said that the death is one of the most fearsome, painful, sorrowful, miserable and frightening happening. The *Uttarādhyayanasūtra* says that birth, death, decay and disease are sorrows; the mundane existence itself is full of sorrow, where the living beings feel miserable.¹ In the same vein Ādi Śaṁkarācārya says that repeated births and deaths and lying in the wombs of mothers are very painful.²

It has, therefore, been the endeavor of all the great and noble saints and prophets down the ages to find a way to free the living beings in general and the humanity in particular from this pain, sorrow and misery. *Sallekhanā* is one of such means to meet death squarely without fear or misery.

Presentation and Discussion

The presentation and discussion are proposed to centre on the following points:

1. Inevitability of death and the fear of death.
2. Can fear and misery associated with death be overcome? If yes, how?
3. The concept and practice of *Sallekhanā*.
4. *Sallekhanā* as 'Voluntary Peaceful Death' or the deathsans fear and misery.
5. Relevance of *Sallekhanā* in today's society.
6. Euthanasia: comparison with *Sallekhanā*.

1.1 Inevitability and Fear of Death

That the Death is inevitable needs no proof. We all see people dying around us all the time. All that are born have to die, sooner or later. *Bhagvadgītā* says, "One who takes birth must die some day and one who dies must be reborn somewhere."³ However, it is not the death but the fear of death that is the point of discussion here. Though death is so natural that it

¹ *Uttarādhyayanasūtra*, 19/16

² *Mohamudgarastotra*, Ādi Śaṁkarācārya, 21

³ *Srimadbhagvadgītā*, 2/27



comes to all without any distinction, the dying very seldom take it so naturally. The reason behind the fear of death, basically, lies in two things:

1. The love for life,
2. The uncertainty associated with the after life.

The love for life: No matter what the quality of life that a living being enjoys or suffers, it does not wish to die but to live on. Even the poor and the miserable who can be heard as wishing to die all the time, back out when the death stares them in the face and beg to live on. Life is the dearest thing and one wants to hold on to it as long as possible. As death means dissociation from life or the termination of life, it frightens.

Uncertainty Associated with Afterlife: One is never sure of what lies in store for him in the afterlife. This uncertainty is also a potent cause of the fear of death.

1.2 Can the Fear and Misery associated with Death be overcome?

The fear and misery associated with death can be overcome if we can address the causes that result in such fear and misery.

Firstly, the love of life and the desire to live on springs from a lack of appreciation of the purpose of life as well as a lack of belief in a life after death. The believers of rebirth and afterlife, to that extent, feel less frightened and miserable as compared to those who believe that there is nothing but perpetual darkness after this life. Also, an appreciation of the purpose of life gives one a balanced outlook towards life and when one feels that, due to a variety of reasons, the body is unable to fulfill the purpose of life, one is prepared to face death with dignity in the hope of a suitable rebirth and of regaining a body capable of achieving the purpose of life better in the next birth. For such believers, present life is one in a continuum of lives in which the purpose of life is to be fulfilled. For such believers the death ceases to be frightening.

Secondly, for a reasoning being, that the human being is, the afterlife is also not such an absolutely uncertain commodity after all. The quality of afterlife largely depends on the activities of the present life and if one has led a pious life, he can be reasonably sure of a good afterlife and it certainly reduces the fear of death just like in the case of a traveler who has made all the necessary reservations and, consequently, can travel arrangements and, consequently, can hope to have a good trip.



2.1 The Concept and Practice of Sallekhanā

As this subject has already been covered, at length in a previous lecture discussion, I shall skip it with minimal reference. The very purpose of *Sallekhanā* is to reduce the fear and anxiety associated with death and to prepare the dying, psychologically, to face death with equanimity in a peaceful state of mind. It does so by drawing his attention to the purpose of life that is to be fulfilled in a number of lives in a continuum.

I am sure; you have been exposed to the three different regimens, at three different levels of rigor, which have been in vogue for the practice of *Sallekhanā*. I shall just name them for a quick recall. The three regimens are:

1. The longest one of twelve years' duration
2. The medium one of one year's duration, and
3. The short one of anything up to six months' duration.

Three levels of rigor are: 1. *Bhaktapratyākhyāna*, 2. *Īnginī*, and 3. *Prāyopagamana*.

Sallekhanā as 'Voluntary Peaceful Death' or the death without fear and misery: As has been hinted earlier, *Sallekhanā* enjoys the distinctions of being voluntary and of being peaceful and, therefore, can be justly termed as the 'Voluntary Peaceful Death.' As it is the death in a state of equanimity and peace of mind, it is the death without fear and misery.

2.2 Relevance of Sallekhanā in Today's Society

This is the most pertinent part of this discussion. The answer to the question: 'Is *Sallekhanā* relevant in today's society?' is the most sought after answer. Actually, the question of death is so personal that each one has to find the answer to this question by oneself and no generalization can be made. However, if we carefully look at today's society, the point cannot miss us that in the present run for material goodies, the peace and tranquility eludes most of us and we cannot help feeling miserable and fearful when we come face to face with death.

As has been brought out earlier, in spite of all the causes of fear associated with death, one may not die a frightened and miserable death. As the death can be rationalized and steps taken to reduce the fear and misery, it is within everyone's reach to die a peaceful, tranquil death in a state of equanimity of mind. Because *Sallekhanā* is such death, it never becomes



irrelevant but remains relevant in all ages and at all times. It is, therefore, relevant for today's society as well.

As a part of my study of *Sallekhanā* for my Ph.D. thesis, I had gathered data on the *Sallekhanās* undertaken over a period of ten years from 01 January, 1994 to 31 December, 2003. It will be an eye opener for most of us to know that nearly twenty persons embrace *Sallekhanā* every month. The data is presented hereunder for ready reference:

1. Period of Study: Jan 1994 to Dec 2003.
2. Sample Size: 350 cases.
3. Extrapolated figure for the incidence of 'Voluntary Peaceful Death' in the last ten years: 2400.
4. Average incidence of 'Voluntary Peaceful Death'
 1. Per year: 240
 2. Per month: 20
5. Sources of Information:
 1. Newspapers:
 - Rajasthan Patrikā, Daily, Udaipur Edition.
 - Dainik Bhaskar, Daily, Udaipur Edition.
 2. Periodicals:
 - Jaina Gazette, Weekly, Lucknow.
 - Jaina Mitra, Weekly, Surat.
 - Jaina Sandesh, Weekly, Mathura.
 - Jaina Prakash, Mumbai.
 3. Magazines and Journals:
 - Jaina DharmaJyoti, Monthly, Bhilwara.
 - Jinavani, Monthly, Jaipur.
 - Sramanopasak, Monthly, Bikaner.
 - ŚramaṇaSanskriti, Monthly, Beawar.
6. Limitations of the Study: Though all possible efforts were made to gather as much information about the practitioners of Voluntary Peaceful Death from as authentic sources as possible, the following limitations have been noticed:
 1. Only about 750 issues out of 1500 possible issues of the newspapers, periodicals, magazines and journals could be accessed for a sample of 350 cases of 'Voluntary Peaceful Death'.

2. In most cases, the reporting of the cases is incomplete and does not carry most vital information about the aspirant practitioner such as age, period of preparatory penance and period of fast unto death, the supervising monk, etc. In most cases it only mentions that such and such person has died a peaceful death (*Samādhimaraṇa*) without any further elaboration. In all such cases it has been assumed that the aspirant practitioner had taken the vow of 'Voluntary Peaceful Death' and died on the same day.
3. It has been assumed that the person embracing Voluntary Peaceful Death had forgiven all and sought forgiveness of all, especially those with whom he was inimical earlier.
4. In 81 cases out of 350, the age of the aspirant practitioner had not been indicated. These cases have been distributed in proportion to the age group wise distribution arrived at from the remaining 269 cases.
5. In cases where no specific mention of the preparatory penance (*Sallekhanā*) has been made, it has been assumed that no preparatory penance was undertaken.

2.3 The Findings of the Study

Incidence of *Samādhimaraṇa*

The sample of 350 cases analyzed here is, at best, only a part sample. Extrapolation has been resorted to arrive at the more plausible figure of 700 cases in the last ten years for the sections of Jaina (especially the Śvetāmbara sect) represented by them. Also, the periodicals referred to P represent only some sections of the Jaina society and, as such, the figure of 700 cases of 'Voluntary Peaceful Death' is also only a part of the total figure. A conservative estimate arrived at by extrapolating these figures is that nearly 2400 cases of *Samādhimaraṇa* must have taken place in the last ten years, which account for almost 240 cases per year or twenty cases per month. This is, by no means a mean figure and it shows the importance attached to this practice in the Jaina scheme of spiritual practices. This figure also holds well with an estimated figure reported in the 'India Today' dated 18 February, 2001 wherein it has been claimed that only two sections of Śvetāmbara (*Sthānakavāsī* and *Terāpanthī*) Jains report 170 cases of *Samādhimaraṇa* per year.



Tradition-wise Distribution of Cases

Digambara Tradition		Śvetāmbara Tradition		Total	
No.	%	No.	%	No.	%
90	26	260	74	350	100

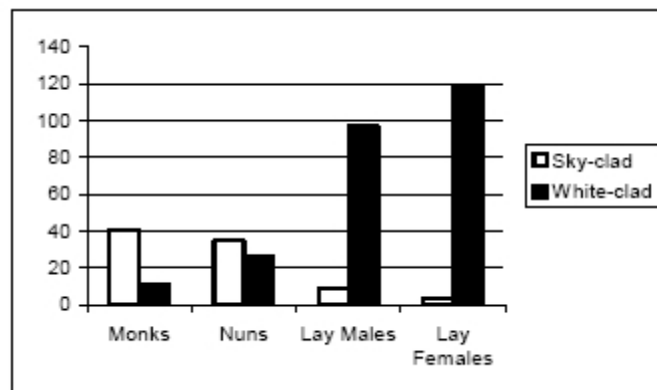
Status-wise Distribution of Cases

Tradition	Status				Total
	Monks	Nuns	Lay male	Lay female	
Digambara	41	35	9	4	89
	46.1%	39.3%	1.0%	0.6%	100%
Śvetāmbara	11	26	97	119	253
	4.3%	10.3%	38.3%	47%	100%
Total	54	63	108	125	350

Average incidence of 'Voluntary Peaceful Death'

Per year 240

Per month 20



This distribution shows that overall the householders, both males and females; embrace the vow of 'Voluntary Peaceful Death' in much greater number than their ascetics counter parts. However, there seems to be a complete shift of emphasis as far as the two major Jain

traditions (sky-clad and white-clad) are concerned. While the monks and nuns rule the field in the former, it is the householders in the latter. This is clearly visible in the graphic alongside as well as in the tabulated data given below.

Monks

Digambara	Śvetāmbara	Total
36	27	63
57,4%	42,6%	100%

Nuns

Digambara	Śvetāmbara	Total
36	27	63
57,4%	42,6%	100%

Lay Male Followers

Digambara	Śvetāmbara	Total
10	98	108
8,5%	91,5%	100%

Lay Female Followers

Digambara	Śvetāmbara	Total
5	120	125
4,0%	96,0%	100%

Area-Wise Distribution of Cases

Urban Area		Rural Area		Total	
Number	%	Number	%	Number	%
220	62,9%	13	37,1%	350	100%



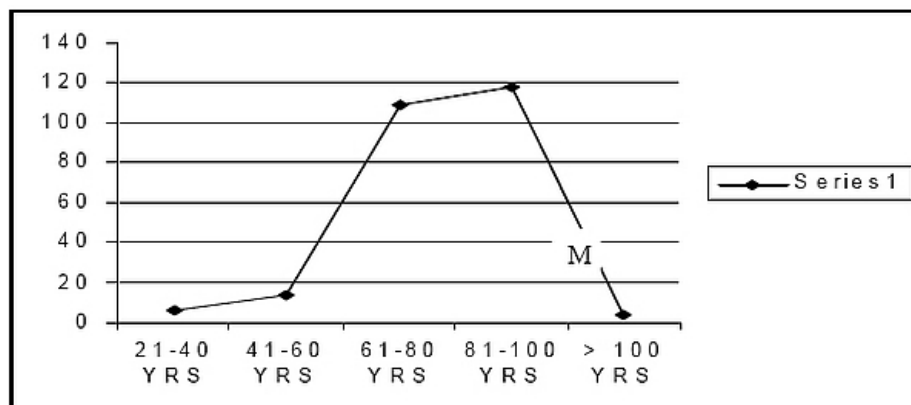
More people from the urban areas take to the vow of 'Voluntary Peaceful Death' as compared to those from the rural areas. This is probably due to the fact that firstly, the people from the urban areas are; generally, more conscious and can appreciate the spiritual benefit that might accrue from such a practice. Secondly, as compared to the villages, better support by way of continued presence of the monks and nuns and other infrastructure is available in the towns.

Age-Group-Wise Distribution of Cases

AgeGroup	21-30	31-40	41-50	51-60	61-70	71-80	81-90	91-100	>100	Total
No.	4	3	3	14	52	99	135	28	4	350
%	1,1	0,8	0,8	4,0	17,0	28,3	38,9	8,0	1,1	100

Average age (at the time of death) of the sample group: 77 years and four months. The model age group of the distribution is 81-90. This is the age group in which maximum number of cases of *Samādhimaraṇa* occurs. The medium age group is 71-80. The mean deviation of the distribution is 3.1. The Standard Deviation of the distribution is 12.4 meaning that the distribution is quite deviated from normal. This is quite apparent from the graph, which is far from the bell-shaped curve of normal distribution. This is quite logical also as the practitioners of *Samādhimaraṇa* are generally in higher age groups and the distribution have to be heavily skewed towards that direction.

From this data (also graphically represented in the line-graph given below) it is obvious that maximum incidence of embracing 'Voluntary Peaceful Death' is in the age group of 61-100 years. This fact is also supported by the finding of this study that the average age of the practitioners of 'Voluntary Peaceful Death' is 77 years.



Reasons for embracing 'Voluntary Peaceful Death'

Reason	Accident or Emergency	Old-age / Incurable Disease	Total
Number	13	337	350
Percentage	3,6	96,4	100

This data and the graph alongside clearly show that there are only a few cases of accidental deaths in which the dying takes the vow of '*Santhārā*-' , assume a disposition of equanimity and dies a peaceful death. Most cases of embracing of 'Voluntary Peaceful Death' are due to one's inability to carry on with the religious practices owing to weakness and infirmity of old age and sufferings wrought by incurable diseases.

Distribution of Cases of Samādhimaraṇa with and without Sallekhanā with Sallekhanā- 26 (7.4 % of the sample)

Tradition	Period of Sallekhanā			Total
	12 Years	Over 1 year	Under 1 year	
Digambara	9	7	4	20
Śvetāmbara	-	2	4	6

Without Sallekhanā- 324 (92.6 % of the sample)

From this distribution, it is apparent that winter season is the most favorite season for the practitioners of 'Voluntary Peaceful Death'. It stands to reason, as the winter does not take kindly to the old, weak and the feeble.

3.1 Euthanasia

The life – own or other's – is sacred and taking it away either by accident or by design is considered as a sin by all the religious philosophies of the world. The Jaina Prophets and preceptors down the ages have considered life, not only human but also of the lowliest of the low creatures, as sacred and inviolable. Even then man has resorted to killing others in the name of wars or game or otherwise and taking his own life away under various pretexts. Also life is very dear and all the thinkers, preceptors and philosophers have vexed themselves eloquent in saying that 'all living beings want to live and none wants to die'. On the other hand there is death, which can be natural (Cyut), forced (Cyāvit) and voluntary



(Tyakta). Whatever be its form, in most cases it has always evoked fear. Even then the history of human race is replete with the incidents of death inflicted on oneself and the others on one pretext or the other.

Among the voluntary deaths also there are deaths by personal choice under widely varying circumstances and those that are part of religious rituals or practices. Amidst this line of thought, there are quite a few religions that consider voluntary death, embraced under suitable frame of mind, as soul-liberating and recommend it for their followers. Jainism is one such religious philosophy that glorifies voluntary peaceful death (*Sallekhanā* or *Samādhimaraṇa*) as a very potent means of shedding the karmic encumbrance that the soul has been carrying since time immemorial and, hence, a way to seeking spiritual emancipation and final liberation from the mundane existence. So much so that all the incidents mentioned in Jaina scriptures where an aspirant practitioner has liberated, he has done so by embracing voluntary death in a state of equanimity of mind, with his soul free from desire, passions and attachment and aversion and at peace with itself.

However, all is not well with 'voluntary deaths' and these very religions consider many of such deaths as not only not liberating but positively soul-shackling. Jainism is no exception to this distinction amongst various forms of voluntary deaths that can be grouped under the following heads:

1. Sallekhanā or Samādhimaraṇa or 'Voluntary Peaceful Death',
2. Other religious deaths,
3. Honour deaths,
4. Euthanasia, and
5. Suicide.

In this lecture cum discussion, it will be my Endeavour to discuss various facets of Euthanasia and to compare it with *Sallekhanā*.

3.2 Euthanasia and Sallekhanā or Samādhimaraṇa

The question of the right of the humans, the most thoughtful and intelligent beings on planet Earth, to decide for themselves as to when and how to die has been debated ever since they suffered intolerable and incurable maladies and wanted no more of it. However, the advocates of Euthanasia or gift of death to the suffering and terminally ill people to mitigate



their misery considered the human life as a personal affair and disregarded its religious and socio-cultural aspects. In any cultured society a human life is not only a personal matter but also a social one. Human death does not affect only the dying and the dead but also his family, friends, kith and kin and the whole society at large. When a person dies he leaves behind bereaved survivors with whom he has emotional relationships, who feel his absence and mourn for him. There are funeral rites that are attended by others. He leaves behind a society – his business associates, co-workers, those with whom he has had financial dealings like the lenders, borrowers, bankers, etc. that are affected in one way or the other. However, the question arises that how much is his obligation to the society at large and to what extent he should suffer for its sake. All his obligations except the emotional ones can be taken care of with due planning and there must come a time when even his near and dear ones and the society must feel that he has suffered enough and call a halt to it by allowing him to get a gift of a painless, peaceful and dignified death.

Painless, peaceful and dignified death to the incurably diseased and immitigably suffering is what is intended by 'Euthanasia', which means 'good death' or 'dying well'. The Oxford Dictionary defines euthanasia as "(bringing about of a) gentle and painless death for a person suffering from a painful incurable disease, extreme old-age, etc".⁴ Yet another definition says, "Euthanasia is simply to be able to die with dignity at a moment when life is devoid of it. It is a purely voluntary choice, both on the part of the owner of this life and on the part of the doctor who knows that this is no longer a life."⁵ When the gift of death is made, with all good intentions, at the sufferer's own request it is referred to as 'voluntary euthanasia' or 'active euthanasia'. However, good intentions notwithstanding, the term are also equally applied to what is known as 'mercy-killing' or 'involuntary euthanasia' or 'passive euthanasia'. In this sense, too, it is intended to ease the sufferings of those sufferers such as the mind-dead victims of accidents, physically deformed and mentally incapacitated babies and others who are not in a position to make a request. On the other hand the tyrannical regimes apply it to take the lives of the old, the mentally retarded and other unwanted members of society, which are nothing but culpable homicides amounting to murders.

⁴ *Oxford Advanced Learner's Dictionary of Current English*, Oxford, 1990, p. 411.

⁵ Face To Face, John and Perry, p. 515. (Q. Philosophical Study of Sallekhana), Chougule P.B., Ph. D. Thesis, Shivaji University, Kolhapur, 2001, p. 221.



Notwithstanding all the hype and hoopla, this issue is not as simple as it looks on the surface. This issue has two clear cur sides each with their own very strong arguments. In what follows we present a balanced view on its two sides and compared the practice of euthanasia with the practice of *Sallekhanā -Samādhimaraṇa*.

The Arguments for (Voluntary) Euthanasia:

1. It upholds the sufferer's right to die a painless and dignified death as and when he chooses to die.
2. It shortens the life but also shortens the suffering, which is of vital concern from the sufferer's point of view.
3. It is applied only on voluntary specific request from the suffering when the doctor also feels that the disease is incurable and the suffering is immitigable.
4. It is applied in the cases of extremely old and persons suffering from incurable diseases like advanced stages of AIDS, Cancer, Kidney failure, Alzheimer's disease, Nervous disorders, etc only.
5. It upholds human dignity, which is compromised in the cases of old-age and suffering.
6. It is voluntary on the parts of both the sufferer and the doctor to whom the request is made.

In The Case Of Passive Euthanasia (Mercy-Killing):

1. It is the case of humane killing and when applied with discretion in the case of the brain dead persons etc, it is an act of mercy to end the suffering of those who cannot even tell.
2. In most cases the doctor just has to discontinue the life support systems such as the ventilator, feeding tubes etc and the patient passes away without any suffering and pain.

Arguments against Euthanasia:

1. 'The God giveth and the God taketh'; no one else has a right to intervene in the divine process of life and death. The man cannot give life so he must not take life, voluntarily or otherwise.
2. Though humane it is still killing.
3. It does not enjoy any religious approval.
4. It has legal implications.
5. It can be grossly misused by the vested interests and irresponsible regimes.

Comparison

This description of voluntary and involuntary euthanasia and the arguments for and against its practice give us enough grounds to draw a comparison between this practice and the practice of *Sallekhanā-Samādhimaraṇa*. They are as follows:

1. Euthanasia is practiced from purely personal and medical points of view while *Sallekhanā-Samādhimaraṇa* from that of spiritual emancipation point of view.
2. In euthanasia the person surrenders to the pain and suffering and wishes to die while in the practice of *Sallekhanā-Samādhimaraṇa* he braves the suffering while patiently waiting the death to visit him.
3. The seeker of euthanasia is not at all calm and composed while that of *Sallekhanā-Samādhimaraṇa* is in a state of peace and equanimity of mind.
4. Euthanasia is pure desire to die while *Sallekhanā-Samādhimaraṇa* is the practice of immortality.
5. The practice of euthanasia is aided by the doctor who simply administers the lethal dose of chemical to ease life out. He is least concerned about the psychic state of the patient at the time of death while the practice of *Sallekhanā-Samādhimaraṇa* is aided and assisted by the *Niryāpakas* who constantly endeavour to maintain the *kṣapaka's* peace of mind.
6. The practice of euthanasia is attended by despondence and anger (*Ārtadhyāna* and *Raudradhyāna*) while that of *Sallekhanā-Samādhimaraṇa* is attended by pious thoughts (*Dharmadhyāna*).
7. The practice of euthanasia is sought by the cowards that cannot bear the fruits of their *karma* while that of *Sallekhanā-Samādhimaraṇa* by those brave and patient aspirants who bear them with courage and fortitude.
8. The result of euthanasia is spiritually unrewarding death while that of *Sallekhanā-Samādhimaraṇa* is spiritually rewarding one.
9. In the case of passive euthanasia the subject cannot make a decision for himself he is simply killed, albeit mercifully, while the practice of *Sallekhanā-Samādhimaraṇa* cannot proceed without the voluntary consent of the aspirant practitioner.
10. The practitioner of *Sallekhanā-Samādhimaraṇa* sets his sights on the ultimate good of achieving *nirvāṇa* or immortality while euthanasia aims at a very narrow concept of painless death, which may also be only a euphemism.



11. The concept of euthanasia is only about dying well while that of *Sallekhanā-Samādhimaraṇa* is also about living well. “One who lives a pious life, dies a peaceful death”, it proclaims.
12. The practice of euthanasia is fraught with legal complications while that of *Sallekhanā-Samādhimaraṇa* is not.
13. Killing how-so-ever painlessly is a violent activity so euthanasia may look merciful at the surface but it is violent in nature. *Sallekhanā-Samādhimaraṇa*, on the other hand, is non-violent from the beginning to the end.
14. The practice of euthanasia does nothing to improve the quality of life of the subject by way of de-addiction, psychological strengthening, prayers etc while these are a part of the practice of *Sallekhanā-Samādhimaraṇa*.

This comparison clearly shows that there is nothing in common between the practices of euthanasia and *Sallekhanā-Samādhimaraṇa* except that both may be voluntary. No spiritual benefit can ensue from the practice of euthanasia.

4.0 Conclusion

From the presentation made, the following conclusions can be drawn:

1. *Sallekhanā* is the most sought after peaceful death, which can relieve the human being from the fear and misery of death.
2. *Sallekhanā* is relevant in all ages and in all times. It is very much relevant in today's society as well.
3. Euthanasia is a form of voluntary death that may be resorted to relieve the terminally ill and miserably suffering human beings from their painful life but it does not compare well with *Sallekhanā*, which is death in a state of equanimity and peace of mind. Euthanasia has its merits and drawbacks.

B.5.2

Leśyā and its Transformation

Dr. Viney Jain

Leśyā, a unique concept in Jain metaphysics denoting light or radiation, links the dynamics of the soul (consciousness) and the karmic body with the psycho-physical activities performed by the physical body, and is believed to be associated with every conscious-being, *Jīva* (except Ayoga Kevalī and Siddha Jīva). *Jīva* in their mundane existence as worldly living-beings, constitute impure states due to association of souls with matter, which profoundly influence their behavior and evolution.

Living Being = F (Subtle body, Gross Body) = F ((Soul + Karmic-particles), (Physical Body))

Leśyā, is postulated to relate to the *Bhāva-dhārā* or the stream of emotions, passions and instincts, originating from the dynamic interactions of *Adhyavasāya* with *karma* induced *kaṣāya* (basic instincts and passions) and the resulting psycho-physical activities (*Yoga*) of the living organism. *Dravya-leśyā*, the material form, in the presence of *kaṣāya* and *yoga* induce *bhāva-Leśyā* reflecting the state of consciousness. *Bhāva-leśyā* blends in turn with *kaṣāya* and *yoga* to attract corresponding Karmic particles. *Bhāva-leśyā* is modified by the instant change in the state and power of the consciousness, thus allowing scope for effort (*puruṣārtha*) in modification of behavior and diluting karmic determinism.

Behavior dispositions and the spiritual progress of living systems are characterized by 6 different types of *Leśyās*, denoted by different colors:

1. Kṛṣṇa Leśyā (black)
2. Nīla Leśyā (blue)
3. Kāpota Leśyā (gray)
4. Taijas Leśyā (red)
5. Padma Leśyā (yellow)
6. Śukla Leśyā (white)

The path of purification of the soul leads from inauspicious *leśyās* (black, blue and grey) through auspicious *leśyās* (red, yellow, white) to a stage without *leśyā* (*aleśī*), where there is no-*kaṣāya* and Karmic-influx, thus achieving the pure state of consciousness (Ayoga Kevalī). During this dynamic process strong correlations between the color of *Leśyā* and the



markers of the spiritual development such as *kaṣāya* Intensity, types of *Bhāva*, *Dhyāna*, *Guṇsthānas* and Karma- dynamics have been described.

Leśyā also influences the psychophysical activities of the gross physical body and *Leśyā-dhyāna* (color meditation on psychic-centers) is being practiced to improve emotional control and behavior. Associations of *Dravya-Leśyā* with the *aghāti-karmas* viz. *Nāma* and *Gotra-karma*, the determinants of the structure and environment of the physical body, have been described. Since chromosomes and DNA provide the basic genetic information for the development of the physical body, systematic explorations on the precise relationships of *Leśyā* with the structure and functioning of the physical body using the modern scientific methods should be initiated.

Transformation of *Leśyā* from inauspicious (black, blue and grey) to auspicious (red, yellow and white) ones can be brought about by practices directed towards self-realization and soul purification as recommended in the Jain philosophy and way of life. The practice of *Sāmāyika* involving righteous contemplation and virtuous meditation combined with introspection, repentance and forgiveness (*Pratikramaṇa*) will encourage development of equanimity, emotional control, self-restraint, tolerance, non-violence and compassion as natural personality traits and could be effective in bringing appropriate modifications in human behavior required to meet the challenges in the present day world.

It is further suggested that comprehensive theoretical and experimental studies on the possible correlations of *leśyā* with (a) the pattern of bio-photons (emission of very low intensity of coherent light in the wavelength range of 200-900 nm by living organisms) and (b) aura should be undertaken to advance our understanding of *leśyā* and applications of *leśyā* transmutation for behavior modification.

1. Introduction

Leśyā is a Sanskrit word that denotes light or radiation. In Jain metaphysics, *leśyā* is conceived to provide the crucial linkage of the Subtle-body (*sūkṣma-śarīra*) with the Gross-physical-body (*sthūla-śarīra*). The Subtle-body is assumed to be constituted by the karmic particles enveloping the soul/consciousness. *Leśyā* is related to the spiritual as well as the physical domain involving the interactions of the consciousness (soul enveloped by the Karmic-body) with the psychophysical activities. *Leśyā*, therefore, is an important and useful concept to understand the behavior in relation to the spiritual evolution of the living being.

Certain functional aspects of the Subtle-body might be analogous to mind as generally discussed in the western philosophy. Concepts of *leśyā* and its transformation, as propounded in the Jain philosophy and way of life, are of great relevance in developing effective techniques for behavior modification required to solve major problems facing the world today. *Leśyā* has been mentioned at several places in different contexts in several scriptures. The basic and applied aspects of *leśyā* discussed in the present discussion are primarily based on the translations and commentaries of *Uttarādhyayana Sūtra* and *Gommaṭasāra* (Jīvakāṇḍa).

To appreciate *Leśyā* from the spiritual perspective, the relevant conceptual framework, provided by the Jain metaphysics, is summarized in section 2, followed by an analysis of its behavioral and spiritual correlates. Important steps recommended in the Jain way of life to transform *leśyā* and consequent modifications in behavior are briefly outlined in sec. 3. The need for undertaking comprehensive and systematic studies on *leśyā* from the perspectives of modern science, particularly in the context of mind-body problem, is emphasized. Plausible correlations of *Leśyā* with recently emerging scientific facts and theories that could form potentially useful areas of research are discussed in sec.4.

2. The Jain Metaphysics

Jain thinkers believe in the eternal existence of the Universe functioning according to its own laws, unaided by any supernatural power(s). This universe is basically constituted by 6 fundamental substances (dravyas) viz. (1) *Jīva* (Soul), (2) *Pudgala* (Matter), (3) *Ākāśa* (Space), (4) *Dharmā* (Principle of Motion), (5) *Adharma* (Principle of Rest) and (6) *Kāla* (Time).

The concept of *Jīva* and the doctrine of *karma* form the core of the Jain philosophy.

2.1. Jīva (The Conscious Beings)

Jīva or soul(s) exist in the liberated pure (Mukta) and worldly impure (Sāmsārika) states. The essence of the soul in its pure state is *Caitanya* or pure consciousness endowed with attributes such as infinite conation (darśana), knowledge (jñāna), power (vīrya) and bliss (ānanda).

Jīva in their mundane existence, described as *Sāmsārika-jīva* (worldly living-beings), present impure states of consciousness due to association of souls with matter. The soul bound with



matter (pudgala) constitutes the *Karma-śarīra* (Karmic-Body) also called the *Sūkṣma-śarīra* (subtle body). This *Sūkṣma-śarīra* in association with the *Sthūla-śarīra* (Audārika-śarīra) or the physical/gross-body) of the living organisms profoundly influences their behavior and evolution.

2.2. The Karma Doctrine

The underlying *karma* doctrine postulates that every physical or mental activity by the living being produces some imperceptible effects besides perceptible consequences. The imperceptible effects have the potential of restricting and distorting the attributes of the soul/consciousness. These alterations in the consciousness are bought out by the bondage of the soul to very fine and imperceptible particles of matter called karmic particles. The conscious attributes of pure *Jīva* such as infinite perception, knowledge, power and bliss get severely restricted (though not completely) and distorted by the karmic envelope. The degree of restriction and distortion of consciousness depends upon the type and strength of the Karmic bondage.

Thus, to express mathematically, a living-being according to this theory can be represented by the equation:

Living Being = F (Subtle body, Gross Body)

= F [(Soul + Karmic-particles), (Physical Body)], or

$$J = F[(S, K) + (k, M)] \dots \dots \dots (1)$$

Where **J** is the living-being (*Jīva*); **S** denotes the soul, **K** the karmic particles bonded to the soul; **k** the activated *karmas* and **M** represents the physical matter constituting the physical body of the living-being. The form of the function **F** remains to be determined.

The Karmic particles attached to the soul constituting the Karmic envelope are called the *Dravya Karma*. Psychic, verbal physical activities (*Yoga*) in combination with the passions (*Kaṣāya*), which lead to karmic bondage, are called the *Bhāva-karma*. The *Dravya* and *Bhāva-karma* are mutually related as each other's cause and effect. The *Bhāva-karma* attracts *Dravya-karma* (karmons) and binds them to the soul, while the latter may induce vibrations in the soul leading to further *Yoga* and *Kaṣāya* or further *Bhāva-karma*.



Depending upon their particular effects on the living-beings, eight primary types of *karma* grouped into two major categories viz. 1) *Ghāti* (Destructive) and 2) *Aghāti* (Non-destructive) have been described.

Destructive *Karmas* obscure, distort, impair or prevent the true and full expressions of the intrinsic attributes of the soul (pure Jīva). Destructive *karmas* include: 1) *Darśanāvaraṇīya* (Perception-Obscuring); 2) *Jñānāvaraṇīya* (Knowledge-Obscuring); 3) *Antarāya* (Energy-Obstructing) and 4), *Mohanīya* (Deluding) *karmas*.

Non-Destructive *karmas* include: 5) *Vedanīya* (Pain-Producing); 6) *Nāma* (Physique determining); 7) *Gotra* (Status-determining) and 8) *Ayuṣya* (Age-Determining) *karmas*. Non-Destructive *karmas* affect the forms, structures and functions of the physical body of the living-being and not so much the attributes of its soul.

The origins of the mental, verbal and physical activities (*Yoga*) of the physical body (*Sthūla-śarīra*) can be traced to the states of consciousness expressed by the subtle-body (*Sūkṣma-śarīra*) constituting soul enveloped by the karmic matter). The behavior and evolution of living beings, existing in various physical forms (gross bodies) as plants, microbes, insects, animals and humans, are essentially determined by the complex dynamics of interactions of their souls with the subtle, invisible, sub-atomic material, the Karmic particles.

2.3. Bhāva as Expression of Consciousness

The power to act and feel originates from the complex combination of the subtle body with the physical body. At any instant of time, interactions of *adhyavasāya* (that power of the soul which remains unobstructed by the karmic body) with the system of *kaṣāya* (primal drives, instincts and passions) induced by the karmic-body influence expressions (*pariṇāma*) of the consciousness (*cetanā*) manifesting as *bhāva* (feelings, emotions, passions, desires) at that moment. The karmic particles decay or fall off after fruition (*vipāka*), however, their dissolution (*nirjarā*) can also be accelerated by self-discipline (*saṁyama*) and meditation (*dhyāna*), which appropriately modify the expression of the existent state of consciousness (*bhāva*). Depending upon the nature of these interactions and their further effects on the dynamics of karmic-body, *bhāva* have been classified into five types: 1. *Pāriṇāmika-bhāva* (P) due to soul's own natural disposition; 2. *Audayika-bhāva* (A) resulting from the fruition of the *karma*; 3. *Aupaśamika-bhāva* (U) resulting from cessation of the effect of the *karma*; 4. *Kṣāyopāśamika-bhāva* (SS) resulting from partial cessation and partial annihilation of the



effect of the *karma*, 5.*Kṣāyikabhāva* (KS) resulting from annihilation of the effect of the *karma*.

2.4. Leśyās Bhāva-dhārā and its Relation to Kaṣāya and Yoga

Leśyā, is postulated to relate to the *Bhāva-dhārā* or the stream of emotions, feelings and instincts, originating from the dynamic interactions of *adhyavasāya* with *karma* induced *kaṣāya* and the resulting psycho-physical activities (*Yoga*) of the living organism. *Adhyavasāya* is the motivation/power of the soul remaining unobstructed by the karmic body, *kaṣāya* are the primal instincts and feelings (such as anger, pride, greed and deceit) induced by the karmic-body and *yoga* represents the complex of mental, verbal and physical activities performed by the living being.

Thus, *Leśyā* can be considered as a complex entity representing the interaction dynamics of the soul (consciousness) and the karmic body with the psycho-physical actions performed by the physical body. *Leśyā* can be modified by the instant change in the state and power of the consciousness, thus allowing scope for effort (*puruṣārtha*) in modification of behavior and diluting karmic determinism. This is depicted in a simple model in the figure 1.

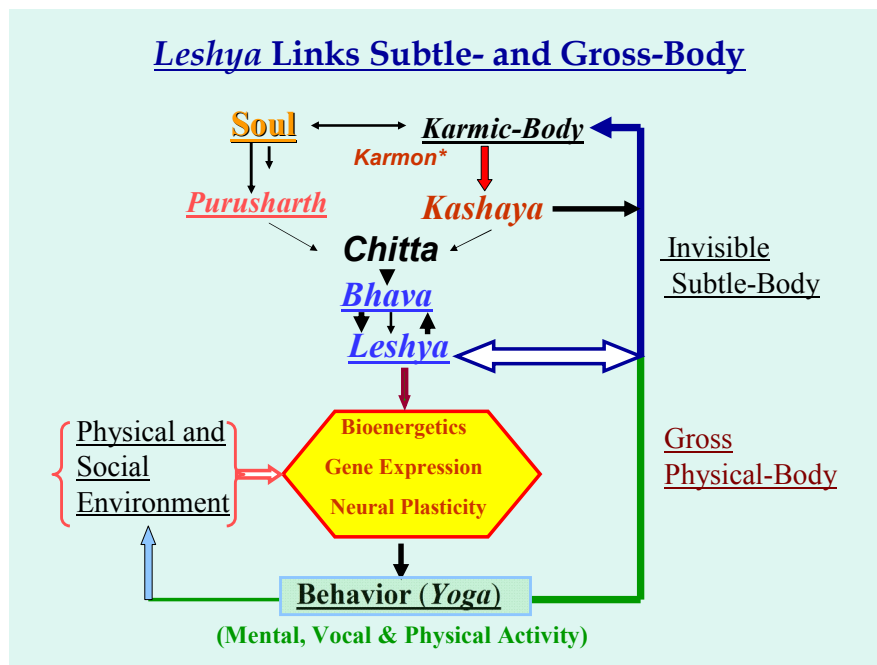


Fig.1: A Simple Model depicting interactions between subtle body and gross physical body mediated via *Leśyā*



Two forms of *Leśyā* viz. (a) *dravya-leśyā* and (b) *bhāva-leśyā* have been described. *Dravya-leśyā* is the material (pudgala) form having material attributes influencing the gross physical-body. *Dravya-leśyā* could be associated with *Nāma* and *Gotra-Karma* and with *Ayuṣya-karma*, the respective determinants of the structure, environment and life span of the physical body.

Attributes of a group (vargaṇāyen) of *dravya-leśyā* in the presence of *rāga-dveṣa* (attachment-hatred) associated psycho-physical activities (*yoga*) induce *bhāva-leśyā* (reflecting and expressing the state of consciousness). *Bhāva-leśyā* based on the *audāyika-bhāva* resulting from the fruition of the karma, blends again with *kaṣāya* and *yoga* to attract corresponding Karmic particles. Thus, the dynamics of this cyclic process continues leading to changes in *bhāva-leśyā* from time to time.

In other words, *bhāva-Leśyā* at any given moment of time reflects the inner personality of the living-system and influences the pattern of the mental, verbal or physical activities of the physical body, which in turn induce fresh inflow of the karmic matter (āśrava) and bondage of the Karmic-particles with the soul; the strength and duration of the bondage being determined by the type of the *karma* and intensities of primal instincts and emotions associated with these activities.

2.5. Colors of Leśyā are Indicators of Behavior Dispositions

Behavior dispositions of living systems have been characterized by six different types of *Leśyā*, denoted by different colors: 1. *Kṛṣṇa* (black), 2. *Nīla* (blue), 3. *Kapota* (grey), 4. *Taijasa* (red), 5. *Padma* (yellow) and 6. *Śukla* (white).

Behavior of persons with different *Leśyās* has been illustrated by the story about six travelers, who were lost in a forest and felt hungry. On seeing a tree laden with fruits, they contemplated different actions to fulfill their desires to eat the fruits of the tree. The individual with the black *Leśyā* (black leśī) thought it appropriate to cut the tree from the very root, the blue *leśī* to chop off all the branches, the grey *leśī* to cut only the fruit bearing branches, the red *leśī* to pluck all the fruits, the yellow *leśī* to pluck only the ripe fruits and the person with the white *Leśyā* to collect only the ripe fruits which have fallen to the ground.

Individuals with the black *Leśyā* are the most destructive and those with the white the least. The black, blue and grey *Leśyās* are inauspicious and are associated with intense cruel,



wicked, revengeful, angry and violent behavior lacking in self-control, while red, yellow and white are auspicious and promote humane, forgiving, equanimous and helpful attitudes and non-violent behavior free from evil deeds.

2.6. *Leśyā* and Spiritual Evolution

It is believed that spiritual development signifies progress of the living-being (Sāmsārika-jīva) towards the highest goal of achieving *mokṣa*, a state characterized by complete stoppage of the karmic-influx, elimination of all the existing karmic-bondage and perfect expression of all the attributes of the pure consciousness. In this pure state, the soul (Siddha-jīva) exists in eternal bliss and omniscience, free from the cycle of death and rebirth.

2.6.1. Behavioral and Spiritual Correlates of *Leśyā*

The colors of *leśyā* can be related to the spiritual development from the impure to the pure state of consciousness. The path of purification of the soul leads from inauspicious *Leśyās* (black, blue and grey) through auspicious *leśyās* (red, yellow, white) to a stage without *leśyā* (aleśī), where there is no *kaṣāya* and karmic-influx does not occur, thus achieving the pure state of consciousness (Ayoga-Kevalī).

Stages of spiritual development in Jain system of thought are generally characterized on the basis of *Guṇasthānas*. The journey of the soul from the impure to the pure state is based on Karma-Dynamics and described in 14 stages termed *Guṇasthānas*. The *Guṇasthāna*, varies from moment to moment depending on the activation (udaya), influx (āśrava), dissolution and suppression (Nirjarā) of *karma*. The activities of the karmic-body in turn are influenced by *leśyā* or the stream of *bhāva* (reflecting the type and intensity of *kaṣāya* and the psycho-physical activities).

The transition from one *Guṇasthāna* to another is not linear and proceeds according to certain logical rules. The lowest stage, called *mithyā-dṛṣṭi*, prevails due to the activation of *Darśana-mohanīya-karma* (Deluding-karma), and is characterized by false perception and perverse attitude about knowing the truth and reality. The soul achieves the highest state of purity and omniscience in the 14th *Guṇasthāna* called the *Ayoga-kevalī Guṇasthāna*. Table 1 depicts the correlations between *leśyā*, *kaṣāya*, *bhava*, *Guṇasthānas*, *dhyāna* and *karma* dynamics.

It can be seen from Table 1 that the crucial milestone in this long journey from ignorance to omniscience occurs at the transition from grey to red *leśyā* where the moderate intensities of *kaṣāya* enable the flow of *Upaśamika-bhāva* (U); the *raudra-dhyāna* is absent and practice of *Dharma-dhyāna* enables the dissolution of *karma* to exceed the influx, thus reducing the karmic body. The behavioral disposition of the red *leśī* is upright and compassionate; the spiritual evolution reaching up to the 7th *Guṇasthāna*. The path for further spiritual progress can now be continued with the transformation to yellow and white *leśyā*. The further weakening of the *kaṣāya* intensities and gradual annihilation of the karmic-body permit the natural attributes of the soul to be expressed more and more in the behavioral dispositions characterized by right knowledge and righteous conduct, forgiveness, equanimity and non-violence.

Table 1: Behavioral and Spiritual Correlates of *Leśyā*

<i>Leśyā</i> Color	<i>Kaṣāya</i> Intensity	Behavioral Characteristics	<i>Bhāva</i>	<i>Dhyāna</i>	Karma Dynamics	<i>Guṇasthānas</i>
Black	++++++	Violent, cruel, passionate	A, P	<i>Ārta, Raudra, Dharma</i>	I >>> D	1 - 4
Blue	+++++	Greedy, lazy, deceitful	A, P	<i>Ārta, Raudra, Dharma</i>	I >> D	1 - 4
Gray	++++	Jealous, angry arrogant	A, P	<i>Ārta, Raudra, Dharma</i>	I > D	1 - 4
Red	+++	Upright, kind, simple	A, P, U	<i>Ārta, Dharma</i>	D > I	1 - 7
Yellow	++	Forgiving, self-sacrificing	A, P, U	<i>Dharma</i>	D >> I	1 - 7
White	+	Non-violent, equanimous	A, P, U, SS, KS	<i>Dharma, Śukla</i>	D >>> I	1 - 13
<i>Aleśī</i>	—		—		—	14

For classification of *bhāva*, see sec. 2.3. ; Classification of *dhyāna*, see sec. 3.1.1.2. ;

I: denotes karmic Influx (āśrava); D: denotes Dissolution (nirjarā) of *karmas*.



2.6.2. Leśyā and Rebirth

Leśyā is considered to relate also to the next birth, since the type of *leśyā* at the time of death is an important determinant of the new life-form (plant, animal, human, hellish or celestial) and is supposed to persist in the reborn. Celestial-beings, Humans, Animals & Plants (*Tiryanka*) can have any of the 6 *leśyās*, whereas the Hellish-beings have only the Black *leśyā*. Auspicious *leśyā* associated with pious feelings (*śubha-bhāva*) will lead to rebirth as a human or a celestial being, while inauspicious *leśyā* associated with negative feelings (*aśubha-bhāva*) result in rebirth in a *Tiryanka-gati* or as a hellish being. A detailed description of the rules is provided in *Gommaṭasāra* (*Jīvakāṇḍa*) (*Gāthā*: 518-529). Spiritually evolved beings (*Ayoga-kevalī* In 14th *Guṇasthāna* stage) and liberated souls (*Siddha-jīva*) are without *leśyā* (*Aleśī*).

3. Modification of Behavior through Transmutation of Leśyā: it's Relevance Today

Some of the major challenges threatening human welfare today (for example: unsustainable economic disparity, deceit and fraud; increasing violent crimes and terrorism; environmental pollution and global warming) are outcomes of the highly consumptive and hedonistic lifestyles supported by egoistic attitudes resulting in unrestrained violent behaviors. These problems can be solved only by appropriate understanding and modifications of the fundamental psycho-physiological traits underlying the individual and collective human behaviors. The concept of *leśya* as an important agent linking the psychical domain with the physical body and its activities is of great relevance in this context.

Leśyā can be transformed by changing the *karma* dynamics. Alterations in (a) the dynamic configurations of the *karmas*; (b) the induced complex of passions and emotions (*kaṣāya*); (c) *stoppage of the influx of karmic matter* (*āśrava*) through self-restraint (*saṁyama*) and (d) destruction of the existing karmic bondage (*nirjarā*) through the practice of austerities (*tapasyās*) leads to the weakening of the karmic envelope and purification of psychical states.

Table 1 indicates that *kaṣāya* intensities are directly related to the type of *leśyā*, the black *leśī* have the highest intensities while the white *leśī* have the lowest. Reduction in the intensities of the *kaṣāya* would, therefore, result in the conversion of inauspicious to auspicious *leśyās*. The actual spiritual transformation commences with the conversion of *Kapota* to *Tejasa* i.e. grey to red. The index of *Tejasa-leśyā* is bright red color of sunrise. With the above conversion, there is a remarkable drop in animal instincts, carnal desires and



associated emotions. Further progress will result from the change of *Tejasa-leśyā* to *Padma-leśyā* and the final change of *Padma* to *Śukla-leśyā* will result in the total eradication of negative emotions such as anger, cruelty and hatred.

This can be achieved in a number of ways based on self-realization through introspection, meditation and contemplation on the nature of the pure state of the soul. Some of the important and effective practices and rituals recommended in the Jain way of life are mentioned below.

3.1. Six Essentials (āvśyakas)

Six essential Practices/ Duties recommended to be performed daily are:

- 1) Practice of Equanimity (Sāmāyika)
- 2) Worship the twenty-four Tīrthaṃkaras (Caturvīmśati-stava)
- 3) Salutations to Ascetics (Vandanā)
- 4) Introspection and Repentance (Pratikramaṇa)
- 5) Non-attachment to the Body (Kāyotsarga)
- 6) Vows of Renunciation (Pratyākhyāna / Paccakhāṇa)

In the present context *Sāmāyika* and *Pratikramaṇa* are most important.

3.1.1. Practice of Equanimity (Sāmāyika)

The concept of *Sāmāyika* is unique to Jainism. *Sāmāyika* has its origin from the word 'sama', meaning equal. It is also related to word 'Samaya' (time) and has been used in Jain scriptures to denote Soul. Thus, *Sāmāyika* is a process of practicing equanimity for purifying the soul (eliminating karmic-bondage) for a period of time. Important components of *Sāmāyika* are the study of scriptures (svādhyāya), contemplation (anuprekṣā) and meditation (dhyāna), *Sāmāyika* should be practiced for at least 48 minutes (1 muhūrta) every day to eliminate feelings of affection and aversion (rāga and dveṣa) to cultivate a state of detachment (vītarāgatā) free of passions (kaṣāya).

3.1.1.1. Twelve Contemplations (Bāraha Anuprekṣā/Bhāvanā)

Equanimity comes from non-attachment which, in turn, is cultivated through contemplation on the following twelve aspects of reality:



1. **Impermanence:** Nothing in this universe is permanent; all worldly objects are subject to constant change. This reflection leads to the feeling of non-attachment.
2. **Helplessness:** Nothing can protect against death which is unavoidable.
3. **Solitariness:** Every soul comes alone to occupy its individual body. Every individual is born alone and dies alone. The self alone is responsible for one's thoughts, actions and deeds
4. **Distinctness:** The body and soul are entirely different, distinct and separate entities.
5. **Rebirth:** Souls bonded by karmic matter transmigrate to various bodies and thus revolve in the cycle of life, death and rebirth in various life forms.
6. **Nature of the universe:** The universe is eternal and is governed according to its own laws. It consists of entities that evolve continuously according to their intrinsic attributes. New forms appear (*utpāda*) and old ones disappear (*vyaya*) but the basic entity remains unchanged (*dhrauvya*).
7. **Impurity of physical body:** It is deep delusion to think of our bodies to be pure. The feeling of attachment to the impure body should be discarded since it is only a vehicle for spiritual advancement.
8. **Influx of karma:** Activities of mind, speech and body associated with delusion, anger, pride, deceit and greed, under the influence of past *karmas*, induce the influx of new *karmas*. The karmic influx is responsible for the continued mundane existence of the soul through the cycles of rebirth.
9. **Stoppage of karmic influx:** karmic particles do not approach the soul in the absence of desire, attachment and aversion. The twelve contemplations lead to stoppage of karmic influx.
10. **Dissolution of karma:** Karmic body can be reduced through the practice of austerities and contemplation on the attributes and purity of the soul. Internal and external penances (*tapa*) are instrumental in intentional shedding of karma even before fruition.
11. **Righteous conduct:** The following code of virtuous conduct reflects the natural attributes of the soul.
 - 1) Forgiveness (*Kṣamā*)
 - 2) Straightforwardness (*Ārjava*)
 - 3) Humility, Modesty (*Mārdava*)
 - 4) Purity of thought, Contentment (*Śauca*)
 - 5) Truth (*Satya*)
 - 6) Self-Restraint (*Samyama*)



- 7) Austerity, Penance (Tapa)
- 8) Renunciation (Tyāga)
- 9) Non-attachment (Ākiñcanya)
- 10) Celibacy (Brahmacarya)

Adherence to the prescribed code of conduct and contemplation on the natural attributes of the pure soul enables weakening of passions, reducing the karmic-body and leading to the goal of self-realization. To celebrate these ten natural attributes of the soul, Jains every year observe *Dasa-lakṣaṇa-mahāparva* (Great Festival of Ten Virtues), also called *Paryūṣaṇa-parva* during the months of August/September. Each day is devoted to the contemplation, study, practice and discussions of a single attribute.

12. Rarity of true enlightenment: Among all forms of living beings, humans alone have the greatest capacity for rational knowledge and can control their lives. Hence only humans have the ability to attain enlightenment. A healthy human life blessed with properly developed senses and highly evolved consciousness conducive to attain spiritual enlightenment is rare.

3.1.1.2. Virtuous Meditation (Dharma-dhyāna)

Meditation (Dhyāna) involves concentration of mind on a single topic. Meditations have been classified according to the subject/object of concentration into four types:

- 1) Sorrowful Meditation (Ārta-dhyāna): relates to distress or pain
- 2) Inclement/Cruel Meditation (Roudra-dhyāna): relates to revenge, violence, deceit
- 3) Virtuous Meditation (Dharma-dhyāna): on the real nature of the self and the universe
- 4) Spiritual Meditation (Śukla-dhyāna): on the pure nature of self/soul/consciousness

The first two types of meditations are most common in inauspicious *leśyās* and induce karmic-influx; however, endeavors to practice virtuous meditation (Dharma-dhyāna) can help to destroy *karma* and thus transform into the auspicious *leśyās* (see table 1.).

3.1.2. Introspection and Repentance (Pratikramaṇa)

Pratikramaṇa meaning "introspection" is a process of repentance (prāyascit) and asking for forgiveness during daily activities. *Pratikramaṇa* is the combination of two words, 'Pra' meaning return and 'atikramaṇa' meaning violation. Jain householders are supposed to



observe twelve minor vows. During *Pratikramaṇa* any violations that may have occurred in the observation of these vows are reviewed.

Regular practice of *Pratikramaṇa* helps to minimize the karmic bondage.

3.2. Prekṣā-dhyāna

During the last several decades, Jain saints, notably, Acharya Tulsi and Acharya Mahaprajna have developed and established a system of meditation known as *Prekṣā-dhyāna*, which is now being taught in several centers around the world, as an easy and practical way to affect a transmutation of *leśyā* and thereby to modify behavior. Effectiveness and several benefits of practice of *Prekṣā-dhyāna* at the physiological, mental and spiritual levels in normal subjects and patients have been demonstrated.

The word *prekṣā* is derived from the root *ikṣa*, which means 'to see'. *Prekṣā-dhyāna* is based on the perception of subtle internal and innate phenomena of consciousness. The main purpose of the practice of *Prekṣā-dhyāna* is to purify the mental states. *Leśyā-dhyāna*, representing meditation on psychic centers and psychic colors, forms an important component of *Prekṣā-dhyāna*.

To bring about the desired transformations in behavior, *Leśyā-dhyāna* or the perception of psychic color during meditation could prove to be a practical means of emotional regulation. The practice of *Leśyā-dhyāna* can successively diminish intensities of the malevolent *leśyās* from *Kīṣṇa* to *Nīla* and from *Nīla* to *Kāpota*. And then progressively increase the intensities of the benevolent *leśyās*.

4. Possible Scientific Correlates and Areas of Leśyā Research

The relationships of consciousness with the physical body and behavior have been explored by disciplines such as philosophy and psychology, behavioral and neurosciences, and more recently quantum physics, artificial intelligence and computer sciences. Theories based on different epistemological assumptions employing known neuro-physiological mechanisms and concepts of quantum theory attempt to understand the empirical correlations between mental states (consciousness) and material states of the living systems/ the brain. Though, presently such theories are essentially speculative and unsatisfactory because of deficient formal basis, detailed description and lack of empirical evidence, yet could be valuable since they present interesting ideas for future developments.



Approaches employing quantum theory (which is, at present, the most fundamental theory of matter) to understand consciousness have attracted attention, since quantum events introduce an element of uncertainty or randomness, which is fundamental rather than merely due to ignorance or missing information. The uncertainty of quantum events could provide room for “free will” or the possibility of conscious mental acts influencing brain/behavior. The concepts of complementarity and entanglement are additional features of quantum theory relevant to discussions about consciousness.

Leśyā, meaning light or radiation, is considered to link the spiritual with the material domains; hence studies on the scientific correlates of *leśyā* should be initiated. Quantum physics demonstrates the duality of light manifesting as particles or wave packets. Interpreting interactions of *leśyā* with consciousness and the physical body using concepts and techniques of quantum physics could be very challenging and useful. Some promising research directions are mentioned in the following.

4.1. *Leśyā and Emission of Bio-photons*

Spontaneous emission of very low intensity of coherent light in the wavelength range of 200-900 nm by living organisms (termed ultra-weak photon emission (UPE) or bio-photon emission, measured by single photon counting equipment (though invisible to naked eye due to weak intensity) has been shown to be a universal characteristic of the living systems (Popp, FA et al., 1992). Bio-photon emission from the human body is less than 100 photons of visual light/cm² of human body surface (Van Wijk R, Van Wijk EP, 2004). The emission spectrum differs from that of black-body radiation; it is not a line spectrum but rather flat over the frequency range.

The origin and functions of bio-photons are presently unknown; however, the bio-photon radiation is emitted from an almost coherent field and demonstrates some very unusual properties, which constitute interesting topics for studies in quantum electrodynamics. Data showing the non-thermal nature and quantum coherence of the bio-photon radiation have been presented. A remarkable feature of many bio-photon signals is the non-decaying shape of the signal i.e. the average intensity remains constant for a long time, implying that a bio-photon signal in a pure quantum state is long lived. According to quantum optics, measurements of the complex amplitude of the light field can deliver different values within the region of quantum uncertainty region. The constant average intensity is also a



characteristic feature of coherent and squeezed states (squeezed states of light or squeezed light characterizelight with noise below the standard quantum limit).

4.1.1. Correlation of Bio-photons with the functional state of the living systems

From the biophysical point of view every living being and its internal and external interactions can also be described in terms of electric and electromagnetic interactions and relationships. Studies of the interaction of coherent electromagnetic fields with living systems and biological materials suggest that living systems produce a characteristic pattern of frequencies of electromagnetic radiations as an expression of their electrochemical activities. The coherent emission of bio-photons is associated with the bio-energetic as well as the bio-cybernetic processes and thus closely correlated with the functioning of the living systems. Biophotons have been reported to correlate with the concentration of Reactive Oxygen Species (ROS), the products of breathing (Hideg E. 1993), and cell chromatin appears to be the most plausible source of bio-photons. Erythrocytes, which lack chromatin, do not emit bio-photons and correlations between bio-photon emission and the intercalation of inert substances like ethidium bromide into the DNA have been observed (M. Rattemeyer et al., 1981; Chwirot, 1986). Excited states of DNA have been investigated as possible sources and the emitted bio-photons may be considered as the electromagnetic expression of the genetic information. According to a theory developed by Popp and colleagues, the coherent bio-photon field of the DNA provides the basic communication network that regulates the functioning of the living organism at all levels.

Highly dense coherent electromagnetic fields can be very efficient carriers of information since each molecule in the system has the capacity to get connected to every other one by the coherent fields. Electromagnetic radiations can be easily modulated and thus constitute excellent means for the transmission of information. Experimental evidence supporting the possibility of modulating biological functions and structures in a controlled way by applying electromagnetic fields has been presented. Electromagnetic fields can influence the communication between cells and within cells due to their ability to activate or change the motion of the electrical charges. In fact, specific variations in the configuration and temporal exposure patterns of extremely weak electromagnetic fields can produce highly specific biological responses, similar to pharmaceutical products. The exact origin of bio-photons remains unknown as yet; however, this important discovery by Russian and European scientists may have many interesting implications in several areas including consciousness,



mental and physical health. Preliminary studies (Van Wijk et al., 2006) have suggested that practice of meditation could change the pattern of bio-photon emission.

4.1.3. Biophotons and Leśyā May be related

Dravya-leśyā, the material form of *leśyā*, is supposed to be associated with the *Nāma-karma*, the determinant of structure and form of the living being, analogous to the DNA, the carrier of genetic information according to modern biology. Experimental evidence pointing to DNA being an important source of bio-photons and the coherent bio-photon field of the DNA providing the basic communication network regulating the functioning of the living organism have been discussed. Therefore, possible relation of bio-photons with *leśyā* (meaning light/radiation in Sanskrit) could be a fruitful area of research.

4.2. Leśyā, Aura and Behavior Modification

The aura is an electromagnetic field that surrounds not only every living organism but also every inanimate object. The aura of a living system represents a blend of 2 components: (1) *leśyā* associated radiations emanating from consciousness and (2) electromagnetic radiations from the physical body. Since *leśyā* and the state of consciousness change with time, the aura of a living system is liable to variations unlike the aura of a physical object, which is static. Under certain conditions the normally invisible aura can be made visible and photographed using special techniques such as Kirlian photography discovered in 1939 by Semyon Kirlian in Russia. It has been suggested that changes in the brightness and patterns of colors in Kirlian photographs of the living beings may correlate with the health and emotional changes.

The color of *leśyā* can be considered as an index reflecting the spiritual development and behavior modification can be brought out by a transmutation of *leśyā*. It is assumed that the aura of living beings is also influenced by *leśyā* and emotions. Change in *leśyā* can therefore, induce corresponding change in the color of aura. The cause and effect relation between *Leśyās* and colors is reciprocal. In other words, just as any change in *leśyās* would result in the change in the color of aura, the change in the aura by the influence of the colors of the external environment would also bring about a change in the *leśyā*. This principle has been utilized in *Leśyā-dhyana* employing the "perception of the psychic colors" to transform the malevolent *leśyā* into benevolent ones.



In view of its implications for behavior modification, the cause and effect relation between *leśyās* and colors of the aura is a subject needing further research.

5. Conclusions

Leśyā mediates between the psychic and physical domains of the living beings and constitutes an important determinant of their behavior. Transformation of *leśyā* from inauspicious (black, blue and grey) to auspicious (red, yellow and white) ones can be brought about by practices directed towards self-realization and soul purification as recommended in the Jain philosophy and way of life. In particular, regular practice of *Sāmāyika*, which includes study of scriptures, contemplations on the natural attributes of the pure soul, practice of virtuous meditation, daily introspection of one's activities and repentance of wrong doings, is very helpful in bringing out the innate goodness in human behavior. These spiritual practices will enhance development of emotional control, self-restraint, tolerance, equanimity, non-violence and compassion as natural personality traits and could be effective in meeting the present challenges. In view of the great relevance of applications of *leśyā* transmutation for enhancing personal and social wellbeing, comprehensive and systematic research to study the correlations between the behavioral, spiritual and scientific aspects of *leśyā* are warranted.

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B.5.3 Comprehensive Concept of Ahimsā and it's Application in Real Life

D.R. Mehta

1.0 Introduction

Ours is the age of reason. Asymmetrically ours is also the age of violence. Never before in the human history there was so much of violence. Relationships at individual, social, national and international levels are often afflicted by violence, in degrees large or small. In such situation generally the reactive remedy adopted is violence without realizing that violence begets violence, which in turn, generates further violence. Therefore, there is a need for a workable and effective alternative to break this chain of violence. *Ahimsā* or the opposite of violence, properly understood and sincerely implemented, may be such a relevant option for ensuring harmony, survival and dignified living. *Ahimsā* is also a way of conflict resolution.

While many philosophical and religious systems have referred to *Ahimsā* or some of its forms and essence; Jainism developed this principle of *Ahimsā* adopted it as the primary doctrine and detailed it to the minutest levels or practice. The growth and content of *Ahimsā* in Jainism is such that Albert Schweitzer, one of the greatest humanitarians that the world has produced, state thus in his book – *Indian Through and its development*.

“The lying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind.... So far as we know it is for the first time clearly expressed by Jainism”.

Late Dr. D.S. Kothari, a great Indian scientist, in a similar vein, observed that the history of *Ahimsā* is also the evolutionary history of mankind.

2.0 Concept of Ahimsā

Before proceeding further it may be appropriate to dwell on the concept of *Ahimsā* and its applications to real life situations. *Ahimsā* is a benign and benevolent concept. It is an expression of compassion. It means reverence for life. It is recognition of the personality and accompanying dignity, naturally due to all living beings. Alongside this lofty and altruistic connotation, *Ahimsā* on the other negative implies non-killing and non – harming. This is equally important. *Ahimsā* is a combination of empathy and abstention. Thus it is a comprehensive concept. However, quite mistakenly some of the thinkers, and believers,



ignoring the original treatises, references and their true spirit, tend to take a lop-sided view and reduce *Ahiṃsā* into a mere negative principle or practice, depriving it of its humaneness and nobility.

2.1 Definitions and interpretations of Ahiṃsā

The glory of non-violence as a doctrine of religion has arisen from the vision of similarity of souls. This doctrine is narrated and analyzed in the *āgamas* as follows:

1. All violence deserves to be discarded because it leads to sorrow and fear. This is the basic argument of the doctrine of non-violence.
2. Violence means ending somebody's life or torturing others. Still, the blemishes born of violence depend only on infatuation or attachment and jealousy etc. If there is no infatuation or attachment, mere ending cannot come under the category of violence. This constitutes an analysis of non-violence.
3. The purports of the blemish do not depend upon the relative importance of the size, number and senses of the living beings that are killed. It depends upon the result of the violating persons or the intensity or the otherwise, his knowing or unknowing action or the use of force. This constitutes the purport of non-violence.

The three matters mentioned above became fruitful in the thought and conduct of lord Mahāvīra and are woven in the *Āgamas*. Howsoever spiritual an individual or a group of individual's may be, when they ponder over the question of sustaining life with self-control, the above mention analysis and stages naturally arise from it.

However so let us see how non-violence developed further on in the light of various sects of Jainism.

Jainism has two broad sects namely Śvetāmbara and Digambara. Both these sects are further splintered into large number of sub – sects, which are headed by different *Ācāryas*, many of whom have defined *Ahiṃsā* in their own way, unmindful of canon and original texts. Some of them brazenly describe the positive aspects of *Ahiṃsā*, like saving the lives of man and other creatures, feeding the hungry, providing water to thirsty, helping the sick with medicines etc, as undesirable, because in their view, these activities result in generating of *karmas*, which inhibit one's liberation. They treat such activities as an expression of attachment, which according to them is the cause of bondage and not salvation.



One of the sub – sects of Jainas has even gone to the extent of describing the act of saving the life of a man or animal in distress, as violence.¹ There could not have been a greater travesty or distortion. The problem gets further compounded when such scholars try to project such views as a part of the Jaina religion. Such views, when picked up by scholars, particularly the western ones, lead to their wrong presentation of Jainism. One such example is the book – Heart of Jainism – by Stevenson, who, perhaps getting such erroneous views concluded that Jainism had no heart at all.

When such scholars or *ācāryas* are asked to provide the canonical or original references in support of their unusual stony views, either refer to some texts of much later times or conveniently just parry such questions. Both for the sake of purity of thought and practicability such views need to be questioned and corrected to present an authentic picture of *Ahiṃsā* in Jainism.

Ācārāṅga Sūtra, a Śvetāmbara canon comprising the first discourse of Mahāvīra, the 24th and the last Tīrthaṅkara of the Jains, delivered about 2550 years ago, defines *Ahiṃsā* thus:

“The saint with true vision conceives compassion for all the world, in east and west and south and north, and so, knowing the scared lore, he will preach and spread and proclaim it, among those who strive and those who do not, in fact among all those who are willing to hear him...He should do no injury to himself or anyone else...The great sage becomes a refuge for injured creatures like an island which the can not overwhelm.”²

In another verse *Ācārāṅga Sūtra* spells out *Ahiṃsā* as:

“Thus say all the perfect souls and blessed ones, weather past, present or to come- thus hey speak, thus they declare, thus they proclaim: All things breathing, all things existing, all things living, all beings whatever, should not be slain or treated with violence, or insulted, or tortured, or driven away. This is the pure unchanging eternal law, which the wise ones who know the world have proclaimed, among the earnest and the non-earnest, among the loyal and the non-loyal, among those who have given up punishing others and those who have not done so, among those who are weak and those who are not, among those who delight in

¹“*Tīrthaṅkara Mahāvīra Aura Unakā Sarvodya Tīrtha*” – by Hukam Chand Bharill of Todarmal Smarak, p. 191.

² *Ācārāṅga Sūtra*, 1.6.5



worldly ties and those who do not. This is the truth. So it is. Thus it is declared in this religion”³.

Tattvārtha Sūtra of Umāsvāti / Umāsvāmi, a treatise acceptable to both Śvetāmbara and Digambara sects of Jainas, has also stressed the positive side of *Ahiṃsā*:

“One should cultivate the feelings of fraternity toward all beings, pleasantness toward the proficient, compassion toward the destitute and equanimity toward the disrespectful unbelievers”.⁴

Vīrasena, the renowned Digambara ācārya, who lived about 1200 years ago, described compassion as the intrinsic nature of soul in his voluminous commentary of *Ṣaṭkhaṇḍāgama* popularly known as *Dhavalā*.

Kundakunda another great Digambara Ācārya, who lived about 2000 years ago, and who is known more for stress on abstract spiritual path for the soul, enjoined that one should provide food to the hungry and water to the thirsty as it constituted *Anukampā* or Compassion.⁵ It may be noted that according to *Tattvārtha Sūtra*, liberation of the soul is possible only through the composite path of *Samyak Darśana* (right belief). *Samyak Jñāna* (right knowledge) and *Samyak Cāritra* (right conduct). Further *Bhāṣya* (commentary) on *Tattvārtha Sūtra* enumerates five characteristics of *Samyak Darśana* of which the prominent one is *Anukampā* or Compassion. In short, according to canons, liberation of soul is not possible in the absence of compassion. A human quality like compassion, which according to *Tattvārtha Sūtra* and its commentary helps the process of liberation, obviously cannot be the cause of bondage.

Ācārya Kundakunda in his book – *Bodha Pāhuḍa* stated that only that is *Dharma*, which is leavened with compassion.

There are even more positive and emphatic directions in the original canons of Śvetāmbara Jainas which promote humanism and compassionate action, which are synonyms of *Ahiṃsā*. For example *Sthānāṅga Sūtra* – (chapter eight) ordains the following:

³ Āyaro 4.1.1., Jaina Vishva Bharati, Ladnun, V.S. 2031

⁴ *Tattvārtha Sutra* 7/6

⁵ *Pañcāstikāya*, Kundakunda, 137.



- Be ready to listen to hither to unknown noble doctrine.
- Be ready to follow noble conduct.
- Be ready to block inflow of *Pāpa- Karmas* through practice of austerities.
- Be ready to help and provide refuge to the destitute and helpless.
- Be ready to educate the uneducated.
- Be ready to serve the ailing with joy.
- Be ready to resolve differences, strife, conflicts etc. among the colleagues and bring about harmony.

Similarly the following dialogue between Mahāvīra and Gaṇadhara Gautama reported in: *Āvaśyaka-sūtra*, commentary by Haribhadra, requires in similar commitment:

Bhagavan! Who is to be commended, the one who serves the ailing and distressed?

Gautama- He who serves the ailing and distressed is to be commended.

Bhagavan! Why is it so?

Gautama! He, who serves the ailing distressed, serves me. He who serves me serves the ailing and distressed. This is the pith and substances of the doctrine of *Arihantas*. Therefore, O Gautama! I say – he who serves the ailing and distressed, serves the ailing and distressed. Therefore, one who serves it to be commended?⁶

In fact the Jaina scriptures are replete with large number of equally effective references, which highlight the need of compassion along with non-killing and non-harming. Recently a book “*Sakārātmaka Ahimsā : Śāstrīya aurā Cāritrika ādhāra*” authored by Mr. K. L. Lodha and published by Prakrit Bharti Academy, Jaipur (India) has extensively gleaned verses from Śvetāmbara *āgamas* and Digambara sources to put across this aspect of the wholeness of the concept of *Ahimsā*.

Both of the Jaina clergy and laity, great and minor vows (Vratas) are mandated by Jaina canons. These are common to all sects of Jainas. Among them, the first vow or *Vrata* is for *Ahimsā*. The classical definitions of these vows for *Ahimsā* are as under (mainly for clergy):

⁶ *Āvaśyaka-sūtra*, leaves 661-662



“I renounce all killing (included hurting) of living beings, whether subtle or gross, whether movable or immovable. Neither shall I myself kill (not hurt) living beings, nor cause others to do it, nor consent to it”.⁷

Aṇuvrata for *Ahiṃsā*. (mainly for laity)

“I renounce all intentional killing (including hurting) of gross (mobile) living beings. Neither shall I myself kill (nor hurt) living beings nor cause others to o it”.⁸

Apart from being both positive and negative, *Ahiṃsā* is a comprehensive concept from another angle as well. *Ahiṃsā* does not mean mere absence of physical violence. It is also a psychic phenomenon. *Ahiṃsā* has to be practiced at levels of “*mana*” (thought) “*vacana*” (speech) and “*kāya*” (body). In fact the basis of violence is “*Bhāva*” (thought and feeling). There is a possibility that there may be no *Hiṃsa* (Violence) even if there is physical harm, as in case of the death of a patient in an operation in the absence of the intent to kill. On the other hand, even without physical violence, an adverse or unwholesome thought may be tantamount to violence.

Jainism has extended the idea of culpability regarding violence to a situation where the person has abetted or approved the harm or killing. No loophole is left out. This approach adds to the fullness of the concept of *Ahiṃsā*.

According to Jainism, the concept and practice of *Ahiṃsā* transcends the human beings and covers even the smallest of the creatures. All life is sacred and as such cannot be tortured, maimed, or destroyed and instead has to be respected. This is a unique feature that further enlarges the range and intensity of this idea and conduct of *Ahiṃsā*.

Mahāvīra also emphasized friendship (*maitrī*) with all the beings at all levels over the entire universe. He said, “May I be the friend of all beings. Further I should not harbor any ill-will with any being anywhere” (*Pratikramaṇa Sūtra*/*Āvaśyaka Sūtra*). Friendship is nothing but the positive aspect of *Ahiṃsā*. *Maitrī* and *Ahiṃsā* are two sides of the same coin.

⁷ *Āvaśyaka-sūtra*, leaves 661-662

⁸ *Upāśakadaśāṅga-sūtra* – 1/13 and *Ratnakaraṇḍa-śrāvaka-cāra*-53



Viśeṣāvaśyaka Sūtra provides sixty synonymous of *Ahiṃsā* including *anukampā* (compassion) and *Dayā* (piety). Some of these aspects have been specially brought out because they exhibit the keenness of the Jaina scholars to delve deep into the physical and psychological nature of man and his actions, and present a philosophy and practice which is all-embracing and beneficial. Additionally, these facts have a bearing on the actual practice of *Ahiṃsā* in real life, an aspect that would be dwelt with later.

Shorn of the arguments based on religiosity, the commonsensical and rational basis of *Ahiṃsā* is provided both by Mahāvīra and Buddha. *Ācārāṅga Sūtra* states:

“..... in support of this truth (Ahiṃsā) I ask you a question. “Is sorrow or pain desirable to you?”

“If you say, ‘yes it is,’ it would be a lie as it is against the evident reality. If you say, ‘no it is not.’ You will be telling the truth. What I want to add to the truth expressed by you is that as the sorrow or pain is not desirable to you, so it is to all which breath, exists, lives or have any essence of life. To you and all it is undesirable, painful and repugnant”.⁹

This brings out the universal abhorrence to pain or sorrow and leads to the conclusion that since nobody wants pain or sorrow, we should not cause pain or sorrow to anyone. Similarly canons also stress that since all beings desire happiness, our efforts should be to work towards the happiness to all. Kant, the great western philosopher, was one asked whether he knew what the truth was. He, with his humility, replied in the negative. Further on being asked whether he could at least suggest the path of reaching the truth, he mentioned one of his categorical imperatives namely that something which is truth must be universal. Using this Kantian touchstone, *Ahiṃsā* emerges as the truth, because of its universality in terms of revulsion to pain or killing and common desire for happiness among all the living beings.

Buddha also preaches similar views.

The other support for *Ahiṃsā* is ethical. Jainism believes in plurality and equality of souls. No soul has an ethical right to dominate or harm the other beings. All souls deserve similar

⁹ *Āyaro* 2.3.63, p. 82, Jaina Vishva Bharati, Ladnun, V.S. 2031



treatment. By harming another soul, in a way, we are harming our own similar souls. Ācārāṅga *Sutra* again sums up this idea:

- “That which you consider destroyable is (like) yourself.
- That which you consider disciplinable is (like) yourself.
- That which you consider worth harming is (like) yourself.
- That which you consider worth subjugating is (like) yourself.
- That which you consider worth killing is (like) yourself.
- The result of action done by you has to be borne by you, so do not destroy anything”.

The principle of equality of souls however is at times applied wrongly. In Jaina canons the synonyms of “*Hiṃsā*” or violence is the expression “*prāṇātīpātā*” which means that the sin of killing is in proportion to the “*prāṇās*” taken. It is a subtle aspect, which needs to be explained. Soul or “*Jīva*” is indestructible and what can be killed is only the body. For bodies Mahāvīra gives a five-fold classification. According to him bodies are one – sensed, two – sensed, three-sensed, four-sensed and five-sensed. The micro level creatures in air, water earths etc are one-sensed. On the other hand man or other large creatures have five-senses. The level of “*prāṇā*” in these categories of life forms increases with the number of senses. For example man has ten “*prāṇās*”. According to Mahāvīra the killing of a man is far more sinful than the killing of lower forms of lives possessing lesser number of “Karmas” by being a vegetarian rather than a meat eater.

There is yet another aspect. Violence is an expression of power and not ethics. Violence is possible with means of confinement, punishment, destruction etc. but such instrumentalities have little ethical justification except possibly in case of self-defense. Taking a subjective and insular view, some philosophies and doctrine tried to make man the center of universe and reduced all other beings as subordinate ones, required to sub serve him only. However there is no ethical or rational basis of such a proposition. But resultant rituals (as distinguished from ethics) arising out of such man-centric arrogant views are unfortunately projected as mandatory principals to be followed and even fought for.

Rhetorically Max Heindel asks, “We cannot create so much as one particle of dust, therefore what right have we to destroy the very least form?”



2.2 Science of Ahimsā

Ahimsā also receives science-based commendation. This is a new development. Science, as the source of instruments and weapons of destruction and mass killing and violence, has been the cause of maximum and unprecedented violence in the world. But paradoxically science now is providing the most cogent and convincing conceptual basis of *Ahimsā*. The emerging science of Genetics unravels the ultimate structure and combination of genes in form of chromosomes. The results are amazing. The difference between the genes of a man and chimpanzee is hardly 0.6 percent. The swine and man again may not differ by more than 5 percent in their genes. Many more such parallels have been given by science. In fact the genetic code of life is similar from the smallest bacteria of man. With this kind of closeness and similarity between man and other living beings, violence against the latter is scientifically indefensible. Just as man is not allowed to kill another man on the ground of similarity and closeness, killing of animal by man should also come to an end. However such old habits, particularly dietary ones, die-hard. But like racialism, ill- treatment and, even worse, killing of animals, which some of the proponents of ethics call *specie-ism* should also come to an end. But we will have to face a long and bitter resistance and fight from conservative and vested interests.

The science of Neurology clearly brings out the existence of neurons, their networking and the feeling of pain among the animals. Thus from this angle, these other creatures are not different from man. Non- expression of pain in some cases of animals is no justification for their killing. On the other hand, even the life of man starts from a single cell that also does not have any neuron. But that cell develops into human beings that sense pain and pleasure. Therefore, it will be incorrect to think that living organism which do not have nerve cells do not experience the feeling of pain or hurt.

Science of Environment also enjoins that one should be acutely conscious of life in other animals, plants, other components of nature and microbes. Further there is strong factor of interdependence between living organism as well as a biotic part of the environment. The damaged caused to the environment leading to denudation of forests, global warming, drying up of glaciers, rivers, lakes and other water resources and pollution of air, water and land has already caused catastrophic effects on the existence of life on Earth.



Amazingly, the first formal and detailed declaration on environmental protection covering air, earth, water, fire, vegetation and other increasingly higher forms of life reaching up to the level of man, was made by Mahāvīra in his first set of discourses delivered more than 2550 years ago and embodied in *Ācārāṅga-sūtra*. There are seven sections in the first chapter of *Ācārāṅga-Sūtra* dealing with the subject of environment only. Mahāvīra strongly pleads for recognition of life in air, earth, water, vegetation etc. and desires that one should be careful not to damage it. To give a flavor of what he said, it may be apposite to quote aphorisms 113 to 117 of *Ācārāṅga-Sūtra* as under:

“Comparison of plant life with Human life – 113

- | | |
|--------------------------------------|---|
| (a) This (i.e. human being) is born; | this (i.e. plant) too is born. |
| (b) This grows; | this too grows |
| (c) This possesses consciousness; | this too possesses consciousness |
| (d) On being cut this becomes sad; | this too becomes sad (i.e. withers) |
| on being cut. | |
| (e) This takes nourishment; | this too takes nourishment. |
| (f) This is mortal; | this too is mortal. |
| (g) This not eternal; | this too is not eternal. |
| (h) There is metabolism (anabolism; | there is metabolism in this too and catabolism) |
| | in this (i.e. building up of new cells and |
| | decaying of old cells); |
| (i) This undergoes various transfor- | this too undergoes various |
| mations (such as ageing etc.). | Transformations (such as ageing etc.) |

He who uses a weapon on the beings of vegetable body has neither comprehended nor forsworn actions (causing violence to the beings of vegetable body and other beings residing in the vegetable). 114.

(On the contrary) he, who does not use any weapon on the beings of vegetable body, has comprehended and forsworn actions (causing violence to the beings of vegetable body, and other beings residing in it). 115



Having discerned this, a sage should neither use weapon-causing violence to the beings of vegetable body, nor cause others to use it, nor approve of others using it. 116

He who discerns (i.e. comprehends and forswears) the actions that cause violence to the beings of vegetable – body, can be regarded as a (true) ascetic (for a true ascetic is he) who has discerningly forsworn actions”. 117

Modern science discovered life or consciousness in plants life only about a hundred years ago, whereas Mahāvīra, without the aid of scientific instruments, could discern life in plants more than 2550 years ago. His teaching, if followed, will go long way in preserving the environment.

Ahiṃsā is also necessary for practical reasons. As mentioned earlier violence begets violence. Besides, violence does not solve problems in the long run. Further all life is bound together by mutual support and interdependence. (*Parasparopagraho Jīvānām*)¹⁰

3.0 Application of Ahiṃsā

We may now consider the application of *Ahiṃsā* in day today life of common man.

As already stated, normal life at individual, social, national and international level is rife with violence ranging from pretty one to horrendous levels. For the sake of mutual safety and comfort, social amity and international peace, action of various types, at different levels, may be necessary.

Undoubtedly one has to be seriously concerned about the weapons of mass destructions that might wipe out the entire life from our planet, or other grave forms of violence. But to concentrate exclusively on the larger issue of disarmament or other measures dealing with high dimensional violence is unlikely to lead to any real and meaningful change in the situation. Opinions on these aspects, though well meaning, may be high-sounding but hollow in terms of practicability and efficacy. Many of the movements for peace in the world, though needed, have at best been vapory. What is required is to focus on individual, however

¹⁰ *Tattvāratha-sūtra*, Umāsvāti, V/21



ordinary he might be. In fact, to obtain positive results, even though insignificant, one has to think of the application of *Ahiṃsā* in day-to-day life of common man.

The root cause of all violence is invariably to be sited in the mind of the smallest component of human society, an individual. It is at this level that proper education and ensuring action is required.

3.1 *Ahiṃsā* at individual level

Individuals would have to truly and sincerely practice *Ahiṃsā* in their daily life. With personal commitment to *Ahiṃsā* and personal transformation of individual, the real remedy to violence could be found. One of the major problems with many of the protest groups, trying to fight against violence at national and international levels, is that personally they are not non-violent. One of the reasons why Gandhiji also could not succeed many a time was that a large number of his followers advocated non-violence at the social level but did not practice non-violence at the personal level.

Mahāvīra realized this during his time and stressed upon reformation of the individual and prescribed a detailed code of conduct of good and peaceful behavior. Mahatma Gandhi also emphasized it and made the individual mind as his focus of address and action.

Even at the expense of repetition, it needs to be stated that the violence at the level of the nation-states or community is not a matter of unconcern but if we only talk of that and ignore *Ahiṃsā* at the individual level, we are unlikely to obtain positive results.

There could be many practical and concrete steps to promote harmony peace and *Ahiṃsā*. Some of the suggestions in these regards are mentioned below.

As a primary step, human welfare projects should be planned at individual, social national or international levels. It does not matter if these projects are small. If they are bigger and serve larger number of people, the effort is equally welcome. The quality and intent of service is even more important. Such projects should first take care of the basic needs including those of water, food, housing, education and medicine. Generally when somebody is fed or given water or treated, his immediate response is one of happiness and gratitude. The spontaneous smile on his face is self-expressive and touching. A new type and level of



communication is established between the giver and the receiver. It is a mutually satisfying experience. It is beneficial to the helper as to the receiver. It is, to use a modern cliché, a win-win situation. Negative thoughts and actions are dispelled. It is not for nothing that Mother Teresa was called the apostle of kindness and Calcutta (or now Kolkata) is named the City of Joy. This is the most effective method of bringing diverse individuals and groups together. Here, instead of indifference there is a concern. Hatred, if any, is replaced by harmony. And sadness is substituted with joy. This is the real alchemy of Ahimsa. If this idea is extended to the individuals of other faiths or countries, results are increasingly satisfying. Recently a free heart surgery of a resource-less girls from Pakistan in a well-known hospital in Bangalore in India generated an unusual goodwill between the peoples of India and Pakistan, generally not considered to be the best of the friends. Many of the diplomatic moves could not match it.

Incidentally despite the efforts of some Jaina scholars and *ācāryas* beset with their own sectarian thinking, to deprive *Ahiṃsā* of its true positive meaning, Jainas in India and abroad do charity on a large scale. In India few can match them. They run several schools, hospitals orphanages, food and water distribution centers, animal sanctuaries etc. It is a case of heart getting the better of sterile and inhuman concepts, wrongly propounded by some of the sub-sects of Jainas.

One example of such compassion action is Bhagavān Mahāvīra Viklāṅga Sahāyatā Samiti (BMVSS), which was set up in 1975 to provide artificial limbs/calipers others aid and appliances to the handicapped. It is my privilege to be its founder and now its chief patron. BMVSS provides free artificial limbs to the amputees, calipers to the polio patients and others aids and appliances to the handicapped. By now BMVSS has provided over 8,00, 000 aids and appliances totally free of charge in last 30 years. It is the largest limb / caliper fitting organization in the world. For example in the financial years 2004-2005 BMVSS fitted over 17,000 handicapped with artificial limbs in a year. 90% of the patients of BMVSS are below the poverty line. Beneficiaries belong to different faiths and regions. They speak of Mahāvīra as the lord of compassion. BMVSS also held camps in 18 countries of Asia, Africa and Latin America, where the impact is equally complimentary. For example Dawn, the leading newspaper of Pakistan and generally a critic of India, in its issue of 19th January 2002 said this for our third on –the –spot limb fitment camp at Kabul:



“As aid pours into Afghanistan, a special consignment from India is probably bringing more happiness to Kabul than the rest of the world’s cargo combined ----- . The consignment consists of thousand pieces of Jaipur – Foot ----. Along with the consignment went a team from BMVSS, a Jaipur charity that provide artificial legs for the poor.....”

In October 2003 BMVSS held a limb-fitment camp in the compound of the second largest mosque of Srinagar in Jammu & Kashmir where extremists are still active. The banners of BMVSS, which highlighted the words “Bhagavān Mahāvīra”, were displayed in the compound of the mosque. We were told that this was an unusual event. The naming of Hindu or Jaina Lord in mosque or Allah in a temple was unthinkable without sparking off communal riots in India. But we were welcome. Such is the soothing impact of compassion and *Ahiṃsā*.

Similar is the response in other parts of the country and the world.

Mother Teresa personally visited our center and used to send all her amputees to us. One of her nuns, who had lost her leg, was provided with an artificial leg by us. We saw the same nun praying and kneeling before the cross in Mother Teresa home in Kolkota. The present Sisters of Charity Kolkota also sends her cases to us. We hold camps with Ramakrishna Mission, *Śaṃkarācārya āśrams* and others without any distinction. This kind of wide support again is the result of compassionate activity transcending all differences.

The compassionate projects small or big should also extend to animals. Compassion like peace is indivisible. One cannot be cruel to animals and compassionate to man. Once brutalization starts, its impact is not limited. The mechanized slaughterhouses, inhuman animal farms and other organized torture and killing need to be exposed so that individuals can make informed choices about their conduct and food. The industrial lobbies in these sectors however are reported to be so strong that even the media is virtually silent on these matters. Dietary habits are one’s own choices but what is needed is transparency about the process. Besides on the positive side, the value of compassion towards animals needs to be inculcated among the younger generations. Compassion clubs and such other institutions need to be set up and encouraged. An extensive educational drive is needed.



3.2 Ahimsā at interpersonal level

Application of *Ahimsā* to inter-personal relationships is equally important. Because of ego, the other person's viewpoint is not appreciated and this becomes the origin of all conflicts. Additionally, earlier the rigidity in thought was often because of ignorance. Now we have a new phenomenon and the rigidity is, at times, on account of blind rationality.

Thought human knowledge is relative but, if people treat it as absolute, and make it the basis of *Anekānta*, has great relevance. This principle has many dimensions. It has seven-fold logic. It is a theory of relativity. It is a principle of ethics and human relationship. Under this principle I may be right or wrong as much as the other person. The moment I recognize that I could be wrong from one perspective, my conduct can never be dogmatic or fundamentalist and my behavior is bound to be amicable. Some profound scholars have pointed out that the Semitic philosophies and cultures suffer from the concept of the excluded middle: things are either good or bad or white or black with no intermediate stages or gray colours. This may not be conducive to tolerance and hence may give birth to religious concept of *Ahimsā* and is also, in a way, partly subsumed by *Ahimsā*, permits thousands of flowers to bloom.

Keeping the above in view as also recognizing the equality of all souls, the cardinal core of *Ahimsā*, one has to be considerate to and appreciative of the views of other persons. In practical terms, at the level of individuals, what is needed is that lines of communications between man and man, husband and wife, parents and children, friends and foes must remain open. Further, the communication must be non-violent by being proper in its language and thoughtful in respecting the other person and his view. Those who have tried this know that this is the best way of conflict resolution.

The same principle applies to inter-faith relationships. If the leaders and followers of different religious starts knowing the other faiths and talking to their leaders and believers, things would be different. Most of the problems arise because people live in their religious cocoons. Dara Shukoh, the heir apparent of Shahajahan, the great Moghul who built Taj Mahal, was a great scholar. He was a liberal and tolerant person. In his book – *The Meeting of Oceans*, he observed that the day pundits i.e. Hindu priests and maulavis i.e. Muslim religious leaders, could sit together and talk, most of the differences between the followers of these two religions would not even arise. His further comment was more practical. He felt that the interested parties would however not let such meetings take place. With the present



state of intolerance and terrorism, efforts have to be made for inter-faith dialogues to be conducted in non-violent, non accusive, non-dominant and in an appreciative language.

There is also a need for having greater interaction with the scholars and practiseners of Christianity, which is known for its concern for the poor and the service it renders to them.

3.3 Dos and Don'ts

Yet another way to achieve proper and harmonious conduct is to follow the basic principle of carefulness and restraint in thought, speech and conduct. For this Jainism has provided the concepts of *samiti* and *guptis*.

Samiti includes carefulness and caution in all activities and *guptis* include restrain in through and conduct. There has to be training and discipline for these so that they become the part of our second nature. For this, the modern psychological techniques could be used to instill these ideas not only in the individual's conscious mind that habit formation takes place. It is also particularly necessary that our response to any verbal comment or physical act must not be immediately reactive: it must be a paused and restrained one. The moment there is an intervening time element; the violent response may become muted. In short, *sañyama* (another expression for restrain) and *viveka* (discretion) should guide our thought and conduct.

The other pertinent and important idea is that of *Pratikramaṇa*, which is followed by devout Jainas. It means a daily critical self-appraisal and confession with the commitment to make an effort not to repeat the wrongs including violence towards man and other creatures. As is common, such practices tend to become mere formalities and rituals. But if *Pratikramaṇa* practiced in its true spirit, overtime, a person is likely to be considerate and non-violent in his daily life.

When we are talking of restraint, another primary principle of Jainism namely *Aparigraha* comes to the fore. At times violence at individual, social, national and international levels is rooted in greed and related economic causes.

While for laity, economic endeavor is inevitable and permitted; it has to be qualified by certain norms. In the first place undue possessiveness needs to be restrained and regulated. Mammon should not be allowed to become God. Secondly there must be the concept of sharing; call it giving, *tithe*, *zakāta*, *dāna* or *visarjana*. As the wise say, living is giving.



B.5.3.1

Human Rights and Jain Dharma

Justice N.K. Jain

Human Rights in historic perspective:

Economic development of the 19th century made mankind insecure. The theory of economic development started eroding the basic human values. Machines took control over life and just at a press of a button the work was done. As a result the need for human power got diminished and the exploitation of women and children started. Two world wars were experienced during the 20th century (1914-1918 and 1939-1942). Demand for arms and armaments increased in the world market and all countries tried to make hay in meeting these demands. We thus saw the destruction caused by wars; religious fundamentalism and disregard for Human Rights due to economic development all rising at the same time. The last one started destroying the very culture and civilization. In such circumstances we saw the rise of democratic form of government. The concepts are Government of the people, by the people and for the people started gaining momentum. One nation after the other started becoming independent from their foreign rules. Earlier the countries were ruled either by religion i.e. by spiritual lords or by the whims and fancies of the rulers but now they started being ruled by a democratically enshrined constitution.

The first major international and organized effort to think about Human Rights was made in conference to end slavery on 25th September, 1926. Then four years later on June 23rd 1930, another conference was organized on bonded-labor. The first declaration of the Human Rights was made on 10th December, 1948. This declaration on Human Rights, thus December 10th is being celebrated as the world's Human Rights day.

What are Human Rights? Every human being has equal right/opportunity and freedom to live with dignity which is enshrined in Chapter 3 of Indian constitution as fundamental rights of its citizens. Judiciaries also recognize the international covenants. Judiciaries also honor this declaration.

These Human Rights in Indian constitution have provisions namely; to live in pollution free environment, medical care, right against use of force and insulting methods in employment, respectful treatment of women, equal rights for children, women, old people and men etc. These rights cannot be denied on the basis of caste, creed, sex or language. These rights



are provided to all citizens. Besides these, rights of compulsory education and development of all children up to the age of 14 years are also given to the citizens. Ensuring compliance of these rights by public servants of the Government comes under the purview of State Human Rights Commission.

It is the responsibility of the welfare state to be answerable to its citizens for the protection of their Human Rights. Good governance ensures effective protection and implementation of the Human Rights of its citizens. For an enlightened society it is essential that Human Rights be ensured to all people.

According to clause 2nd of the protection of Human Right Act, 1993 “Human Rights” mean the rights enshrined in the constitution or in the international agreements/human beings and come under the Jurisdiction of Indian courts. International declaration means the United Nations declaration of December 16th 1966 containing international citizenship, political rights, and international economic, social and cultural rights.

Wave of renaissance changed the lifestyle in continents of America and Europe etc. It brought democratic form of Government to the forefront along with the feeling of quality, freedom by birth and each human being, like others have the rights to self-dignity and freedom. Besides these, he is free to exercise his rights without the limitations imposed by caste, creed, gender, language and religion, national and social circumstances associated with his birth. This doctrine was borne out as an instrument to check against the misuse of state power for personal benefits by the rulers.

Human Rights were born along with the development of mankind on the earth itself. This is so as growth and development of the earth itself. This is so as growth and development of his talents and the culture are not possible without these Human Rights. Side by side we also saw the process of suppressing and exploiting these Human Rights as those in power can retain their position only by exploiting others. But the second generation of the twentieth century saw the weaker or the exploited people become aware of their rights.

Prior to 25th September 1926, the subject of Human Rights remained a national issue and became an international subject after this day. Since then the process to understand these and to proclaiming them internationally applicable has continued to date. The main



components of Human Rights can be grouped into right to live, right to be independent, right to practice own faith, right of freedom of expression, freedom to organize, ownership of property, social and economic rights. Almost all countries have these rights grouped as above. Today the yardstick to measure the development of a country has shifted from economic prosperity to how much it respects and enforces Human Rights of its citizens.

Indian Constitution and Human Rights: The era of democratic form of governance saw India gaining independence on August 15, 1947 and have it own constitution on January 26, 1950. By this time the subject of Human Rights was not just a matter of discussion but had become an international movement. Accordingly the same provisions were also made fundamental rights for all Indian citizens and a part of Indian constitution also. Also it was provided that aggrieved person on these matters can approach the courts of law for proper redress of his grievances. The difference between fundamental rights and Human Rights is that Indian constitution provides protection and implementation only of Human Rights. It may not be out of place to say that Indian Constitution given the present form of Human Rights to protect and implement the fundamental rights themselves, besides fundamental rights, the Indian constitution also under Directive Principles asks the central and State governments to provide facilities to all citizens, regardless of caste, creed, religion or gender opportunities to live with dignity and earn livelihood. To project Human Rights, The Human Rights Act 1993 was farmed. Under this Act, Human Rights commission was established along with State wise establishment of similar commissions. Under this Act, statue number 21(1), Rajasthan Human Rights Commission was established on 18th January, 1999 with its chairman and member being appointed in March 2000. This commission was re-constituted on 6th July, 2005. In other fourteen state of India, similar commissions are now operational. Besides this Minorities Commission, Scheduled caste State women Commission is also operational and Tribes Commission, Backward classes development commission and National women commission were established primarily to implement provisions of Human Rights Act. In Rajasthan State Women Commission is also operational.

Human Rights and Jain religion:

Jain religion is an ancient religion that talks of the happiness, and development of all living beings¹. It also propagates the Supreme efforts by the soul to achieve the supreme state

¹ *Sāīmāyīkapāṭha*, Amitagati, 1



called *paramātmā* and propagates virtuous life styles. Jain religion is an eternal religion and has been preached by *Jinas* (conquerors of the sensual pleasures and tendencies). It is neither an offshoot of any other religion nor belongs to a specific community or caste. It is completely an independent philosophy and religion. Omniscient and first tīrthaṃkara with Mahāvīra being the last and 24th, delivered divine sermons, which were codified in book formed by *Gaṇadharas* as *Āgamas* or religious scriptures.

Based primarily on the principle of non-violence, Jain religion propagates the life style of its followers based on the minimization and control of the five sins like violence etc. To counter these five sins, Jainism talks of five vows namely non-violence, speaking the truth, non-stealing, non-possession and celibacy to be practiced by all. The monks practice these five vows on totality. While the family practices them partially with certain limitations based on their capabilities and desires. Practice of religious ethics with the sole purpose of self-purification by the monks, and the family members busy in day-to-day life, activities and directly or indirectly in contact with the environment becomes the practice and preservation of Human Rights. Jain religion not only talks of Human Rights but it goes further and talks of the rights of all living beings. The fundamental doctrine of Jainism is that all living beings, be they men or elephants or ants have each a soul of their own. Each soul has the right to exit and live according to its own wishes. Man is not only blessed with the rights to have independent existence but also to live in an environment free of exploitation or suppression where he can become a perfect person as per his own capabilities and efforts. Therefore he should live with others on an equal and brotherly basis². Hence it will not be out of place to call Jainism as human's religion or the religion of all living beings.

Jainism and its philosophy, since ancient times, has preached and explained the human religion or the religion of all living beings; the same had been orchestrated in the west only recently Europe, United State of America and to some extent Asia are the continent which have made other countries of the world as their dominions and exploited them to their advantage. These same imperialist countries in the last two-three centuries have destroyed fundamental rights of their human beings also. But after the First World War (1914-1918) the same countries started talking of Human Rights when their own independence became in danger.

² *Parasparopagrahojīvānām, Tattvāratha-sūtra, Umāsvāti, verse V.21*



Jainism is a mode of the living beings. Every Principle and sentence of Jainism talks of the benefit for the living beings. Jain texts describe the spiritual and moral purity of conduct and fulfilling one's duties to achieve supreme State ultimately. Men used to live under the shadow of his duties during medieval times while today the same man lives under the shadow of Human Rights. He is forgetting slowly the Man's duties but keeps on man's rights only. If everyone performs his duty sincerely, then all others automatically get their rights as well. If every human being observes the five vows like non-violence etc even partially then the other living beings automatically will not be pained and get the opportunity and rights to exist and do the same.

Jainism, while talking of the five vows, has in fact raised its voice against exploitation and suppression of other living beings. As per Jain doctrine, basis of non-violence is the equality of all living beings to exist and prosper. All souls, be they belong to gross or subtle or stationery or mobile living beings are metaphysically equal and similar. If every human being considers others as equal to him, and seeking same rights to live and prosper as he; then this philosophic truth that all living beings which progress and happiness as he wishes, then he will not exploit others. He will protect, preserve and enhance the doctrine of Human Rights as enshrined in the constitution and international law of children. To give pain to others who depend on him³ or to make them work beyond their capacity⁴ are the two flaws against vow of non – violence. If these flaws are eliminated from the conduct of the individual practitioner, then exploitation of the children and unemployed will be eliminated. It appears that Jain *ācāryas* have visualized these problems of the future while their texts and the same were given validity by constitutional and other international declarations.

By observing the vow of non-possession, we can eliminate economic exploitation of the weaker sections of the society. Jainism believes that one should acquire only as much wealth or property as is needed for a comfortable life and no more. Similarly Jainism talks of each human being to consume only that much food and non-food items as are needed for comfortable life so that others can use the remaining commodities. This way the property,

³ *Arhannīti*, ii.2

⁴ *Āvaśyaka* (Hāribhadra Vṛtti) p. 819b



which gets accumulated at one place, becomes available to be consumed by others as well. In other words it works thereby eliminating economic exploitation also.

One of the duties of Human Rights Commission is also to stop sexual exploitation. Providing protection and opportunities of growth to women is also a duty of the Human Rights commission. Whereas women were an object of worship in ancient India, today even protecting her from exploitation has become questionable. The government is taking specific steps in this direction. Eliminating social evils like dowry, rape sexual exploitation and domestic violence prostitution are the objectives of Human Rights commission. Jain philosophy and religion had, since beginning, accorded respect and regards to women; here the women had always been worshipped as the mother of *tīrthaṃkaras*.

Besides this, Jainācāryas have also established the vow of celibacy to protect the women from sexual and other forms of exploitation⁵. Prohibiting prostitution and being content with one's married wife are the hallmarks of the vow of celibacy. If a married man considers other women as his sister/daughter/mother; then the women can be safe and free of exploitation will become a matter of past and the entire society can enjoy a free and holy environment. Hence the vow of celibacy as enunciated in Jain religious texts is being used by Human Rights Commission to protect the women in society.

Education of women is also an important aspect of Human Rights. All efforts are being made to enable woman move forward in all activities of life. Jain literature abounds with strong sermons and stories of promoting education of women. A review of Jain texts, like *Ādipurāṇa*, *Uttarapurāṇa*, *Harivaṃśapurāṇa* etc. reveal that the contemporary women were not only expert in cooking, painting or music etc but they were also experts in medicine, archery etc. Queen Kaikeyī was adept in the art of warfare as she accompanied her husband Raja Daśaratha to the battlefield. Hence Jain literature and religion had been propagating woman's education.

Human Rights Commission has been opposing the spread of casteism and communalism. In this field also, Jain religions had contributed a lot. Jainism is neither a caste nor a

⁵ *Śrādhyaḍinakṛtya* by Devendra, Rishabhadeva Kesharimal Jaina Shvetambara Sanstha, Ratlam 1937, pt.ii p. 95,



community. Everybody who practices and follows the doctrines of Jinendra Deva is a Jain. According to Jain traditions, a person is neither a Brahmin nor a Kṣatriya/Vaiśya/untouchable by birth but everybody decides his community by his Acts/profession. Hence the question of casteism should not arise at all. Therefore the basis of caste and community is decided by the activities of the individual and not by birth, as Jains believe in the of *Karma* doctrine. A person acquires the caste, community and name etc. according to his efforts/activities. We see clearly the impact of Jain doctrine of *karma* about individual's rights to freedom. Jains believe that everyone is free to do what he/she wants. It depends on the individual whether he/she earns meritorious or de-meritorious life based on his auspicious or inauspicious activities/*karmas*.

Environment protection and control is also an important provision of Human Rights commission. Under social rights, every citizen has the right to live in a pollution free environment and society with peace and harmony. Jain philosophy gives special emphasis on environmental balance and purity. All human beings and not only monks wish to live in a pure and pollution free environment. Further Jains believe existence of life and soul in air, water, fire, earth and plants; and under the vow to practice *Ahimsā*, the monk is asked to protect all these types of life forces while the human beings are expected to minimize harm to any or all such life forces and living beings. Therefore practice of non-violence against air, water, plants, earth and fire then environment will be full of such nutrients and live forces thereby protecting us against natural calamities like earth quakes, floods and famines etc. Western countries talk of human rights but do not practice them completely. Besides this, the maximum environment population is caused by their industrial units who have replaces men with machines thereby having the twin ill effects of creating human unemployment besides of such activities that even breathing is becoming difficult. Therefore, it is important to have reconciliation and equilibrium with the nature.

The vow of non-violence of Jain religion can be said as the first step of human rights. It becomes difficult to digest when most of the people are eating meat & talk of Human Rights. Just for the sake of political expediency and to appear to be the leader of the just world, they talk of human rights, but do not implement the same themselves. It is these western countries that made the small countries of the world their dominions and started the practice of slavery and today they talk of banning the trade of goods made using child labour. Until these powerful countries who pretend to be the forefathers of human rights, do not protect



themselves from the ills of eating meat, hunting, consumption of alcohol and exploitation; it seems useless to talk of a bright future and freedom from exploitation of Human Rights. A person who is deeply involved in violent activities cannot think of relieving other of their pains. Hence it is essential to protect the vow of non-violence to an enhance human rights.

Discussion on human rights leads us to talk of non-violence and compassion towards animals. Jain religion stands for equality of all living beings. Since the time of its first tīrthaṃkara Ādinātha (Rṣabhadeva), it has talked and greatly emphasized self-restraint conduct, compassion and pity towards the animal. Late Acharya Mahaprajna in his book, “*Jain Dharma*”, “*Arhat*” and “*arhataye*” writes Human Rights can be a new and unique thought of UNO but even if we consider the preaching Mahāvīra 2500 years ago then all his teachings are abundant in Human Rights.

Description of stationery living beings by Mahāvīra is of great significance. By thinking of stationery living beings, one should feel of the slogan ‘*Vasudhaiva Kuṭumbakam*’. As our feeling on these lines progress, our awakening towards equality of living beings of this universe increases. To go further we should develop the same feeling towards material also along with the world of living beings. It is not proper to place non-living things also at inappropriate place as our self-restraint is associated with our restraint towards material objects also. In other words we should not harm air, water, earth, plants and not to pollute them and fire, and should treat them with utmost self-restraint. The basis of Lord Mahāvīra’s sermons is ‘accepting the existence of others’ i.e. ‘*Vasudhaiva Kuṭumbakam*’.

While clarifying the basic human values, Umāsvāmi in *Tattvāratha-sūtra*⁶ says ‘*Parasparopagrahojīvānām*’ i.e. living beings help each other or cooperate for being alive. Here the doctrine of live and let live and the feeling of forgiveness are at the core. This is co-existence. We want to live and so do all living beings, be they small or big. Doctrine of *Pañcaśīla* is based on the concept of peaceful co-existence. Everybody wants to live peaceful & happily and nobody wants to be unhappy. Hence Jains prohibit killing of living beings. Jain families should protect themselves from ego and deceit and practice the sermons of their tīrthaṃkaras.

⁶ *Tattvāratha-sūtra*, V.21



Principles of Jain religion can work like a panacea to achieve the highest level of spiritual beneficence provided they are preached and practices in the right way. Sermons of Mahāvīra are full of aura and are the means to attain the supreme and infinite powers and possibilities by exercising self-restraint, self-confidence and purification of the self. By practicing these sermons, exploitation of Human Rights will automatically be eradicated. In other words, they are self denying ordinance.

Another objective of human rights commission is to ensure upliftment and welfare of all human beings. The constitution of India prohibits discrimination against anyone based on his caste, color, religion, sex or birthplace by the state. *Jainācāryas* have called this doctrine as *Sarvodaya Tirtha* in the Jain texts. Uplift of everyone is *sarvodaya*, i.e. all human beings get equal opportunities to realize their objectives of attaining the highest ideals of knowledge, power, positions etc, based on their capabilities and efforts.

People want that the government should stop exploitation of human rights by anyone. The government is making efforts in this direction but a lot more is yet to be done. For examples the social evils of child marriage, killing the fetus, flesh trade in women, rape, and other social ills are yet to be eradicated completely.

Fight against human rights exploitation is more in practice than in the doctrine. Jain religion also provides detailed doctrinal explanation of these, but their application and practice is not found in details. More important is for an individual to be able to learn ways of getting his rights from the state, society and the family. Actually the government and non-governmental bodies make their main cultural objectives of the 21st century to use the media of educational curriculum, literary writings, and mass communication through print and electronic media to arouse the need to safeguard one's human rights. Even though Indian religions have presented these aspects in proper form but our religious teachers were not equipped to implement them. However they gave these the moral sanctity and used it to preach these to the masses.

Dominance of Indian society for a long time by foreigner colonial powers and the religious teachers have institutionalized the exploitation of Human rights which need to be eradicated now by enhancing significantly the mental setup of Indian to demand their right for equality and eradication of slavery.



I feel it appropriate to say that the efforts made in India to ensure implementation of Human Rights are very limited. Existence of inequalities and social biases here will cause the question here and voice demanding human rights. It will come up again and again. Such question will be raised as the government and its elected representatives if not sensitive to such issues. Therefore the government, its elected representatives, officers, judiciary and individuals should keep on raising demands and continue their programme for implementation of Human Rights and punish those who violate them.

We can say conclusively that Jain religion teaches everybody to be self-reliant and make efforts to enhance their life objectives. Further it says that the just and fair treatment given by you to others will earn you merit, peace and happiness. If you exploit other or cause injury to weaker section of the society due to your status or power, then pains and problems will could your future life. It is essential to spread this doctrine of self-reliance and so the human rights commission is involved in such activities. It is important that intelligent people should help ignorant people to succeed in their life but without any discrimination. Today the west should emphasize practice of non-violence, non-possession, speaking the truth, celibacy, compassion, and non-stealing instead of emphasizing just materialism. Like imparting education enhances the educational level of teachers themselves, it also gives pleasure and happiness to both the teachers and taught. Similarly compassion in a way also gives the gift of love making all happy. Life is hell in a situation devoid of fellow feeling, compassion and true love. It is duty of the leaders of the government and society to check the aggressive/violent tendencies of their members/individuals and ensure practice of fellow felling. They must provide the minimum life's necessities of the people dependent on them.

True happiness does not lie in satisfying one's own needs but in ensuring that the dependents face no problems of any kind. Jain texts got to extent that a family member who does not give charity makes his home like a cremation ground. If the philosophy of giving up personal needs and possessions gets embedded in the minds of the rich, then the relations between the rich and the poor can become very friendly and free of confrontation. Such Acts enforce implementation of Human Rights. Hence there is a need for true, simple, intelligent and compassionate people. Life style of equanimity makes even the animal live in an environment free of cruelty; then the question of the same results for human beings is beyond doubt. Though a welfare state is sensitive to the welfare of its subjects, still due to



lack of political and administrative will, it is not completely successful in their implementation. For this we have to provide opportunities for education, employment along with elimination of bad social practices and change our mindset, else it will be difficult to achieve the desired results. Along with, it is essential duty of each citizen should not be self-centered only in their activities and practice the principles of human rights properly. Both these if implemented, will result in full implementation of Human Rights. Keeping all these in mind and acting as per the directions of our soul, we can stop exploitation of Human Rights.

I personally think that question of Human Rights should not be settled by a fixed criteria. They should be considered with reference to a country, place in particular, prevailing mindset and need of the society, thought and circumstances of a person in a particular. The question of human rights should also not be seen only as commercially positive interests and diplomatic propaganda. Issues of human rights should be seen with the view to set in motion the tempo of basic process of development of human beings. In other words they should be established to enhance the implementation of human rights themselves. So that opportunities of development and human rights are seen together and are examined vis-à-vis.



B.5.4 Application of Ahimsā in High Schools for increased wellness therein

Shugan C. Jain

We all hear an alarming growth in violence with children going to school with guns and using the same for trivial matters like bullying, feeling left out or ignored growing¹. Those who go to school are always scared and lot of parents shy away from sending their children to school. This is more so in inner city schools where broken families, poverty, lack of facilities to provide space for letting the youngsters use their energy for constructive or productive purposes. Intolerance, loneliness, absence of parental love /guidance and effect of media (particularly TV creating ideals of becoming heroes using violence, intimate relationship amongst young boys and girls in the name of friendship are all conditioning the youngsters to become violent and hence feel left out /lonely. What happens in USA today happens in Europe 2 to 3 years hence and about 4-6 years hence in countries like India. In India, the problems with inner city schools are primarily of lack of motivation of teachers, parents and students as well towards the role of education resulting in significant absentee rate, low academic attainments and teachers spending their time in other irrelevant activities.

A group of fourteen school teachers from all over USA decided to learn the concept and practice of *Ahimsā* in Jainism and see if they can find some solutions to their problems cited above. ISJS organized a three weeks program on *Ahimsā* with particular reference to Jainism with its practice through case studies of a number of Jain managed schools in different categories, such as inner city with free education, suburban schools for middle and upper middle class/rich communities, rural schools who practice *Ahimsā* in their daily management of children, delivery of education and relationship with the community. The results were amazing as all the fourteen teachers felt transformed and armed with new tools and applications of *Ahimsā* in their own schools.

¹ Incidence of violence in US schools Department of Justice U.S. Government: excerpt: Preliminary data show that there were 33 school-associated violent deaths from July 1, 2009, through June 30, 2010 (Indicator 1). In 2010, among students ages 12–18, there were about 828,000 nonfatal victimizations at school, which include 470,000 victims of theft and 359,000 victims of violence (simple assault and serious violence) (Indicator 2). In 2009–10, about 74 percent of public schools recorded one or more violent incidents⁶ of crime, 16 percent recorded one or more serious violent incidents,⁷ and 44 percent recorded one or more thefts⁸ (Indicator 6).....



As a follow up of this program:

- US teachers have started applying their learning in their classrooms as well as promoting the values in other schools.

ISJS also has taken responsibility for the management of a Jain school in walled city of Delhi where more than 1000 boys get education. Most of the children in this school are non Jains and coming from poor or underprivileged classes. The problems here are very different, primarily the discriminating attitude of management, teachers and parents towards children, value system which does not give importance to education causing indiscipline, high absentee rate resulting in poor academic results. ISJS has applied the same techniques of *Ahimsā* in this school with significant success.

This paper deals with *Ahimsā* in Jainism, the doctrine, its social applications as per canonical literature, ethics of Jainism derived as corollary of *Ahimsā*, and the entire *Mokṣa-mārga* itself evolving around enhancing the practice of *Ahimsā*² by the seeker of liberation as Samantabhadra aptly said that attainment of *Ahimsā* towards all is attaining *Mokṣa*. The doctrine of *Mokṣa-mārga*³ of Jains is being recast as Belief-intellect-Humility (Viśvāsa-Viveka-Vinaya) i.e., belief in one's own in achieving the objective, self-discriminating knowledge-humility /discipline is being used with remarkable achievements. For social application of this *Ahimsā* the paper will deal with the concept and practice of this *Ahimsā* by Mahatma Gandhi in achieving the highest social objective i.e. freedom from the foreign mighty empire.

Both these experiments prove that *Ahimsā* of Jains can yield remarkable improvements in the intellectual-moral and emotional skills of the school children of the world.

1. *Ahimsā*

1.1 *Ahimsā* in Jainism (doctrine & Social)

As a practical religion Jainism has laid great stress on the observance of five main (minor and called Aṇuvratas) and seven supplementary vows by its lay followers in all stages of life. Among these twelve vows, the most fundamental position has been given to the *Ahimsā-vrata*, i.e., the vow of *Ahimsā* and it has been convincingly shown that the remaining four

² *Purusārthasidhyupāya* by Amṛatacandra, verse 42

³ *Samyak-darśana-jñāna-cāritrāṇi mokṣamārgaḥ Tattvārtha-sūtra* I.1



main vows, viz., *Satya*, i.e., the abstention from falsehood, *Asteya*, i.e., the abstention from stealing, *Brahmacarya*, i.e., the abstention from undesirable sexual activities; and *Aparigraha*, i.e., the abstention from worldly attachments are nothing but the details of the vow of *Ahimsā*.⁴ *Ahimsā* had been defined and explained verily by Mahāvīra and the successive *Ācāryas*. Some of the explanations are given below:

None of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet⁵. Later on *Ācārāṅga-sūtra* conclusively pronounces that after understanding the importance of kindness to beings, the enlightened person should preach, disseminate and applaud it at all places in East-West and North-South directions.⁶ He further said, 'That which you consider destroying or disciplining or harming or subjugating or killing is (like) yourself. The results of your actions have to be borne by you, so do not destroy anything.'

How should one behave in society? Or how should one live?

'*Parasparopagraho jīvānāma*'⁷ or living beings help each other and 'Live and Let Live' are derived from the principle of non violence as can be seen from the sermons of Mahāvīra as given in *Praśnavyākaraṇa Sūtra* where sixty synonyms of non violence are given; e.g. kindness (*dayā*), compassion (*anukampā*), tolerance (*sahiṣṇutā*), love (*prema*), security (*rakṣā*), salutariness (*kalyāṇa*), fearlessness (*abhaya*), service (*sevā*), non-killing (*sarva-anāghāta*), equanimity (*samatā*), forgiveness (*kṣamā*) and so on.⁸ These are the positive aspects of non violence as such acts result in either auspicious or meritorious results or even may lead to liberation (*Mokṣa*) eventually.

Ahimsā is disciplined behaviour towards every living being.⁹

⁴ *Purusārthasidhyupāya* by Amṛatacandra, verse 42

⁵ *save pāṇā ṇa haritavvā, ṇa ajjāvetavva, ṇa ajjāvetavvā, ṇa parighettavvā, ṇa paritāveyavvā, ṇa uddveyavvā* *Āyāro* (JVB Ladnun) 1/4/2/23

⁶ *dayaṃ logassa jāṇitta pāṇaṃ paṇaṃ, dāhinaṃ udiṇaṃ āikkhe vihae kiṭṭe vedavi, Ācārāṅga Sūtra*, 196, Agama Prakashana Samiti, Beaver

⁷ *Tattvārthasūtra* by Umāsvāmi, Verse V.21

⁸ *Praśnavyākaraṇa Sūtra*, 6.1.3, Pages 683-684, (Jaina Vishva Bhārati, Ladnun, under the title "Angasuttāni" (3)).

⁹ *Dasavaikālika Sūtra*, 6/9



With the soul tainted with passion, the activities of mind /body /speech which cause killing/ pain/ tormenting to the psychic or matter life-vitalities (prāṇas) of an individual (self or any other living being) result in violence¹⁰.

So annihilating /controlling the feeling of attachment are in fact non-violence.¹¹ This implies practicing EQUANIMITY towards all.

Thus Jainism has become synonymous with *Ahimsā* and Jaina religion is considered as the religion of *Ahimsā*. The social significance of this principle of *Ahimsā* could be evident from the important facts and changes which took place in the cultural history of India from the time of Lord Mahāvīra to the present day.¹²

1.2 Ahimsā in other religions of the world

- The *Chāndogya Upaniṣad*, one of the principal scriptures of Hinduism that dates to the 8th or 7th century BCE, bars violence against "all creatures" (sarva-bhūta) and establishes nonviolence as a code of conduct for Hindus. *Mahābhārata* talks of *Ahimsā Paramo-dharmaḥ*¹³.
- Buddhist principle of *mettā*, or loving-kindness towards all beings
- Sermon on the Mount in which Jesus urges his followers to "love thine enemy"¹⁴ Prior to this the doctrine was eye for eye which was refuted by Jesus in this sermon.

¹⁰ jīvakṛtaṃ pariṇāmaṃ nimittamātraṃ prapadhyā punaranye/

svayameva pariṇamante-tra pudgalāḥ karmabhāveṃ// Purusārthasidhyupāya, verse 12

¹¹ Aprādubhāvah khalu rāgādīnāṃ bhatyahimseti/

tesāmevotpattihimseti jināgamasya saṃksepa// Purusārthasidhyupāya, verse 44

¹² It is, therefore, contended that the moral behaviour of persons would definitely improve by the regular observance of these twelve vows with the avoidance of faults attached to them. In this regard it is pointed out by Shri. A. B. Latthe in his book 'An introduction to Jainism published in 1905 A. D' that the proportion of Jail-going population is a good has given his conclusion that, that the rate of criminality among the Jainas is much less and that this comparatively low frequency of incidence of crime and highest in morality among Jainas can be attributed to the rules of Right Conduct based on the principle of *Ahimsā* as laid down by Jaina religion.

¹³ *Mahābhārata Ādiparva*-11/13

¹⁴ The phrase originates from the Sermon of the Mount in the New Testament. In the Gospel of Mathew, an alternative for "an eye for an eye" is given by Jesus: 38-42: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also; And if any man will sue thee at the law, and take away thy coat, let him



- Story of Abel in the Quran for both nonviolence and forgiveness of sin. Rahim (mercy) as one of the 99 names of Allāha¹⁵.

American author Henry David Thoreau¹⁶ had a major impact on the philosophy of nonviolence. Leo Tolstoy, Mohandas Karmachand Gandhi and Martin Luther King were greatly influenced by Thoreau.

Buddhism, Jainism and Pātañjala Yoga all talk of *Ahiṃsā* as the first and foremost rule or code of conduct. Thus we see all religions of the world thus talk of *Ahiṃsā*, though in different scales much less than in Jainism.

1.3 Need for Ahiṃsā

Historical evidence is available from religious story literature of all religions which along with our own observations of recent times show the deadly and at times devastating results of violence committed as the coverage of violence and mass killing is increasing regularly.

- 1 Ādipurāṇa: Bharata Bāhubali dual;
- 2 Rāmāyaṇa: Killing of individual/s
- 3 Mahābhārata: Killing of a family/s.
- 4 1965-75: Community or countries affected
- 5 1980s-: The entire world getting affected.

have thy cloke also; And whosoever shall compel thee to go a mile, go with him twain; Give to him that asketh thee, and from him that would borrow of thee turn not thou away. —Matthew 5:38–5:42 KJV

¹⁵ Quran, 1.1, 3.18; 5.109; 6.124; 7.180 etc

¹⁶ **Henry David Thoreau** (July 12, 1817 – May 6, 1862) was an American author, poet, philosopher, abolitionist, tax register, naturalist, development critic, surveyor, historian, and leading transcendentalist. He is best known for his book *Walden a reflection upon simple living in natural surroundings*, and his essay *Civil Disobedience*, an argument for individual resistance to civil government in moral opposition to an unjust state.

Thoreau's books, articles, essays, journals, and poetry total over 20 volumes. Among his lasting contributions were his writings on natural history and philosophy, where he anticipated the methods and findings of ecology and environmental history, two sources of modern day environmentalism. He was also deeply interested in the idea of survival in the face of hostile elements, historical change, and natural decay; at the same time he advocated abandoning waste and illusion in order to discover life's true essential needs.



The advent of technology has enhanced significantly the impact and method of committing violence. We see its impact in the deaths of Nehru (sickness), Sanjay Gandhi in plane crash, Indira Gandhi was murdered in her own protected home and Rajiv Gandhi was murdered by suicide attackers. India (claim to be peaceful nation) spends enormous amount to protect its leaders and suffer losses due to terrorism and violence alone. In our present day world also, we can see that use of force to win a war or eliminate discord or differences in religious-political ideologies results in escalation of violence causing more miseries than reducing them (Iraq, Afghanistan, Israel, Indo-Pak troubles etc.). Some facts about violence are given below:

- I. Violence affects the doer more than the victim. So even for our own selfish gains we must observe non-violence.
- II. Ecology: Killing the five types of living beings i.e. those with air or water or fire or earth or plant as their bodies, is called environment pollution. Even killing animals and other living beings cause natural / ecological imbalances.
- III. Social ills: Girl child killing in the womb, use of cosmetics and leather products from unborn and newly born animals, foods causing thousands of living beings getting killed for just one meal, class system dividing the society in low caste, middle casts or high castes etc on the basis of birth, race or colour are different ways of committing violence. Growing intolerance, selfishness are some of the social ills caused by enhanced violence

We thus see that violence affects individuals /societies / countries and the whole humanity resulting in total destruction. Violence has assumed ghastly dimensions with the advent of technology necessitating the adoption of a Non-violent/ non-killing society.

1.4 Causes of violent (Himsaka) activities

All living beings are equal (Samatā). Every living beings wishes to be happy forever i.e. nobody wants pain. Pain is caused when one forgets this basic precept and starts moving the other way. In Jainism it is called perverted view (mithyātva) and is the primary cause of karmic bondage. In *Sūtrakṛtāṅga*¹⁷ Mahāvīra says bondage is pain. *Tattvārtha-sūtra*¹⁸ talks of the following five primary causes of bondage /pain/ himsā.

¹⁷ *Sūtrakṛtāṅga-sūtra*, 'Bujjhijā tiuṭṭhejjā bandhaṇaṃ parijāṇiyā... Sūtra 1/1/1, meaning one should know what causes bondage of soul and knowing it one should remove it.



- ✓ Perverted views: This can translate to ego / arrogance /supremacy of one's wants/wishes over others. The person becomes selfish and starts amassing material to increase his happiness.
- ✓ Disinterest in the duties /vows: This translates to not observing duties / vows properly (indiscipline) attracting reprimand and hence violent reaction.
- ✓ Laxities: The person starts getting more interested in undesirable/non beneficial activities e.g. being busy in enjoying pervert stories (women, food, royalties, and robberies/theft), sleep and affection /attachment.

Four passions (tainted emotions): Anger, pride/arrogance, deceit/crookedness and greed; their 4 levels of intensities. Nine quasi passions: jest, like & dislike for certain objects, grief/sorrow, fear, disgust, hankering after/male/female/neutral gender. These also are corroborated by Daniel Goleman in his book 'Emotional Intelligence'¹⁹ Anger is perhaps the foremost cause of violence. Some aspects of anger as per David Goleman in emotional Intelligence are:

- Anger is never without a reason but seldom a good one, Ben Franklin P- 66
- Anger is the mood people are worst controlling at Tice P- 66
- Don't suppress anger but don't act on it Chogyam Trungappa P- 72
- Activities of mind body and speech: These are related primarily to the unnecessary activities or activities performed under tainted emotions.

Steps involved or methods of committing violence include:

- ✓ Planning, Mobilize resources and starting the act
- ✓ Committed by self, asking others to do or admiring /supporting violent activities
- ✓ Performed by acts of mind body speech

¹⁸ *Mithyārdarśana-vīratī-pramāda-kaṣāya-yoga bandhaḥetavaḥ*, *Tattvārthasūtra* by Umāsvāmi, Verse VIII.1, meaning the five causes of bondage are perverted world view, non-abstinence, laxity, tainted emotions and actions of the body-speech-mind.

¹⁹ Appendix A Page 331: Emotion is first defined (per Oxford dictionary) as 'Any agitation or disturbance of mind, feeling, passion, excited mental state. The listed tainted emotions are anger (jealousy a variant of anger), sadness, grief, fear, enjoyment, surprise, disgust, shame and absence of love etc.



Example of violent activities are gesturing, belittling/bullying, causing anxiety/scare, torturing, hitting, causing pain, use foul language, showing supremacy / assertiveness, feeling low/incompetent or discriminated, unfriendly attitude, causing isolation, ignore, not respecting differences (race, color, gender, status etc), lack of interest in studies. An in depth analysis of the environment in the school is required so that such activities prevalent as causes leading to violence and other undesirable acts are established and cured.

1.5 Steps to minimize occurrence of violent (hiṃsaka) activities

The religion as per Jains is described as (from conduct viewpoint):

That which is non violence, self restraint and austerity is *dharma* (spiritual values). It is by virtue of these spiritual values that supreme spiritual beneficence results. To him whose mind is (absorbed) in spiritual values, even gods pay homage.²⁰

We have discussed *Ahiṃsā* to a large extent already. Here self restraint implies controlling the wandering nature of our mind towards the sensual pleasures so that we can focus on achieving our objective, be it spiritual or worldly like excelling in our overall personality development while we are in the school as teachers or students. By austerities are implied strenuous exertions (*sādhana*) to achieve our spiritual or worldly objectives.

David Goleman talks of compassion and self restraint as two moral instances.²¹

To minimize the occurrence of toxic emotions leading to violence, we have to analyze this aspect from two aspects,

- i. Daily activities which minimize the likely occurrence of violent thoughts /actions in us
- ii. When such thoughts /actions do not occur, methods to control them?
 - a. For the first step, Jains talk of the regime of code of conduct comprising:
 - b. Minimize intake of violent food;
 - c. Six essential duties (*āvaśyakas*)

²⁰ *Dhammo maṇigalamukhiṭṭhaṃ ahiṃsā saṃjamo tavo/*

Devā vi taṃ namaṃsanti jassa dhamme sayā maṇo// Daśavaikālika Sūtra, 1.1, Samaṇa Suttaṃ, verse 82

Austerities are of twelve types focussing on our control of quantity, type and quality, humility, repentance, self study, meditation etc.

²¹ Emotional Intelligence, Page xiii: And if there are any two moral instances that our times call for, they are precisely self-restraint and compassion.



- d. Observance of five minor vows called *aṇuvratas*.²² Practice of this code of conduct which is essentially practice of *Ahimsā* enhances the ability of the practitioner to have better control on himself/ herself and achieve his/her objectives.

To overcome/control the rise of tainted emotions as they occur, first we need to understand the underlying process. We use here the main cause i.e. anger to illustrate the process ²³:

- a. Provocation: Catalysts could come from past memories, interactions with others, disagreements, unfavourable situations, greed, and other sources
- b. Path I: Expression i.e. expressing the anger caused either by instant reaction of bad language, defending one's own weakness and the slow reaction like stop interacting with the person/s involved, speaking ill of them or, develops hate etc. The intensity of anger expression depends upon the person's psychological makeup and karmic burden. Usually anger expressed in this fashion is destructive because it is accompanied with a number of other harmful emotions such as hate, sense of revenge, violence and many others that linger on in a person's psyche for a long time.
- c. Path II i.e. Recognise occurrence of anger and need to control it. So Stop and think the method to be used like Count 10. This means we must allow our mind to stop from reacting fast. If we just pause, reflect and think for a while, it will be difficult to get angry! That is one of the reasons modern psychiatrists recommend counting 10 when we are about to explode, and suggest other ideas as well to tackle the anger provoking situations. Other techniques prescribed are Think positively, Resolve conflict through negotiations or using religious remedies like forgiveness, compassion, understanding etc. Obviously, we won't have to deal with anger expression if we stop it right before it raises its ugly head—i.e., from the very moment it pops up. It means the instant we start

²² Abstinence from food derived directly or indirectly from animal kingdom (*Ratnakaraṇḍa-śrāvaka-cāra* by Samantabhadra verses: III.38). Six essential duties worship the omniscient Lord, Paying obeisance to holy teachers, Self study, self restraint, observing austerities and performing charitable acts for householders *Pañcvinśati*, verse 6-7 and Periodic contemplations on the self/ equanimity or *Sāmāyika*, Praising the 24 tīrthaṅkaras, Paying obeisance to omniscient lords, *Pratikramaṇa* (criticise one's own moral transgressions) *Pratyākhyānam* (promise to oneself to avoid sinful duties in future) for the monks; five minor vows are: *Ahimsā*, speaking the truth, non stealing, limiting possessions and limited celibacy. *Ratnakaraṇḍa-śrāvaka-cāra* by Samantabhadra verses: III.6/7,

²³ Paper titled Control of Toxic emotions by Anop R. Vora of Rochester NY USA in 2010 to ISJS.



getting angry, we need to quickly recognize the emotion and take a detour. If we realize it and become aware of it, then most probably we will be able to control it.

1.6 Case study : Mahatma Gandhi's application of Ahimsā for grand social uplift

Mahatma Gandhi is considered as the most successful proponent of *Ahimsā* in our times. He used the social *Ahimsā* in his own life as well as in the Indian society to gain freedom to India from the all power British Empire. The people who affected his thinking most were his family and the environment where he was born and brought up (primarily Jains and Vaiṣṇavas), mother Smt. Putli Bai, religious teacher visiting their home regularly Bechar Das and Spiritual guide Śrīmad Rājācanda jī who were all Jains. An analysis of his life shows him practicing the non violent of conduct of Jains (see section 5.0) fully. Examples of his practicing *Ahimsā* are given below:

I. The famous song sung in praise of Gandhi says:

*'Dedī hame āzādi binā khaḍga binā dhālal
Sābaramatī ke santa tūne kara diyā kamālal'*²⁴

i.e. he gave us the independence from the British without the use of sword or the shield.
Translated it implies winning the enemy to accept your view without the use of violence.

II. His prayer:

*Raghupati rāghava rājārāma, patita pāvana Sītārāma
Īśvara Allāha tere nāma, sabako sanmati de Bhagavānal...*

Here Lord Rama is worshipped because he is the saviour of the down trodden. Then Gandhi prays to bestow wisdom (discrimination between Good to practice and Evil to avoid). Here education is generally essential to move upwards for acquiring wisdom. Gandhi himself did all the menial jobs himself, lived like them (the untouchables) and in their habitat and always talked of making these masses self reliant.

III. His most popular prayer: *Vaiṣṇava jana te tene kahiye re, je pīra parāī jāne re*. It implied treating all human beings as equal and the one is compassionate i.e. realizes the pains of others and tries to remove them is the true Vaiṣṇavite.

²⁴ One of the most popular films on school education called Jagriti produced by Filmistan in early 1950s.



His life is full of instances where he first practiced the principle of *Ahimsā* on himself and then used them in his life for social causes as well as improving the life of others. His methods of achieving the objective were also peaceful (Satyāgraha). Dandi March (12 March 1930), Quit India Movement are examples of this practice.

2.0. Need for Ahimsā in education sector

Children /Students are the main actors /beneficiaries/customers of the education system. The teachers come next as they are the instruments of imparting knowledge and value system to the children. To enable this transfer of knowledge and values, the school facilities, administration, government and social policies and the advent of technology play an equally important role. A quick look at the existing scenario on these factors show:

- Vision Statement: It has to be made broader by including the total personality development (i.e. all inclusive development of academic and extracurricular activities; social and emotional skills).
- Value systems: Parents /family systems are being replaced by Media and hired support organizations (crèches / streets /baby sitters) which promote Selfishness, aggression, loneliness and inability to face real life situations properly. The same can be said to affect both the children and the teachers as well to some extent. Thus new skills such as non violent communications, compassion, self-restraint, meditation, tolerance are to be included as a part of training in the school for children and the teachers alike.
- School environment: Prevention of rampant indiscipline, fear amongst children and teachers alike, intolerance, lack of concern to each other, lack of motivation and transfer of all problems to the state (government for solution) is the key to the success of schools and the education system. This need to be supported by effective use of advances in information and communication technologies is needed to develop more detailed and uniform teaching methods as well as impart training in these technologies also.

The above statements are true to a large extent in government and aided schools in India as well and so called Public Schools in USA. In Private schools in USA and India, the situation is different due to more concern of the parents and teachers alike but the problems do persist to some extent with priorities changing on their occurrences.



3.0 Application of Ahimsā in schools

3.1 Case Study-1: ISSJS2012.3W-*Ahimsā* July 1st to 21st 2012 attended by 14 school teachers from USA.

3.1.1 Objective: To prepare high school teachers (Kg-12) for practicing and teaching *Ahimsā* to enhance personal and social harmony, peace, development and wellness in their schools.

3.1.2 Methodology used: Learning the fundamental basis of *Ahimsā* in class room lectures and discussions, Observing the real life in schools, Visualize the many dimensions of *Ahimsā* through group discussions and Experience (feel the change in the self) through spiritual practices such as *Sāmayika* in Jainism.

3.1.3 The Program:

The program planning started in February 2012 when the participants prepared their applications for admission to the program. They were asked about their previous exposure to *Ahimsā* and what they expect out of the program. Based on their interests as mentioned in the applications, each participant was requested to write an essay on a predetermined topic (related to Ahimsā) for further deliberations during the program.

On arrival in Delhi, the first day program started with the orientation viz. getting to know each other, briefing about the living conditions in India and understanding individual aspirations. This was followed by screening of the famous movie '*Do Ākhen Bāraha Hātha*' (2 eyes and 12 hands), directed by the great Jain director/actor V. Shantaram, showing exemplary application of *Ahimsā* to transform the six deadly convicts into peaceful citizens by a jailor who is committed to doctrine of *Ahimsā* and has strong belief in himself and the potential goodness in everybody including the convicts. The movie was followed by extensive discussions on its central message and salient features such as "All living beings are equal and have the potential to achieve the highest goal, empathy/identification with the victim, compassion, forgiveness, confidence in self and in others, teaching by example". Each subsequent day started with a short prayer (Merī Bhāvanā given to all participants in English depicting the Jain way of life, ML King's --We shall overcome, Gandhi's--Raghupati and others)



A series of seven lectures was presented on evolution of the concept of *Ahimsā*, its historical perspective, definitions and dimensions, causes of *himsā* (violence, aggression) and methods of its control and regulation as described and practiced in Jainism. These were followed by case studies on Vinoba Bhave, Mahatma Gandhi (3 sessions), and other leaders across the world practicing *Ahimsā*, group discussions amongst participants and lectures by eminent academicians on *Ahimsā* in different religions of the world. During the lectures discussions were held on Evolution of *Ahimsā* in different cultures and religions (beginning of civilization was on the basis of *Ahimsā*), brief overview of history and various fundamental aspects of Jainism and Jain way of life giving prominence to *Ahimsā*, *samnyama* (self-restraint), *tapa* (austerities or strenuous efforts), Concept and definition of *Ahimsā* and its application as Social *Ahimsā* (60 synonyms such as compassion, love, friendship, tolerance, discipline, service, forgiveness, equanimity etc) in Jainism, karma doctrine, *anekānta* and *aparigraha*, non-violent food and its impact on our thinking and health, basis of non-violent ethics and details (primary virtues, seven abstinence, six essential duties and five minor vows), case studies of Mahatma Gandhi (4 sessions) and tracing his concept of *Ahimsā* to Mahāvīra and to his (Gandhi's) Jain acquaintances (mother, Monk Bechar Das and Śrīmad Rājacand his spiritual guru).

The next three days were devoted to observation and interactions through field visits to schools (a Government aided old school in inner city, a private school in suburban area, a school on the outskirts of Delhi run as private school for village children, a top of the line private school run using latest psychological and teaching methods). Meditation camps were also organized along with visit to Gandhi museum and exchange of views with its director. The school visits showed that the practice of all aspects of *Ahimsā* and the central Jain slogan 'Right vision- knowledge-conduct' together is an effective pathway to transform individuals into excellent human beings and endow them with very good moral values, and motivating them for betterment of education, social and emotional skills of individuals. There was a near unanimity that *Ahimsā* is universal with no boundaries for practice by poor or rich.

The study program for next five days was organized at Aligarh to expose participants to various other types of educational institutions and to provide time in a peaceful environment for detailed analysis, discussions and reflections on the observations and findings so far. The visits included a village school teaching use and applications of computers and other skills along with normal course work, a Boarding house where 100 young boys live together



like a large family to cultivate religious and moral values, as well as emotional and social skills along with education in modern disciplines in an established school (one of the best schools of the state of Uttar Pradesh) and an upcoming university with which ISJS has affiliation. A few lectures on techniques and practices for enhancing *Ahimsā* were organized. The participants were encouraged to engage in extensive discussions on what they have learnt, observed and to document the same. All participants appreciated the focused program during these five days, in spite of the simple food provided and menace of crickets (jhingars). They left Aligarh for a visit to Taj Mahal en route to Jaipur for the last four days of the program.

In Jaipur a series of lectures on ecology, pluralism, human rights, philosophy and teachings of Mahatma Gandhi were organised by very eminent scholars and practitioners along with visits to a school and the philanthropic Jaipur foot organization which has provided globally more than a million artificial limbs to amputees. The program ended with certificates distributed to participants by Justice N.K. Jain. All participants expressed profuse love and admirations for a wonderful experience and transformation in them. All schools and institutions visited were planned, started, managed and run by Jains.

3.1.4 Results achieved

Their reactions had been very encouraging. Some of the comments are given below. They have started implementing the learning in their schools as well as assist ISJS to offer such programs more and develop mechanism to follow up the practice and provide remedial assistance. Plans are afoot to train 40 more teachers from USA in 2013.

a. All Participants

The program truly provided a unique opportunity to learn, observe, visualize and experience the concept and usage of the doctrine of *Ahimsā* in daily life. It was a life changing experience and equipped us to become better teachers and encourage out students to develop intellectual, social and emotional skills to become better individuals and citizens. The program exceeded our expectations on all fronts.

b. Ms. Laura Hirschfield, Leader

Hello All! This program had been, without a doubt, the most amazing experience of my life, and I feel privileged to have this opportunity. Dr. Shugan Jain could not have been a better



person to run this program in India; the second any one had concern, he addresses it immediately, and in the kindest way. He is brilliant, and so I/We love to hear his lectures. His attitude is admirable, and I really could not ask for someone better to work with. This program is outstanding, and you are offering opportunities we could not get anywhere else. I am so incredibly grateful, and cannot begin to express that to you. Thank you all so much. And to think, all this began with a simple email asking for teaching Siddhartha. Thanks for all your inspirations.

C. Ms. Rosa Clara Salazar and Mr. Joseph Gerald Ostrowski

We will like to thank you for your very insightful comments during every lecture. Thanks you for organizing such a memorable experience for us. You are truly an exceptional man and have touched our lives warmly, wholeheartedly, and humbly; and for that we are better human beings. With profound love and respect: Joe & Rosi.

3.2 A Jain school Delhi: (Since Sept 1st 2012 till Oct 30th 2012)

- ✓ Improved teachers motivation and commitment to teach and improve the lot of children for teacher's own satisfaction and professional achievements
- ✓ Decrease in absentee rates, parents of the children are being motivated to emphasize education and send their children to school, management becoming more proactive to improve facilities and techniques used, community coming forward to be a part of the movement.
- ✓ An assessment of the school by professional agencies has already been made and report awaited to seek their help to improve delivery of education, improving school facilities and increasing use of computers and computer aided education, along with enhancing social and cultural activities for school children
- ✓ Implement *Ahimsā* training and implementation in the school along with other suggestions made by consultants.

4 Strategy for applying Ahimsā for betterment of schools and their education systems.

4.1 Overseas schools

The strategy to implement *Ahimsā* will vary from school to school depending upon the state in which the school exists. We shall discuss the strategy where the situation in a school is below average i.e. indiscipline, lack of motivation amongst students and staff is rampant and the academic performance is also below par.



- I. Organize a half day program in the school for management and teachers to appreciate the doctrine of *Ahimsā* and its benefits to enhance the working of the school. In this program the emphasis will be to change the mindset of the participants about the potential of each student to realize the highest academic and other attainments, need for trying new techniques to look at and resolve problems using philosophy of *Ahimsā* (all living beings are equal and have the potential to realize the highest goal, living beings help each other, *Ahimsā*, self restraint and strenuous efforts are the three values to be believed in and practised for problem resolution.
- II. Impart a short term academic exposure (2 to 3 weeks) to teachers on *Ahimsā* and how its principles can be practised by them. Schedule for a typical program is given in Appendix I. Develop program for the teachers to impart this training to students²⁵
- III. Appoint a consultant to help guide implementation of the program. This can be the same agency as in step 1.
- IV. Assessment study of the school to identify the issues and their ABC analysis i.e. most important problems with teachers, students and management
- V. Form study circles in the school where the teacher/s trained in *Ahimsā* starts small groups of teachers and students separately to motivate the participants and find ways of implementing the same in the school. Conduct this experiment for say 3 months and document the findings and the strategy to implement *Ahimsā* principles and measurement of the end results.
- VI. Set up a key teacher (preferably trained in *Ahimsā* in step i) to be the key manager to implement the program throughout the school. The program may need fine tuning and further training in techniques like motivation, teaching skills, communication skills, emotional skills, social skills and inter personal relations.
- VII. Engage either at the school level or as a consortium of schools to prepare case studies, audio-video training material and scientific validation of the recommendations of *Ahimsā* doctrine.
- VIII. Have the *Ahimsā* program become a regular function of the school.

²⁵ On Nov 2nd 2012, the Honb'le minister for HRD gave a set of documents and cassettes to Chairman Mr Nayar of CBSE to include teaching of *Ahimsā* and related moral values to all students and make them a part of curriculum by including them as 5 marks question in each paper. (**Times of India** dated Nov 2nd 2012)



5.0 Future plans

- Establish institutional framework (e.g. ISJS-JBVU and some other universities in USA) to deliver the consulting and implementation services
 - ✓ Development of a comprehensive program for education based on Lessons learned
 - ✓ Inputs from trainers, social scientists, educationist, media experts, teachers
- Document the programs for delivery, follow up and if possible a pre delivery survey for the school to make the delivery individual school specific
- Train the trainers
- Marketing and fund raising

The journey has begun. Most of the so called education consulting and private school owners are aiming for middle or upper middle class. This program aims primarily at the underprivileged and the poor children where government also plays a major role (good/ bad)



B.5.6

Jain Diet

Dr. Shugan Chand Jain

1.0 Introduction

The word diet brings to our mind thoughts of austerity, restriction and deprivation to lose weight and look better. However in Jainism, the word diet refers more to the harmonious relationship between food we take, our health (both physical and mental), environment we live in and enhancement of our abilities to perform and make our existence happy and blissful in this and future lives.

Jain term for food is *āhāra*. Recent literature uses the term *bhojana* also. Food is the taking in or absorption (and not just eating) of the matter fit for the different kinds of bodies 1. gross or physical body of human, animals and vegetation kingdom; 2. the transformable body of the celestial and infernal beings and so on; and six kinds of completions¹

Thus by food we also mean taking external inputs (nutrients, energy and body building and functioning elements) by the living beings. It is the most important need of the living beings as without it they may not be able to survive for long time. It therefore becomes important to know Jain views on food. Food and behavior/ conduct, as per Jains, have strong correlation. Here also ethical postulates, such as being healthy (to be able to perform right conduct for self purification), non violence, self restraint (*saṁyama*), attitudes of carefulness, and our thinking have strong correlation to the type and quantity of food we take are interrelated.² Mahāvīra, during his penance of more than 12.5 years is said to have taken small quantities of food and that too only 265 times.

However all living beings need external energy and nutrients to maintain their physical bodies healthy and use it effectively to utilize their faculties (mind, body and speech) to achieve their objectives. Thus food is the primary need of all living beings. Like cotton is the basic material of cloth, similarly to practice path of spiritual purification called *Mokṣa Mārga*³

¹ *Tattvārtha-sūtra* by Umāsvāti and its commentary by Pūjyapāda, *sūtra* 2.30:

called *paryāpti*; these being assimilation of molecules of matter, formation of body, the senses, the respiratory organs, the organ of speech and the mind.

² *Bodha-pāhuḍa* by Kundakunda: V-34

³ TS 1 *saṁyakdarśana-jñāna-cāritrāṇi mokṣamārgaḥ*



with right vision-knowledge and conduct as main constituents, proper diet is very important. The eight basic virtues (mūlaguṇa) or basic requirements to be a householder have at-least three virtues consisting of abstinence from meat, honey and wine⁴ while other preceptors (ācāryas) have all the eight associated with abstinence from eight types of food containing innumerable micro living organism. To conclude the underlying principle of Jain diet can be summarized as 'eat to live so that one is able to exercise self control and not just maintain the body healthy' and perform optimally one's duties to achieve one's objectives and 'not just live to eat'.

1.1 Types of food (āhāra) that living beings (empirical souls) take

According to Jain literature⁵, food is classified in the following categories, based on the manner they are absorbed by the living beings.

- i. The energy the living being takes at the time of birth (called 'Oza' for life span determination) as this energy stays until his /her death. We hear stories of some living beings buried under debris for days together alive due to the existence of this energy.
- ii. Nutrient & energy absorbed from environment directly (called 'Roma'). Every pore of body (millions in number) is capable of absorbing nutrients from the air & solar energy (similar to the process called photo synthesis in plants where the leaves absorb all the food from air and sun light and convert them to plant and its branches, leaves, fruits and flowers). Jain texts and modern medical science emphasize and provide several means to enable us to use this type of food and minimize the need of the third type.
- iii. Food taken as morsels by mouth or injected in the body by other means called 'kavalāhāra'. Generally we mean this type of food to denote all types of food. Few people realize that solar energy and fresh air and water are also essential components of food (type ii indicated above).
- iv. Mental food (called 'Mano-āhāra'). All the necessary nutrients needed are available in the environment around us. However our spiritual capabilities are not so advanced to use this method. Monks do develop such capabilities through their practice of the path of spiritual purification. Stories abound in Jain texts of such developments⁶. It is also said

⁴ Ratnakaraṇḍa-śrāvaka-cāra by Samantabhadra, commentary Prabhācandra edited by Dr Panna Lal. Verse, 66

⁵ Jain Jivana śailī, by Samani Chinamay Prajna

⁶ Generally Jain texts have four types of stories namely Women (stri), Food (bhata), Kingship (rāja) and country (deśa)

that celestial beings i.e. heavenly beings (gods and goddesses) have such capabilities and their bodies are even termed as celestial body so that they do not need to take food as morsels from mouth. They just think and have the food.

- v. Absorption of *kārmaṇa* particles by the empirical soul due to its various non-self activities called '*Kārmaṇa-āhāra*'. This type of food acts as insulation for soul's energy to enjoy its own nature of knowledge & bliss. These particles also reduce the efficiency of body parts to perform their function. All spiritual practices aim at stopping further accumulation of these particles on the soul and to dissociate the existing bonded karma particles with soul.

2. Basis of Jain Diet

The question now arises, what is the proper diet as per Jains? We know that one type of food makes us sick and the other type makes us healthy, calm and composed. Āyurveda divides food in three types namely beneficial to the body (*hita*), eating less than needed (*mita*) and which does not depend on exploitation of others (*ṛta*). Jains talk primarily of the third type as the first two are corollaries of this. We shall talk about food taken as morsels through mouth or injected through other means in our body i.e. *kavalāhāra*. Jain ethical-spiritual texts emphasize the importance of food most for a happy life now and to move forward on path of spiritual beneficence to attain salvation. Basis of Jain diet can be enumerated as follows:

2.1 Non Violence (Ahimsā)⁷

Non violence is the heart of Jain philosophy. The entire ethical practices and the doctrine evolve around minutest details of this concept. 'Live and let live' and Non violence is the supreme spiritual value' are the hallmarks of Jain doctrine. Thus Jain food is based primarily on the practice of this doctrine. This results in the following boundaries for what is good to eat and what is not good.

- Total avoidance of killing of mobile living beings i.e. 2 to 5 sensed living beings as food. This prohibits consumption of meat, eggs etc of any kind.
- Minimal killing of one sensed i.e. living beings with air, water, fire and earth as body and plants for food. To live, we cannot avoid harming air, water, fire and earth bodied living beings (since they are subtle and cannot be cognized by our sensual faculties) while we

⁷ *Purusārthasiddhyupāya*, Amṛtacandra Sūri, v. 61-75



can exercise control and restraint in harming the plant life (cognizable by our sensual faculties). This perhaps prohibits consumption of root vegetables or plants and fruits where colonies of micro-living organism exist. Only fruits of the plants free from such considerations are prescribed for consumption.

- The food taken should be such that it does not enhance the violent nature (like anger, aversion, hatred etc) in the person consuming the food. Excessive consumption of dry (i.e. non oily) or spicy food; consumption of animals or their products create violent feelings.
- Exercise carefulness while preparing and taking food e.g. not eating after sunset as the subtle two-three sensed living beings may not be visible. Similarly exercise care to prepare the food in a clean place after carefully cleaning the food articles by known and well intentioned persons.

2.2 Non-eating

One of the pillars of three components of Jain doctrine of *Anekānta* namely co-existence of opposites says that eating and non-eating should co-exist to practice *Mokṣa-mārga*. Therefore, Jains lay equal importance on not eating also. The first three types of external penance⁸ are fasting, eating less than what is normal food intake and giving up one or more of the five types of tastes namely salty-sweet-oily-dry and bitter foods on specific dates and for specific periods. Jains (practicing spiritual conduct) keep fasts or eat once a day on 8th and 14th day of each fortnight, do the same on almost on all festivals and special occasions, do not eat greens during rainy season and on specified days etc. Not eating or practicing the three austerities does help the person in maintaining control over his sensual desires and perform spiritual and other worldly duties more rigorously. The community glorifies those individuals who observe the maximum number of fasts during religious festivals like *Paryūṣaṇa Parva*.

2.3 Food should help minimize or annihilate passions (anger, pride, deceit and greed), maximize self control over sensual pleasures and enhance the capability to observe the vow of celibacy (brahmacarya).

⁸ *Tattvārtha-sūtra* by Umāsvāti and its commentary by Puṣyapāda, *sūtra* IX.19: *anaśanāvamaudarya-rasaparityāga-vṛttiparisamkhyāna-viviktaśayyāsana-kāyakleśa bāhyaṃ tapaḥ*.

The five deterrents to salvation and causes for the karmic influx and bondage are⁹

- i. Perverted views
- ii. Disinterest in observing vows
- iii. Laziness
- iv. Passions
- v. Activities of mind/body and speech (*yoga*).

Food has direct impact on all these causes. It is well known and proved by science that all types of food have good as well as bad effects depending to an extent on their nature, the method they are prepared for eating, mixing of different types of foods and the quantity of their intake. *Āyurveda* also talks of three broad categories of food namely *rājasika* (rich or heavy to digest), *tāmasika* (toxic causing laziness and loss of discriminating knowledge) and *sātvika* (pure food which does not produce perverted views in the consumer's mind and is fit for consumption to lead a healthy and peaceful life). Jain diet emphasizes the last type. *Rājasika* food is said to enhance laziness and disinterest in vows while *tāmasika* food is said to enhance passions and perverted views. *Sātvika* food contains all the four essential constituents of food namely food grains, edibles and water, oil, air and solar energy in essential quantities and prepared properly. In today's terminology such types of food can be compared to balanced food having carbohydrates, proteins, salt, oil, water, air, minerals and vitamins. Similarly those food items which are said to be aphrodisiac in effect or causes loss of discriminating intellect or cause enhancement of violent nature are to be avoided.

3.0 Preparation and preservation of food:

The manner of preparing the food for consumption, and the quality and edibility (i.e. shelf life in modern parlance and before the food articles become stale or infested with germs and other bacteria) are very important considerations for Jains. This is also true today as the mass producers of readymade foods and food articles (FMCC MNCs) go a long way in enhancing the shelf life of food items by adding preservatives and packing in inert containers all products and indicate shelf life of the product. A typical list of food items and their shelf life as per Jain texts is given in section 6.0 later.

⁹*Puruṣārthasidhyupāya*, Amṛtacandra Sūri, V.168-170, *Tattvārtha-sūtra*, VIII.1 *mithyādarśanāvirati- pramāda kaṣāya -yogā baṁdhahetvaḥ/*



Similarly the person who prepares and serves the food assumes significance in Jain way of life.

A. Desirable attributes of person¹⁰ for preparing food for the monks are listed below:

- i. Awareness of the needs and limitations of the monk/nun for whom food is being prepared.
- ii. Should be free from any expectation of worldly benefits/pride/anger/indifference towards the monk/nun while preparing the food.
- iii. Should be knowledgeable about the qualities, limits and desirability of various ingredients for food e.g. the shelf life, the ingredient being free from living beings, their beneficial and harmful effects on mind/body and speech etc.
- iv. Should be in a happy mood and be with pure mind, body and speech
- v. Offer respect to the monk/nun while serving etc.
- vi. Pregnant or nursing (lactating) women or those having menstrual period; Sick or old persons, children, scared or incapacitated (blind/lame etc) persons are not allowed to serve food to the monks and nuns.

Similarly the kitchen should be clean, well lighted (preferably by sunlight), ventilated and protected (free from mosquitoes, flies, dust etc) place. All the ingredients used should be first manually cleaned (sorting), checked for their suitability (i.e. within the time limit prescribed and free from living beings of any kind) then washed and used. The water to be used should be strained and boiled before use. Similarly the persons cooking, utensils and the place etc should be clean.

B. For the householders, the above principles are kept in mind and forms the basis while relaxing these restrictions depending upon

- i. Life style like joint family /nuclear family or single working person,
- ii. Professional needs of working hours.
- iii. Place of stay.
- iv. Kitchen facilities at home fitted with all possible modern kitchen appliances.

As examples, the food prepared by domestic help under the supervision of a family member, the food from vegetarian restaurants; enhancement of shelf life of food with the availability of

¹⁰ *Bhagavati-Ārādhana* by Śivārya, verses 1204-10



modern appliances like refrigerators and freezers, water purifying systems (like RO), food articles being made and sold by large corporations, legal restriction imposed by government on labeling the food for its content, use of preservatives for enhancing shelf life etc can be acceptable for adoption. Most of the Jain texts found in temples and homes having (devotional hymns (pūjās)¹¹, meditational hymns (sāmāyikas) and essential duties of householders (āvaśayakas) have a list of edible things, the impact of their mixing with each other and their shelf life. Section 6.0 gives some sample food articles and their shelf life.

4.0 Vegetarian diet

The Jain diet is claimed to be strictly vegetarian, perhaps vegan but relaxed to contain dairy products also (lacto vegetarians) provided they are produced using non-violent methods. Most of the restaurants and other high end restaurants and food serving organizations present special Jain menus i.e. vegetarian food without root vegetables like onion, garlic, potatoes etc. However certain root vegetables like turmeric, ginger and garlic in dried and powdered form are acceptable for their medicinal qualities. Animal products or those products made by using even small quantities of animal products are forbidden (e.g. processed cheese using animal based rennet, cereals or medicines using honey/ bone ash or other such things, ice creams using eggs). Here again the method of preparing, consuming *sātvika* food in limited quantities and times and eating before sunset or after sunrise, so as to avoid contamination of food with mosquitoes and insects are emphasized. Jain restriction of not eating after sunset is based on a number of scientific and medical basis as well, like allowing enough time for the food to digest and not eating food with insects/mosquitoes etc falling in the food in bad light and disinfecting properties of sun light.

¹¹ *Pūjā Pāṭha Pradīpa* , *Sāmāyika kā Saundarya*, compiled by Dr. Mukesh Jain



5.0 Modern medical science, economic and ecology views on Jain diet ¹²

We see a significant movement in the world towards adopting vegetarian food and giving up meat eating or even animal based products based primarily on health considerations. Every day we find new medical reports identifying illnesses correlated to eating meat and poultry products.

Similarly a number of studies support economic considerations for being vegetarian and resource constraints in supporting meat eating habits. On the ecology front also, recent researches on production of meat or other animal products show detrimental effect they have on our land and water resources besides harm to the air quality and the ill effect of consuming animal products.

¹² The Food Revolution by John Robbins

- a. Medical: Dr Dean Ornish in the forward to the book 'The Food Revolution' by John Robbins says 'A series of scientific studies and randomized clinical trials demonstrating that the progression of even severe coronary heart disease can be stopped or reversed simply by making comprehensive changes in one's diet and life style. These lifestyle changes include adopting a low fat, plant based, whole food diet; stress management techniques (including yoga and meditation); moderate exercise; smoking cessation; and psychosocial group support'.
- b. Ecology: 'It is a dream of a success in which all beings share because it is founded on reverence for life. A dream of a society at peace with its conscience because it respects and lives in harmony with all life forms. A dream of a people living in accord with the natural laws of creation, cherishing and caring for the environment, conserving nature instead of destroying it. A dream of a society that is truly healthy, practicing a wise and compassionate stewardship of a balanced ecosystem.' Page 3 by the author. All of the planet's physical features and living organism are interconnected. They work together in important and meaningful ways. The clouds, oceans, mountains, volcanoes, plants, bacteria and animals all play important roles in determining how our planet works. (Page 231) Traditionally farm animals played an important role in keeping agriculture on a sound ecological footing. They ate grass, crop waste and kitchen scraps that people could not eat. Their manure provided the soil with needed nutrients. And the animals pulled the plows and provided other services that enhanced human life. (Page 233).
- c. Economic: There is not enough land to raise animal feed to satisfy the meat eating habits of the human population. Producing one Kg of lettuce consumes 33 gallons of water while producing one Kg of beef consumes 5300 gallons of water. The same is the case of land requirements to cultivate other grains and plant based foods. Disposal of animal excreta makes the water bodies as unusable for irrigation and human consumption. A number of large water bodies (aquifers) all over the world are becoming dry on this account.
- d. Anything which is even edible but not suitable for a particular individual. For example cold water or drinks for a person suffering from cold, cough etc.
- e. Anything which is unknown.

6.0 Jain food & diet for householders

Jain texts give detailed list of food items which are not edible and the time period for which an edible item also remains edible. The householders are further advised to seek opinion of the monks/nuns whenever in doubt

6.1 Edible foods and their shelf life¹³

Some of the in-edible items are given below:

- i. Anything which involves killing of mobile living beings. For example meat and eggs of any type and their products; honey; food grains and cooked foods infested with moth /mildew and micro organism etc.
- ii. Anything which involves killing of large numbers of stationery (one sensed living beings). For example root vegetables like onion, garlic, potatoes etc.
- iii. Anything which induces laziness or are toxic or aphrodisiac in nature. For example alcohol in any form; tobacco; opium, heroin etc. Similarly junk food which is very prominent today should preferably be avoided or their consumption is at least minimized
- iv. Anything which is even edible but not suitable for a particular individual. For example cold water or drinks for a person suffering from cold, cough etc.
- v. Anything which is unknown.

Most of the plant based foods like cereals, fruits (except infested or having large colonies of micro organism in them or toxic in nature), vegetables (except root vegetables, leaf vegetables during rainy season, vegetables infested with insects) are considered edible. Milk and its products are generally considered edible but with certain limitations.

6.2 Shelf life of food items

This is very important consideration for Jains concerning edibility or in-edibility of any food items. Some examples from Jain texts¹⁴ are given below.

- **Water:** strained water- 48 minutes; strained water with cloves added- 6 hours; boiled water-12 hours; water boiled many times – 24 hours.

¹³*Pravacanasāra* by Kundakunda verse 3.26-30; *Sūtrakṛtāṅga* verse 1.3.1

¹⁴*Pūjā Pāṭha Pradīpa, Sāmāyika kā Saundarya*, compiled by Dr. Mukesh Jain



- **Milk:** 48 minutes after taken out from cows; boiled milk within 48 minutes after extraction – 24 hours; curd - 24 hours; butter- 48 minutes; ghee- as long as it does not change taste / colour /smell.
- **Cereals:** As long as they do not get infested with mildew, moth or insects; flour- 7, 5 and 3 days during winter, summer and rainy seasons.
- **Cooked foods:** Generally 6 hours after cooking; fried things -24 hours; sweets having water -24 hours and sweets with no water are like flour.

6.3 Time and quantity of food comprising a normal diet

Normally three meals per day are recommended starting with after sunrise and ending before sunset in quantities sufficient for sustenance. Further fasts / missing one meal or two meal regularly (8th and 14th day of every fortnight and religious days) and avoiding any one specific types of foods on certain selected days are advised for good health and enhancing self control.

The texts do not specific exact quantity (by weight or type of food items) to be consumed and hence the statements are generally qualitative. Normally the emphasis is on minimizing the food intake (i.e. prohibiting overeating completely) but not starving.

7.0 Conclusions

Jain canonical literature gives the following description of a monk' to support his /her spiritual life.

That monk, who, without the desire, passions (attachments and aversions) but maintaining an attitude of carefulness and restraints (samitisand guptis) eats proper and worthy for the monk as per the Jain scriptures food and wanders from one place to other place for preaching and stay is said to be free from the flaws of taking food directly. The soul of that monk, who is busy in meditating on his self and is free from the act of accepting other matter is in fact called a fasting self (nirāhāri). Thus such monks are said to be free from the flaws of the food accepted by them in enabling them to meditate on their self. Such pure food is accepted once a day during daylight, that too less than the full need of the stomach is balanced in dry-oily-sweet-salt tastes and contents, free from elements like honey, meat etc, is prepared by religious persons aware of the method of preparing and serving. Such food is said to free from the flaws of *ādhāh-karma* and is taken through begging.



With these as ideal, the diet for householders is suitably modified depending upon his /her spiritual inclinations, family and professional circumstances and the place where he /she live. The basic principles of Jain diet are:

- Non-violence has to be always kept as a supreme factor while planning one's diet.
- It should assist us in achieving our objective of the human life by enhancing self control, reducing passions and lead a happy and healthier life.
- Take whatever is the minimal food needed and it should be pure and well balanced to meet the essential requirements based on doctrine, one's health and medical science findings.



B.5.8

Anekānta in Present Day Social Life

Prof. Kamla Jain

The problems of our society seem to multiply daily notwithstanding scientific and technological advancement and an excellent communication system. The world is getting smaller and smaller. Today, we think of the world as a 'global village' not only because of an advanced communication system, but also in the sense of inter-racial co-existence. We have vast networks of rapid surface communication and information systems but we have a very disappointing interaction system at the social and emotional levels. One often wonders whether our society will be able to solve these problems even if there is more growth and development in economic and technological spheres. Our society has become a curious mixture of advanced technology and backward psychology (mind-set). We are witnessing blind barbaric religious fundamentalism, a mad display of anti-secular forces, which reflect the disturbed mental state of people. There appears to be no limit to the extent of fanaticism. In the name of religion the creed of intolerance is pursued and nurtured. A fundamentalist group of Lashkare-Jabbar in Kashmir promulgates its coercive *dikat* for the dress code of Kashmir Muslim women. Young women were attacked with acid bulbs for appearing in public without covering their faces. In Pakistan a teenager expressed his anguish and frustration by hoisting an Indian flag. The police in Islamabad arrested him and implicated him on the charge of treason, which could amount to as high a punishment as death. Deepa Mehta's film 'Water' ran into troubled water in Varanasi, and the 'Miss World' beauty contest invited violence in the city. There creed of intolerance is mushrooming to such an extent that acceptance of the views of others has become rare and the pressures of obscurantist and communalist forces are getting stronger and stronger.

In this paper, I suggest that the Jaina tradition may offer a solution to such problems. The essence of Jaina philosophy may be captured in the following three terms: *ahiṃsā*, *anekānta* and *aparigraha*. Most significant of these is *anekānta* as it has the benefit of *samyak-darśana* (right attitude) and *samyag-jñāna* (right knowledge) which are pre-requisites to *samyag-cāritra* (right conduct). *Ahiṃsā* and *aparigraha* both rightly come in the category of *samyag-cāritra*. The three—*samyak-darśana*, *samyag-jñāna* and *samyag-cāritra*—together are called *triratnas* (three jewels), and constitute the path of liberation as stated in the opening



sutra of *Tattvārtha Sūtra* by Umāsvāti (*samyag-darśana-jñāna-cāritraṇīmokṣamārgah*)¹. Only with right attitude and right knowledge are we in a position to tread the path of supreme ethical principles of *ahiṃsā* and *aparigraha* in our life.

Anekānta emphasizes the basic attitude of mind in the understating of reality or truth, which has infinite number of aspects. To explain such complex nature of reality, Malliṣeṇa used the phrase, *anantadharmātmakam vastu*.² Reality, therefore, can be seen from different points of view. One point of view reveals another aspect. The story of six blind men getting different images of an elephants this well. None of the pictures given is incorrect but it is not complete either. Therefore, the predications about these pictures are not absolute but are only relative. *Anekānta* helps in comprehending a fuller picture, absorbing numerous aspects of reality. Thus, reality is “eternal” and “non-eternal”. Neither of the two alternatives is true or false absolutely. An existent (sat) is real in relation to its four-fold qualities (svabhāva) i.e. substance, place, time & nature (dravya, kṣetra, kāla and bhāva); it is non-existent (asat) in relation to otherness (parabhāva). In other words, *anekānta* is an attempt to overcome extreme views or one-sidedness. One can say, this is the operation of ‘Rashomon effect’.³ This expression conveys the idea that all facts and events are subject to multiple interpretations. Thus, the attitude of *anekānta* could work as the starting point of eliminating or, at least, reducing religious, social, political, familial conflicts, which often culminate in intolerance at all levels national and even international. In more general sense *anekānta* is the true spirit of *ahiṃsā*, which does not remain confined to the individual’s code of conduct alone but reaches metaphysical and, more importantly, societal plane.

Anekāntavāda with its corollaries of *nayavāda* and *syādvāda* serves a complete and exhaustive philosophy of life.⁴ *Anekāntavāda* is the metaphysical outlook of Jainas as it posits the multi-dimensional aspect of reality. However, it is essentially a social philosophy of relevance which can make our social existence meaningful and peaceful. Human existence

¹ Umāsvāti, *Tattvārtha Sūtra*. Translated with an introduction by Nathmal Tatia (San Francisco and Manchester: Harper Collins, 1944): 1-1

² Malliṣeṇa, *Syādvādamamājari* 5.

³ The term is coined after a Japanese film, *Roshomon*. The film depicts a story of murder narrated differently by various eyewitnesses.

⁴ Devendramuni Shastri, *A source Book of Jaina Philosophy*, Translated By T.G. Kalghatgi (Udaipur; Sri Tarakguru Jain Granthalaya, 1983), pp. 239-40, 256.



could be truly enriching with an attitude of tolerance of others and their points of view. It would be contextually relevant to briefly touch upon the corollaries of *anekāntavāda*, that is *nayavāda* and *syādvāda*, which together reveal the functional dynamics of *anekāntavāda*. *Naya* refers to a process of understanding and analyzing an object or a reality in its varied aspects and forms. Jaina texts give a list of seven *nayas* covering the possible ways of understanding reality.⁵ These *nayas* are: *Naigama naya*, *Sanigraha naya*, *Vyavahāra naya*, *Rjusūtra naya*, *Śabda naya*, *Samabhirūḍha naya*, and lastly *Evambhūta naya*. *Naigama naya* refers to ways of understanding an object in its dual sense, that is, in both its general and specific sense. *Sanigraha naya* refers to the tendency to find unity in diversity. *Vyavahāra naya* deals with particularity and focuses on diversity; it is the empirical and practical approach. *Rjusūtra naya* aims at presenting the aspect of reality from the point of view of momentary present. *Śabda naya* emphasizes the function of word and focuses on its meaning (as different words may mean the same object). *Samabhirūḍha naya* refers to the etymological meaning of a word and emphasizes that every word has some different meaning in accordance with its roots. This *naya* throws light on differences amongst synonyms. *Evambhūta naya* emphasizes on the specific situations and context in which a particular meaning is ascribed to a word (e.g. a servant is a servant only when he is serving). Thus, these *nayas* take note of different possibilities of analytic thought processes with reference to varied aspects and distinctions of the objects or of reality.

The other significant corollary of *anekānta* is *syādvāda* which takes note of these *nayas* or number of possibilities of thought and gives a logical and verbal expression to it in its predication form of *Saptabhaṅgī* (seven-fold predication) incorporating affirmation, negation and also inexpressibility along with their combinations.⁶ These are (1) *syāt-asti*, (2) *syāt-nāsti*, (3) *syāt-asti-nāsti*, (4) *syāt-avyaktavyam*, (5) *syāt-asti-ca-avyaktavyam* (6) *syāt-nāsti-ca-avyaktavyam*, and (7) *syāt-asti-nāsti-ca-avyaktavyam*. All these predication forms show that from a particular point of view a thing is and from another point of view it is not and from a third point of view it is inexpressible and so on. These predications are complementary because affirmation implies the negation of its opposite and negation implies the affirmation of its opposite. Further, there is also room for inexpressibility as all these predications relate only to finite or limited ability of expressions of those who are not omniscient. Thus, in common parlance, *syādvāda*, thus, promotes an outlook of a many-sided approach to the

⁵ Umāsvāti, *Tattvārtha Sūtra*. Op. cit., 1-34, 35

⁶ Muni Phoolchandji 'Sraman', *nayavāda* (Agra: Sanmati Gyanpeeth, 1958) pp. 37-46



knowledge of reality. It is an anti-dogmatic approach respecting diverse points of view. Thus, from basic attitude to systematic thought and from thought to its logical verbal expression incorporating essential relativism, *anekānta* is the foundational principle of Jaina philosophy and logic.

It needs to be clarified that *syādvāda* or seven-fold judgments are not figments of imagination; they are only expressions of many-faceted reality for its fullest comprehension. It should also be noted that *syādvāda* should not be seen as a theory of doubt or that the term '*syat*' means 'maybe' or 'perhaps' which would amount to a form of skepticism. A comprehensive description of varied nature of objects is not an expression of doubt or skepticism. Rather, it underscores a number of responsibilities for understanding reality.

In modern social context there cannot be a better interpretation of *anekānta* than secularism. It is a modern social philosophical definition of *anekānta*. Secularism is generally characterized by (i) decline of religious belief, (ii) separation of church and state, and, (iii) respect for all religions. It is this last meaning which is most relevant in the Indian context. A secular protects all religions equally and favors none at the expense of others. The state recognizes equal rights and privileges and duties as belonging to all citizens irrespective of their religion or caste. It does not mean indifference to religion nor does it mean opposition to religion. It only means that state as such does not identify itself with any particular religion and not only tolerates but appreciates every religion. Under no circumstance does it mean rejection of relevance of religion or that it eulogizes irreligion. In simplest terms it means 'equal respect for all religions'. It does not mean abandoning spirituality from the life of people or even from the affairs of the state. It should only mean elimination of religion-based conflicts and confrontations that destroy the social fabric of our society and exhaustion of energies of nation. The talk of separation of religion from politics should be read as separation of communalism from politics. True religion is a part of life which is nothing but universal values. Jawaharlal Nehru once said that the use of word 'secular' to describe Indian State was 'perhaps not a very happy one and that it was used for want of a better word'. However, insofar as it conveys the meaning it is intended to convey it should be fine. When we look at the modern urban society, an example of cultural pluralism, which characterizes a life style of "anonymity, mobility, pluralism, pragmatism and even profanity,"



to use Harvey Cox's words,⁷ we find that such a meaning of secularism of more relevant to a society where individual's roots become weak and fragile giving rise to increasing necessity for cultivating respect and tolerance among human beings operating in a rapidly changing world. A closer look would reveal that it is in essence nothing but *anekānta*.

This exhaustive philosophy is reflected not only in philosophy deliberates or religious catechism, it is reflected in so many facets of our social life. In our judicial system in which lies the core of human dignity in society, the greatest contribution to the cause of justice is the concept of natural justice, which is based on two fundamental principles: (i) No one should be his own judge for his own cause and that a judgement should be unbiased and impartial; (ii) Both sides of the case should be heard and that no one should be condemned unheard. On close analysis both these principles implicitly refer to the attitude of *anekānta*.⁸ If, for example, a judge looks at the problem from one angle he would be labeled as prejudiced and biased or one angle he would be labeled as prejudiced and biased or one holding *ekāntika* views. Further, if he gives hearing to one party and leaves the other party unheard his approach would be *ekāntika* again. Thus, *ekāntika* is the essence of both these principles. A person accused and could be hanged, could be given life sentence and could also be acquitted; this underlines *anekānta* approach.

Anekānta can be 'useful in the management of business organisations.⁹ A multi-dimensional approach accepts challenges of organization from the perspectives of its various departments. Even for personal management and growth, the *anekāntika* way of thinking can produce better results by encouraging open objective approach.

Today, medical practitioners have begun to rely on an integrated approach in medicine rather than rigidly adhering to their particular school of medicine. Allopathic practitioners have started to recommend well-tested *Ayurvedic* medicines which they think are less prone to side-effects. This expresses a synthesis of diverse approaches on the basis of 'complementarity' principle. This again is a reflection of *anekāntika* attitude.

⁷ Harvey Cox, *The Secular City* (New York: Macmillan, 1965), pp. 38-42.

⁸ T.U. Mehta, "Syādvāda and Judicial process," in *Multi-dimensional Application of anekāntavāda*. (Varanasi: P.V. Research Institute, 1999), P. 154

⁹ Hasamukh Savlani, "Personal Management by Anekāntavāda," in *Multi-dimensional Application of anekāntavāda*, op. cit., P. 154



Anekāntika outlook is not only good for our day-today life, but it also has a great intellectual appeal. Post-modernism and its related theory of post-structuralism widely used in literacy criticism are of very recent origin. Post-modernism suggests that every field of ideas is a field of contending forces.¹⁰ Post-modernism emphasizes that no representation can capture the subject completely and that it is only a representation. There appears, in this thesis a striking similarity to Buddhist view of momentariness or *R̥jusūtra naya*, but definitely throws light on differences and tolerance of differences. As such, it echoes an *anekāntika* approach.

Concept similar to *anekānta* can be seen in other religions and philosophies of the world. Take for instance the following: *Īśāvāsya Upaniṣad*¹¹ describes *ātman* as a substance which moves and does not move, which is near and far and which is inside and outside. In spite of being absolutistic, *Vedānta* reflects relativism in its philosophy of explaining reality from three standpoints and in three stages viz. *prātibhāsika*, *Vyāvahārika* and *pārmārthika*. *Mahābhārata* exhorts people by saying, 'Regard all religious faiths with reverence and ponder their teachings but do not surrender your judgement'. Buddhist philosophy of *vibhajyavāda*¹² and *madhyama-mārga* also reflects the tone of *anekānta*. Buddha himself believed in *vibhajyavāda* and not in *Ekāntavāda*. He rejected both '*asti*' and '*nasti*' and emphasized that he believed in the middle path. *Quran* suggests, 'to you religion and to me time.' This is truly the 'live and let live' philosophy of religion.

In conclusion, *anekāntavāda* may help us overcome the one-sided, narrow, dogmatic or fanatical approaches to life and reality, not only at metaphysical, but also at social and familial levels. As such, it can significantly reduce the intellectual chaos and social conflict in the present day life.

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¹⁰ Lawrence E. Cahoon (ed.), *Anekāntavāda: An Anthology* (London: Blackwell Publishers, 1996), P.15.

¹¹ *Īśāvāsya Upaniṣad*, 5

¹² *Majjhimanikaya, sutta* 99



B.5.8.1

Anekānta Metaphysical-Spiritual Perspectives

Dr. K. C. Sogani

It is incontrovertible that metaphysics deals with the problem of reality. Philosophers have endeavoured to expound the world of phenomena in a consistent manner. For Jaina thinkers, reality is constituted of apparent contradiction. So its one-dimensional exposition is not possible. It is an inalienable complex of permanence and change, existence and non-existence, oneness and manyness, universality and particularity etc.¹ Because of this complexity reality is styled '*Anaikāntic*'. It is thus multidimensional possessing antagonistic dimensions of permanence and change, one and many etc. these antagonistic dimensions are infinite in number, of which we know only a few of them. Thus the Jaina philosopher differs from all absolutists in their approach to the enfoldment of the inner nature of reality. The Jaina advocates change to be as much ontologically real as permanence. Being implies becoming and vice versa. This conception of reality reminds us of the Greek philosopher Parmenides who regarded 'Being' as the sole reality wholly excludent of all becoming, as also of Heraclites, for whom, permanence being an illusion, 'Becoming' or perpetual change constitutes the very life of the universe. It also makes us reminiscent, of the Buddhist philosophy of universal flux and of the unchanging, static, permanent absolute of *Vedānta*. But all these point to the one-sided approach to reality. It may be said, "if the *Upaniṣadic* thinkers found the immutable reality behind the world of phenomena and plurality, and the Buddha denounced everything as fleeting, *Mahāvīra* found no contradiction between permanence and change, and was free from all absolutism."²

Problem of reality implies the problem of substance. In consonance with the *Anekāntic* view of reality already discussed substance is characterized by simultaneous origination destruction and persistence or is the substratum of attributes and modes.³ Permanence signifies persistence of substance along with the emergence of the new modes and the disappearance of the old once at one and the same time.⁴ To illustrate, gold as a substance exists with its modifications and qualities. Now after making an ornament, what changes is the mode.

¹ *Āptamīmāṃsā*, 15, 34, 56; Muni-Anantakirti Granthamala, Bombay

² *Studies in Jaina Philosophy*, P. 18.; By Nathamal Tatia; Parsvanatha Vidyashrama, Varanasi.

³ *Paṃcāstikāya*, 10; Srimad Rajachandra Asram, Agas

⁴ *Paṃcāstikāya*, Comm. Amr tchandra; 10, Shri Paramshruta Prabhavaka Mandal, Shrimad Rajchandra Ashram, Agas



Substance and Quality

Substance as different from the general and specific qualities and modification are nothing but abstractions. Qualities are incapable of being existent by them even for a moment. They necessitate the simultaneous existence of substance, and are denied any isolated character: and they are themselves bereft of qualities.⁵ As regards the relation between them; we may say that they are non-separate and non-identical. Non-separateness results owing to their subsistence in the same spatial extent, and non-identity issues because of the fact that one of the fact that one is not the other. The assertion that substance is not quality and that quality is not substance serves only to emphasis the non-identical character of both substance and quality. It does not mean the absolute negation of substance in quality and vice-versa,⁶ thus the relation between *Dravya* and *Guṇa* substance and quality is one of identity and difference in point of nomenclature, number, characterization, and purpose and not difference with reference to spatial extent.⁷

Substance and Modification

The notion of *Paryāya* is peculiarly Jaina.⁸ In conformity with the nature of as permanence in mutability, *Paryāya* alludes to the variable aspect of a thing which is due to the external and internal inducements. Every quality transmutes its state every moment: and this mode of being is called *Paryāya*, which is incessantly transforming itself into the next, though the quality as such is never abrogated. It is on this account alleged that substance is in a state of perpetual flux. However incessant and infinite the transformations may be, the underlying substantiality and permanency can never part with existence. Substance and *Paryāya* are not to be distinguished like two different things, for it is substance through qualities, which because of its flowing nature attains the qualification of *Paryāya*. Substance and modes are neither exclusively identical nor exclusively difference, which is in perfect harmony with the non-absolutistic attitude upheld by the Jaina. Thus origination and destruction are applicable to *Paryāyas* and persistence to qualities along with substance.

⁵ *Tattvārthasūtra*, V. 41, Under the title *Sarvārthasiddhi*; Bharatiya Gyanapitha, Kasi

⁶ *Pravacanasāra*; V. 16; Edited by Dr. A.N. Upadhye; Srimad Rajacandra Asrama, Agasa

⁷ *Āptamīmāṃsā*; 72

⁸ *Pravacanasāra*; Introduction, A.N. Upadhye; P. LXVI



Persistence and the Distinction between *Guṇa* and *Paryāyas*

The Jaina conception of persistence is defined as that which accounts for recognition in the form of the proposition “This is the same”.⁹ This is consequent on the fact then the essential nature of substance or quality, notwithstanding its mobility, is eternal and unchangeable.¹⁰ Thus the continuously flowing nature of quality does not annihilate the quality itself, which, if admitted, would fail to our entire daily commonplace, transaction. Continuance devoid of variability stands in direct antagonism to experience. Hence permanence is not the denial of change, but includes it as its necessary aspect. In the same way, qualities in the absence of modifications are incapable of being of conceived. To distinguish *Guṇa* from *Paryāya*, in the first place, the infinite attributes are ever simultaneously present, but the modifications do not appear simultaneously, but only in succession Secondly, qualities render the judgment of sameness possible, while the judgment ‘This is not the same’ is accountable only by making allusion to modifications. Thirdly, *Guṇas* as such are to be interpreted as immutable in contrast to *Paryāyas* which are regarded as mutable. In other words, attributes of a substance are created with the nature of perpetuation, while the originative and decaying designations are accorded to *Paryāya*.

Classified of Substance: Plurality, Duality and Unity

Jainism resolves the whole of the universe of being into two everlasting, uncreated, coexisting, but independent categories of *Jīva* and *Ajīva*. The *Ajīva* is further classified into *Pudgala* matter, *Dharma* principle of motion, *Adharma* principle of rest, *Ākāśa* space and *kāla* time. Hence reality is dualistic as well as pluralistic. But, according to the Jaina, plurality, considered from the point of view of one existence, entails unity also. According to Kundakunda, in spite of the unique characteristics possessed by the different substances, existence has been regarded as an all-comprising characteristic of reality which ends all distinctions.¹¹ The *Kārttikeyānuprekṣā* recognises that all substances are one from the standpoint of substance, while they are distinct and separate from their characteristics differences.¹² Samantabhadra also endorses this view by affirming that in view of the

⁹ *Sarvārthasiddhi*; V. 31

¹⁰ *Sarvārthasiddhi*; V. 31

¹¹ Commentary on *Pravacanasāra*; by Amṛtacandra; II. 5.

¹² *Kārttikeyānuprekṣā*, 236; Rajacandra Ashram, Agas

conception of one universal existence all are one, but from the point of view of substances distinctions arise.¹³

Padmaprabha Maladhārīdeva pronounces that *Mahāsattā* pervades all the things in their entirety, but it is always associated with *Avāntarasattā* which pervades only the particular objects.¹⁴ In a similar vein, Amrtcandra speaks of the two types of *Sattā*, namely, *Svarūpasattā* and *Sādṛśyasattā*. The latter is the same as *Sāmānyasattā*. In his *Saptabhaṅgītaraṅgiṇī* Vimaladāsa discusses the problem of unity and plurality of existence in detail, and concludes that both the postulation of existential identity and the articulation of differences from the standpoint of different substances are logically necessary and justifiable.¹⁵ Thus Jainism gives credence to the recognition of existential oneness but not exclusively, since it is always bound up with plurality. This is quite consistent with the *Anekāntāmaka* view of reality propounded by the Jaina philosopher. Thus *Mahāsattā* will be associated with its opposite, namely, *Avāntarasattā*. It may again be pointed out that this *Mahāsattā* is not an independent something as may be conceived, but is invariably accompanied by its opposite.¹⁶ Kundakunda holds the nature of existence as one, immanent in the totality of substances constituting the universe, comprehending and summarizing the universe, having infinite modifications, indicative of the triple characteristics of origination, destruction, and persistence and in the last as associated with the characteristics opposite to those mentioned above.¹⁷ Hence unity, duality, and plurality-all are inseparably and inevitably involved in the structure of reality. This is the *Anekāntic* view of reality.

By recognizing both *Jīva* and *Pudgala* as substances Jainism steers clear of the two extremes of materialism and idealism, which are radically opposed to each other. Materialism considers the universe as rooted in matter while idealism imagines the mind or spirit to be fundamental and primary. The former lays stress on the recognition of the reality of matter and considers the mind to be an incident or accompaniment; the latter affirms that mind or spirit is to be reckoned as real and matter just an appearance. But according to Jainism, both matter and spirit are equally true.

¹³ *Āptamīmāṃsā*; 34

¹⁴ *Niyamasāra*; Comm. Padmaprabha Maladhārīdeva; 34; Sri Kundakunda, Kahana Digambara Jaina Tirtha Suraksa Trust, Jaipur.

¹⁵ *Saptabhaṅgītaraṅgiṇī*, P. 78; Rajacandra Asrama, Agas

¹⁶ *Paṃcādhyāyī*; 1, 15 Malika Granthaprakasa Karyalaya, Indore

¹⁷ *Paṃcāstikāya*; 8



Knowledge of reality and its expression

It will be noted here that if the *Anaikāntic* reality is indescribable altogether, any sort of discussion along with the path of liberation will be blocked, as nobody will be able to preach and propound.¹⁸ According to Jainism reality or substance or universe is cognized by, *Pramāṇa* and *Naya*.¹⁹ *Pramāṇa* refers to the grasping of reality in its wholeness, while *Naya* points to an aspect of infinitely-phased reality illumined by *Pramāṇa*, thus the latter takes into consideration only a fragment of the totality.²⁰ The emphasis on the one and the cancellation of the other would irresistibly lead us to the biased estimation and *Aikāntic* view of reality.²¹ *Pramāṇa* assimilates all the characteristics at once without any contradiction and animosity between one characteristics and the other, for instance, between one and many, existent and non-existent, etc. of the unfathomable characteristics, *Naya* chooses one at one moment, but keeps in view the other characteristics also. We can thus say that both *Pramāṇa* and *Naya* are essential for the proper understanding of the nature of reality. Reality being the repository of infinite attributes, the apprehension of it from a particular angle of vision, i.e., *Naya*, which is objectively given and not subjectively contemplated, does not exhaust the whole of the multiphase reality. So, in order to avoid the possible misunderstanding that reality is exhausted by the employment of a particular *Naya*, every prediction should be preceded by the word ‘*Syāt*’ in order to make us aware of the possibility of other alternative predictions. Hence it is known as the doctrine of *Syādvāda*. *Syādvāda* is no doubt the logical outcome of *Anekāntavāda*, the doctrine of the multiple nature of reality. It is simply the mode of prediction or communication envisaged by the Jainas to convey the knowledge of the multiphased reality. Thus *Syādvāda* is the mode of expression, *Anekāntavāda* or *Nayavāda* is the mode of cognition. *Syādvāda* is the expression of *Anekāntavāda* in language.

We may point out here that corresponding to the infinite antagonist characteristics there are infinite *Nayas*. But summarily speaking, all the *Nayas* from the metaphysical point of view can be summed up into two kinds:

¹⁸ *Yuktyānuśāsana*; 43; Vira Seva Mandira, Daryaganj, Delhi

¹⁹ *Tattvārtha-sūtra*; 1, 6.; Under the title *Sarvārthasiddhi*

²⁰ *Sarvārthasiddhi*, 1. 6

²¹ *Syādvādamāñjarī*; 27; Rajacandra Asram, Agas.

1. *Dravyārthika Naya*
2. *Paryāyārthika Naya*

These two *Nayas* can very well expound the nature of reality, or substance or universe. *Dravyārthika Naya* refers to the permanent aspect of a substance and *Paryāyārthika Naya* to the changing aspect of a substance.

Anekānta: Spiritual Perspective

The first section has been devoted to the metaphysical understanding of reality or substance or universe. For the proper intelligibility of the *Anekāntic* reality, Jaina *Ācāryas* have given us two *Nayas*, namely *Dravyārthika Naya* and *Paryāyārthika Naya* corresponding to the permanent and changing aspects of reality. This type of comprehension yields intellectual satisfaction, yet it does not show us the way to spiritual growth, satisfaction and self-realization. Axiological consciousness is very much different from descriptive consciousness produced by metaphysical curiosity of the human mind. So the Jaina *Ācāryas* have propounded two axiological *Nayas*, namely, *Nīścaya* and *Vyavahāra* for properly evaluating the manifested and unmanifested *Paryāyas* of the self. Thus we have

Axiological and
Metaphysical *Anekānta*

The axiological *Nīścaya Naya* affirms that the realization of self's *Svarūpassatā*, or the manifestation of intrinsic characteristics and modifications of the self, or the expression of the self's original origination, destruction and continuance is the self's original origination, destruction and continuance is the terminus of spiritual journey. No doubt, the self is existent, but its existence is mundane from the beginningless past. The self is not to acquire existence, but what is to be acquired is simply the purity of existence. *Dharma*, *Adharma*, *Ākāśa* and *Kāla* are the pure existents. *Pudgala* in the *Aṇu* form is pure and in the *skandha* form is impure, but the self exists in the defiled state of existence. It is, in the empirical state, characterizing itself with impure modifications and qualities, and consequently impure origination, destruction and continuance occur. By its own strenuous efforts transcendental modifications and qualities, and pure origination, destruction and continuance are to be revealed. In this state alone, the self realizes its true substantially.



Meaning of two axiological Nayas

The *Niścaya Naya* grasps the soul in its undefiled state of existence in contradistinction to the *Vyavahāra Naya*, which describes the self as bound, impure, and the like. No doubt, we are in the defiled form of existence from beginningless past, but the *Niścaya Naya* reminds us of our spiritual magnificence and glory. It prompts the sullied self to behold its spiritual heritage. It endeavors to infuse and instill into our minds the imperativeness of *Śuddha Bhāvas* after abundantly showing us the empirical and evanescent character of *Śubha* and *Aśubha Bhāvas* that bind the soul to mundane existence. It does not assert that the soul is at present perfect but simply affirms that the self 'ought' to attain the height illuminated by it. It has the force of 'ought' and not of 'is', but this force is valid for empirical selves. In the opening chapter of the *Samayasāra* Kundakunda summarizes the implication of the aforementioned two *Nayas* by saying that every self has heard about, observed and experienced the worldly enjoyments and consequential bondage, but the nature of the highest self has never been comprehended.²² Hence the former is *Vyavahāra Naya*, while the latter is called *Niścaya Naya*, which points to the potentiality of the empirical self to become pure and enjoys its unalloyed status. It is therefore averred that when the self has elevated itself to the domain of spiritual experience, the *Vyavahāra Naya* becomes false and the *Niścaya Naya* seen to be genuine. In other words, we achieve the right to renounce the *Vyavahāra Naya* only when we have accomplished the loftiest height of mystical experience. If we regard the *Vyavahāra Naya* as untruthful at a low stage, *Punya*, *Pāpa*, bondage, and the necessity to do strenuous effort to achieve liberation would be of no avail. It may be noted here that the falsity of the *Vyavahāra Naya* affects neither the existence of external objects nor the omniscience of the transcendental self, which reflects the differences of the world as they are. In explaining the nature of spiritual experience, Kundakunda affirms that the nature of spiritual experience surpasses all the conceptual points of view²³ whether *Niścaya* or *Vyavahāra*. The former represents the self as unbound and untouched by attachment and aversion. While the latter, as bound and touched by them, but he who transcends these verbal points of view is called *Samayasāra*, the terminus of spiritual journey. The self becomes pure consciousness, bliss and knowledge.

²² *Samayasāra*, 4; Edited by Balbhadra Jain; Jain Vidhya Samsthana, Digambara Jaina Atisaya Ksetra Sri Mahaviraj

²³ *Samayasāra*, 144

It may be noted here that like the *Nīścaya* or *Paramārtha* and *Vyavahāra Nayas* enunciated by Kundakunda, *Śarīkarācārya*, the great exponent of the *Advaita* doctrine, makes use of the *Pāramārthika* and *Vyāvahārika* view-points as the corner-stones of his philosophy. But the two differ widely. The *Pāramārthika* view as advocated by *Śarīkara* negates the *Pāramārthika* existence of other material and non-material objects of the world which, in the view of the Jaina, have their own independent existence. The *Vyavahāra Naya* of the Jains simply points to our slumbering state in the domain of spiritualism, and does not in the least touch the existential aspects of things. The *Nīścaya* or *Pāramārthika Naya* simply serves to awaken the slumbering soul to attain its spiritual heritage. It does not pretend to annul the external things by mere spiritual outlook.

Doer and Deed: An Axiological Point of View

We may discuss the philosophy of the doer and the deed from the axiological point of view. From the *Nīścaya* point of view, the transcendental self is the doer and enjoyer of its own pure states. From the *Vyavahāra* point of view the empirical self is the doer and enjoyer of the impure states of self.²⁴ This is the spiritual perspective of *Anekānta*. There is no denying the fact that the empirical self has been the doer of impure dispositions of attachment and aversion since an indeterminable past, so it is no doubt the author of these dispositions of attachment and aversion. But according to the *Nīścaya* point of view, in whatever deeds the empirical self may get itself engaged in the world, they are not the author of these impure dispositions. The chief point of reference is the self in its pure nature. There is no contradiction in affirming that the enlightened self which had its true nature manifests the pure modes and thereby becomes the substantial agent of those modes, and in affirming that the ignorant self because of its erroneous identification with the alien nature develops impure dispositions, and thereby it is called their agent.²⁵ Just as from gold only golden things can be produced, and from iron only iron things, so the enlightened self produces pure modifications and ignorant self produces impure ones.²⁶ When the ignorant self becomes enlightened, it starts generating pure modifications without any incongruity. Thus the self is simply the doer of its own states and not the doer of anything else whatsoever. The empirical self is the author of impure psychic states on account of its association with attachment and aversion. But if we advance a step further and reflect transcendently, we

²⁵ *Samayasāra*, 128,129

²⁶ *Samayasāra*, 10,131



arrive at the inevitable conclusion that the pure self cannot be the author of these impure psychological states because they are foreign to its nature. Thus the transcendental self is the doer of transcendental psychological states. Besides it is also their enjoyer.

Auspicious, Inauspicious and Pure Psychological States

Again, the spiritual perspective of *Anekānta* expressed when it is said that auspicious and inauspicious psychological states of self continue to captive it in never-ending tensions and the pure psychological states of self engenders equanimity. Thus from the *Niścaya* point of view both the auspicious and inauspicious psychological states prevent the self from attaining to the loftiest spiritual heights, hence they should be equally condemned as unwholesome for the healthiest development of the self. But from the *Vyavahāra* point of view if the empirical finds it difficult to rise to spiritual heights, it should develop auspicious psychological states, but with the clear knowledge, that these psychological states will in no way enable the self to realize the pure states of self. The inauspicious psychological states should by all means be non-approved. In the end we may say that to make *Anaikāntic* reality intelligible from the metaphysical perspective, *Dravyārthika* and *Paryāyārthika Nayas* are necessary and to make an axiological assessment of *Anaikāntic* reality from the spiritual perspective, *Niścaya* and *Vyavahāra Nayas* cannot be dispensed with.



B.5.8.2

Jain Theory of Tolerance

Dr. Meenal Katarnikar

Introduction:

The four cardinal principles of Jain way of life are:

- *Ahiṃsā* or non violence in conduct
- *Aparigraha* or Non-possession in life and society
- *Anekānta* or multiplicity of viewpoints in thoughts
- *Syādvāda* or Conditional dialectic in speech.

Oxford American Desk dictionary defines Tolerance as:

1. Willingness or ability to tolerate
2. Forbearance
3. Capacity to tolerate
4. Allowable variation in any measurable property

And 'To tolerate' is defined as "to allow the existence or occurrence of others without interference". We shall review tolerance as per different Jain doctrines as identified above.

A. Doctrine of Anekānta:

A systematic formulation of *Anekāntavāda* is found in Samantabhadra's *Āptamīmāṃsā* (3-4th cen. A. D.). However, the doctrine is so assimilating that it has given rise to various interpretations. It will be interesting to see a few of them:

- a) *Anekāntavāda*: - *An + eka + anta + vāda* i. e. not –one –sided – statement. , i.e. many sided exposition. It is a statement made after taking into account all possible angles of vision regarding any object or idea. In this sense, *Anekāntavāda* is a theory of many-sidedness or manifoldness of reality.
- b) *Anekāntavāda*: - *An + ekānta + vāda* i. e. not categorically asserted philosophical position. In this sense, it stands for the philosophy of non-absolutism.
- c) In some other sense, it stands for the theory of manifoldness, which is different from a philosophy of indetermination or that of dubiety.

In order to understand the scope and denotation of *Anekāntavāda*, it is useful to make a distinction between two senses of the term. In the first place, the term is used to denote the



Jain metaphysical doctrine, or the Jaina view of Reality. The Jains hold that Reality is manifold; each substance does have infinite qualities and modifications. According to them, each substance has a multi-faceted nature, consists of diverse forms and modes, of innumerable aspects. In this sense, the term can be correctly translated as 'the theory of manifoldness of reality'.

However, the term *Anekāntavāda* is also used for the Jaina philosophical method, which allows for reconciliation, integrations and synthesis of conflicting philosophic views. Jains argue that different philosophers, when they construct different philosophical systems, emphasize different 'standpoints'. They further point out that as long as we emphasize one aspect or standpoint, while being fully aware that this is only one out of many, equally viable standpoints, we employ a right philosophical method. But when we emphasize only one standpoint by excluding all others, we employ an incorrect philosophic method. The aim of *Anekānta* philosophy is to expose an incorrect philosophic method and isolate and identify the right philosophical method.

To use other words, *Anekāntavāda* is that method of philosophy, which recognizes all the philosophical theories to be the partially true expressions of reality (S.S. Divakara's *Sanmati-Tarka*). As every theory is true partially, and not exclusively, there is no perfect theory of reality. The perfect view of Reality will be obtained only by recognizing that our theory is one of the many theories that are equally (partially) true. In this sense, *Anekāntavāda* advocates a sort of relativistic approach to reality and denies supremacy to any one view about reality.

Anekāntavāda as a Method:

In the light of the twofold exposition of *Anekāntavāda* viz. theory of multiple aspects of a substance and the other as the theory of non-exclusiveness of any theory/expression about reality, it is significant to see the relation of *Anekāntavāda* to the doctrine of Tolerance.

In the first exposition, *Anekāntavāda* represents the metaphysical view of Jainism. In this sense, it is one of the many metaphysical theories, trying to reconcile the extremes of permanence and change, one and many, but at the same time having its own limitations. In the second exposition, *Anekāntavāda* stands for a meta-philosophical approach that vouches for a method, which allows for reconciliation, integration and synthesis of conflicting philosophical views.



The philosophical roots of the doctrine of *Anekāntavāda* can be traced backed to a very ancient theory called *vibhajyavāda*. It is an indirect method of answering metaphysical questions through analysis and classification of the senses of words contained in those questions. It is a method of 'breaking up' the whole questions into parts and seeking answer to all of them, thereby to the whole questions. *Vibhajyavāda* however takes into consideration the relativity of each part to the whole and looks at each part independently.

The method of *Anekāntavāda* is to analyze the different senses of, and thereby clarify the ambiguity contained in those predicate – expressions. Further, the possible alternatives are accepted with proper qualifications and conditionalization. Thus, it is a view that adopts non-dogmatic and exploratory approach to philosophical and metaphysical questions. It is a method of partial acceptance of both the extremes. In this, the seemingly contradictory predictions are not rejected, but are accepted with qualifications, and the apparent contradiction is avoided by bringing out the different senses in which these predictions could be used. This is how it cannot be, strictly speaking, the acceptance of a real contradiction, as there is no contradiction at all! To give an example, the world from the point of view of continuity, may be called eternal, but from the point of view of change of its states, it is non-eternal. Thus, the world can be regarded as both eternal and non-eternal without being contradictory. Thus, *Anekāntavāda* is a method of synthesis and toleration. The essence of *Anekāntavāda* lies in exposing and making explicit the standpoints of different philosophical schools and the existence of opposites at the same time in the same entity or environment.

Anekāntavāda and Tolerance:

The dictionary meaning of 'Tolerance' exposes the negative aspect of acceptance in a dominant manner. If tolerance is taken to mean 'ability or capacity to tolerate', it will point to toleration out of compulsion, out of helplessness or out of dire need of survival, for example, tolerating the baddies in the classroom or undisciplined behavior or even the notorious people in the society. It may even indicate the attitude of treating the other person with condemnation or the attitude of superiority complex and treating other as inferior, e.g. rich people tolerating poor people, scholars in the class tolerating the mediocre students, powerful nations tolerating weak, underdeveloped countries etc. However the doctrine of *Anekāntavāda* is based on the definition of reality as existent (substance is the indication of existent, existent is with origination, destruction and permanence and substance is with attributes and modes). Thus *Anekāntavāda* is a philosophy of intermixture and tolerance



(better known as reconciliation to the existence of opposite attributes simultaneously) and presupposes balanced and equitable thinking rather than from a position of strength or weakness.

Thus it would be wrong to equate *Anekāntavāda* with such negativity, because, *Anekāntavāda* does not reflect negativity. It does not indicate the falsity or invalidity of any theory, but emphasizes the element of truth in every theory. Its focus is on pointing out the extent of acceptability of every view rather than bringing out the reasons for denial. And the reason for the emphasis on positivism is that, every theory, according to *Anekāntavāda*, is only a partial description/exposition of reality. Hence, it cannot be regarded as the view that holds the capacity to 'tolerate' the other views, but rather it can correctly be described as that view which treats all other views, including itself, with equanimity. In holding such temper of equanimity, *Anekāntavāda* demands surrender of undue pride in one's own existence and supremacy and tend to develop humility and senses of respect towards other perspectives.

Applications of Anekāntavāda:

Historically, *Anekāntavāda* developed through two theories, *Nayavāda*, i.e. the doctrine of standpoints, and *Syādvāda*, i.e. the three-valued logic, including the value of indescribability.

Through these two theories, *Anekāntavāda* throws light on the relativity in the use of language and the truth-values of the statements, and emphasizes the non-dogmatic approach in both the fields. Both these theories could be very helpful in solving the battles on the ground of metaphysics. The prime intention of *Anekāntavāda* was to bring to an end the rivalry among various metaphysical theories by pointing out that every theory is a partial expression of Reality like every other theory.

In the present circumstances of communal disturbances and religious tensions everywhere, *Anekāntavāda* can be applied as a paradigm to solve these battles. It can be convinced to the classes and masses that all religions are different pathways to the same goal, and that there is no room for superiority or inferiority of any religion. All religious faiths are equally respectable. The theory can be applied to many spheres of life where there are battles arising out of misunderstanding. And it can be well understood that it is the theory advocating equanimity among and respect towards all the possible alternatives, rather than the ability to 'tolerate'. Similarly in our democratic form of government, doctrine of



Anekāntavāda is very important for both the ruling and opposition parties to accept existence of each as real and learn to live with each other in a logical and peaceful manner.

Samantabhadra gave an excellent example to show application of *Anekāntavāda* to develop tolerance. “The king wanted his crown of gold to be melted and made into bangles for princes. The prince became sad and the princess became happy but the king was neither happy nor sad as he saw gold in both the situations while the prince saw loss of crown and the princess gain of bangles.”¹ Thus *Anekāntavāda* is a theory of tolerance in the broadest sense of the term.

B. Ahimsā

Ahimsā is the first alphabet of Jain doctrine. Mahāvīra tells Gautama in *Ācārāṅga* (first chapter) ‘the one whom you give pain or torment is none other than you. All living beings are equal and want happiness. No one wants pain.’ Such sermons by Mahāvīra create a feeling in our mind of accepting the existence of everybody, be he or she is a friend or foe, and controlling actions even when provoked. If this is not practiced, then the bigger loser is us and not the other party towards whom we become intolerant. Later Jain thinkers like Umāsvāti and others gave principle of ‘Live and let live’ i.e. all living beings cooperate or help each other² as the main slogans or principles of Jains. The first slogan asks us to accept the principle of coexistence and the second to help and cooperate with others to help them during the period of troubles so that they can come out of it and live happily. Doctrine of karma also help us in being tolerant as we start seeing the intolerance of others towards as an effect of our previous such deeds and should be washed away now lest we continue to suffer with intolerance in future also.

Today we see terrorism and violence becoming rampant and promoted even by governments of some of the powerful countries. Rather than understand and rehabilitate, we see development and use of newer and more potent means of destruction and using them to combat violence. The results are however more destructive and even the countries or communities who promote violence become the biggest victims of violence themselves. On the other hand we see countries like Netherlands, which became almost totally destroyed after foreign occupation, accepted existence of all natural, location, size problems and then

¹ “*The Central Philosophy of Jainism (Anekāntavāda)*” By. B. K. Matilal, Pub. by L.D. Institute of Indology, Ahmedabad, 1981.

² *Parasparopagrahojīvānām, Tattvārtha-sūtra* 5/21



devised solutions incorporating these in their planning. We see today the same country becoming one of the most prosperous and desired places to live. Similarly we see the countries who promoted terrorism and violence have become victims of the same themselves.

In our own lives, we see children who are raised in a family environment of anger, intolerance or neglect grow as violent and intolerant adults while children brought with love, care and understanding make the same children as tolerant and happy citizens.

C. Ethics postulates of Jains

In Jain literature, we find a number of terms, like *vinaya* (modesty), *saṁyama* (self restraint), *tapa* (austerities, penance), *samatā* (equanimity) etc. used to represent the practice of the principle of *Ahiṁsā*. Jain ethical postulates, defined clearly for householders and monks are meant as the norms or commandments to progress towards achieving excellence, be it for spiritual or worldly beneficence.

The rules start from basic virtues (*mūlaguṇas*), giving up evil habits/addictions (seven *vyasanas*), observing six essential duties (*āvaśyakas*) to start with. An important aspect of *āvaśyakas* is to practice *pratikramaṇa*, *ālocanā* and *prāyaścitta*, which require the practitioner to review his/her daily activities performed, seek forgiveness for the wrongs and promise not to repeat them again so that the self imposed discipline improves on a daily basis. At the stage when a Jain develops firm belief in Jain metaphysics, then he/she accepts vows (major for ascetics) and minor for householders) and performs twelve fold austerities (*tapa*). All these practices help develop equanimity and tolerance towards one and all while making ourselves stronger. Concept of winning over 22 afflictions (*parīśahas*) by monks offers an excellent example of emphasizing tolerance in the Jain code of conduct for spiritual purification.



B.5.8.3

Love, Friendship and Tolerance in Jainism

Dr. Shugan C. Jain

India is a country of different faiths, religions and cultures. Our modes of worship as well as way of living also differ to some extent. There is no denying the fact that our philosophical approaches and view points are divergent, but among these diversities there is a common thread of unity which binds all of us and it is nothing except humanity. Approach to the life of every religion is different but goal of all is one i.e. cessation of misery. Comparing human body to a ship, the individual soul to the sailor, the worldly existence to the ocean that has to be crossed, the preceptors of Jains have provided religion to take man to the place where he can experience the highest bliss. Jainism is such a sublimest gift of Indian culture.

Love and Friendship

Lord Mahāvīra has given us the great maxim of love and friendship. A Christian priest once asked a Jaina Ācārya, what a great maxim Christ enunciated when he said 'Love even thy enemy'. Can there be anything greater than that? Ācārya said, 'it is truly great but! Lord Mahāvīra goes further when he says- Why look upon another as an enemy and then try to establish friendship with him, it is better not to create an enemy at all. 'The ego of priest was imperceptibly hurt but he grasped the point.

With the awakening of the *bhāvanā* of friendship, many problems get resolved of themselves. Every day all kinds of dirt accumulate in our mind, the most inveterate of these is the enmity. In order to eradicate enmity Lord Mahāvīra said, " See that in treating another badly you do harm to yourself. Another person may and may not be harmed but, you are definitely harmed - that is certain. The moment an evil thought arises in your mind regarding another, it is stamped on your brain-cells and you will have to suffer the evil consequences thereof. That in harming another, one only harms oneself- he who realizes the truth of this maxim, will never again tries to harm another.

Enmity and fear, friendship and fearlessness- go together, they form inseparable pairs. Only the man, whose mind is full of fear, regards another as an enemy. He, who is free from fear, may regard his ill-wisher as an ignorant person, never an enemy. By practicing goodwill towards all living beings, one has the feeling of friendship well established within oneself. A mind full of friendship and goodwill towards all is forever happy. The mind pervaded by enmity is unquiet, violent, filled with hatred and incomprehensible. The fire of revenge is



always is burning in it. A mind permeated by goodwill and friendship is a free from these flaws. Such a mind knows no fear.

A person imbued with the spirit of goodwill may at times cause suffering to himself, but he never causes pain to others.

True meaning of enmity and friendship

Enmity does not only mean that you hate another, and friendship does not only mean that you love another. Enmity means ignoring one's own duty and finding fault with another person's discharge of his obligations. This is kind of enmity. We develop enmity even against a stone, a vessel. An earthen vessel is filled with water to the brim. We try to lift it with one hand and it falls on the ground and breaks. We are not interested in seeing the truth that an earthen vessel full of water, if lifted with one hand, is likely to fall down and break, instead we complain, 'the vessel was not properly baked that is why it burst. Thus the attempt to escape one's responsibility is a kind of enmity towards other. The other may be animate or inanimate.' The Jainism suggests avoiding hating others whatever may be the provocation. Do not despise a man but hate his bad deeds, they add.

Similarly the meaning of friendship is not only love. Love is also friendship. But the real thing is friendship, goodwill – to accept another person just as he is, never to try to impose one's personality upon the other. This is friendship. The universal of law of friendship is that we should seek the truth and develop friendship with all.

Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and his actions are the reflection of his internal thoughts, day in and day out. They are reflections upon the fundamental facts of life, intended to develop purity of thought and sincerity in the practice of religion. Preaching *Maitrī Bhāvanā*, prescribed for spiritual uplift of aspirant, Lord Mahāvīra says, 'Think to be a friend of all beings in this universe. Once you are a friend you cannot think badly of anyone, but rather you'd wish to make their life easier. The feeling of friendship brings love and respect for others. It, also, initiates a feeling of brotherhood among all and in turn leaves no room for harm, deceit or quarrelsomeness with anybody.

If we contemplate on *Maitrī Bhāvanā* our thoughts, words, and actions will not be harsh, and we will not hurt anybody. On the contrary, we will support and protect everybody. Friendship will lead us to be tolerant, forgiving, and caring for one another. Therefore by developing a



friendship with all living beings, we will avoid bad *karma*. Human nature is such that people always want to be ever at the receiving end but reluctant to part with anything. Even otherwise, friendship that is developed purely for selfish reasons may get snapped at anytime. The only way to give up this attitude is to first purify the mind and thus remain balanced under all circumstances.

In Jainism friendship is enumerated under four cardinal virtues - *Maitrī* (Amity or Love), *Pramoda* (joy), *Kāruṇya* (Compassion) and *Mādhyasthya* (tolerance).¹

1. **Maitrī** - According to Pūjyapāda, the desire that others should be free from suffering and pain is benevolence (maitrī)². Hemacandra maintains that, I shall be friendly even with those who have harmed me, is the first principle of amity... love (maitrī).
2. **Pramoda (joy)** is the experience of serenity within. Fervent affection as well as veneration in the presence of the virtuous is joy (pramoda). A person will enjoy peace and tranquility if he serves saintly souls who possess right knowledge, faith and conduct. *Pramoda* envisages the respect, appreciation and admiration shown towards righteous men. When cultivated, such an attitude will make people behave courteously towards all any pride they may harbor.
3. **Kāruṇya (compassion)**: The disposition to render assistance to the afflicted, to the distressed is compassion.
4. **Mādhyasthya**: Tolerance or unconcern is freedom from attachment and repulsion based on desire and aversion is *mādhyasthya-bhāva*. It is a kind of indifference to be shown to people who are found incorrigible, who denigrate God, who show scant courtesy to his messengers and who, out of arrogance, commit cruel acts. Attachment unites us with someone but simultaneously separates us from others.³ It is the attachment which emerges from mineness⁴ and we cling to the notions such as my nation, my province, my region, my caste, my race etc. which are born of attachment and aversion. From attachment follows 'mine' and from aversion follows 'alien' and this single concept of mine and alien is solely responsible for communal and religious rivalries. So unconcern from freedom from attachment is tolerance.

¹ *Tattvārthasūtra* VII.11

² S. A. Jain's translation of *Sarvārthasiddhi*, Calcutta, 1960, p.195

³ *Uttarādhyayana-sūtra* XXXII.38

⁴ *Uttarādhyayana-sūtra* XXXII.89



This idea is also present in Buddhism also with the changed terms as – *Upakeśa* and *Muditā*. *Upakeśa* means ignoring evils where as *muditā* is the spirit of happiness. These virtues promote friendship. *Ācārāṅga*⁵ says that '*purisā tumnameva tumaṁ mittam, kiṁ bahiyā mittamicchasi*, means 'Oh man, thou art thy own friend, why are you seeking outward friendship.' In other words man himself is his best friend, because he knows well his deficiencies and their remedy too. None can understand better a man than he himself understands. In the story of Jājali Tūlādhara,⁶ Tūlādhara says, Oh! Jājali, he who becomes a friend to all people or who is engaged in doing good to others by means of action, mind and speech, only he knows religion.

Psychological impact of friendship

In our Indian society the concept of higher and low, rich and poor, happy and unhappy, superior and inferior is well entrenched. A master feels difficulty in treating his servant gently. But he takes great pride in speaking softly and sweetly with people of his own status. Such notions have affected a great breach in social contacts social and human relationship. We seem to have forgotten that through love and goodwill and pure and holy sentiments, a man may be so awakened and inspired as is not at all possible through severe regimentation. Jaina scriptures warn us by saying that "what you desire for yourself desire for others too; what you do not desire for yourself, do not at all desire for others too. Courtesy, gentleness softens everyone"⁷.

Anger the cause of enmity:

Enmity is caused by anger. Among the internal foes which constantly try to destroy a man and confront him at every stage of his progress, anger occupies the prime place. It represents weakness of mind. It is the anger which converts friendship into mutual distrust and hatred. Almost all the scriptures contain episodes wherein anger has resulted in the total destruction of the families. Man is not even aware of what is he doing when he is in the grip of anger. The tendency to take revenge is more devastating. Hence, utmost restraint is required and when anger is provoked, it is better to ignore the root cause of the embitterment and forget what is happened. It is easy to return good for good but it is sublime to do good for evil.

⁵ *Ācārāṅga-sūtra* 1/1/3

⁶ *Sarvesām yah suhṛṁ sarvesām ca hite rataḥ*/

⁷ *Bṛhatkalpa-bhāṣya*, 4584



Prophet Ali fought his enemy for years together. One day fighting in the ground, the enemy fell into his hands. He sat on his chest and was about to pierce him with his spear when the enemy spat on his face. Ali flared up at once, but then recollected himself and said, 'We should not fight today'. People said, 'what foolishness is this'? You have got your enemy at your mercy after so many years and your letting him go the opportunity to finish him. Ali said, 'Koran says that do not fight in anger. Ali simply gave up the idea of fighting because he got angry when his enemy spat on his face and remembering the maxim of Koran he decided not to fight.

Therefore one should conquer over his anger. When anger is conquered, the spirit of forgiveness springs the soul⁸.

Forgiveness, a key to promote friendship

Though man's internal foes are ever ready to push him into *mithyātvā* (vibhāva) but Jaina *ācāryas* have prescribed effective steps to curb the influences exerted by them. Observance of Forgiveness is one of the powerful which completely wipe out enmity. Scriptures compare this step to an attempt to thread a needle. One cannot try to do this with number of strands of thread held together. To forgive is divine and when a person has this virtue there will be no scope for any ill feeling and on the contrary it promotes friendship. The mind, the pearl and milk have identical nature. Once damaged, the pearl may be re-laid, and even spoilt milk can be used for other purpose but the mind which harbors evil propensities, particularly anger cannot be easily cleaned. It is the forgiveness which can clean those evil propensities. Svāmī Kumāra says that, 'His forbearance is perfect, who does not get excited with anger even when terrible afflictions are caused to him by celestial, human and animals.⁹ The Jains pray for cherishing friendship with all living beings:

*khāmemi savve jīve, savve jīve khamantu me
mitti me savva bhūvesu veram majjham na keṇā* ||¹⁰

⁸ *kohavijaye ṇam khanti jaṇayai, Uttarādhyayana-sūtra*, IXXX.19

⁹ *Koheṇa jo ṇa tappadī, sura-nara-tirīhi kiramaṇe vi/*

uvasagge vi raudde, tassa khamā nimalla hodi// Kārtikeyānuprekṣā, 364

¹⁰ *Āvaśyaka-sūtra*, 4.5



Tolerance:

Jainism since its inception believes in and preaches harmony and tolerance. It has been tolerant and respectful towards other faiths and religious ideologies through out of its history of existence. Jainism according to its famous doctrine of Non-absolutism, which is also a way of synthesis, believes that to eradicate the conflicts and establish harmony, to develop tolerant outlook is very necessary.

Causes of intolerance:

Among the causes that generate fanaticism and intolerance, the blind faith is prime one. It results from the passionate attachment and hence uncritical or unexamining outlook. Attachment (mūrchā) according to Jainism is the cause of bondage. It causes perverse attitude. In Jainism various types of attachment are enumerated. Among them *Darśana-moha/dṛṣṭirāga* (blind faith), due to its very nature has been reckoned 'paramount'. It is considered as a central element in intolerance. It leads one's attitude towards a strong bias for one's own and against others. Non-attachment is therefore considered as pre-condition for the right attitude or perception. A perverse and hence defiled attitude renders it impossible to view the things rightly just as a person wearing colored glasses or suffering from jaundice is unable to see the true color of the objects as they are. Attachment and aversion are the two great enemies of philosophical thinking. Truth can reveal itself to impartial thinkers.¹¹

Jainism holds that the uncritical outlook and even pious attachment towards the prophet, the path and the scripture is also a hindrance to a seeker of truth and aspirant of perfection. Attachment results in blind faith and superstitions and repulsion consequences into intolerant conduct. Gautama, a chief disciple of Lord Mahāvīra, on account of his pious attachment towards Mahāvīra, failed to attain omniscience in the life time of Mahāvīra. He could attain omniscience only after detachment from Mahāvīra.¹²

¹¹ Dr. Nathmal Tatia, *Studies in Jain Philosophy*, PV, Varanasi, 1958, p.22

¹² (a) *Bhagavati*, Abhayadeva Vrtti, Rishabhadeva Kesarimal, Ratlam, 1917 14/7 p. 1188

(b) *mukhamagga pavaṇṇāṇaṁ siṇeho vajjasimkhalā vīre jīvamtāye jāo Goyamā jam ṇa kevalī. Kalpasūtra Tīkā* Ed. by Vinayavijayji, 127, p. 130



Reason the check-post of Blind Faith

According to Jain thinkers, reason and faith are complementary and actually and there is no contention between the two. In *Uttarādhyayana-sūtra*, the chief disciple of Mahāvīra, strongly supports this view before Keśī, the pontiff of the church of Jina Pārśva. He said ‘the difference in the law must be critically analyzed through the faculty of reasoning-*‘paṇṇā samikkhaye dhammaṃ*.¹³ It is the reason which can ascertain the truth of law. If one maintains that religion has to be solely based on faith and there is no place for reason in it, he will unfailingly develop an outlook that only his prophet, religion and scriptures are true and other’s prophet, religion and scriptures are false. Haribhadra, in his *Lokatattva-nirṇaya* beautifully puts the Jainism’s view and says:

*pakṣapāto na me vīre na dveṣa kapilādiṣul
yuktimadvacanam yasya tasya kārya parigrahaḥ||¹⁴*

“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 respected”.

Anekāntavāda (Non-absolutism), the basis of tolerance

Dogmatism and fanaticism are the born children of absolutism. An absolutist holds that whatsoever he says is true and what other say is false, while a non-absolutist is of the view that he and his opponent both may be correct if viewed from two different angles. Jainism holds that reality is a complex one.¹⁵ It can be viewed from different angles and thus various judgments may be made about it. Claiming superiority or talking of only one aspect of the thing, is the biggest hurdle in the realization of Truth. Even as a judge will not pass a hasty sentence without hearing the arguments of a culprit, thinkers and lovers of truth, who had taken pains to study the tenets of other religions, will never display hatred or prejudice but will certainly pay regards to all views. *Sūtrakṛtāṅga* strongly condemns those who praise their own faith and views and discard those of their opponents- *sayam sayam paśaṃsantā garahantā param vayanṃ*.¹⁶ Siddhasena Divākara says, ‘all schools of thought are valid when they are understood from their own standpoints and so far as they do not discard the

¹³ *Uttarādhyayana-sūtra*- XXIII.25

¹⁴ *Lokatattva-nirṇaya*, Haribhadra, Jaina Grantha Prakashak Sabha, Ahmedabad, Vikrama Samvat 1964, verse 38

¹⁵ *Puruṣārthasiddhyupāya* by Amṛtacandra, verse, 26

¹⁶ *Sūtrakṛtāṅga*, 1/1/2/23



truth value of others'.¹⁷ Hemacandra was a saint who composed his works in praise of Siva. This liberalism was maintained by later saints also, who composed their works in Hindi or Gujarati like Ānandaghana and many others. Sri Jugal Kishor Mukhtar says:

*Buddha Vīra Jina Harihara Brahmā yā usako svādhīna kahol
Bhakti bhāva se prerita ho, yaha cira usī men līna rahol*

Tolerance as endurance

The practice of noble action in life is not possible without the capacity for enduring pain. With this capacity are linked all sublime actions and unique achievements. That is why it is said that- 'He who bear hardships, endures pain touches the summit of progress. It is great power of our consciousness. Today's man is so intolerant that he cannot bear hardships and this is the dreadful malady of the age. Remembering the endurance borne by Lord Mahāvīra, one should capacity of endurance within.

Person Cult: a threat to the spirit of Tolerance

Jainism strongly opposes person cult (vyakti-pūjā). It holds that the object of veneration and worship is not a person but the perfectedness. The Jains worship the quality of the person not the person. In the sacred *Namskāra Mahāmantra*¹⁸ which is in itself an example of tolerance, veneration is paid to the spiritual posts such as *Arhat*, *Siddha*, *Ācārya* and not the individuals like Ṛṣabha, Mahāvīra or anybody else. The word 'loye' and 'savva' demonstrate the generosity and broader outlook of the Jains. Haribhadra in *Yogadr̥ṣṭisamuccaya*¹⁹ remarks that, 'the ultimate truth transcends all states of worldly existence, called nirvana and is necessarily 'single' even then it is designated by different names as Sadāśiva, Parabrahma, Siddhātmā, Tathāgata etc.'

We get ample literary references of tolerance in Jaina scriptures. We have references of tolerance in *Vyākhyāprajñapti*,²⁰ one of the early works of Jains, where an old friend of Gautama, who was initiated in some other religious sect, came to visit him; Mahāvīra commanded Gautama to welcome him and the Gautama did so. A work named *Ṛṣibhāsita*²¹

¹⁷ Prof. Satkari Mukerjee, *Foundation of World Peace: Ahimsā and Anekānta*, Vaisali Research Bulletin N0.1, p. 229

¹⁸ *Namo Arhantāṇaṃ, Namo Siddhāṇaṃ..... Vyākhyāprajñapti*, 1.1

¹⁹ *Yogadr̥ṣṭisamuccaya*, 130

²⁰ *Vyākhyāprajñapti*, 2/1

²¹ *Ṛṣibhāsita*, 1/1



(Pkt. Isibhāsiyāim), contemporary to *Sūtrakṛtāṅga* (2nd Cent. BC) refers to the teachings of forty-five renowned saints of Śramanic and Brāhmanic schools of thought as Nārada, Bhāradvāja, Mankhali Gośāla, and many others. Similarly, *Uttarādhyayana*²², *Śāstravārtasamuccaya*²³, *Sanmati-tarka-prakaraṇa*²⁴ and many more latter works bear many references of tolerance.

Along with these literary evidences, we have some epigraphical evidences of tolerance of Jains. Some Jaina acaryas such as Rāmkīrti and Jaymangal Suri wrote the hymns in the praise of Tokalji and Goddess Cāmunda.²⁵ Jaina King Kumārpāla, Viṣṇuvardhana and others constructed temple of Śiva and Viṣṇu along with the temple of Jina which proves the spirit of tolerance of Jains.²⁶

Finally, the following verse of Amitagati beautifully depicts the spirit of tolerance in Jainism:

*Satveṣu maitrīguṇiṣu pramodam|
kliṣṭeṣu jīveṣu kṛpāparatvam||
mādhyastha bhāvam viparīta vṛttau|
sadā mamātmā vidadhātu deva|*²⁷

²² *Uttarādhyayana* XXIII.16

²³ *Śāstravārtasamuccaya*, 6/464, 65, 66

²⁴ *Sanmati-tarka-prakaraṇa*, 3/69

²⁵ *Jaina Śilālekha Saṅgraha*, Vol.III, 'Introduction' by G. C. Chaudhari. See also epigraphs of the same book Vol.I, II and III, NO. 181,249, 315, 332,333 710

²⁶ *Ibid.*

²⁷ *Sāmāyika-pāṭha*-1 by Amitagati, *Sāmāyikasutra*, Sanmati Jnanapith, Agra.



B.5.9

Relevance of Jaina Economics Philosophy in Modern Times

Dr. Kamla Jain

Economics theories that have gained ground in last one hundred years have been emphasizing on production and more and more production, as if it is panacea for all economic imbalances. The concept of 'economy' which literally means 'frugal' or judicious expenditure of money, 'saving' or the 'use of money' with prudence seems to emphasis on production for its own sake has led to more and more attraction for consumption. The economics of consumption and the wastage that goes along with it has become an essential aspect of our present day economic system. In fact, our economic system not only allows but glorifies consumerism and wastage. It makes us ponder whether the meaning of economic has changes into diseconomics! The idea of production with the development of science and technology is greatly responsible for the glamorous philosophy of consumerism, which has come to mean that good is equal to goods. In this economic system 'human welfare' has taken a back seat.

These economic theories are know, being debated and questioned by economist themselves as they have not in practice been able to produce the desired result of poverty alleviation or serve the objective of human welfare.

It has to be understood that the culture of consumerism has been pampered too much by two prominent industries, which can rightly be called dissatisfaction producing industries. These are: (i) Advertising industries and (ii) Fashion industry, which are helping not economic growth but only growth mania. Both these industries have played havoc with our individual psychological life. The craze for newness is the order of the day. This is a society where the needs and wishes of the consumer are manufactured by the producer and advertising further stimulates the craze for consumption. This serious infection of consumerism has led to an alarmingly great environmental loss, the well-to-do out the greed and the penniless out the need are being cruel to our environmental assets. Environment degradation has now become a burning issue for both rich and poor countries. But for those who think of the society as an organic whole consumerism does not have much to offer.

In such a situation Jaina economics philosophy offers an antidote to modern economic though, which needs to be discussed in detail, but before that, it would be worth nothing that



the perception of some welfare economists in evaluating the prevalent developmental economic theories are eye-openers and reveal the inadequacies of modern economic systems. Among such political writings the work of J.K. Galbraith and E.J. Mishan and the late stone Nobel Laureate Prof. Amartya Sen need to be mentioned. Their works are more like the works of practical ethics than just the critiques of modern economic thought. In Mentioning these names my intention is to throw light on the significance of welfare economics versus developmental economics systematically discussed by these economists. However it will be a very lopsided presented if the name of Mahatma Gandhi as a pioneering thinker of the last century is ignored, who could anticipate the problems with his remarkable farsightedness which we are all facing today. These economists who are so well versed with the complicated principles of economic theory have forcefully and convincingly questioned the relevance of the dogmas religiously preached by the Gurus of economic ideal and there is no distinction between the necessary and unnecessary and important and unimportant goods. It had ignored the difference between the essential and the inessential, between food and shelter and a fancy house and a luxurious automobile. The urgency of production had replaced the urgency of wants. The economics of affluence has led to persistent inflation, which throws the individual and family budget out of gear. The concept of free trade and competition, therefore, need reexamination. Prof. Amartya Sen's contribution in the area of welfare economics has significance about social change. This, however, look like a ray of hope for brining back Marshall's definition of economics as a "science of human welfare".

To return to Jaina contribution towards economic philosophy, the basket of Jaina scriptures has a full-fledge agenda for the householder or a lay person. It is generally understood that Jainism only promotes a cult of renunciation and perhaps it does not have much to offer for social, familiar and economic life of the householder (Grhastha). In spite of the emphasis on renunciation, Jaina scriptures, however, give a detailed and a systematic account of the code of conduct of the laity or the life of a good householder in the twelve-fold scheme of vows of the householder called *anuvratas* meaning smaller vows or partial abstinences. In this twelve-fold list some of them throw light on social and economic balances of the life of the individual and how his life can be best led. Here, it would be relevant to touch upon those vows that have economic implications and which refer to our material needs and desires. In other word those, which refer to limitation of our desires and possessions.



The fifth vow of *sthūa parigraha parimāṇa vrata* or *aparigraha aṇuvrata* clearly suggests a durable solution to economic imbalances. This is the principle of limiting one's possessions (parimita-parigraha) and limiting one's desires (icchā- parimāṇa).

This is not a rigorous principle of self-control of a recluse or an ascetic whose life is completely delinked from society. It is a realistic, rational principle with its solid foundation in the social system. This has individual moral growth as its basis with direct relevance to society. Its main thrust is one society consisting of balanced individuals.

The term *aparigraha* is just the opposite of *parigraha* which means 'to amass', 'to accumulate', 'to compile', 'to seize', 'to hold', and 'to receive or accept gifts'. It is defined as that which entangles one from all sides. (Pariggahaṇam Parigraha) *Parigraha* has two implications according to Jaina (i) *Bāhya* (outer) meaning worldly possessions (ii) *Ābhyantara* (inner) meaning attachment, *āśakti* and *mūrcchā*. Both these implications together refer to an attitude of mind towards material objects. These are not two kind of *parigraha* but are actually two components of *parigraha*. *Parigraha* thus means not only possessions but also possessiveness. The concept of *Bāhya* (outer) and *Ābhyantara* (inner) are very exhaustive when we see the different classifications of *parigraha* in the Jaina texts. The class of *Bāhya parigraha* and its subclasses include *jada parigraha* (implying objects such as clothes, house and money etc.) and *cetana parigraha* (implying living beings such as wife, children and servants etc.) and the class of *Ābhyantara parigraha* includes abstract realities or emotions such as wrong notions, laughter, afflictions, fear and disgust etc. they really give very extensive meaning to possessions and possessiveness ranging from gross to very subtle objects of desires that need to be curbed.

Thus a complete view of *parigraha* is required for fighting the menace of present day problem. The term '*icchā*' is also close to *parigraha* meaning desire to possess. This is perhaps a stage even prior to '*mūrchā*' since *iccha* materializes in possession and possessions then propel or drive the individual to attachment or *mūrcchā*. Thus, *aparigraha* would logically imply *amūrcchā*, *parigraha-parimāṇa*, *parimita-parimāṇa* and *icchā-parimāṇa*. Jaina texts give equal emphasis to both the components. At some place *mūrcchā*' is defined



as *parigraha* (Tattvārtha-sūtra²⁸) and at another place as gross material possessions such as clothes; house jewellery etc. is called *Parigraha* (bhāṇḍapakaraṇa parigraha).

Here, it would be of some philosophical interest and analyze some other concepts, which are seemingly similar to *parigraha* or *icchā-parimāṇa*, but no finer analysis they would reveal some basic differences. These are the concepts of *tyāga*, *dāna* and *santoṣa*.

To begin with *tyāga*, which is essentially renunciation of possessions and *aparigraha* is non-acceptance of possessions not needed. The stage of *tyāga* comes after one has already accumulated possessions. This essential difference at the origin of these two may lead to different kinds of social systems. (Next) *dāna* is considered a very important virtue in Indian classical literature. It means giving gifts, donations or charity. And *aparigraha* as said earlier is non-acceptance of possessions; *dāna* is thus closer to *tyāga* than to *aparigraha*. It seems to be a feudalistic virtue whereas *aparigraha* is a socialistic virtue. If *aparigraha* becomes a social reality then *dāna* as a virtue becomes meaningless. A believer in *dāna* may justify limitless accumulations first and then given in charity to the needy later. It may even lead to an attitude of superiority in the donar and a feeling of inferiority in the donation. The virtues of equality and justice would take a back seat. Thus, *dāna* should be understood and practiced only as an interim virtue in an ideal society. Therefore, *dāna* is not quite at par with *aparigraha*, which puts human dignity at the highest level.

Latest, the virtue of *santoṣa* (contentment) as one of the *niyamas* of Patanjali Yoga System is closer to *aparigraha* than *dāna*, it is an observance, a form of practice, which the individual has to adopt. Infact, it is the adaption and continuous practice of *aparigraha*. It is a stage when *aparigraha* sets in, or is fully established. It is not a temporary but a stable psychological state of *aparigraha*.

In the present context, as I am trying to see these virtues in social perspective, *icchā-parimāṇa*, seems to be the most appropriate term out of the many terms used for this vow as it depicts the true essence of the vow since possessions and the desire to possess are interrelated and that basically one has to control one's desires and not merely one's possessions.

²⁸ Tattvārtha-sūtra- VII/12



In the detailed account of this vow of the householder his possessions are categorized into five. These are (i) *Keṣetra-vastu* (farms and houses), (ii) *Hiranya-suvarṇa* (gold and silver) (iii) *dhana-dhānya* (wealth and corn) (iv) *dvipada* and *catuṣpada* (bipeds and quadrupeds) (V) *kupya-dhātu* (other requisites such as utensils and other household articles) articles (*śrāvaka-pratikramaṇa-sūtra*). This list includes almost everything that a householder needs for himself and his family for a normal living in the society. The householder considers it his duty to limit his possessions and curb his limitless desires voluntary control, which is needed in the present day consumerist society. The society householder on his own resolves not to keep possession beyond a certain limit, which he is supposed to observe in letter and spirit i.e. through mind, speech and word. (*mana, vacana, kāyika*). At the present time he is not supposed to interfere in the desires and possessions of others or forcefully impose any such limitations on others or even on his family members. This vow is of limitations on others or even on his family members. This vow of limitation of possessions is only for himself. This is in keeping with the true spirit of voluntary self-control emerging from within rather than imposed on him from without any compulsion or force. *Upāśakadasāṅga sūtra* cites the examples of limiting of possessions by prominent *upāśakas* (householders) such as Ānanda but there is no reference of Ānanda asking others to curb their possessions.

Further, if an individual violates the boundary line of his possessions as per vow regarding all the aforesaid categories he commits what is called an *aticāra* (transgression). He realizes this acknowledges this in his daily prayer. This shows that he reminds himself daily of any transgression of this vow. In fact, this is not only individually significant but also socially relevant as these prayers are often held in groups.

Again, in the twelve-fold scheme of the householder's vows the seventh vow called *upabhoga-paribhoga-parimāṇa-vrata* is also contextually very relevant. The text of this vow very explicitly suggests how the householder voluntarily imposes limits on the articles of daily use and consumption and also on articles that are sparingly used. Uncontrolled and repeated use of the same expensive articles would reflect his controlled desires for material objects. The terms '*upabhoga*' (objects of consumption) and '*paribhoga*' (repeated use of the same objects of luxury) throw light on object related control and desire related control. It is worth nothing that if *icchā-parimāṇa* is determination, *upabhoga-paribhoga parimāṇa* is its implementation. The detailed text of this vow discusses the major, minor and even very

small objects of use, which are to be limited by the individual. A list of twenty-six items of use, which require control, is given in the text. It would be worthwhile to mention some of them such as: (i) towels for daily use (ullanīya-vidhi-parimāṇa) (ii) Tooth-paste, brush etc. (danta- dhāvana-vidhi-parimāṇa) (iii) herbs etc. to keep hair cool and clean (phala-vidhi-parimāṇa) (iv) use of water for bathing (majjana- vidhi parimāṇa) (v) paste etc. to keep the skin smooth (uvaṭana-vidhi-parimāṇa) (vi) linen and garments (vastra-vidhi-parimāṇa) (vii) cosmetics such as sandal wood, saffron etc. (vilepana-vidhi-parimāṇa) (viii) use of flowers (puṣpa-vidhi-parimāṇa) (ix) use of ornaments (ābhūṣaṇa-vidhi-parimāṇa) (x) seats, confectionary and other delicacies (bhakaṣaṇa-vidhi-parimāṇa) and many others such as shoes, chappals, sandals, modes of conveyance such as horse cart, motor car, beds, tables, chairs etc. This detailed list gives us an idea of how such as self-control can be help in both environment-protection and anti-consumeristic drive. Observance of these limits would be the best way of showing our eco-friendliness and concern for human welfare. It should however be noted that the aforesaid list is not to be understood just in the literal sense but only in real sense.

Again, to reinforce the essence of the aforesaid ideas of the above vows, in the eight vow of the householder i.e. *anarthadaṇḍa-vīramāṇa-vrata*, there is a clear guidance for avoidance of mindless and unlimited accumulation of objects of consumption and their limitless use of showing our desires and attachment of accumulated objects which may be instrumental in provoking a violent attitude.

This brief account of Jaina householder's vows suggest that in his daily routine the householder has to be cautions in his outward discipline as well as in controlling his desires and attachments and to limit his possessions.

The Jaina texts also have reference where the well-to-do *Śrāvakas* (householders) distribute their wealth and possessions if they cross their set limits. The *Śrāvaka-pratikramaṇa-sūtra* of Śvetāmbaras and the *Ratnakaraṇḍa-śrāvakācāra* of Digambaras present more or less similar pictures of a householder's life as it ought to be.

Before I conclude, I would like to mention some fundamental presumptions of *icchā-parimāṇa*. Firstly, the source of happiness and peace lies within the individual not outside him. Secondly external possessions are only meant to be used and not to be owned. The



ownership actually lies with nature which is the true caretaker of everything. Ownership of 'mine' and 'yours' is simply a source of conflict. Thirdly human individual has tremendous energies and potentialities, which are not based on external possessions. So the role of possessions is not only limited in the life of the individual.

The general purport of this paper is to suggest that the fundamental problem of economics of 'unlimited wants and limited means' has a solution in Jaina philosophy in the detailed descriptions and explanations of many of the vows of the householder which not only suggests limits on external possessions but constant monitoring of the related desires. This economic philosophy of Jainas is the true welfare economics starting with the individual and then leading to a positive impact of society.

To conclude, thus *aparigraha* or *icchā-parimāṇa* is not an abstract philosophy; it has a therapeutic solution to modern life of tensions and anxieties. For social reconstruction, infact, the survival of human society voluntary control of desires and personal possessions is the only solution. Amassing of wealth for its own sake will only increase disparities leading to unavoidable evils of mental restlessness, jealousy, envy, corruption and crime. The middle path of *icchā-parimāṇa* would check both poverty and affluence with the motto that possessions are only means and not ends in themselves.

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B.5.10

Spirituality and Organization excellence: Jain view

Dr. Shugan C. Jain

Status

Rampant erosion of our environment and natural resources, 'Wall Street greed', rising unemployment, holding Summit for reducing global warming and rising prices of commodities and raw materials etc. corruption, violence in the form of exploitation, terrorism, wars; religious fanaticism, political and economic ideologies all around are serious challenges facing the people of the world. Symptoms of these are the demonstrations all over the world against It seems the old model of development based on increasing demand taking availability of infinite natural resources has to give way to a new society and a new world where optimizing the welfare of all living beings including environment and natural resources; are emphasized. It is here that Mahāvīra's philosophy of ethico-spiritual development claimed as *Sarvodaya Tirtha* (philosophy for the enlightenment of all) offer a possible basis for developing a new society aiming at the wellness of all.

Jainism is one of the oldest religions of India and perhaps the world. Jains form the smallest (4.2 million out of a total population of 1.10 billion in India), non violent, highly educated and successful community of India. Beyond India's borders, there are over 150,000 Jains engaged in knowledge based professions and businesses (USA, Europe, Africa and elsewhere). Mahāvīra is the latest ford-maker of Jains who is a senior contemporary of Buddha. His doctrines of Non violence (Ahimsā) in thought, speech and action, Multiplicity of viewpoints (Anekānta) in thoughts and limiting possessions (Aparigraha) as life style, the three pillars (AAA) of Jain way of life, as the principles to affect the change to bring a new order visualized globally.

Before I go further it is important to briefly review these and some of the other metaphysical aspects of Mahāvīra's doctrine:

All living beings are equal and have the potential to attain their highest goal. Definition of living beings included not only human beings but animals, birds, plant/water/air/earth and fire



bodied living beings as well. All living beings want happiness; nobody wants pain; Living beings help each other.¹

- That which is non violence, self restraint and austerity is *Dharma* (spiritual values). It is by virtue of spiritual values that supreme spiritual beneficence results. To him whose mind is (absorbed) in spiritual values, even gods pay homage²
- Trinity of right belief-knowledge-conduct is the path to attain liberation/bliss³
- Exertion (Hard Work) to earn and consumption with caution is essential to sustain the success.⁴
- Sharing surplus/charity for sustainable development (Aprarigraha).⁵
- Self improvement first before helping others to improve.⁶

Ahiṃsā:

In an unprecedented way Mahāvīra defined *Ahiṃsā* in *Ācārāṅga*⁷ as:

'None of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet.'

Hiṃsā can be performed knowingly or unknowingly by activities of mind, speech or body by a person himself or asking others to do so or admiring those who perform such violent activities. *Hiṃsā* affects the doer i.e. *hiṃsaka* more than the *hiṃsya* (the victim)⁸

¹ *Parasprograho jivānām, Tattvārtha Sūtra* by Umāsvāmi, *Sūtra* V.21

² 'Dhammo maṅgala mukkhittṭham, ahiṃsā sarjamo tavo..., *Samaṇa Suttam* by Jinendra Varni, *Daśavaikālika*, verse 1

³ *Samyagdarśana-jñānācāritrāṇi mokṣamārga, Tattvārtha Sūtra* by Umāsvāmi, *Sūtra* I.1

⁴ Six essential daily religious duties including charity, *Pūjanapāṭha Pradīpa* by Hira Lal Shastri page 9.

⁵ *Mithyādarśana-avirati-pramāda-kasāya-yoga, Tattvārtha Sūtra* by Umāsvāmi, *Sūtra* VIII.1

⁶ *'Bandha hetavaḥ'*. Perverted faith, disinterest in the vows, laziness, passions (anger, pride, deceit and greed) and activities of mind body and speech are the causes of pain (bondage).

⁷ Ācārya Tulsi "If the man improves himself, the family will improve; if the family improves the community will improve; if the community improves the country will improve; if the country improves the world will improve"

⁸ *Ācārāṅga*, 1/2/3/4

⁹ *Purusārthasidhyupāya* by Ac. Amritcandra Suri, Published by Shrimad Rajchandra Ashrama, Agas. Verses III.60; 1-82



Mahāvīra talked of Social *Ahiṃsā* ⁹ (practicing Ahiṃsā as a householder in day to day worldly life) as compassion, equanimity, forgiveness, tolerance, love, service, friendship, kindness, security, solitariness, fearlessness, non-killer and so on. Mahatma Gandhi practiced this social *Ahiṃsā* all the time to achieve independence for India. Martin Luther King and Nelson Mandela and today Anna Hazare used this for the uplift their people.

Anekānta: Pluralism or multiplicity of viewpoints.

Mahāvīra realized that differences in opinions/viewpoints amongst different people emanate from their intellectual capabilities and the differences in the nature of things based on the definition of reality as with persistence and change simultaneously. Truth is infinite and no one, like us, can know it completely. Different aspects of things are to be understood as different aspects of the TRUTH. The well known example of seven blind men and the elephant amply demonstrates the application of this principle.

A new man or a new society cannot be visualized on the basis of individual beliefs in isolation. Perhaps the key lies in the change in our view/way of thinking and attitude. The attitude YOU or ME has to change to YOU and ME to achieve the cherished goal for a change to better. Jain doctrine of *anekānta* (multiplicity of viewpoints) provides a basis to achieve this. Its three pillars are:

- Tolerance and respect for other's viewpoints/customs rigidity by giving up rigidity or instance that I am right and others are wrong.
- Co-existence–cooperation with others i.e. existence of opposites at the same time is reality; love and service are the need of the day.
- Relativity i.e. we are all related meaning our actions affect not only us but others as well. Thus my independence is relative to the independence of others as well.

Aparigraha:

Mahāvīra knew that the root cause of all ills associated with socio-economic inequalities is disproportionate possession of wealth by few individuals. Thus he gave religious cum social overtones to non possession and asked his householder disciples to limit their possessions and share the rest (surplus) with others i.e. minimize possessiveness for spiritual uplift. He never told his disciples not to work or earn as Jainism is also known as *śramaṇa* tradition

⁹ The *Praśnavyākaraṇa Sūtra*, 2/1



and the monks are called *śramaṇas*. He equated *parigraha* to bondage and declares it as the main cause for all pains. This includes the full range of feelings from liking to craving. Thus *parigraha* is not just possession of money and material but the thoughts and feelings that are associated with them resulting in possessiveness.¹⁰ For lay people, He talked of setting limits to our worldly possessions and gradually makes these limits tighter. The concepts of charity (dāna) and conservation are the derivatives of *aparigraha*.

The above principles form the basis for all aspects of O & MI shall now take the above discussions to various aspects of management of an enterprise:

Strategy

Let us start with Jain definition of reality i.e. Persistence with change¹¹. Organization is like empirical soul (combination of soul and matter) and constantly strives to attain liberation. This is the key for the organizations **to continuously innovate and revive themselves with new products, processes, people as employees and customers, inputs etc to stay alive i.e. be organic and from liberation its objective is set-** as welfare of all players (and not just shareholder value), better utilization of resources, treating all human beings as equal while maintaining the quest to achieve excellence i.e. sustainable growth at individual and organizational levels. This is more so in the last twenty five years when the technology is changing so fast and the product life cycle is reducing significantly.

Thus Jains will support a strategy for **development based on an index like Gross National Happiness 'GNH' rather than GNP or GDP for adoption by the organization as a goal for sustenance**. Based on the metaphysical concepts above, GNH will include happiness; physical, mental and spiritual health; time-balance; social, community and cultural vitality; education; living standards; good governance; ecological vitality and REALIZATION of full potential of all resources involved. This description is clearly a departure from existing paradigm of exploiting natural resources and maximizing profits or shareholder value.

Another significant feature of Jainism is the spiritual leader or *tīrthaṃkara* who establishes and becomes the head of the creed. He does so only when he himself has attained

¹⁰ *Dasavaikālika Sūtra* 6.21

¹¹ '*Utpād vyaya dhrauvya yukta sat*' i.e. reality is endowed with origination, destruction and permanence simultaneously, *Tattvārtha Sūtra* by Umāsvāmi, *Sūtra* V.30

omniscience i.e. **significant criterion for the organization and its leader should be acceptable to all stakeholders.**

Organization & Management

The word used for organization in Jain literature is called *Saṅgha* or congregation. The constitution, organizational hierarchy, qualifications and duties etc for different constituents of the *saṅgha*, code of conduct etc are very well described in the literature. Given below are some examples:¹²

- i. Mahāvīra did not speak or deliver sermons or organize the *saṅgha* till he himself attained omniscience.
- ii. The entire *saṅgha* was divided into four folds namely Monks Male, Monks female; Laity male, laity female. This division was based on the inclinations of the individuals to practice spirituality whole time or part time. Each wing was headed by a chief (Line organization)
- iii. After attaining omniscience, Mahāvīra first selected his principal disciples based on their extraordinary knowledge, and regardless of age, caste etc (like board of directors), who were all highly intellectual each with large following called *gaṇadharas*, (eleven of them). Each was assigned administration of one or more of *gaṇas* or sub-*sanghs*. These eleven *gaṇadharas* organization structure (flat and clearly marked responsibilities, authority, selection criterion, path to progress and the key management like at corporate headquarters mainly involved in setting examples, finding new products/ business lines, providing technical guidance as and when needed etc). Further the chief (Lord Mahāvīra in this case) is like a mentor who is not at all involved in operational issues i.e. day to day affairs of the *saṅgha* but is there as a guide/ideal to be achieved and for resolving issues of universal importance and communicate them in the language understood by one and all for transparency and universal law.
- iv. The hierarchy in the *saṅgha* was *Ācārya* (as head) responsible to maintain the sanctity of literature and the conduct of the monks; *Upādhyāya* (teacher) who is well versed in canons and teaches other monks; *sādhus* or monks who practice the path of spiritual purification; *Gaṇi* or a leader of a sub *saṅgha* or *gaṇa*. Similarly the laity was classified as *Pākṣika* or beginner, *Naisthika* or intermediate and *Sādhaka* or serious. **Thus a management hierarchy with self discipline for all is the key to success.**

¹² *Bhagavati* (5th limb of Jain canons), verses 6/100-212, 2/51-66



- v. Staff members like *sthavirs* for administrator work, *gaṇi* being the technical experts to support implementation decisions of *ācārya* and observe the progress of the member monks. Selection to a post was as per the laid out code of conduct. Only *ācārya* was authorised to select and initiate an individual to different categories. JainStory literature: *Prathamānuyoga* forms a good basis to offer casestudies to support sound O & M principle of encouraging individuals to attain excellence (liberation or BLISS).
- vi. Discipline: *Daśavaikālika* and *Uttarādhyayana-sūtras* start with the discipline for the disciples in clear terms. It includes the rules to be observed by individuals in the company of higher ups, amongst themselves etc. Humility was a virtue and often referred as discipline also. Mahāvīra preached self discipline best as against to be disciplined by others. The words most commonly found are *sāraṇā* to remind about carelessness i.e. to be cautious and *vāraṇā* or to give up undesirable conduct. Mahāvīra often used the word *icchākāra* or as you wish rather than give orders to anyone. Similarly we find examples for punishments like disobedience (*Anujñā*) in the form of observing silence, and social boycott i.e. ignore and encouragement through praise.
- An excellent way of self correction is the concept of *pratikramaṇa* or self criticism or review of day's working, repentance or *prāyścitta* or taking corrective measures for the wrongs done. (Similar to management audit /statutory audit and reporting etc.)

Applications of Ahimsā in management and organization

Compassion means concern and actions for enhancing the welfare of others. The Jain views are indicated by 'Live and let live, Living beings help each other'¹³. Even though we are all interested in our wellness first, yet my own wellness is related to the wellness of others (family, community, nation and eco-system for existence in society and department/unit, corporation, stakeholders and eco system for our professional engagements in business and social organizations) around me.

- ✓ Equanimity translated as equal opportunities (training, work assignments. standard evaluation criterion, pay according to the job description etc) to all for growth/performance regardless of gender/race etc. We see laws enacted by the governments to this effect. Non discrimination amongst employees and promotion/

¹³ *Parasprograhojivānām, Tattvārtha Sūtra* by Umāsvāmi, *sūtra* V.21



punishments according to and not birth/gender etc. Work Culture '*Śrama*' to be promoted through reward and punishment system etc.¹⁴

- ✓ Exercise caution/conservation of resources in all your dealings

Forgiveness implies asking for and seeking forgiveness for the unjust done to or by others. Similarly rehabilitating the redundant employees as per the 5th characteristic of right belief (*samyak darśana*) is called *Sthitīkaraṇa* or rehabilitating the fallen to their old

Anekānta: Pluralism or multiplicity of viewpoints.

In the corporate world, we can translate this doctrine as concern for employees, customers, suppliers, shareholders, government, society and optimizing the total rather than just the maximize the profit only. It is well known as that opposites (competitors) coexist (if not the government ensures no monopoly exists through legal framework); at times corporations cooperate with their competitors as cartels/guilds to gain favours from governments/customers etc and tolerate the business **practices of the competition**. Another view in corporate world can be the i. Multi dimensional development i.e. spiritual physical and worldly well being; ii. Compulsory retirement for even the key executives who are performing well; iii Merging own corporate identity into other corporation for the sake of employees/shareholders/customers and very survival etc; iv. Internationalization of operations and even shifting headquarters elsewhere etc.

Application of Aparigraha or non possession applications:

Greed is the most common form of organizational decay where either the owner or managers or employees become greedy for their individual gains only. So limiting our wants and sharing the surplus with all stakeholders should form the basis of management. This can be translated in fair distribution of dividends to shareholders, taxes to government, salary and performance related payments to employees, investing (or ploughing back to keep the organization alive through new research, equipment, training etc) and lower prices to customer and better deals to the suppliers.

¹⁴Ādipurāṇa by Jināsena Published by Bhartiya Jnanapith, New Delhi, 1st Tirthaṅkara Ādinātha established the society as: Essentiality of Education, training and skill development to both men and women; Equal status and opportunity for growth to all. Institutionalized family and society by grouping (not by birth) according to capabilities and interest as physically brave for defence works (*kṣatriyas*), manual workers (*śūdra*) and traders (*Vaiśya*).



Jain literature shows that Emperors not renouncing their wealth go to hell as indicated in the stories of 63 illustrious people in Jain story literature¹⁵.

Limiting our desires and possessions serves the cause of ecological balance also. It is not sacrifice or an act of charity but an act for the very survival of mankind. Indiscreet consumerism by individuals and nations involves rampant exploitation of natural resources resulting in not only pollution of the environment all over the globe but extreme economic inequalities.

When desires and ambitions are consciously limited through our practice of non-possessiveness, contentment prevails; we have good thoughts and develop a sense of accomplishment; our competitors do not remain our adversaries; they become our beneficiaries. Instead of prosperity for the few, well being of all is attained. It is for the common good of the society. This process results in an atmosphere of goodwill, amity and peace in society. We see Bill Gates and Warren Buffet, the richest and the second richest men of the world, setting aside large parts of their wealth for social causes by saying in one word 'Giving back to the society'. Cāmunḍa Rāi (10th century AD), prime minister Gang dynasty. Bhamashah, prime minister of Maharana Pratap gave his entire wealth to his king to fight the enemies. Some corporations, dominantly the investment banks are being criticised these days for excessive bonuses to their key management people and not doing enough for the society/customers/government under the pretext of innovative management practices. Another practice of this principle is the excessive damage to the environment for maximizing the profits (not installing pollution control equipment or excessive use of depleting natural resources) and implementation of Carbon Credit by the developed world to organizations using energy efficient or less polluting the environment.

Ethics: (Day to day operations of the organization)

Ethics deals with right and wrong, good and bad in our day to day inter personal dealings and self improvement. Thus ethics provide a set of right, ought and duty to minimize the bad and maximize the good. Basis of ethics in Jainism is their doctrine of *karma* (As you sow, so shall you reap) i.e. consequentialism to achieve the goal of human pursuance) along with deontological and theological definitions is what Jains promote. Right, ought and duty cannot

¹⁵ Jain Legend Four volume set by Hastimal ji. English edition edited and translated by Shugan Jain and published by Samyak Jnana Pracharak Mandal, Jaipur

be separated from the good. The equivalent term for good in Jainism is *Śubha* or auspicious/meritorious. The criterion of what is right etc. is the greater balance of good over bad is to e. maximize *Ahiṃsā* over *hiṃsā* as the right-making characteristic. How? What is morally right for a certain agent in a certain situation? Or what is the criterion of the rightness of action?¹⁶

Based on the above, Jain holy texts give a set of rules to be observed in our daily life to maximize *śubha* and minimize *aśubha*. These form as a guideline (as the five minor vows or anṇvrats) and hence should be broken with extreme care and repentance taken later on to correct them. These include attitudes of carefulness and restraint in our daily life:¹⁷

- ✓ The five Minor Vows (basis minimize *hiṃsā* and maximize *Ahiṃsā*) namely: *Ahiṃsā* (non killing), *satya* (speaking the truth), *acaurya* (non stealing), *parigraha-parimāṇa* (limiting possessions), *brahmacarya* (restraint in sexual activities)
- ✓ Regime of minimizing inputs (food), *pratikramaṇa* or self criticism (audit) and *prāyścitta* (repentance or taking corrective measure like daily audit of performance and take corrective action), self study, humility and meditation as the more intensive rules to annihilate the past wrongs.

To see their importance in management, we shall briefly review the five minor vows indicated above¹⁸:

- i. *Ahiṃsā*: It entails avoiding intentional violence and minimizes unintentional violence by observing carefulness and restraint. The flaws of this vow to be avoided are: To pierce body parts, to tie down the living beings, to torture, to overload and to limit food intake. This can be seen in organization management as the key for transparency, equality in treatment of employees/suppliers/customers/shareholders.
- ii. *Satya* or speaking the truth: It entails avoiding untruth pertaining to ownership; Forgery or adulteration of goods and documents; Misrepresentation as witness; divulging secrets of others and using harsh language and so on.

¹⁶ Methods used by Mahāvīra for social change by Prof K. C. Sogani Study Notes of ISJS

¹⁷ Basis of Ethics by Shugan C. Jain Study Notes of ISJS

¹⁸ *Ratnakaraṇḍa-śrāvaka-cāra* by Samantabhadra, Published by Vitraga Vani Trust, Tikamgarh MP. verses II.1 to 40



- iii. *Acaurya* or non-stealing: It entails accepting things without the permission of their owner. The practitioner should avoid picking up goods not given by their owner and employing others to obtain them; receiving stolen goods; using false weights and measures; adulterating goods and accepting goods without paying or underpaying taxes and price.
- iv. *Aparigraha* of limiting possession: It entails limiting greed/possessiveness from existing possessions and acquiring more beyond limits set. The practitioner should avoid excessive display of possessions; hoarding for profiteering; sorrow for loss in transactions; greed (not selling for making more profit); overloading productive resources for making more profit.

Brahmacarya or contentment with religiously married spouse: The practitioner should be content with his/her married spouse for sexual gratification. The practitioner should not listen provocative stories and music nor looking/observing the beautiful body parts of women; obsessed with sexual experiences or decorating his /her body to attract attention of opposite gender.

Similarly the enhancing vows increase the potency of the practitioner of these minor vows and the training vows prepare the practitioner for higher attainments to form the basis for organization ethical, transparent and respected by its employees, shareholders, customers, suppliers and the society, including the government.

Western history also tells us the conditions in a society that are indicative of decay and fall of the Roman Empire. Many have commented as to the reasons for the decline including the most thorough analysis undertaken by Edward Gibbon in the 18th century. 27. There seems to be general agreement that the causes were internal, within, as opposed to being overcome by a superior external force. One of the main reasons cited is the gradual loss of civic virtue, the virtue of the leaders causing the leaders became corrupted by the excessive power they held and acted to preserve and enhance their own selfish ends at the expense of the people. As a result a great disparity between the rich and the poor was created. The excess wealth for a small minority led inevitably to extravagant displays of wealth and outward show fuelling further desires for more.

Thus practicing *Ahimsā*, *Anekānta* and *Aparigraha* is essential and will lead to enhanced peace harmony and sustained development as these principles aim for overall or holistic growth rather than one or few elements/measures of development.



B.5.12

Concepts of Freedom, Law and Justice in Jainism

Dr. Meenal Katarnikar

Introduction:

In order to understand the notions of law and justice in any society, it is very essential to understand the theoretical framework of freedom as has been established in or granted by that society. And the reason is very simple. The notions of law and justice make sense only in and for the society of free human beings.

At the face value, the title of the presentation creates the impression that it is a discussion of the relation between freedom and the other legal concepts at spiritual level as explored in the Jaina religio-philosophic tradition. Even though this impression is not completely incorrect, the emphasis of the present discussion will be on the relation between freedom and the legal concepts in the political-social context as conceived in the Jain tradition. And here, there may be some conceptual problem. Political concepts are in themselves, incompatible with, or at least far away from any system of religion, or for that matter, even ethics. All religions conceive man as a moral, spiritual agent. None of them, or very few of them conceive the life of the state as independent of moral faith, or as the highest kind of life for man. As a consequence, any purely formalistic, secular concept of freedom and its relation to legal concepts would be irreligious or in other words non-derivable from the religious tenets. In short, deriving any secular notion of freedom from the religious doctrines of Jainism appears to be inconceivable.

Apart from this general problem of the relation between religion and political theory, there is a specific problem with reference to Jainism.

Jainism belongs to an ascetic tradition. According to its basic tenets, the highest goal of human life is spiritual liberation, which can be obtained by the entire denial, renunciation of the mundane life. In human society, there is a large group of non-ascetic people, but they do not have any right to spiritual liberation unless and until they embrace the ascetic life. Mundane life, or to use a proper Jaina word, a householder's life can be pious, but not worthy of spiritual liberation. On the background of such a radical negative attitude towards ordinary, non-spiritual life, it seems inconceivable to have any significant social-political theory referring to freedom.



Moreover, the concept of spiritual freedom is defined as total emptying of the active life that can be obtained by radically non-violent way of living. The extreme emphasis on extreme non-violence and on inactive life is theoretically in contradiction with any secular idea of freedom that involves freedom to do something along with freedom from something, and also with any possibility of political freedom that embeds a partial coercion if not complete.

Although these conceptual difficulties are there in chalking out any socio-political concept of freedom in Jaina theoretical framework, there is one major reason to find out the threads of such notions, and the reason comes from the history of India. During the medieval period, there were a number of kingdoms that patronized Jaina religion and there were few kings who adopted Jainism. This is an attempt to find out those thought- constructions of individual and state freedom of Jainism that might have attracted these rulers, who were technically the *Śrāvakas*, the householders, and also to see the relation between such freedom and violence – which is inevitable aspect of state and which is the first and foremost taboo in the Jaina tradition.

Jain Concept of Freedom

As a Śramanic tradition, Jainism rejects a socio-centric or any other type of secular view in which the society and the state stand as the externally available saviors of man. According to it human happiness is determined by a transcendent cause, i. e. the past *karmas* of the individual. Each individual is subject to his own separate destiny.

As a philosophy, Jainism stands on the four pillars; viz *Ātmavāda*, *Lokavāda*, *Karmavāda* and *Kriyāvāda*. Soul by itself is imperceptible, it is perceived only through the medium of body. The word is also an ultimate Reality just as the soul is. The whole system of karma, in its turn is governed by *kriyā*-action. The fundamental cause of diversities, changes in the world is action. So long as there are vibrations, disturbances in soul, it will result in continuous transmigrations. Cultivating discipline in our behaviour towards other souls and material substances is the fundamental basis of non-violence.

The Jain conception of freedom is thus, that of the autonomy of the spiritual will which is characterized by selflessness, tranquility, steadfastness and energy, in the face of temptations posed by egoistic impulses and external objects. In other words, freedom can only be gained by a moral discipline, that too by following the praxis of non-violence in a



radical manner. Any other conception of freedom can only be a perversion of truth and an abuse of words.

In ancient Indian society, there existed a varied system of traditional rights, civil and political, which was largely of popular origin and was fundamental in Brahmanical law codes. The Jainas did not seek to replace this traditional system of law and institutions by any comprehensive alternative. It may also be admitted that the early Jaina canon does not evince any systematic interest in the reformulation of legal and political institutions. However, it does reflect over ideas and values which involve the state and connect it with a general philosophy of life.

The Indian faith recognizes one absolute and unconditional right, that of life. It is not a right created or recognize by law. To a certain extent, respect for life is admitted by all ethical, social and political systems but many of them subject it to significant restrictions such as the context of human life. Indeed, all political systems presuppose the justification of killing as punishment and of killing as part of a soldier's duty. Practically all legal systems recognize the right to kill in self-defense.

In Jainism, that respect to a life includes its life, happiness and freedom. Killing, inflicting injury and pain, compulsion abusing, all these are modes of violence and violate the respect to living beings of all orders, from the microscopic to the human. The Jaina principle of ahimsa has a characteristic and unique comprehensiveness since it prohibits the use of force in any manner against any form of life.

In this comprehensiveness, the principle is apparently inconsistent with ordinary secular life. The Jainas themselves realized this, and held that while the monks ought to seek to realize ahimsa fully, the man of world or householder could follow it with limitations. It is this limited principle of ahimsa which ought to form the guiding principle of legislation and policy. By following this *upāsakadharmā*, i. e. limited principles of conduct; the householder has an opportunity of training himself till he gets matured for renouncing the world. The essential principle of human conduct and society is the recognition of the self as value lying beyond the instinctive process of nature and the recognition of similarity between oneself and others. In their ignorance, men tend to disregard these principles, but rational reflection prepares them for such recognition and spiritually enlightened persons guide them in this regard.



Thus, in the wider society, the sense of 'I' and 'mine' coupled together with passions like pride etc. that indicate violence hold together family; lead to economic life as well. The human society which is driven by the conflicts and violence will be saved by the force and authority of the state. Orderly and peaceful human society would necessarily require the use of supreme force of sovereign power in society. The canons attribute the origin of punishment and coercion to the simultaneous growth of greed in men and niggardliness in nature. The close relation between the origin of coercive power in society and the fallen nature of man, according to Jainism, is not temporal but transcendent, and the state along with other institutions is a support to the life of virtue which leads man to rise from the fallen nature.

Violence continues in civil society, and even assumes greater proportions by becoming organized. The very institutions of family and property, which seek the protection of the state, themselves flourish on violence. Thus, within the imperfect conditions of human life, even though state is indirectly good, it is at the same time necessarily evil on account of its coercive nature.

The above discussion makes it clear that political power in its various forms was recognized as one among several preconditions of moral and religious life. Following from this, it was further recognized that obedience is rightfully due to political authority where relevant.

It is important to note one point. It is true that kings and officers at that time tended to follow a system of cruel punishments and we must remember that despite modern penal reforms there is still no limit to the ferocity of the state when it feels itself threatened or is moved by an inhumane ideology. Nevertheless, the attitude in early Jaina canon deprecates such cruelty in the penal system, and tends to place the policemen and executioners as parallel to the robbers and murderers.

Thus, according to the canon although kings are required for the practice of dharma, their own practice is tainted by dharma. The Jainas did seek to advise the rulers and hoped that enlightened rulers would help to the cause of *dharma*.

Thus, the king should follow the right faith and do his duty without regarding himself as a morally privileged person. The people should follow the example of the king. The laws of the



state should not be contrary to the principles of spiritual wisdom which decree non-violence, equality and non-possessiveness. If the political life of man ceases to function as a support for his spiritual life, it can only promote evil.

Jain Concepts of Law & Justice

On the background of this notion of freedom and the rule of the state, the concepts of law and justice in the Jaina tradition will be understood better. Moreover, these terms, which are the key-concepts in legal matters, can be analyzed properly on the background of the modern secular political concept of freedom even though they have wider application in moral and religious realm of human life.

In the British rule India, it was decided by the British administration that all sects and creeds in India would be governed by their own laws. At that time, attempts were made to compile the Jaina law on the basis of the texts available dating 9th century A.D to 16th century A.D. These attempts have resulted into the production of the book "Selections from the Jaina Law'. This book contains the exposition of the laws prescribed by the Jaina texts on the following topics: -

1. Adoption and Son-ship
2. Property
3. Inheritance
4. Strīdhana
5. Maintenance
6. Guardianship

The Jaina Law was originally a part of "*Upāsakādhyayana Ariga*" which is now lost. The exiting other sources of the Jaina Law are the following texts: -

1. The Bhadrabāhu-saṁhitā
2. The Arhan Nīti
3. The Vardhamāna Nīti
4. The Indranandi Jina-saṁhitā
5. The Ādipurāṇa



It has been observed by the scholars that none of these texts contains the entire law. And it is quite evident from the list of topics too, as they cover only 'civil procedure code' and not the 'criminal procedure code'.

It is open to the scholars to find out the injunctions regarding various types of punishments for various types of crimes as found in Jaina texts.

The aim of this lecture is not to enlist various laws related to the above-mentioned topics, but to find out the basic principles of Jaina Law and Justice.

Following observations can be made regarding these basic principles:

1. Jaina Law is not the off-shoot of either the Hindu Law or the Buddhist Law.
2. Both, the notion of Justice and the notion of Law are fundamentally based on religious sanction rather than mundane social or legal sanction.
'Just' means that which is sanctioned by religion and 'Law' means the prescription/injunction of religion in the interest of maintaining the religious order.
3. Gender equality or more correctly, respect for a woman is reflected quite sufficiently in this code, but there are discrepancies. A lot of respect is shown for Mother and Wife, but somehow a daughter is not been given that due share.
4. The basic principles of the religion are maintained properly through these codes. For instance, the necessity of donation, social undertaking, and reverence to the monks has been considered properly.

Main Source-books:

1. " Selections from the *Jaina Law*", published by Jaina Vidya Sansthana Digambara Jaina Atishaya Khsetra Shri Mahāvīraji, Rajasthan
2. "*Jaina Political Thought*" by G.C. Pande, Pub. by Prakrit Bharati Sansthan, Dept. Of Jainism, University of Rajasthan, Jaipur, 1984.



B.5.13

Discipline for Spiritual, Social and Family Welfare

Dr. Meenal Katarnikar

Introduction:

The Jain community is known as the '*Catūrvidha Saṅgha*', i.e. the fourfold community. But this 'community' denotes a unique concept. It is neither merely a social group nor association, nor is it a multitude of sages. In the Jain context, community or *saṅgha* consists of monks, nuns, and lay-male and female followers. Categorically, the followers are divided into two, viz. the ascetics and the householders, and these two groups in turn are divided into two, viz. male and female. This two-fold classification into the ascetics and householder is detrimental in deciding the ethical standards, code of conduct, and religious-spiritual authority of the followers. Whereas the monks and nuns are supposed to practice all the rules of conduct in absolute discipline without any single concession, the householder males and females can practice these rules with same 'concession'. It is, therefore, necessary to discuss the discipline in Jainism in two different, though related contexts, viz. spiritual and mundane.

Discipline for Spiritual Welfare:

Being the ascetic tradition, Monks and Nuns do possess central position in the Jain community. Absolute renunciation is as regarded as the only ideal path of life to achieve the goal of liberation, and the one who follow this path, are technically termed as *Śramaṇa*. The Sanskrit word *Śramaṇa* turns as '*Samana*' in Prakrit. *Samana* is the one who has feeling of equanimity towards all living beings, regards himself responsible for his/her self-emancipation and is successful in extinguishing all emotions, passions etc. The only goal of the life of a '*Śramaṇa*' is the 'spiritual liberation, i. e. the total annihilation of all activities. In order to achieve this goal, the Jain religious tradition has prescribed a set of rules which is known as '*Vinaya*', i. e. 'the code of conduct for Ascetics'. This set of rules includes:

1. Five Great Vows : *Mahāvratas*.
2. Three Controls : *Gūptis*.
3. Five kinds of Carefulness : *Samitis*.

The systematization of this code of conduct occurs in *Tattvārtha-sūtra* of Vācaka Umāsvāti in various chapters. However, in *Āgama* Literature, especially in *Uttarādhyayana-sūtra*, the



discipline for the Homeless Monks is documented in very elaborate, though unclassified manner. The first chapter of *Uttarādhyayana-sūtra* is devoted to 'Vinaya' i. e. the discipline for the monks and contains 48 verses. (The verses that are relevant for present discussion are attached as Appendix 1). The verses speak about the rigorous rules of discipline expected off the ascetics. Even though the classification of these rules into *Mahāvratas*, *Guptis* and *Samitis* is not offered, the emphasis of those rules on the practice of non-violence, truth celibacy, carefulness about talking and eating, and on self-control and penance is quite obvious. In *Tattvārtha-sūtra*, the description of these rules is presented in more organized form.

1] Five Mahāvratas: *Tattvārtha-sūtra* defines *Mahāvratas* as total renunciation or major-scale vow (VII. 2). Refraining one-self from all forms of defilements like violence, untruth etc. through mind, speech and body, is to follow the major-scale vow. Jainism holds that there are five major defilements, viz. violence, false-speech, stealing other's possessions, sexual passion and acquisitiveness. Accordingly, there are five major vows as follows:-

- a) **Non-violence:** Refraining from the destruction of life due to an act involving negligence.
- b) **Truth:** Refraining from speaking false or improper.
- c) **Non-stealing:** Refraining from taking anything what is not been given.
- d) **Incontinence/Celibacy:** Refraining from the act of copulation impelled by sexual passion.
- e) **Non-possessiveness:** Refraining from getting entangled with and losing all sense of discrimination out of a pinning for any object.

It is emphatically stated that a mere formal acceptance of the vows does not qualify one as a true votary. In order to become a true votary, one has to observe some conditions, viz. renunciation of a thorn. These thorns are three in number:-

- 1) False pretension, deception or a tendency to cheat.
- 2) Greed for worldly enjoyment.
- 3) Not to have any faith in what is true or to insist on what is false.

2] Guptis: The auspicious restriction related to the activity of body and mind is called '*Gupti*'. An auspicious restriction means a restriction that has been accepted after proper comprehension and in right faith, i. e. impelled by right understanding and right faith to keep



the body, speech and mind on the right path. In accordance with the three kinds of activities the Auspicious Restrictions are of three kinds:-

- a) **Restriction pertaining to body** - Restricting bodily operations so as to discriminate between what is to be done and what is not to be done.
- b) **Restriction pertaining to body** - Restricting speech activity so as to keep silence altogether and speak only if and when necessary.
- c) **Restriction pertaining to mind** - Restricting mental activity so as to give up evil volitions and cultivate good volitions.

3] Samiti-Samiti is a form of an activity inspired by a sense of discrimination, and it acts as a means for the stoppage of the inflow of *karma*. *Samitis* are five in number:-

- a) **Iryā Samiti**- To move cautiously so as not to cause trouble to any living beings.
- b) **Bhāṣā Samiti**- To speak what is true, beneficial, measured and free from doubt.
- c) **Esaṇā Samiti**- To act cautiously while seeking to procure the means necessary for living.
- d) **Ādāna-nikṣepa-Samiti**- To receive and place anything after a proper inspection and a proper cleaning of dust.
- e) **Utsarga Samiti**- To dispose of things that are of no use at a place free from living bodies and after proper inspection.

The difference between *Gupti* and *Samiti* is that in *Gupti*, the aspect of refraining from what is wrong is dominant, while in *Samiti*, the aspect of understanding what is right is dominant.

Thus, the three wings of spiritual discipline aim at keeping the person on the path of virtues and leading him to the goal of Spiritual liberation.

Discipline for Social and Family Welfare

The householder males and females constitute the other kind of the followers of Jainism. The code of conduct prescribed for these people gives the guidelines for the social and family welfare. Being the ascetic Religion, the scriptures of Jainism are silent about the householders' code of conduct. The earliest documentation is available in the text '*Ratnakaraṇḍa-śrāvakācāra* by Samantabhadra (3-4th century A. D.) The main categories of this code of conduct are as follows:-



1. **Aṇuvratas, i. e. small vows** - These are the five vows as mentioned in the Great vows of the ascetic, but the difference is that the householders are supposed to follow these vows, not in exclusive manner, but in accordance with the limitations and requirements of their family life and social status.

2. **Guṇavratas / Multiplicative Vows:** - These are three in numbers:-

- a) **Digvirati-vrata:** In conformity to one's capacity to refrain from the worldly enjoyment, to fix a limit in all directions, and not to undertake any un-virtuous act whatsoever beyond that limit.
- b) **Deśavirati-vrata :** Even when a limit has been fixed in a particular direction, to impose from time to time a further limit within this limit and not to undertake any un-virtuous act whatsoever beyond the inner limit thus imposed.
- c) **Anarthadaṇḍavirati-vrata:** To refrain from all un-virtuous acts that serves no purpose.

3. **Śikṣāvratas / Disciplinary Vows:** These are four in numbers:-

- a) **Sāmāyika-vrata:** Making a mental fixation of time to refrain from all un-virtuous act whatsoever and to remain engaged in a virtuous such as meditation, contemplation etc.
- b) **Pauśadhopavāsa-vrata:** To keep fast on 8th, 14th or full-moon date of the lunar month, to refrain from bodily decoration and to keep awake during night time engaged in virtuous acts.
- c) **Upabhoga-paribhoga-parimāṇa-vrata:** Limiting the enjoyment of one's daily consumable or non-consumable things.
- d) **Atithisamvibhāga-vrata:** To donate with a feeling of pure devotion to a worthy recipient things of daily need like food and drink, such as have been earned legitimately, and are in a usable condition, a donation so made as to prove advantageous to both the parties concerned.

From these rules of conduct for both spiritual and social welfare, it becomes clear that emphasis of Jainism is on controlled life and not on any sort of enjoyment. Any person, belonging to any group whatsoever, is expected to live a life with minimum passions as appropriate for his/her category, when monks and nuns are supposed to live a life of strict discipline and exclusive control of passions, householders are expected to pay due attention to the requirements of social, cultural and political requirements. Thus, social concern is relevant in the context of householders, not that of the ascetics. The religion which is well aware of this distinction and



itself has set the rules for them has shown the depth of thought in matters of socio-spiritual welfare of the whole society as such.

Appendix

Discipline for the homeless monks (The relevant verses from Uttarādhyayana Sūtra Chap.1)

- A monk, who on receiving an order from his superior, walks up to him, watching his nods and motions, is called well- behaved.(2)
- One should always be meek and not be talkative in the presence of the wise, one should acquire valuable knowledge and avoid what is worthless.(8)
- When reprimanded a wise man should not be angry, but he should be of a forbearing mood, he should not associate laugh and play with mean men.(9)
- He should do nothing mean, nor talk much, but after having learned his lesson, he should meditate by himself.(10)
- If he by chance does anything mean, he should never deny it.(11)
- He should not speak unasked and asked he should not tell a lie; he should not give way to his anger and bear with indifference pleasant and unpleasant occurrences.(14)
- Subdue yourself, for the self is difficult to subdue. If your self is subdued, you will be happy in this world and in the next.(15)
- (He) should subdue the self by self-control and penance.... (16)
- He should never do anything disagreeable to the wise, neither in words, neither openly, nor secretly.(17)
- A monk should avoid untruth, nor should he speak positively (about future things, his plans etc), he should avoid sinful speech and always keep free from deceit.(24)
- He should not tell anything meaningless or hurtful, neither for his own sake, nor for anybody else's, nor without such a motive.(25)
- a single monk should not stand with a single woman, nor should he converse with her. (26)
- A monk should not approach dining people sitting in a row, but should collect alms that are freely given; having begged according to the sanctioned rules, he should eat a moderate portion at the proper time.(32)
-a monk should accept permitted food that was prepared for somebody else (34)

List of references:

1. *Tattvārtha-sūtra* of Vācaka Umāsvāti, Chapters- 7 and 9.
2. *Uttarādhyayana-sūtra* Chapter-1



B.5.14.1

Bio-Ethics and Medical Science in Jaina Texts

Dr. Meenal Katarnikar

Introduction

The ethical system contains

- Beliefs about the nature of man,
- Beliefs about ideals, about what is good or desirable or worthy of pursuit for its own sake,
- Rules laying down what ought to be done and what ought not to be done, and
- Motives that incline us to choose the right or wrong course.

The issues arising about what is good, desirable or worthy of pursuit, the standard of goodness and so, arising out of the development of biomedical sciences are the main subject of bio-ethics. And very specifically, the response of Jainism to these bio-ethical issues is the subject matter of present lecture.

It is a matter of debate whether ethics, either pure or applied, should be religion-free or is it always based on religious or metaphysical doctrines. The polemics in this context is relevant even today, because the present global society is divided in at least two groups, viz. religious and a-religious. And whenever any ethical issue related to any sphere of life arises, the religious authorities or advocates of religious ethics attempt to find out the solutions on the basis of the teachings of religion. For example, due to the advancements in medical sciences, society is availed of the treatments like artificial womb, test-tube-baby or even gene therapy. No doubt these issues give rise to ethical questions. However, whether the response to these questions should be from a religious group or from a neutral group essentially depends on the mind-set of people living in society. Frequently it is found that religious group responds to these issues on the basis of certain ideas of merit and sin, good and bad as determined by the religious doctrines. And the response of Jainism to these issues is such a type of response. Keeping at background the Jaina ideals of non-violence, non-collectivism and ascetic life, Jainism responds to the bio-ethical issues.

In this lecture, the case study of following bio-ethical issues will be done, not all the issues will be discussed. The reason for being selective is that the focus of the lecture is on Jaina



response to bio-ethical issues and not the elaborate description and discussion of bio-ethical issues. The issues for present lecture are:

1. Abortion
2. Artificial womb
3. Contraception
4. Euthanasia
5. Organ donation

The changing set of values, varied ideas of pleasure and enjoyment, individual freedom, social status etc. have given rise to a different theorization of human life and consequently the issues related to span of human life, unwanted birth or craving for baby etc. have arisen.

1. Abortion

In the light of the emphasis on absolute non-violence, Jainism repudiates and prohibits abortion regardless of reasons. The Jaina explanation of this approach of non-violence could be as follows:

As the possibility of new birth exists, killing that life is high level of violence and cannot be justified under any reason.

If the intention of abortion is to get rid of the female child, Jainism will respond on the backdrop of equality of all life, and condemn the killing of a female child.

If possibility of defective delivery is the reason of abortion, Jainism will take into account the theory of *karma* and will argue that as the child will have to suffer because of his-her own past *karmas*, child will live or die of natural causes and hence deliberate killing of a child is not justified.

Jainism will also support saving the pre-maturely delivered babies at any cost even though there is every possibility that such a child does grow with disabilities from slow learning to overt physical disabilities.

If the reason of abortion is social, e.g. poverty or getting rid of un-wanted or illegal child, Jainism will respond with the support of two principles of non-violence and doctrine of *karma* and argue that as the child has to bear the fruits of past *karmas* and hence aborting the child will be a sin of interfering with other *karma*.



2. Artificial Womb

This device is adopted when the natural pregnancy is not possible due to the organic defects either in male or female. In-vitro fertilization, surrogate motherhood is some ways that can be adopted when the wife in the couple cannot give birth to a child in a natural way. For the couple, which is craving for a child and cannot get it naturally, these medical inventions are like a boon. It would be interesting to see what Jainism would think about this.

First of all, arguing on the basis of the theory of *karma*, Jainism will entirely repudiate the idea of artificial procreation. It will point out that due to the past karmas of either wife or husband or both of them, natural pregnancy is not possible and hence the couple should accept it as their destiny.

Secondly, it will also oppose using either eggs or sperms or a womb of any other mother as a commodity for anyone's selfish purpose.

3. Contraception

The idea of contraception, specifically is to prevent an unwanted pregnancy, and in general to control the population.

Jainism might see the use of contraceptives as redundant in the light of the vow of celibacy. According to the fourth vow, Monks and Nuns are supposed to control their sexual passions completely, while householder males and females are supposed to control the same to a certain extent. For example, sexual relation with anyone other than spouse, or sexual relations when there is no motive for a child etc. is prohibited by Jainism. In this context, a true follower of Jainism will not require any contraceptive as he/she would have been already controlling the sexual passions. Jainism will prefer one's own decision to control the passion rather than any external means to fulfil that passion without bearing the results of the same.

4. Euthanasia

Euthanasia means voluntary death. Specifically, when a person is suffering from some incurable disease, there being no possibility of his/her living, for long and moreover the same person is either undergoing enormous quantity of physical pain or is in no position to give any response to any stimuli, a doctor may help this person, with either the permission of that person or a family member, to die peacefully. The issue of euthanasia is a highly discussed



and debated bio-ethical issue and in the religion-neutral field like medical science also there is no unanimity about the sanction or opposition to voluntary death.

Jainism definitely rules out any possibility of giving any sanction to euthanasia for at least two reasons:

- Birth and death of a person is determined by his/her previous *karmas*, and hence no artificial means or deliberate attempt could be employed for either preparing or postponing the death.
- No living being has right to take away the life of any other being for any reason whatsoever.

In Jaina tradition, there is a vow called *Sallekhanā* which is always mistakenly, compared with euthanasia. *Sallekhanā* means spiritual death and is has no connection with biomedical progress, its discussion here would be inappropriate.

5. Organ- Donation / Transplant

If organ donation / transplant is done at the cost of other life or exploitation of other life, Jainism does not approve it even though it is helpful to some other *Jīva*. In case of voluntary donating of the organ, e.g. kidney – transplant from mother to child or vice versa; Jainism should not have any problem as the donor has not taken the decision out of any external force or compulsion or helplessness.

This list can be extended as the bio-medical sciences have done magnificent progress even to the extent of cloning. But a few cases are sufficient to draw inferences about the Jaina position regarding bio-ethical issues.

Jainism would consider all these issues from purely religious perspectives. The evaluations of any of the above problems will be done in the measurement of sin and merit, following or transgressing the vows, especially the vow of non-violence and some such religious norm. But while maintaining the noble ethical and spiritual values, the social aspect of these issues has been ignored and therefore, Jaina position about bio-ethical issues appears to be highly spiritual and less social.



B.5.14.2

Bio Medical Ethics in Jainism

Dr. D. K. Bobra

1.0 Introduction

Ethics is a branch of philosophy. It is the science of conduct that evaluates morality and moral code of conduct logically. Although initially they were practiced for spiritual development and salvation; this concept became in the modern times as an applied field of ethics and when applied in the field of medical practice it became known as bio-ethics.

Bioethics is the ethics for the application of biological Science & Medicine to the living beings. Some bio-ethicists would narrow bioethics only to morality of medical treatment, technological innovations, and the timing of medical treatment of humans, while others include all organisms capable of feeling fear & pain. The problem becomes more complicated due to the explosion of scientific knowledge and technology of the late twentieth century, advances in life support therapies and possibilities of test tube babies, organ transplant and gene therapy to name a few, brought in religious and political forces in the picture. Hippocratic medical ethics of 1960 is not enough to deal with present day and future possibilities. Bioethics is not a new set of principles but the same old ethics applied to a particular realm of concerns.

Religious bio-ethicists have developed rules & guidelines on how to deal with these issues from within the viewpoint of their respective faith. Many religious bio-ethicists are Jewish or Christian scholars. However a growing number of religious scholars from other religions have become involved in this field as well. Islamic clerics have begun to write on this topic. A naturalistic outlook that leads to a rationalistic, pragmatic approach, in general characterizes Buddhist bioethics. In many Asian cultures there are lively discussions on these issues.

As for Jain religion, the twelfth *pūrva*, out of 14 *pūrvas* (canonical literature of Jains prior to Mahāvīra) is called *Prāṇāvēśya* and dedicated to science of life. However it is extinct. Still we find description of medical science in *Ācārāṅga*, *Bṛhatkalpa*, *Pinḍa Nijjuttī*, *Nisītha-cūrṇī* etc. Later on a descriptive works by Ugradityācārya called *Kalyāṇakāraka* were written which are supposed to be based on the *Prāṇāvēśya*. Later on we have excellent works by Samantabhadra, Puṇyapāda, Hemacandra etc detailing specific aspects of medical sciences.



Besides, the entire ethical doctrine of Jains is given in details in various treatises of *ācāras*, like *Ācārāṅga*, *Mūlācāra*, *Ratnakaraṇḍa-śrāvaka-ācāra*¹ etc. Overall there are more than 1000 texts written by Jain *ācāryas*, *sādhus*, laymen, practitioners etc.

I am neither a Jain scholar nor an expert in bioethics; I have tried to make a sincere effort to bring few points for purpose of discussion on this topic.

1.1 Bioethical Issues, which need Attention as per Jain Ethics

- Abortion
- Artificial Insemination
- Artificial Womb
- Assisted Suicide
- Blood/blood plasma (Trade)
- Cloning
- Contraception
- Euthanasia (human, animal)
- Gene Therapy
- Human Cloning
- Human Genetic Engineering
- Infertility (Treatments)
- Life support
- Life Extension
- Organ Donation
- Population Control
- Procreative Beneficence
- Procreative Liberty
- Sperm & eggs (Donation)
- Stem cell
- Suicide'
- Surrogacy

¹ *Ratnakaraṇḍa-śrāvaka-ācāra*, Verses 202 to 221



1.2 List of Eminent International Bio-Ethicists Referred

- Abdulaziz Sachedina
- Arthur Caplan
- Barnard Nathanson
- Damien Keown
- James Hughes
- James Rachels
- John Robertson
- Joseph Fletcher
- Julian Savulescu
- Leon Kass
- Peter Singer
- Ruth Faden

2.0 Foundations: Jaina Ethical-Moral Doctrines

Jain scriptures have clearly described the foundations of moral and spiritual doctrines and categorized them according to the status of the person, being a monk, semi-monk or a householder. These moral doctrines will help us derive inferences regarding bioethical issues.

Aristotle equates being ethical to being good and being good is to become virtuous i.e. moral virtue or excellence, as it has to do with passions and actions. In Jainism virtues are not limited to being good morally but are also helpful in spiritual pursuit leading to liberation - *mokṣa*. Though Jainism originated in pre-historical, pre-modern and pre-technological era, yet we can easily draw inferences from its foundations and spiritual cum moral doctrines and relate them to advances in medicine. There are no direct guidelines in scriptures, however. The cardinal virtue as per Jainism is *Ahiṃsā* (do no harm or do not cause pain to self and others). It therefore should be the basic guideline for understanding Jain view relating to bioethics. Accordingly Jains said that the motivation or the thought process behind bioethics rather than the actual act is the deciding factor in being ethically valid.



2.1 Social, Personal and Spiritual Ethics or Virtues in Jainism

All virtues / ethics in Jainism are based on its founding principle *Ahimsā* (nonviolence). Rather than separating virtues of body, speech and mind all virtues need to be followed by body, speech and mind together.

2.2 Moral and Spiritual Virtues

2.2.1 Eight Basic Duties (mūlaguṇas) for Jainas

As a primary requirement, every Jain must practice the following eight basic duties so that he can exercise self-control and lead a good, ethical and moral life before starting his journey for spiritual purification.

1. Avoiding use of all addictive (mind perverting) substances including but not limited to alcohol, opium, marijuana, cocaine, cigarettes, tobacco etc.
2. Have meatless diet even excluding fish and eggs i.e. be vegetarian.
3. Avoid use of honey.
4. Avoid five non-edible fruits belonging to fig family as growth of infinite microorganism takes place in them.
5. Always use filtered and purified water.
6. Eat before sunset.
7. Always keep attributes of five auspicious beings (Pañca Parameṣṭhis) in mind and when applicable visit temple for veneration and devotion.
8. Compassion towards all living beings.

2.2.2 The Five Vows

The following five vows called *vratas* are to be followed by all. For laity, these are called *Aṇuvratas* (small vows) and asking the practitioner to minimize the five ills i.e. violence, stealing, telling lies, owning possessions and adultery in relations; while for the monks the same are called *Mahāvratas* (major vows) and are to be practiced completely by them all the time.

1. Non-violence
2. Non-stealing



3. Truthfulness
4. Non-possession
5. Celibacy (No Adultery)

Since all ethical postulates of Jainas are derived from non-violence (Ahimsā), we give below the four sub divisions of violence, which householder should try to minimize. These are:

- Intentional
- Related to daily life (like food to sustained life)
- Business related.
- Relating to protection of nation, society and family

2.2.3 Vows supporting the minor Vows (Guṇavratā) for Householders

1. Limiting travel
2. Avoiding purpose less or unnecessary activities.
3. Avoiding businesses involving violence.
4. Avoid donating articles relating to violence
5. Avoid involvement with others for gain or loss
6. Avoid unnecessarily cutting trees, start fire, waste water or electricity or pollute the atmosphere
7. Avoid watching or reading or hearing mind polluting sexual or criminal stories/episodes.
8. Limiting use and possession of things of one time use or multiple uses.

2.2.4 Vows that Stimulate Householders towards Monkhood (Śikṣāvratā)

1. Finer level of limitation of travel.
2. Reading scriptures, leading to meditation, relating to spiritual purification.
3. Giving up partially or completely (i.e. fasting) food on 8th and 14th day every fortnight.
4. Offering charity and food to others

2.2.5. Ten Types of Ethical-Spiritual and Moral Values (dharma)

1. Forgiveness
2. Politeness



3. Straight forwardness
4. Inner and outer cleanliness
5. Truthfulness
6. Self restrain
7. Penance
8. Renunciation
9. Limiting desires
10. Limiting pleasure of senses

All living beings are interdependent (*Parasparopagraho-jīvānām*²) from one-sensed bacteria to fully developed five-sensed human life with analytical and reasoning ability. This elicits feelings of gratitude and responsibility. All living beings are created equal especially with respect to their soul that is capable of reaching liberation – *mokṣa*.

3.0 Theory of Karma

Jainism defines cause of disease or suffering to be past or present action (Karma). There are eight different types of karmas described.

1. Perception obscuring Karma
2. Knowledge obscuring Karma
3. Deluding Karma
4. Obstructing Karma
5. Age determining Karma
6. Pain and pleasure producing Karma
7. Status determining Karma
8. Body determining Karma

Karmas are bound with the soul, like the files stored in the computer, which are downloaded for writing the text of each and every act of one's mind, speech and body in the present life and each new life.

² *Tattvārtha-sutra* VI/21



3.1 Concept of Existence of Soul and Belief of Reincarnation

Jainism believes in the concept of existence of soul as the center of each living being. This soul is polluted with karmic particles from eternity and that this soul will continue to occupy a new body upon death of the present body till it is completely freed of these karmic particles and attains liberation –*mokṣa*. Therefore, in Jainism the importance of body & its health is temporary.

3.3 Concept of Destiny (kramabaddha-paryāya) and Co-factors (five *samavāya*):

Destiny is described in Jainism very differently than commonly expected definition. In Jainism concept one is destined to pain, pleasure, disease, disability, death and so on according to previous and present karmas and their fruitions. This destiny is in one's own control as one's deeds are as per one's free will. Therefore indirectly one can control his/her disease & disability. For any act or process to be completed following co-factors will come in to play:

- One's own efforts (puruṣārtha)
- Proper time (kāla)
- Ability of one's own soul (upādāna)
- Destiny (niyati)
- Association of a catalyst (nimitta)

4.0 Modern Ethical Issues

The modern day life style, changing paradigms of pleasure has given rise to many issues. Some of these shall be discussed below with Jain view.

4.1 Ethics of Contraception and Population Control

Jainism prescribes vow of limited celibacy for householders and complete celibacy for monks and nuns. For householders 8th & 14th day of every fortnight (4 days a month), complete celibacy is recommended. Householders are also supposed to observe complete celibacy on Jain festivals like Mahāvīra Jayanti, Mahāvīra NirvāṇaDay, and Paryuṣana Days. Concept is to teach control of pleasure of senses in order to decrease influx of avoidable *karmas*.

Secondly each sperm is considered to have life and is capable to produce life. Therefore unnecessary killing of sperms should be considered violence, and therefore limited celibacy



not only avoids killing of sperms but also becomes a means of contraception. Similar to rhythm method, contraception as such can be said to be generally acceptable to Jainas not only because of violence towards sperm, but Jainas believe that more the number of children more the attachment and aversions resulting in influx of *karmas* and related consequences. Therefore population control is indirectly prescribed specially in the interest of domestic felicity and welfare of society, along with minimizing bondage of additional karma with the soul (sanhvara).

4.2 Ethics of Womb and Embryo

Methods of artificial procreation

- In-vitro fertilization
- Surrogate motherhood

4.2.1 In vitro fertilization:

When a female is given hormone treatment to stimulate ovarian follicles and eggs are produced, these eggs are surgically removed. Sperms are then added to the eggs and fertilization occurs in the laboratory. Fertilized egg is then implanted in the uterus to grow till delivery of the baby. Sperm for this process of fertilization is usually obtained from sperm bank; sometimes husband's sperms are also used.

A recent story of a sperm donor in US was shocking where this medical student's sperms were picked by at least 20 women and had 20 successful pregnancies, these 20 children found out about this, through internet and had a union. They felt a different type of relationship though they never met the sperm donor. Question is as to which family do they belong? Jain literature while talking of celibacy refutes unnatural sex and polygamy and hence does not support this form of fertilization.

4.2.2 Surrogate Motherhood

The female egg is fertilized in the laboratory using donor sperm or the egg and sperm are taken from couples implanted in the uterus of some other female who is willing to have the child for someone else grow in her womb and deliver the child to give the child away to the donor couple at a price. There is one good side of this process that someone who really wants a child and cannot have of their own, can have with their own egg or sperm. There are



rare cases where such child is conceived for the purpose of bone marrow transplant or other such reasons. But I see many issues:

- Purpose of institution of marriage & meaning of family.
- Exploitation of poor women for money.
- Question of successes in full implantation of fertilized egg or the women naturally got pregnant due to her sexual activity.
- Is it buying or selling children.
- Are we making child a commodity?
- Should the child be told of real mother or what if child finds out later in life?

Jainism probably will not care how the child was brought into this world because this child was to be born regardless of the ways and means. There is a mythological story concerning transfer of Mahāvīra's embryo from the womb of Devakī to Trīśālā in Śvetāmbara tradition, Digambaras question the validity of the story. The question is, 'Will Jainism consider this to be a physical and emotional violence to the surrogate mother?'

Jain view on artificial procreation would point us to the fact that children are the cause of attachments and aversions leading to influx of *karmas* and therefore a follower should be satisfied if they can have children by natural means. If not, then they have to accept it as a result of their past *karmas* and childless experience provides them a chance to accumulate less *karmas* to improve future and future births. As we see life of a monk or a *Sādhvī* is of renunciation of family and children for spiritual progress.

4.3 Ethics of Abortion, Birth Defects and Sex Selection

In general Jainism prohibits abortion because of the basic principle of non-violence regardless of the reasons. As there are possibilities of life to be born, killing that life is high level of violence (equal to killing a human being) especially if abortion is done for the reasons of sex selection (elimination of female child to be born). Though statistics are mounting towards shortage of females of marriageable age by year 2010, this issue of sex selection will hopefully disappear.

In case of birth defects Jainism will bring in *Karma* of that child to be born in play and decide against abortion, stating that if that child has to suffer because of his / her own past *karmas*,



child will live or die of natural causes. Therefore, Jainism will not favor abortion for the reason of birth defects.

Should pre-mature delivery of child born under 3.0 lbs or child born with physical and / or mental disabilities be saved? With advent of neonatal intensive care units every attempt is made to save every child at least in western world. These children do grow up with disabilities from slow learning to obvious physical disabilities. Cost of such treatment is about an average of \$160,000 per child.

Jainism will definitely support such treatment as every life has same rights to live. As far as disabilities are concerned, Jainism will explain the same on the theory of *karma*.

4.4 Should Animal Transplant Be Given to Humans?

Five-pound infant baby Fae was given a heart transplant of a seven-month-old female baboon by Dr. Leonard Bailey of Loma Linda University in California. Baby Fae survived 21 days.

Animal rights group protested against use of baboon as organ factories. Jain view is very clear here that life of the baboon is equally precious as the life of baby Fae and that this will be an act of murder, violation of the principle of nonviolence. My personal view is that this is one life sacrificed for saving one life; this is not an experiment on animal to save disease process or entire humanity at large and therefore is not acceptable.

4.5 Ethics of Gene Therapy and Genetic Engineering

With completion of human genome project 100,000 genes were identified and DNA straight in the nucleus and put into sequence gave scientist the ability to read nature's complete blue print for understanding disease process and may be for creating a human being. Dr. W. French Anderson the father of gene therapy predicts that human genetic engineering will not only profoundly change the practice of medicines, but will impact every aspect of our culture. Down the road doctors will be able to give us DNA finger prints of genes that predispose us to common kinds of diseases, a computer will then be able to read genetic profile, and help doctors someday diagnose diseases before they occur and dispense medical directives. Gene therapy is based on an understanding of the body in which genes provide the system



of defense and healing. Genes protect the body, repair damage, and restore it to health. There are two types of gene therapy:

- Somatic Cell Gene Therapy: Implied solely for treatment of diseases like sickle – Cell anemia, hemophilia and Gaucher's disease caused by a defect in a single gene.
- Somatic Cell Engineering: Used solely for a possible enhancement rather than treatment like increasing the height or make people brainier.
- Jain bioethics will welcome such progress towards setting the stage for:
 - A new era of preventive medicines
 - New insights to treat patient as a person, having a unique genetic profile
 - Affirm belief in *Puruṣārtha* (activity in control of destiny)

Jainism believes in preserving health of physical and mental body in order to pursue spiritual progress while keeping the principal of non violence in the fore front, especially considering unnecessary experiments on animals and humans, but if these techniques are utilized for the betterment of the humanity as a whole and not solely for purpose of financial gain, Jainism will accept it.

Jainism will definitely oppose enhancement gene treatment for betterment of vanity rather than values, as enhancement gene treatment could become an exclusive right of the rich.

Somatic cell enhancement engineering threatens human values especially at our present understanding of such technology is limited and we yet have a limited understanding specially in understanding the passes of thoughts, reasoning, logic and consciousness.

4.6 The Ethics of Cloning

On July 5th, 1996 Scottish scientist Ian Willmut cloned a sheep named Dolly, he explained that he had replaced the genetic material of a sheep's egg with the DNA from an adult sheep and created a lamb that is a clone of the adult. He wanted to create new animals for medical research, and has demised the idea of cloning humans.

Yanagimachi of the University of Hawaii and his team was able to make more than 50 copies of a mouse. Therefore we can see that the technology of somatic cloning is here.

Jains perceive the body of a living being consisting of:



- A physical body: as we see body from outside
- A karmic body: consist of karmic imprints on the soul that get transferred with the soul in to the new body after the death of present physical body.
- A fiery body: consist of the body that gives energy for growth and function a physical body, which also gets transferred with the soul in to the new body.

Jain belief is that the process of cloning is limited to physical body and that individuality of a person is determined by karmic and fiery body that cannot be cloned. A duplicate body does not make a duplicate person the clone's brain would be far deferent from that of the donor. Identical twins become different individuals though their physical body is identical.

Therefore Jain view is that the science of cloning may have produced a physical body but has not created a living being, a physical body produced through artificial scientific methods or produced through natural means the individuality of that living being will always be a natural process.

Another Jain view would neither approve nor disapprove cloning but would feel that this living being's physical body was meant to be born while the karmic and fiery body came into this physical body with the migration of soul in this body and cannot be cloned.

4.7 The Ethics of End of Life i.e. Death and Dying. (Sallekhanā)³

In USA a good death is when one has executed a legal document relating to his / her wants and wishes after death. A person is kept alive because of some legality or absence of some such directive. Case of Terry Schiavo in USA is well known, as she was kept alive by artificial means for several years in vegetative state.

Questions of life and death are fundamentally matters of religion philosophy and ethics.

Jain philosophy believes in transgression of soul i.e. soul reincarnates into another living being, until liberation from the cycle of birth and rebirth (mokṣa). Quality of this new life is dependent upon the sum of accumulated good and bad *Karmas* in the past lives. These

³(i) *Sarvārtha-siddhi* verses 7/22 pages 363-374, Bhartiya Jnanapith, Delhi 1955.

(ii) *Bhagvatī Ārādhanā* by Sakham Doshi, 1935 pages 71-74, 204-423



accumulated *Karmas* are carried with the soul into the new acquired body and give appropriate fruitions.

In Jainism value is placed to the soul and not to the physical body, as one will continue to carry the soul into a new body till liberation. Therefore when the physical body can no longer function towards spiritual progress a planned death is prescribed called *sallekhanā*.

Sallekhanā can be defined as planned detachment with the present body under special circumstances, for the purpose of decreasing the accumulated bad *karmas*, leading to purity in the thoughts. Person with right perception can only make such decision and per Jain scriptures is destined to liberation within maximum of eight lives. Death thus is a celebration. This therefore is not a suicide. Suicide is when one does a direct and deliberate act with the intention voluntarily to kill oneself for self-regarding motives. Jainism condones suicide.

4.7.1 Circumstances under which Planned End of Life Justified in Jaina Philosophy

- Untreatable diseases where death is inevitable and where all possible medical remedies have been tried.
- Extreme old age where life is physically not livable.
- Irremediable natural calamity like fire, plane crash, drowning.

4.7.2 Process

Depending upon the time available at one's disposal the following process is prescribed.

1. Mentally, physically and verbally giving up:
 - All attachments and aversions (except basic needs) from all family and friends.
 - All anger, ego, deceit and greed.
 - All violence, lying, stealing, passions and sensual desires.
2. Have feeling of equanimity and compassion with all living beings.
3. Analyze and repent of all bad deeds done during the lifetime.
4. Give up feeling of fear, animosity, hatred and unhappiness.
5. Keep silence as much as possible.
6. Gradually decrease the intake of food:
 - From 3 meals a day to 2 meals to 1 meal
 - Then limit intake to milk, juices and water



- Then gradually water only and finally nothing.

7. Spend maximum time reciting verses.

Jainism tries to answer the questions of physician assisted suicide and death with dignity by voluntarily making the decision to plan *Sallekhanā*. This is very similar to a non-written directive, after the opinion of physician that there are no possible options of treatment.

Comments

Jain philosophy bases its ethics on principal doctrine of non-violence and so all ethical questions are validated according to the level and intention of the act. Similarly when we analyze any issue, Jains will use the doctrine of multiplicity of viewpoints (Anekānta) to analyze the problem and then come up with conflict resolution.



B.5.14.3

Bio-ethics: traces and foundations in Jainism

Dr. Shugan C. Jain

Preamble

The field of bioethics addresses a broad spectrum of human inquiry, ranging from debates over the boundaries of life (e.g. abortion to euthanasia) to the allocation of scarce health care resources (e.g. organ donation, health care rationing), to the right to refuse medical care for religious or cultural reasons, to the role of medical practitioner, society, family and the recipient of medical attention and care along with their timing. New developments of biology, biotechnology, medicine, life sciences, politics, law, information and communication technologies focus on the enhancement of body faculties, beginning and end of present life, reproduction of special features of body and enjoying a healthy body. But these developments are sans any reference to the soul which resides in the body even though UN definition of health includes physical, mental and spiritual wellness.

Jains believe in duality of existence comprising sentient (jīva) and insentient (ajīva). All sentient beings called living beings want happiness and are scared of death even though it is inevitable. Insentient beings are five in number with matter (pudgala) being the active one and the other four inert and support the activities of living beings and matter. Every living being is a combination of empirical soul (sentient) and matter in the form of *karmas* and matter/physical body it owns. Associated *karmas* (matter) affect the realm of living being's existence; its shape, size, type of body features and dispositions of the soul itself at various stages. The soul can perform all spiritual development activities as long as the body in which it exists is healthy.¹ Similarly the state of individual body depends on the state of the soul which resides in it.

Soul tainted with emotions (kaṣāyas) cause many mental and physical problems. Freedom of soul from these emotions and meditating on itself can cure many or all of physical ailments and ultimately make itself free from the need to even have body associations. In 1974 Robert Ader², psychologist at University of Rochester discovered that immune system, like brain, could learn and hypothesized that biological pathways that make the mind, the

¹ *Jabalo nahi śiva lahuṁ tabalo dehu yaha dhana pāvanā*

Satsaṅga śudhācarana śrutabhyāsa ātama bhāvanā // *Śāntipāṭha* by Jugal Kishor Mukhtar

² *Emotional Intelligence* by Daniel Goleman, page 190

emotions, and the body are not separate, but intimately entwined giving rise to the **psycho-neuro-immunology** field of study.

In Jainism, the individual is the focal point for all improvements. The individual then helps others³ to be in that state of happiness as well. Similarly one never loses focus on the long term perspective (transcendental viewpoint) of *jīva* (life after death) while focussing on the present life (practical viewpoint) to enjoy the same and move on to the attainment of the ultimate objective as physical wellness results as a corollary automatically⁴.

In this paper we shall review the literature available on medical sciences, metaphysical considerations, karma doctrine (specially the *nāma-karma* or the physique determining karma), basis of ethico-spiritual practice both for leading a happy life as well as its end are prescribed for householders and to some extent monks (i.e. upto the sixth stage of spiritual purification called *guṇasthānas* up to which the karmic bondage can take place) in Jainism. In the end some of the issues concerning birth, treatment, transplanting organs, death will be reviewed vis-à-vis the Jain doctrine mentioned above.

Literature on medical sciences

The earliest sacred literature of Jains called *Pūṛva*, fourteen in number existed even before Mahāvīra. The twelfth *Pūṛva* is called *Prāṇāyāya* (science of life and longevity). This formed the earliest canon on medical science adopted by Jains. It deals with ways and means of keeping the body fit. Though this is not extant now, its contents have been described in 12th limb of Primary Canons called *Dṛṣṭivāda* during Mahāvīra's time. However both *Prāṇāyāya* and *Dṛṣṭivāda* are now extinct. *Sthānāṅga* is the first primary canon which mentions about four units of ancient medical systems, namely: the physician, patients, nurses and medicine⁵. Topics of Medical learning (Āyurveda) as mentioned in *Sthānāṅga* are Pediatrics (Kaumārabhr̥tya, Bālarakṣā); Surgery and Midwifery (Śalya); ENT and Eye treatment (Śālākya); Internal and External Medicines (Kāya-cikitsā); Toxicology (Agada or Jaṅgala); Demonology and Ash-thread Therapy (Bhūtavidyā); Geriatrics or Longevity (Rasāyana) and

³Parasparopagraho jīvānām//TS V.21

⁴ Somadeva Sūri in his book *Yaśastilaka Campū* talks of *laukika* and *pāralaukika* viewpoints and their concurrence in Jain ethics with *pāralaukika* objective guiding the *laukika* activities.

⁵The term used for this is *Auśadha- Cauvviḥā tigichchā paṇṇattā, taṃ jahā-* (i) *vijjo*, (ii) *Oṣadhāim*, (iii) *āure* (iv) *pariyāre Sthānāṅga*, Ed. Madhukar Muni, APS Beawar, 1981, *sthāna*-4.516 p. 392).



Aphrodisiacology (Vāṇikaraṇa and Kṣāra-tantra)⁶. We do find traces about instructions concerning keeping physically fit in all Jain sacred texts based on observing strict control on food and water taken. Literature on health and curing diseases did not become popular in earlier days due to emphasis on spiritual development primarily and not about keeping the body fit. However, from 2nd century AD onwards, Jain monks/ascetics considered it essential for their followers to know about ways and means of keeping themselves physically fit so that they can perform their spiritual purification and religious duties properly. Thus a number of preceptors later on expanded the commentary of the original Jain canons and texts to include discussions on illnesses and their treatment. Essentially, the spiritual object is served only through physical objects. An Āyurvedic treatise maintains, “The body is the first means to follow religion”⁷. So we see preceptors like Nāgārjuna, Samantabhadra, Pūjyapāda (Samādhi Tantra and Iṣṭopadeśa) in 2nd to 5th centuries AD writing texts exclusively on sickness, causes and treatments. It is also worth mentioning here that the traditional 72 learning for men and 64 skills for women include many medical skills and practices.⁸ The basic importance of the skills can also be inferred from the fact that the religious principles of trio-of jewels *Samyag-darśana* (Right Belief), *Samyag-jñāna* (Right knowledge) and *Samyag-cāritra* (Right Conduct) of the Jains have been also associated with pacification or purification of three bodily defects- right-faith pacifying the bile defects, right knowledge pacifying the air (rhenum) defect, and right conduct pacifying phlegmic defects.⁹ Ugrādityācārya in 9th century AD wrote detailed texts called *Kalyāṇakāraṇa* which is claimed to be derived from *Prāṇāvāya*. Today we learn of the 64 extraordinary powers (ṛddhis) which result by performing religious activities.

During the period of popularity of devotion (Bhaktivāda), Jain preceptors like Mānātūṅga (Bhaktāmara stotra), Kumudacandra (Kalyāṇamandira-stotra), Vādirāja (Ekībhāva-stotra) and many more wrote hymns seeking relief from worldly pains and curing different ailments of the body. These all became very popular (and are so to date). Later on more than 1000 texts on health, sickness, curing etc have been written by Jain ascetics and scholars who are quoted frequently. Jinabhadra (6th Century AD), Rāmasena (11th century AD in

⁶ *Aṭṭhavidhe āuvvede paṇṇatte, taṃ jahā- kaumārabhicce, kāyatigicchā, salai, sallahattā, jangoli, bhutavijjā, kharatante, rasāyane* (*Sthānāṅga* - Ed. Madhukar Muni, APS Beawar, 1981, *Āyurveda Sūtra*, 26 p. 636).

⁷ *Śaṭīramādya khalu dharma sādhanam- Aṣṭāṅgaḥṛdayam*

⁸ *Sthānāṅga*, Edited by Ācārya Mahāprajña, p. 855

⁹ *Avacetana Mana Se Samparka* by Acharya Mahaprajna, JVB, Ladnun, 1984, p.83

Tattvānuśāsana), Śubhacandra (11th century AD in Jñānārṇava), Hemacandra (12th century AD in Yoga Śāstra), Āśādhara (in 13th century AD Adhyātma-rahasya) did exemplary work in propagating meditation and code of conduct for physical well being as well.

Similarly the story literature of Jains has several stories like *Maināsundarī* which talk of sicknesses inflicting the Jain practitioners and how they got rid of the same to ultimately achieve liberation. Then we have Samantabhadra (suffering from endless urge to eat), Pūjyapāda and Vādirāja (a leper himself getting rid of his as well others leprosy), 23rd Tirthaṅkara Pārśvanātha (who is credited with removing the worldly pains of snake couple (Padmāvatī and Dharaṇendra gods etc), the four *Dādāgurus*, and lately Mahāprajña spearheading healing of physical ailment through *Prekṣā-dhyāna* (Prekṣā meditation). Now a day's almost all the monks (male and female) have started offering healing touch to their followers also. We find use of meditation, prayers, charity, instruments (yantras), religious rituals (tantras) and *mantras* being used as the factors of healing as well.

Metaphysical considerations

There are infinite living beings, each independent and aiming to be happy for ever. All living beings have the potential to attain this state and have similar feelings/emotions. The differences in living beings exist due to their past and present *karmas*. The states/existences of *jīva* and *ajīva* along with their interactions is described as seven verities or tattvas) or nine entities (padārthas).

- The first two are *jīva* (empirical soul) and *ajīva* (matter).
- They both attract each other and the movement of one towards other is called influx (āsrava). When the activity of the mind, body and speech are set free from the effect of auspicious and inauspicious physical states, there results the influx only but no bondage. This view appears to be easy enough to be actualized as the self is so much addicted from beginningless past oscillating between the auspicious and inauspicious psychical states. Jain saints have exhibited its practicability; e.g. Kundakunda talks of three types of manifestations of the soul, namely auspicious (śubha), inauspicious (aśubha) and pure (śuddha), the pure manifestation is the ideal which is attempted by the monks by observing the vows fully.
- However when the empirical soul acts with its dispositions (bhāva comprising actively engaged with the result of the karmic activity, subsidence, subsidence cum annihilation, annihilation and the inherent nature of the soul as reflected by the six leśyās) tainted



(with emotions) or is wrongly directed (*mithyātvā*), the influx of matter particles bind with the soul for fruition later. The bonded matter particles are called *karmas*, which are like seeds which germinate later resulting in auspicious (good health /family/wealth/prestige etc) or otherwise. The type of bondage depends on the auspicious and inauspicious state of the soul.

- If the soul observes self restraint, practices vows and equanimity and focuses on its inherent nature, then further accumulation can be stopped i.e. no more auspicious or inauspicious *karmas* can take place. This is called Stoppage or *sañvara* and can be considered like Preventive methods to keep oneself healthy.
- Further when the empirical soul starts enjoying its nature and is able to stop new bondage, then it meditates on itself and like a laser beam, annihilates the impurities (matter *karmas*) associated with it till it reaches the state of eternal bliss or a completely sickness free existence. This can be equated with curing through medicines or surgery or faith based techniques.

The path to attain the highest state of eternal Bliss is called *Mokṣamārga* which consist of the practice of right belief-knowledge-conduct together.¹⁰ Right belief is the first and most important factor which makes the knowledge and conduct also right or wrong.

For ethics related to medical practitioners, family, society and the government and new technological or biological developments, two factors are important namely:

- Each must have right belief¹¹ i.e. the well being of all concerned. The last four limbs of right belief and the four characteristics¹² of right belief are very important to note here for developing an attitude of welfare of the sick/fallen.

¹⁰ *Samyagdarśanañāncāritrāṇimokṣamārgaḥ* || TS I.1

¹¹ Limbs of right belief:

- Relating to individual's improvement:
State of doubtlessness (*Niṣsaṃkita*); state of no desire (except for creative or spiritual attainments) (*Nikāṃkṣita*); freedom from superstitions (*Amūḍhadṛṣṭi*); develop virtuous dispositions (*Upagūhana*).
- Relating to his social interactions:
Not to hate a meritorious being (*Nirvicikitsā*); develop positive condition of loving others (*Vātsalya*); to re-establish the fallen on the right path (*Sthitikaraṇa*); to propagate ethical-spiritual values (*Prabhāvanā*).

¹² Absence of intense emotions (anger, pride, greed and deceit), intense interest and commitment in the nature of entity (*dharma*), compassion and existence of soul and its capability to achieve bliss



- They must be able to visualize the total effect of their action from all angles. For this, *Anekānta* doctrine¹³ or multiplicity of viewpoints based on the doctrine that truth is infinite and one cannot know the entire truth is essential. So we try to view the truth from as many angles/viewpoints as possible. As an example when we talk of womb hiring or artificial insemination, we need to look at the objective of the person requesting this (for inheritance/sharing life/showering love etc) and consider alternate methods like adoption, or having a pet or getting involved in some social cause (by accepting the karma result for the present situation); impact of the action of others (donor of sperm or womb, society, family), economics and long term implications on the donor /new arrival and the person requesting.

Karma doctrine

Jīva suffers pains/sicknesses due to de-meritorious *karmas* or enjoys good health and pleasures due to meritorious *karmas* associated with it. One of the *karma* types¹⁴ called physique determining or *Nāma-karma* (93 sub-types) details each sub type and their impact for different types and ailments of the physical body associated with empirical soul. Similarly, life span or death is determined by another type of *karma* called *Āyu* (Āyusya) or Life span determining *karma*. The *karma* literature (Karaṇānuyoga) is full of explanations of the cause and effect i.e. influx, bondage, stoppage of influx and dissociation of existing *karmas*.

Sickness of the body is therefore the direct result of the past *karmas* and our present actions. The present actions include the food (pure, rich or stimulating) we eat, the activities we perform for living, stress and strains (called passions/emotions or *kaṣāyas* in Jainism) we develop or build, role ego (*ahaṁ*) plays and finally unbridled desires we harbour for worldly wealth and comfort. Jains assign all these causes to perverted views (*mithyātva*) and hence prescribe developing right-faith first (as given in the path of purification) along with right-knowledge about self (causes of disease and its prevention and cure) and practice the path to be healthy. Thus with wrong-faith we are asking for pain in one form or the other. The

¹³ The three pillars of *Anekānta* doctrine are reconciliation, tolerance and existence of opposite simultaneously.

¹⁴ Two primary categories known as obscuring (perception obscuring, knowledge obscuring, deluding and interfering) and non-obscuring (feeling (pain and pleasure), physique making (93 sub species), life span determining, status determining). H. V. Glasenapp, *Doctrine of Karma in Jain Philosophy*, (trans. from German to English by Mr. G. Barry Gifford), PV, Varanasi, Re-print 1991.



karmas, bonded with the soul, can be in ten states¹⁵. Most of these states, except the last one, can be changed to suit the owner by following strenuous ethico-spiritual code of conduct. This doctrine can be utilized to explain the alternate systems of medicine (life style based on earning auspicious *karmas*, stoppage and annihilation of *karmas*) and use of medicines (allopathic, homeopathy, āyurvedic etc).

Ethical considerations

Ethics deals with right and wrong, good and bad, and ought to do¹⁶. Here the question that confronts us is this: How to determine according to Jainism, what is morally right for a certain agent in a certain situation? Or what is the criterion of the rightness of action? The interrelated question is what we ought to do in a certain situation or how duty is to be determined? The answer of Jain ethics is that **right, ought and duty** cannot be separated from the good. The equivalent expression in Jain ethics for the term 'right' and 'good' is *Śubha* /auspicious. The criterion of what is right etc. is the greater balance of good over bad that is brought into being than any alternative. Jain ethics holds the teleological theory of right (**Maximum balance of non-violence (Ahiṃsā) over violence (Hiṃsā) as the right-making characteristic**).

Does Jain ethics subscribe to act-approach or rule-approach in deciding the rightness or wrongness of actions. Even though Jain preceptors (Ācāryas) have given us moral rules, yet in principle they have followed that every action is to be judged on the goodness of the consequences expected to be produced. This means that Jain ethics accepts the possibility that sometimes these general moral principles may be inadequate to the complexities of the situation and in this case a direct consideration of the particular action without reference to general principles is necessary. This implies that Jain ethics does not allow superstitious rule-worship but at the same time, prescribes that utmost caution is to be taken in breaking the rule, which has been built up and tested by the experience of generations. Example is the unintentional killing of insects due to the walking of a Jain monk who exercises all

¹⁵*Bandha* or bondage, *Sattā* or existence, *Udaya* or activation/realization, *Udīraṇā* or premature fruition, *Udvartana* or increasing the duration and/or intensity of the *karma*, *Apavartana* or reducing the duration of existence and activity, *San̐kramaṇa* or interchange of nature, *Upāśama* or subsidence, *Nidhatti* or immunization of *karmas* against certain external activities and *Nikācanā* or immunization of *karmas* against all external activities.

¹⁶Prof K. C. Sogani in his paper on 'Religion and morality' in *Study Notes of ISJS*



carefulness in walking to avoid such killing incidences. Thus according to Jain ethics, **acts are logically prior to rules and the rightness of the action is situational.**

Now the question that confronts us is: what is intrinsically desirable, good or worthwhile in life according to Jain ethics? What intrinsic values are to be pursued according to it? The answer that may be given is this: What is intrinsically good and valuable or what ought to be chosen for its own sake is the achievement of '*Ahiṃsā*' of all living beings', the attainment of knowledge etc. The Jain recognizes that *Ahiṃsā* can be both good as a means and good as an end. This means that **both means and ends are to be tested by the criterion of *Ahiṃsā*.** *Sūtrakṛtāṅga* has pronounced that *Ahiṃsā* is the highest good. In a similar vein, Samantabhadra has also said that *Ahiṃsā* of all living beings is equivalent to the realization of the highest good. Whenever we judge that a thing is 'good as a means', we judge both that it will have a particular kind of effect, and that effect will be good by itself. It may be noted that ethical judgments regarding 'good as a means', may not be universally true; and many, though generally true at one period, will be generally false at another, whereas ethical judgments regarding 'good in itself' are universally true. Thus the rightness or goodness of an act is situational. A few examples from Jain literature may not be out of place here:

- Transfer of embryo of Mahāvīra from to Triśalā's womb. (point rejected by one of the two sects of Jains)¹⁷
- Monk Samantabhadra when faced with deadly disease of never ending hunger goes to his preceptor seeking Sallekhanā. The preceptor knows that Samantabhadra is young, intelligent and has immense potential to propagate Jain doctrine. He therefore asks Samantabhadra to give up monkhood, get his disease medically treated and then return to the monkhood.
- Monk Sthūlabhadra's first rainy season halt at the house of a prostitute with whom he had lived earlier after permission of his preceptor.
- Many more such incidences are narrated to show the exceptions made with an explanation.

Concerning knowledge, we find the Jains doctrines of *Anekānta* (multiplicity of viewpoints) and viewpoints (*nayavāda*), to arrive that the whole truth based of the definition of real as with persistence and change simultaneously. This is of great importance in Bioethics as

¹⁷ Jain Dharma ka Maulik Itihas by AC Hasti Malji



multiple viewpoints e.g. of the living being under question i.e. say the patient, doctors, family, society, government and impact of new developments in science and technology involved are essential.

The following verse in essence sums up his philosophy of life to achieve happiness:

‘That which is non-violence, self-restraint and austerity is *Dharma* (spiritual values). It is by virtue of spiritual values that supreme spiritual beneficence results. To him whose mind is (absorbed) in spiritual values, even gods pay homage’.¹⁸

Jain literature describes *dharma* as the nature of a being¹⁹ or as conduct or as tenfold spiritual virtue²⁰ or as non violence against living beings. Nature of soul is to be in a state of happiness always. Non violence is the heart of Jainism. Two definitions of non violence i.e. metaphysical and social are:

Metaphysical: ‘None of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet.’²¹ He further classified living beings in six categories namely: with mobile body i.e. 2 to 5 sensed like insects, animals, birds and human beings and with immobile body with just body like plant/air/fire/earth and water bodied beings. Each living being has four life vitalities (*prāṇas*)²² which can further expanded to ten depending on the number of sense organs a living beings has. Hurting or killing of even any one type of these vitalities is *himsā* which can be performed knowingly or unknowingly by activities of mind, speech or body by a person himself or asking others to do so or admiring those who perform violence.

¹⁹ *Dhammo vatthu sahāvo khamādhībhāvo ya dasaviho dhammo*

cāritam khalu dhammo jivāṇam rakhaṇam dhammoll Kārtikeyānupreksā by Svāmi Kumāra, Verse 432

²⁰ The ten spiritual virtues are: Forgiveness, Humility, Straight forwardness, Inner and outer cleanliness, Truthfulness, Self restraint, Penance, Renunciation, Limiting desires and Limiting pleasure of senses. (*uttama khama-maddamajjavam...*) Kundakunda *Anupreksā*, 70

²¹ *Savve pāṇā, save bhūyā, savvejīvā, save sattā ṇa haṁtavvā, ṇa ajjāveyavvā, ṇa pariyaveyavvā, ṇa, ṇa uddveyavvā, Ācārāṅga-sūtra*, 1/4/2

²² *Pañcaya indiyapāṇā manavacakāya du tiṇṇi balapāṇā*

Āṇappāṇappāṇāugapāṇeṇea honti dasapāṇā || *Mūlācāra*- verse 1191

(i-v) five senses, (vi-viii) speech, mind and body, (ix) respiration, (xi) life-span i.e. the four are further expanded to ten depending on the sense organs a living being has.



Social: Mahāvīra talked of Social *Ahiṃsā*²³ as compassion, equanimity, forgiveness, tolerance, love, service, friendship, kindness, security, fearlessness, non-killer etc by sixty different synonyms.

Self restraint implies being aware of and restraining our acts of mind body and speech in not harming ourselves and others. The five attitudes of carefulness (Samiti) in walking, sitting, lying, keeping or picking articles and intake of food; and three restraints (Gupti)²⁴ of mind, body and speech are detailed in Jain literature. Twelve types of austerities relate to practice of certain acts to remove the existing ills (like taking medicine or surgery). Jains also talk of five co-factors which will come in to play to explain any event /occurrence; namely: One's own efforts, proper time, ability of one's own soul, destiny and association of a catalyst.

Based on the above, Jain texts prescribe a set of rules to lead a healthy-happy life as grouped below

i. Preventive

- a. Indulgence with caution for earning auspicious *karmas*. Jains talk of performing religious rituals, like abstaining from seven vices, acquiring eight basic virtues, six daily essential duties.
- b. Abstinence for stopping influx or bondage of new ills, Jains talk of observing self restraint and the five minor vows and seven enhancing vows. Even for a pious death, Jains have the vow of pious death called *Sallekhanā*²⁵.

ii. Curative:

For getting rid of accumulated ills, Jains talk of twelve types of austerities, along with practicing endurance of 22 afflictions²⁶. Exceptions do exist in Jain literature where a person become frustrated (due to rise of past karmas) and is not able to practice austerities due to a

²³ *Praśnavyākaraṇa Sūtra*, seventh limb of Jain canons pp 234-238

²⁴ *Iryā bhāṣaiṣaṇ ādānanikṣepotsargasānjñakāḥ* |

Sadbhiḥ samitayaḥ pañca nirdiṣṭāḥ sanyātātmabhiḥ || *Jñānārṇava* 18.3

Vakkāyacittajānekaśāvadyapratīṣedhakam |

Triyogarodhanam vā syādattadguptitrayam matam || *Jñānārṇava* 18.4

²⁵ *Navapadaprakaraṇa* 129-35

²⁶ *Kṣuṭpipāsā śitoṣṇadanśamaśakanāgnyaratistricaryāniṣadyāśayyā* |

Krodhavadhayācana'labharogatrasparśamalasatkārapuraskārpjñānānāḍarsanāni || T.S. IX.9

Types of afflictions are: feelings of hunger/ thirst/ cold/ hot/ mosquito bite/ nudity/ disinterest/ female company/ walking on foot/ bed/ anger/ seeking alms/ non gaining the intellect/ disease/ touch of thorn/ dirt/ non respect/ etc.,



severe physical ailment. In such cases even resorting to external treatments for physical ailments are allowed till the person returns to normal health to practice austerities. Rules/ code of conduct given in table-1 below:

Table-1

S.NO	State of living beings/tattva	Objective	Rules/ practices
i.a	Life style i.e. Auspicious Bondage (Bandha)	Maximize meritorious /auspicious bondage of karmas and minimize inauspicious karmas	Abstain from seven vices ²⁷ Acquire eight basic virtues ²⁸ Observe six essential daily duties ²⁹ Minimize pain to self and others
i.b	Stoppage of acquiring new ills/karmas (Saṁvara)	Preventive measures to minimize loss of happiness (health as well) due to new activities.	Practice five minor vows, three enhancing vows and four training vows. ³⁰ Practice <i>Sallekhanā</i> ³¹ when the body fails to support activities at 1,2
ii.	Annihilating past ills/karmas (Nirjarā)	Similar to Curing/surgery	Observe twelve austerities ³²

Some examples of popular healing systems being used by Jains these days

1. Meditation: A systematic method of *Prekṣā-dhyāna*³³ (based on Jain doctrine) which is gaining popularity in curing even such deadly diseases like heart attacks, high blood

²⁷ Seven vices: prostitution, gambling, eating meat, drinking, hunting, stealing, casting an evil eye on other women

²⁸ Abstain from honey, meat and alcohol and five types of fruit infested with germs /living beings, abstain eating after sunset, compassion, disposing water properly and visiting the temple (RKSC V.66).

²⁹ Worship the true deity, veneration of the holy teacher, self study of the holy texts, charity, self restraint and penance.

³⁰ Minor vows: Non violence, non-stealing, speaking the truth, limiting wants/possessions and sex with religiously married spouse. Enhancing vows: Limiting movements for a day in different directions, avoiding unnecessary activities and limiting possession of things both used for once or multiple times. RSKS-V.68. Training vows are: Limiting movements for the entire life in different directions, performing periodic contemplations daily, observing fasts on specific days and spending time in the temple and serving the virtuous people (RKSC Verse.91).

³¹ RKS verse 129 and TS Sutra no. VII.37: *Sallekhanā* is the art of pious death taken when the person feels that his/her body is not able to support his worldly and religious activities properly. It is taken from a religious preceptor who is familiar from the person's spiritual /mental/physical and family conditions. It is neither taken prematurely to attempt death (suicide) and even during the practice of vow, the practitioner is forbidden to even wish for an early death.

³² Twelve austerities are : 6 external: fasting, eating less than the full stomach, conditional acceptance of food, giving up a specific taste (bitter, salt, sweet, acidic and spicy) regularly, sleeping on a proper bed and mortification of the body. Six internal are: Repentance, humility, self study, relaxation, meditation are essential for curing as well as being healthy. In the internal type, the sub types humility and meditation are extremely important to cure the inflicted illnesses.



press and cholesterol levels, diabetes, stress etc. This method is being taught and patients treated at hundreds of centres all over the world.

2. Use of *tantras*, *mantras*, *yantras* and *pūjās*: Now a days the idol worshipping Jains are seen organizing and performing group *pūjās* (like Yajñas) for freeing the society from various calamities and diseases. The monks and nuns have started coming up with mantras (navakāra, for overall wellness, eliminating the effects of poison etc) as well as rosaries, metal plates (called yantras) etc to their followers to keep the evils and sickness away or eliminate them.
3. Training and Research institute for holistic treatment Nagpur. They have devised an integrated system of treatment for almost all the diseases based on *Bhaktāmara-stotra* and developing meditation methods, environmental needs etc for healing.
4. Mahavira Vikalanga (Jaipur foot). They have embarked on a massive movement to provide free globally artificial legs to those whose legs have been amputated and hearing aids etc. They claim it as the practice of compassion which is a part of social *ahimsā* in Jain doctrine.
5. Jains have set up several hundred hospitals and thousands of dispensaries to provide treatment to the patients for cancer, eye diseases and general health.
6. Health camps by local Jain groups. This is a method whereby small local groups of Jains organize health check up and treatment camps to bring health to the neighbours primarily in remote and slum areas. These are extremely popular and we see them almost on a daily basis. The latest and the largest camp was organized at Palitana for ten days where they provided health services by specialists as well as offered 25000 sets of Jaipur foots and hearing aids to the needy person.

A few stories from Jain literature on healing

Maināsundarī (by Raj Bahadur Jain Anubhava Prakashan 946A Nehru Road, Kotla Mubarakpur, Delhi)

Long long ago, before Mahāvīra's time, there was a beautiful, prosperous and peaceful city called Champanagari. It was ruled by a brave, religious (Jain) and benefactor of his subjects.

³³Comprising of 11 steps namely: Total relaxation (kāyotsarga), Internal trip (antaryātrā), Perception of breath (śvāsa-prekṣā), Perception of body (śarīra-prekṣā), Perception of psychic centres (Caitanya Kendra-prekṣā), Perception of psychic spectrum (leśyā dhyāna), Perception of the presentmoment, Perception of thoughts, Auto suggestions or counter thoughts (Bhāvanā, Contemplation (Anuprekṣā) and Concentration (dhyāna).



His name was Aridamana. He had a beautiful and religious wife Kundanaprabhā, a young brave handsome and virtuous son Śrīpāla. Everything in the kingdom and its protectorate was ideal and people loved their king and his administration. However King Aridamana had a younger brother Birdamana who was exactly opposite of Aridmana in nature and was a source of continuous worry to Aridamana.

On a fateful night of lunar eclipse, King Aridamana called his son to his bedroom and gave a sermon about Jain doctrine (Karma and its significance, *ahiṃsāparamo dharmah* and Live and let live etc). He told his son that he has to go as a result of his *karmas* leaving his empire in his (son) hand and guidance of his wife Kundanaprabhā. However he was worried about his younger brother and cautioned his son about him. He then died leaving everything to his adolescent son Śrīpāla.

Death of king Aridamana brought a strong feeling of detachment from worldly affairs in Śrīpāla's mind. He started going to Jain monks to learn about its *karma* doctrine and path of spiritual purification and lead a life of a sage. Worried, his mother wrote a letter to King of Ujjaini in Malwa district, Pahupāla, who was a childhood friend of Aridamana and sought his advice to bring back Śrīpāla back to normalcy and rule the kingdom. As per his advice Kundanaprabhā asked her son Śrīpāla to proceed to Ujjaini along with 700 soldiers to learn the intricacies of kingship.

Obedying his mother, Śrīpāla left for Ujjaini with his soldiers. He was extremely handsome and charismatic. On the way, he met a learned Jain monk to him and seeks his blessings. The monk told Śrīpāla that he is a very auspicious person, destined to rule the world and ultimately attain salvation in this life. However his path to salvation is full of difficulties which he will overcome through strenuous efforts and belief in himself. In the congregation, younger daughter of Pahupāla, Maināsundarī was also there. She was also very beautiful, virtuous religious and firm believer in Jain doctrine. When both Śrīpāla and Maināsundarī saw each other, they realized that they were made for each other (through their remembrances of past lives). Then Śrīpāla and his soldiers left for Ujjaini.

On arrival at Ujjaini, King Pahupāla accorded a royal welcome to Śrīpāla and introduced him to his wife queen Nipunasundarī and daughters Surasundarī (elder and with bad character) and Maināsundarī (younger). Pahupāla offered his guidance and assistance to Śrīpāla to



rule Champā. Also Śrīpāla and Maināsundarī started liking each other and solemnized to be married after return of Śrīpāla to his kingdom Champanagari.

While prince Śrīpāla and his 700 soldiers were returning to Champanagari, somehow they all contracted leprosy. Their bodies were full of oozing spots and emitting foul odour. When they arrived in Champanagari, Queen Kundanaprabhā had the entire town decorated with flowers. However as the prince and his entourage approached the town Champanagari, the foul smell from their bodies overshadowed the fragrance of all the flowers. Seeing his son Śrīpāla and his entourage as lepers, she ordered them to leave Champanagari and live elsewhere in a forest. Śrīpāla became very sad and in spite of his utmost persuasion and reminding his mother about the Jain monks blessings and prophecy, had to leave the town. Śrīpāla and his soldiers decided to live in a forest which was known to have trees with medicinal qualities. This forest was closer to Ujjaini also. The news of Śrīpāla's leprosy reached Ujjaini also and king Pahupāla asked his daughter Maināsundarī to forget Śrīpāla and marry someone else. However Maināsundarī, a firm believer in Jain doctrine of *Karma* and its path of spiritual purification, decided to be with Śrīpāla only. Her father tried his best to persuade her otherwise but in vain. She had very heated arguments with her father on the subject to the extent that the father lost his good values and conduct. So she left her father to be with Śrīpāla. On the other hand her elder sister married a prince Harivāhana of Kaushambi, who was handsome but ill reputed and notorious for his vices. Harivāhana died within a month of his marriage after leaving his wife Surasundarī pregnant.

On seeing Maināsundarī, Śrīpāla requested Mainā to return to her father as he was a leper and cannot provide any worldly comfort to her. They both had long arguments based on Jain doctrine and ultimately decided to be together as husband and wife. She was a firm believer of the following values taught to her by Jain monks.

- Every soul has the capability to become super soul i.e. one can get rid of all his pains etc and achieve his highest objective. Body and soul are different entities. Soul is eternal. I am the soul and different from body or its states.
- Diseases are a part of body and both accrue as a result of our past *karmas*. They are momentary and can be eliminated completely. *Karma* can be extinguished completely or their results can be made less or more effective by pious conduct.



With full faith in the above values, Mainā started taking care of Śrīpāla, nursed his body by keeping it clean, giving some medicines from the forest trees, narrating Jain doctrine to Śrīpāla regularly. Besides she also started giving pure wholesome vegetarian food to Śrīpāla and his soldiers. Finally she organized a big *pūjā* under the auspices of a congregation of visiting Jain monks and had Śrīpāla and his soldiers also join the *pūjā*. At the end of the *pūjā*, she had the sandalwood water collected after giving bath to Jain idols (called *gandhodaka*) and put them on the body of Śrīpāla. The miracle happened and Śrīpāla regained his old charismatic body and became perfectly well. She then applied the same to all the soldiers and everyone became well.

Now Śrīpāla and Mainā started planning how to regain their empire of Champanagari. King Pahupāla offered his army to Śrīpāla but the same was refused by Śrīpāla, So they started building a town in the forest with beautiful buildings, facilities etc. They invited people of all castes and creeds to work and live in it. When the town was ready it was named as Mainanagari after Maināsundarī. Main conceived and gave birth to twin handsome sons also. Life was going on well for some time. Then one day Śrīpāla told Mainā that he must go overseas to expand his empire and ultimately win Champanagari also. On insistent pressure from Śrīpāla, Mainā agreed. Śrīpāla left for a tour of twelve long years and on the route won most of the kingdoms; married beautiful princesses also and ultimately returned and conquered Champanagari and all other rival kingdoms.

Śrīpāla started ruling Champanagari with Mainā as the queen. By now Mainā had two more sons. He initiated a lot of activities for the welfare of his subjects and brought the rule based on equality, love, and live and let live principles. Life was going on smoothly till one day a *Saṅgha* of Jain monks and nuns came to Champā. Śrīpāla and Mainā also started going to the *Saṅgha* to serve the visiting monks and nuns and listen to their sermons. So one day the leader of the *Saṅgha* told Śrīpāla that the time has come for him to relinquish his empire and spend time for self realization and achieve salvation. Mainā was also listening and both were greatly inspired. So they gave their empire to their sons and became Jain monk and nun. After lot of penance, Śrīpāla achieved salvation i.e. *Mokṣa*.

Ācārya Vādirāja (*Pūjanapāṭha Pradīpa* edited by Pt. Hiralal Jain published by Shri Parshwanath Digambara Jain Mandir Subzi Mandi, Delhi)

He was an exceptionally intelligent Jain monk and was considered as a conqueror of all religious cum philosophical debates with renowned scholars of all religions. He was thus known as Vādirāja or the king of debaters'. He belonged to the Cālukya kingdom (King Jai Singh 1st in 12th century AD. Even though he was inflicted with leprosy, he had a very large following of disciples. One day in the court of King Jai Singh some courtiers made fun of Vādirāja as a leper and ridiculed all the Jain naked monks. Angered by such statements, the treasurer who was a staunch follower of Vādirāja said that Vādirāja has a body of gold and the courtier is lying. The king decided to visit Vādirāja next day.

Immediately the treasurer went to Vādirāja and told the entire episode to him. Vādirāja consoled the treasurer and asked him not to worry. At night Vādirāja composed the devotional poem known as *Ekībhāvastotra* and had his body completely free from leprosy. Next day the king visited Vādirāja and was amazed to see the lustrous golden body of Vādirāja. He ordered the courtiers who defamed Vādirāja to be punished. However Vādirāja asked the king to forgive all by introducing the king to the Jain doctrine of karma, devotion, right faith etc. The king became a firm believer of Jain doctrine and forgave all the culprits. *Ekībhāvastotra* is to date also considered like a panacea for eliminating all the diseases including leprosy by Jains. I give below two stanzas which talk about leprosy.

Your thoughts pervading the mind, the tears of happiness and happy recitation of the *mantras* during the prayers result in the departure of deeply entrenched dreadful diseases and leave the body healthy and happy³⁴.

The touch of the wind (flowing after touching Lord's body) causes all the diseases from the body disappear. When the mind is meditating on Thee, there is nothing impossible which cannot be cured.³⁵

³⁴ *Ānanda ānsū vadana dhoyen jo tuma cit āne/*

Gadgada sura son suyasa mantra padhi pūjā thanain/

Take bahuvidhi vyādhi vyāla cirakāla nivāsī

Bhājen thānaka choda deha bambai ke vāsī||3||

³⁵ *Prabhutana parvata parasa pavana ura men nibahain hai*

Tāso tatachina sakala rogaraja vāhiar hain

Jāke dhyānāhūta baso ura ambuja mājīn

Kona jagat upakāra –kāraṇa samaratha so nājīn||10||



Analysis of some bio-ethics issues:

Table 2

Issue	Measure of ethics	Effect on practitioner	Family	Society	Alternative method	Spiritual implications
Birth control	Violence in killing sperms	Develop frenzy for sex for pleasure or trade	Financial, relations and other issues like culture	Problems of population explosion, rape, prostitution	Limited celibacy. Practice of rhythm method	Enhances karmic bondage/attachment and raises passions / <i>kaṣāyas</i> .
Abortion ^a (reasons: defective fetus, girl child, unwanted, result of rape etc)	Violence in killing the unborn	Emotional, physical, desertion by spouse, care of defective child if born	Laxity in moral values, economic burden, wellness. Cultural	Legal, medical, economic	Self restraint. Accept results and improve lifestyle now onwards.	Enhances karmic bondage
Artificial conception • In-vitro fertilization • Surrogate motherhood	Identity of new born, relation issues	Emotions, issues related to identity, ownership, Can be temporary solution	Impact economically poor members, doctors greed and character	Child becomes a commodity. Impact on poor women,	Avoid, explore alternate methods like adoption, social service, keeping pets	Unethical and undesirable. Alternatives to be explored
Death Assisted (euthanasia)	Violence as no-one wish to die,	Suffering, quality of life, economic and family	Economic and emotional impact on family	Who decides, unfair doctor practices, misuse by others	<i>Sallekhanā</i> if no solution in sight and the quality of life will greatly deteriorate after recovery	Violence. <i>Karma</i> of the dying and family members. Practice <i>Sallekhanā</i>

Gene Therapy and Genetic Engineering	OK if other living beings are not used for treatment	Inferiority complex, experience pain and debility to lead a normal life.	Economic and emotional impact on family	Mal practices to enhance body features for sheer beauty or criminal purposes.	Observe ethico-spiritual conduct. Maintain equanimity and lead a normal a life as possible. Undergo medical treatment	A new era of preventive medicines. New insights to treat patient as a person, having a unique genetic profile Supports furtherance of spiritual development.
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- The rightness /wrongness of the act is dependent on state of the unborn and the person (mother) involved
- The rightness /wrongness of the act are dependent on state of the dying person, family status, legal and medical issues of unborn and the person (mother) involved.

All the above cases and many more not discussed here are indeed complicated issues which cannot be answered as simply YES or NO but needs detailed analysis on case by case basis. The final outcome about the righteousness depends on justifying the criteria of maximizing non violence and benefit to the persons involved and ethics of medical practitioners (as per the Hippocratic Oath taken by them when graduating as a medical practitioner) along with the immediate-medium-long term impact of the decision taken.

Summary:

- Soul and body are two different but inter dependent entities. Emphasis is on observing rules for spiritual and physical wellness as indicated in table earlier so as to prevent occurrence of ill health or incidences seeking controversial solutions. UN defines of wellness i.e. of the trio of physical-mental-spiritual wellness is the key as per Jain ethics.
- However when confronted with bio-ethical problems, the following principles are to be observed.



- Right, good, ought/duty cannot be separated. Practicing *ahiṃsā* both as means and end is the key.
- Acts are logically prior to rules and the rightness of the action is situational. Principle to be observed is to attain maximum balance of non-violence (*ahiṃsā*) over violence (*hiṃsā*) as the right-making characteristic.
- Maximum balance of *ahiṃsā* includes all parties involved (including the family, donors (organs etc included), medical practitioners, society, government etc). Similarly considerations like emotional impact, economics, environment and the future implications of the act on all concerned is to be kept in mind.

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B.5.14.4 Jain Voluntary Death as a Model for Secular End-of-life Care

Sean Hillman

Purpose of study

Jaina voluntary death has been practiced in India for millennia. The three-fold process of *Sallekhanā-santhārā-samādhimaraṇa* has allowed countless Jaina practitioners to enter death consciously and most effectively, departing smoothly and on their own terms. As the interaction between cultures is possibly at a new height, given population diversity and information exchange, the existence of such a venerable and novel death methodology can lead to our asking: (1) Are there aspects of Jaina voluntary death that can be incorporated into secular end-of-life care? and, (2) Can Jains receive the end-of-life care they need in a secular healthcare setting? Both questions could be pursued for the betterment of multi-cultural end-of-life care delivery by introducing potentially transferable and distinctly Jaina ideas/practice to secular healthcare practitioners and their clients.

This paper will show that despite some tension between Jaina ethics and contemporary bioethics, the answer to both questions is in the affirmative. Given that every human must not only die but also must stop eating, drinking and moving at some point before death, I am convinced that the Jaina systematic methodology for this time holds the potential for immense continued benefit to many more people in the future, both Jaina and non-Jaina and regardless of context. Among those who are non-Jaina, some will embrace transmigration or some other post-death continuity of existence as part of their world-view and some will not. Holding to such religious concepts is not required for the essential elements of Jaina voluntary death to be useful to non-Jains. Additionally, for Jains in diaspora or in India who find themselves in a secular healthcare environment, modern bioethics are amenable to aspects of Jaina voluntary death based on respect for autonomy and the unique values and beliefs of the client. A secular end-of-life setting is not reserved to a palliative or hospice environment but can include emergency, critical care, acute and chronic care settings where many people also die on a regular basis. In any environment, the Jaina emphasis on: (1) voluntary and autonomous decision-making to withdraw treatment, including (but not limited to) nutrition, hydration and ambulation; and (2) qualified assistance and separation from objects of attachment and aversion, have great potential to assist the dying.



Death in Jaina thought

Death is described in the *Paiṇṇaya-suttāim* as the "...last moment of earthly life...when the atoms disintegrate.¹ Even more dramatic, sometimes "[t]he Jains define death as the blowing up (samudghāta) of the atoms of life.² Since death is described as a time of destruction, explosive even, it provides a strong impetus for the development of means in Jain practice to prepare physically and psychically to meet this difficult experience in the best way possible. The trauma of death is the main reason not only for the existence Jaina voluntary death practices, but also for the great importance placed on them by the Jaina community, to the point of reverence. It is a practice so highly considered, in fact, that the distinction between layperson and monastic dissolves in the asceticism of such a death. Jaina voluntary death has three aspects: (1) *Sallekhanā*; "emaciation of body and of passions through external and internal penances"³, (2) *Santhārā*, the death-bed or, by extension, the environment in which the practitioner dies, and (3) *Samādhimarāṇa*, end practices for achieving death in equanimity.

Jaina voluntary death practices are also of crucial importance because the quality of death is the cause of the quality of the experience after death, which can be another birth or even potentially liberation. Since death is the cause what comes afterwards, death is sub-divided into various qualitative levels based on commensurate levels of the state of mind of the dying person. The quality of the death is measured by the spiritual realizations attained from the progressive mastering of restrained conduct. The list is sometimes compressed into two types, or three, and both the *Bhagavatī Ārādhanā* and *Uttarādhyayana-Niryukti* enumerate and describe seventeen types of death⁴. Mata Jnanamati gives a middling-length list which shows "death ha[ving] five varieties:

- (1) Extreme Prudent's Death (Paṇḍita-paṇḍita Marāṇa)
- (2) Prudent's Death (Paṇḍita Marāṇa)
- (3) Fool-Prudent's Death (Bāla-paṇḍita Marāṇa)
- (4) Fool's Death (Bāla Marāṇa)
- (5) Extreme Fool's Death (Bāla-bāla Marāṇa)⁵

¹ Caillat, *Fasting Unto Death according to Āyārāṅga-sutta and some Paiṇṇayas* : p.115.

² *Ibid.* p.48, fn.15

³ Upadhye, *Mahāvīra and His Teachings*, 1943: p.51.

⁴ *Ibid.* p.50

⁵ Jnanamati Mataji, *Jaina Bharati*. The Essence of Jainism, 1981: p. 240.



Often the highest type of death is a reserved designation for the death of a liberated being, or a death which results in liberation from *saṃsāra*, the cycle of existence. The worst type of death is described by Mata Jnanamati as "[t]he death of a wrong-faithed living beings and death by suicide and accident etc⁶." It would be problematic in modern bioethics, where even the word 'accident' has been replaced by terminology such as 'collision', to associate events causing sudden death with foolishness. This would be unfair to a pedestrian struck by no fault of their own. Additionally, 'wrong-faith' needs to be qualified because such logic would not survive outside of a Jaina context if it meant 'non-Jain.' Betraying the above description of the worst type of death are other indications in Jaina thought which show that, in fact, the last moments of life continue to hold the redemptive opportunity to improve one's death by way of supplementary purification practices, such as confession. A sudden, traumatic death would, indeed, make dying more problematic. However, even if there is little time to prepare and only mere moments of consciousness remaining, Jaina death practice allows for the continued potential to transform the mind.

Fasting (anaśana) and bodily turmoil (kāyakleśa) austerities (tapa) in Jaina Voluntary Death

Austerities, particularly fasting and immobilization are a crucial part of understanding Jaina voluntary death practice. Generally, we can categorize fasts into three types: (1) instrumental; (2) protest; and (3) purificatory / liberative. The first would be those aimed at achieving a specific worldly end, the second would be those associated with social activism, and the last would be concerned with *karma*.

Instrumental fasting and that used for protest are rejected in Jaina thought and practice. "[F]orms of instrumental fasting (vrata) are invariably criticized by the Jains⁷," and it is also felt that "[f]asting unto death for specific purposes has an element of coercion which is against the spirit of non-violence⁸." They are distinguished as inappropriate types of fasting because they keep one "caught in the wheel of *saṃsāra*"⁹, rather than being a cause of liberation from the cycle of existence.

⁶ *Jaina Bharati*, 1981: p. 240.

⁷ Flugel, *Jainism and Society* 2006: f: 30.

⁸ Kalghatgi, *Jaina View of Life*, p.185

⁹ *Ibid.* p.185.



Immobility austerity types also are generally sub-divided into three: (1) taking certain postures to the exclusion of others; (2) restriction motion to a certain limited area; and (2) refraining from all bodily motion altogether.

All Jaina austerities are aimed only towards purification and liberation, and are mainly concerned with *karma*. On a lower level, austerities make for the accumulation of merit (punya) which brings about good results. Some good results, such as material gain, can be counterproductive on the path to liberation by being a distraction to the goal. They can, however, be useful. Consider the good result of having resources and using them to support religious organizations. A commentary to Ācārya Amitagati's *Yogasāra-prābhīṭa* states that such actions "may bring some good (śubha) but not spiritual purity (śuddhi)".¹⁰ Merit is helpful, but ultimately still obstructs liberation. On a higher level, austerities are for the purpose of stopping the influx of all *karma* (saṁvara), positive and negative, and for destroying *karma* already bonded (nirjarā).

Most literature concerning Jaina voluntary death practices focus mainly on fasting, but it is important to keep in mind that the austerity of limiting mobility also features prominently. Since both fasting and mobility-restricting austerities could fall under the category of *kāyakleśa*, which "literally means to give turmoil to the body"¹¹, and *kāyakleśa* is one of "the twelve types of elimination of *karma* (nirjarā)"¹², both austerity-types destroy *karma*. Not only this, but they also both prevent the influx of new *karma*. This is so because both are of the fifth "of the five types of *saṁvara* [that of] *Ayoga* - stopping all the mental vocal, mental and bodily activities."¹³

This overlap in the functions of fasting and immobility austerities carries over to their practice as well. The distinctions between the main fast types in Jaina death practice are not based on the fasting itself, but rather with regard to mobility and assistance to oneself (by oneself or others). The three fast-types are: (1) *bhatta-paccakkhāṇa*, in which one renounces food and drink, and can receive help from oneself or others; (2) *īṭvara* or *īṅgini-maraṇa*, in which one renounces food and drink and limits physical movement, and can receive help from

¹⁰ Jain, Jyoti Prasad, *Religion and Culture of the Jains*, 2003: p.178

¹¹ Shastri, Devendra Muni, *A Source Book in Jaina Philosophy*, 1983: p.209.

¹² *Ibid*: p.204

¹³ *Ibid*: p.196.



oneself; (3) *pāvagamana*, in which one renounces food and drink and all motion, and receives no help from anyone (self or others).

Stoppage of oral intake & ambulation in secular end-of-life care

There are three main causes which lead people to stop oral intake and ambulation in a health care setting: (1) The requirement to stop such activities temporarily to prevent further deterioration of health and to allow for diagnostics and treatments; (2) debilitation; and (3) choice. For our purposes, it is this last cause that is most significant.

The Health Ethics Guide of the Catholic Health Association of Canada governs the principles of care in many hospitals which serve diverse patient populations. I have consciously chosen to use this document when looking at health ethics in hospital because it comes from a religious organization that is often seen as having extreme views about euthanasia and assisted-suicide, among other controversial issues. Since much of the controversy around Jaina voluntary death stems from opponents accusing Jains of engaging in suicide, and much of the literature is in defense of Jaina voluntary death as not suicide, it seems that if the Jain voluntary death model can survive in Catholic ethics then it can survive anywhere. The context that Catholic and Jain ethics share is the necessary interaction with secular healthcare within diverse populations. First we will look at how Catholic health ethics deal with decision-making and the individual, and then we will look at how Catholic and Jaina ethics interact in end-of-life practices.

Regarding 'The Primary Role of the Person Receiving Care' in Section II 'Dignity of the Human Person', the Catholic Health Ethics Guide states that:

Article 25. The competent person receiving care is the primary decision-maker with respect to proposed treatment and care options.

*Article 27. The competent person has the right to refuse, or withdraw consent to, any care or treatment, including life-sustaining treatment.*¹⁴

¹⁴ CHAC, *Health Ethics Guide*, 2000: p.30.



Further, regarding 'Criteria for Decision-making' in Section V on the 'Care of the Dying Person':

*Article 92. Decisions about end-of-life care should take into account the person's past and present expressed wishes; as well as the person's culture, religion, personal goals, relationships, values and beliefs.*¹⁵

Lastly, in the same section on 'Care of the Dying Person' regarding 'Refusing or Stopping Treatment', the guide states:

Article 96. Morally, a person can refuse life-sustaining treatment when it is determined that the procedure would impose strain or suffering out of proportion with the benefits to be gained from the procedure.

*Article 97. Even when life-sustaining treatment has been undertaken, this treatment may be interrupted when the burdens outweigh the benefits. The competent person receiving care makes this decision. When such a decision is being made for a non-competent person, his or her known needs, values and wishes are to be followed.*¹⁶

Here it is demonstrated that, according to the principles of Catholic health ethics, decisions are guided both by the autonomy and uniqueness of each individual. Although arising from the ideology of a Christian religious group, there is nothing here that is faith-based or particularly Catholic and not transferable to a secular context.

Next, to properly set the stage for attempting an interaction between Jaina and secular death practices, we will determine how the choice to engage in Jaina voluntary death practice and the choice to withdraw treatment in secular end-of-life practice are arrived at.

The Choice to stop oral intake and motion in Jaina and secular death practices Jaina voluntary death practice: A personal choice from the inability to perform religious duties

It is a crucial point that in Jaina voluntary death practice the taking of death vows is not suggested or encouraged by others but chosen by oneself. This non-coercive decision is followed by a request to a qualified teacher to engage in the practice, and a subsequent

¹⁵ CHAC, *Health Ethics Guide*, 2000: p.57.

¹⁶ *Ibid.*: p.58.



permission or denial. It is a process initiated by the individual, but chosen interdependently with a preceptor.

What leads a person to want to engage in Jaina voluntary death practice? Most sources repeat the same main justifiable reasons for starting a fast unto death as we find in "Ācārya Samantabhadra [s] authoritative work entitled *Ratnakaraṇḍa-śrāvakācāra* ..." "When overtaken by a calamity, by famine, by old age, or by an incurable disease, to get rid of the body for '*dharma*' is called '*Sallekhanā*.' One should by degrees quit the body¹⁷". We could include any number of situations under 'calamity,' such as environmental disasters, mortal injury and so on. The crux of the matter is that these instances have in common the potential to leave a person unable to perform their religious duties, also often mentioned in Jaina texts as the cause for choosing Jaina voluntary death. The *Ācārāṅga-sūtra* says this:

*"If this thought occurs to a monk:
'I am sick and not able, at this time, to regularly mortify the flesh,'
that monk should regularly reduce his food;
regularly reducing his food, and diminishing his sins,
he should take proper care of his body,
being immovable like a beam; exerting himself he dissolves his body.¹⁸ "*

Entrance into Jaina voluntary death practices is considered, therefore, when religious duties are no longer able to be performed and when death approaches. This is to prevent the influx of negative *karma* from breaking commitments, which occurs naturally even if unintentional: "If...a person allows his vows to fall into disuse due to the onset of infirmity or senility, he will pass his final hours in *asamīyama*, non-restraint; such an unfortunate circumstance, it is believed, will adversely affect his next birth.¹⁹" The importance of preparing for death is shown in the *Samāṇa Suttam*, which recommends that "when death is inevitable in any case, it is better to die possessed of a calm disposition.²⁰"

¹⁷ Sangave, *The Sacred Shravana-Belagola* 1981:p.133

¹⁸ Jacobi, *Jaina Sōoras*, Part-I 1884:p.71-72

¹⁹ Jaini, *Jaina Path Of Purification*: p.227-228

²⁰ Varṇi, Jinendra, *Samāṇa Suttam* 1993: p.207.



Secular healthcare and withdrawing life-sustaining treatment:

Immanency of death and quality of life

In medicine, educated-guessing of how much time a person has to live is a frequent occurrence. It is part science and part prognostication and thus, only as good as the accuracy of the diagnostic means and experience of the physician. Such predicting can be misused, of course, if a physician makes a statement based on insufficient diagnostic evidence or with a confidence exceeding their ability. It can be devastating to a patient and their family if someone is told that they have less or more time than they actually do. A patient is at risk of giving up hope, or having too much hope for longevity and delaying preparations for the end of life. On the other hand, it can also be a useful tool if done well and used sensitively and appropriately, with the humility that comes with the use of an imperfect tool. Even with a reasonable margin of error, it is very helpful to decision-making to have some indication of length of life remaining. For instance, some palliative care units disallow certain life-sustaining treatments, such as intravenous hydration and blood-transfusion, because the focus in such a place is comfort and not curing. As such, they have parameters on whom to admit, given both their focus and scarcity of beds. One of the pre-requisites for admission has to do with remaining length of life, which can be three weeks to a month in some places but varies with demand. So, having some idea of how long a person will live can contribute to their entrance into palliative care and all that comes with that shift, including stoppage of certain treatments such as artificial hydration and nutrition.

The usefulness of medical treatment is often based on assessing if it will at all improve a person's quality of life. If it does not, or if it is burdensome, it is considered futile. Quality of life is not determined by a person having all of their physical faculties intact or being able to take care of themselves. To be sure, many disabled people lead very rich and meaningful lives. Quality of life, which is of crucial importance in healthcare in deciding on treatments or their withdrawal, is measured by conscious awareness and, based on that, the level of one's meaningful participation. It is determined primarily by mental status and not by physical ability.

Does the Jaina voluntary death decision-making model fit secular end-of-life?

According to a secular health ethics model, determining quality of life by measuring a person's ability to perform duties would be unacceptable. Let us for a moment put aside Jaina religious duties, such as the required performance of austerities (which require



physical ability), and merely look at secular duties such as the duty a father has to support his family. It is a commitment taken for life, which continues even after a divorce. If this father falls ill, reasonable people would not begrudge his inability to work. Actually, the tides might turn and the children might then have to care for their father. Also, social systems can build in accommodations that protect both the children and father, such as disability, unemployment and health insurances. This does not mean that the sick or disabled person themselves has an easy task finding fulfillment after losing certain functionalities and means of participation. Many of the disabled clients I have cared for over the years struggle with depression and suicidal feelings, especially during the time when their injury is new. The saving grace in the Jaina voluntary death practice is the inclusion of means to ensure that the choice to die voluntarily is not based on despondency. The Jaina system even eschews less negative motivations, such as wanting gain in the future, since such feelings are tipping the scale away from equanimity and renunciation.

The disconnect between the Jaina and secular approaches here, it seems, from the view that after a certain threshold the negative consequences from the inability to fulfil commitments made does not outweigh positive consequences from any good activities. Even if a person can still participate, such as an ascetic being confined to a chair but still being able to give discourses and which surely causes the influx of positive *karma*, the inability to perform other ascetic duties is still causing the influx of negative *karma*. Jaina karmic theory, here, does not leave much room for intention. Even for the Jaina who sincerely wishes they could continue fulfilling their religious commitments, and feels remorse for not being able to, negative *karma* relentlessly bonds. In all the traditions that embrace *karma* and rebirth, it is usually said in one way or another that 'a short life of high quality is better than a long life of low quality.' Quality here could be measured by non-harm and the fulfillment of religious duties, both religious ideals. From the secular perspective of health care ethics, quality of life can ever be defined this way. I would even go as far as to say that it would be dangerous to determine life being worthwhile in health care based on non-harm and the fulfillment of religious duties that rely on physical ability rather than mental capacity and meaningful participation in society. In this way, in principle, health ethics aim towards equal treatment in considering people equally worthwhile and deserving of all means of help for cure or comfort even if clients are harmful or lack physical ability.

There are occasions in the Jaina tradition, however, where exceptions are made for a monastic unable to fulfill certain religious obligations due to ill-health. "[I]f an ascetic can no



longer walk, he (or she) is temporarily or [in]definitely exempted from the practice of wandering.²¹ " In Jaipur, I saw a sort of bike used for monastics when they are unable to walk. A same-gendered monastic pushes the three-wheeled bike from the back, using handle-bars with brakes, and the monastic being pushed sits inside. This allows the monastic to fulfill the commitment to wander and not stay in one place beyond a certain length of time. This sort of creative flexibility shows an active concern for debilitated monastics, which can only be beneficial for those who require help, those who help and for the order itself in keeping the spirit of the vows in changing times.

It seems, therefore, that the Jaina push towards choosing to engage in death practices when one can no longer fulfill religious commitments, such as self-study for the layperson or wandering for the ascetic, does not lend itself well to a secular end-of-life context. However, the Jaina emphasis on choosing to engage in death practices to most effectively prepare for death when it is imminent can easily be accommodated in a secular end-of-life setting.

Can Jaina voluntary death be practiced in secular healthcares?

We have already determined the importance placed on the autonomy and uniqueness of the individual in health ethics. Both would allow for the individual to choose to withdraw oral intake and ambulation. Next, let us go even further and look at an explicit reference to withdrawal of treatment that leads to death in the Catholic Health Ethics Guide. Under the 'Suicide and Euthanasia' section of the 'Care of the Dying Person' chapter we find this:

*Article 105. Refusal to begin or to continue to use a medical procedure where the burdens harm or risks of harm are out of proportion to any anticipated benefit is not the equivalent of suicide or euthanasia.*²²

All together, autonomy, the unique background and perspective of the individual, and the Health Ethics Guide not equating withdrawal of treatment with suicide, make a secular end-of-life setting very amenable for Jaina voluntary death. There remains some tension, however.

In end-of-life care, people are offered food and drink by mouth, but are not pressured to eat or drink. They are also not required to move. A palliative client can walk, sit in a chair or go

²¹ Amiel, *Jains Today in the World*, 2008: p.225.

²² CHAC, 2000: p.59.



for a stroll in a wheelchair if they wish, but they may also stay in bed. Here, based on the acceptance and understanding of the imminent approach of death in a palliative care environment, choosing to engage in Jaina voluntary death practices such as taking any of the three types of fast-vows, such as to not take anything by mouth (*bhatta-paccakkhāṇa*) and also to not move beyond a certain area (*ingini-maraṇa*), or to not move at all (*paovagamana*), would fit easily. The third aspect of the vows regarding receiving help from others might require negotiation. With *bhatta-paccakkhāṇa* one can receive the full assistance of others, thus requiring no alteration of the delivery of personal care on the part of palliative caregivers. With *paovagamana*, however, one can receive no help from others. Standard nursing care for a patient who cannot move themselves requires them to have their position changed in bed at least every two hours. Also, incontinent urine and feces must be cleaned immediately upon detection. I have often been witness to cases where, after crossing a certain threshold in the dying process (which is often a dramatic change in respiration called 'cheyne-stoking' which resembles a fish gasping when out of water), the family and staff decide to not turn the person anymore. In fact, turning the patient may be enough of a disturbance to the body-systems to hasten death. Colloquially we refer to this as 'the last turn.' Because death is so near at this point, the development of bed-sores from an unchanging position is no longer relevant. It could happen that the decision is made to stop turning someone and they linger, perhaps for days on end. This might be tricky because of the caregiver's habit and injunction to turn patients. Here, the Jaina tradition can offer a very good approach. It is recommended to not take final vows until it is sure there will be no improvement in one's illness or deterioration, because in the Jaina tradition vows once taken cannot be taken back. This is not the case during the stage of preparation for *sallekhanā*, before taking formal voluntary death vows. One finds this in the *Ācārāṅga-sūtra*:

*"Subduing the passions and living on little food
he should endure (hardships). If a mendicant falls sick,
let him again take food."²³ "*

But with vows there is no turning back.

"Occasionally, it may happen that a supposedly "fatal" illness undergoes remission or complete cure during the course of progressive fasting. In such cases the vows which have

²³ Jacobi, *Jaina Sūtras*, Part-I :p.75



been taken cannot be rescinded; the aspirant must continue to take no more food per day than his current allotment far as long as he lives. This possibility explains the usual practice of refraining from a vow of total fasting until such time as death is clearly at hand.²⁴ "

So, great care must be taken with the timeliness of vow-taking. The vow to not receive help can come at the time when definitely there will be no more mobility or improvement. Another problem arises here because at this point, generally, people become unconscious and an unconscious person cannot take a vow. This issue becomes very subtle and requires more investigation. It requires delving into advance directives and proxy decision-making and how they might relate to vows, which brevity prevents. Would a Jaina death vow be valid if in advance, with clear mind, competency and consultation with a preceptor, a practitioner wanted a vow to be installed at a certain point even if they are not conscious or competent? It is a fascinating question. There is also the problem of bowel and bladder elimination. This is less of a problem close to death because with the stoppage of oral intake, there is a reduction in elimination. Another way around this problem is to insert a urinary catheter and rectal tube which collect elimination. This way, elimination can continue without requiring bodily movement and the vow to not receive help anymore can be maintained.

As with the initial choice to engage in death practices, when death is imminent the fulfillment of the various Jaina voluntary death vows can also be accommodated in a secular end-of-life setting.

Qualifications of those caring for the dying in Jaina voluntary death

The unique relations of a householder are quite complex. Attachment to loved ones and wealth can interfere with death in equanimity. To be qualified, "[b]efore [voluntary death] can be resorted to, all worldly ties are to be severed: the individual will already be out of this world²⁵." This, of course, is very difficult. Even when someone considers themselves prepared for voluntary death practice and confirms it with the assessment of a highly qualified preceptor, one cannot predict what will happen as death approaches. The process of dying, when the elemental particles are coming to destruction or blowing up, "may give rise to emotional excitement and morbid thoughts, which are harmful to the undisturbed spiritual end.²⁶ " In service of equanimity, there are practical ways to improve the chances of

²⁴ Jaini, *Jaina Path of Purification*: p.231.

²⁵ Caillat, *Fasting Unto Death According to Āyārāṅga-sutta and some Pañṇayas* : p.46.

²⁶ Kalghatgi, *Jaina View of Life*, 1969; p.190



the practitioner being "free from the memories of the friendly attachment²⁷." In terms of attachment to wealth, one part of the process of voluntary death is in the "...intermediate phase of renunciation... [when] he gives all his belongings away.²⁸ "In terms of attachment to loved-ones, the practitioner is not surrounded by family, but rather, monastic assistants.

"...the saints who ordain or cause the saints to undertake this vow in a prescribed way, are called 'Expiation/holy death preceptors' (niryāpakas).

The Head-Saints have advocated the presence of 48 saints when a saint undertakes the vow of holy death. They let him undertake the vow of holy death in a proper place and, then, perform various duties as described below:

- (1) *Four saints serve the mortifier saint to raise him, to get him seated and so on so that there may be no difficulty in observance of restraint.*
- (2) *Four saints cause him to listen to religious scriptures.*
- (3) *Four saints cause him to take foods as prescribed by Ācārāṅga (Book on Monastic Conduct).*
- (4) *Four saints arrange for the potable drinks for him.*
- (5) *Four saints try to protect him.*
- (6) *Four saints remove the filthy excretions of the body of the saint.*
- (7) *Four saints remain at the door of the place where the saint is undertaking his holy death vow.*
- (8) *Four saints arrange and address the visitors to the saint.*
- (9) *Four saints take care of the saint in the night while awake.*
- (10) *Four saints judge the situation of the country and public.*
- (11) *Four saints tell the religious stories to the outside visitors.*
- (12) *Four saints refute the alien doctrines through debates.*

Thus, these forty eight holy death preceptor saints try to get the saint cross the ocean of weary world through their care in maintaining the meditation and equanimity of the mortifier saint. If one does not get the required number of holy death preceptor saints, one can

²⁷ Kalghatgi, *Jaina View of Life*, 1969; p.190.

²⁸ Caillat, *Fasting Unto Death According to Āyārāṅga-sutta and some Paṇṇāyas* : pp.62-63.



*arrange the above activities with the number of saints available at the time. However, it is necessary that at least two saints be there.*²⁹ "

We know that such death assistants must be monastics, and thus necessarily follows the "twenty eight basic and primary properties (mūla-guṇa) of a Jaina ascetic [which is] comprise[d of] the five great vows (mahāvratas), the five 'cares' (samiti) [which aim to not harm beings], the six essential duties (Āvaśyaka) [which consist of inner and outer practices], the five-fold abjuration (of indulgence in the pursuits of the five senses)³⁰ " and seven more bodily austerities. The five *mahāvratas* (five great vows) [are]: *ahiṃsā* (non-violence), *satya* (truthfulness), *asteya* (taking nothing belonging to others, for own use, without permission of the owner), *brahmacarya* (chastity), and *aparigraha* (possessionlessness)³¹. This would ensure great discipline. A monastic, also, "must be totally obedient to his *upādhyāya* (preceptor) and to his *Ācārya* (the head of his order)³²," and thus has a two-fold accountability. Generally, then, Jaina voluntary death assistants are both highly disciplined and highly accountable.

It is significant that those who assist a practitioner who is engaging in Jaina voluntary death practice is expected to be so highly qualified. Not only is this time the most crucial for the practitioner, one they have been preparing for their entire life and which will determine the quality of their rebirth, but there are also very subtle negotiations that need to occur between the practitioner and the community. Jaina voluntary death practice is done by monastics and householders, and in both cases it must be supervised by a qualified teacher. In both cases, also, apologies are made. For the monk, the *Bṛhat-kathākośa* mentions "*kṣamāpanā*: apology to the congregation"³³, and for the householder, many sources suggest that "[h]aving called relatives and friends, one should seek their forgiveness for any transgressions in conduct³⁴." This can be seen as the occasion for saying farewell. In both monastic and lay communities, there will be potential grief at the departure of a close one, but considering "*Sarilekhanā* as the highest end...[there is] no cause for tears.³⁵ " Grieving

²⁹ Jnanamati Mataji, *Jaina Bharati*, 1981: pp. 242-243.

³⁰ Jain, *Religion and Culture of Jains*, 1975: p.109.

³¹ Jain, *Religion and Culture of Jains* 1975: p.109.

³² Jaini, *Jaina Path of Purification*, p.246

³³ Upadhye, *The Bṛhat Kathākośa of Ācārya Hariṣeṇa*, 1943: p.51.

³⁴ Kalghatgi, *Jaina View of Life*, p.190

³⁵ *Ibid.* p.189.

around the practitioner can cause mental agitation, and thus hinder the dying process, and so separation from all but the death assistants after the farewell is recommended. Likewise, in what is a great parallel between Jaina voluntary death and initiation (dīkṣā, or entrance into the monastic order), the practitioner "gives all his belongings away"³⁶ and they are "practically a monk."³⁷ As such, separation from both loved-ones and wealth is undertaken in preparation for death in Jaina practice.

Qualifications of those caring for the dying in secular end-of-life care

In a healthcare institution, the qualifications and accountability of the various members of the multidisciplinary end-of-life care team are well-known. We can draw many parallels between such a team and the Jaina death assistants. But what are the qualifications of the others who remain at the bedside in end-of-life care, those whom we do not see in the Jaina voluntary death model? Is the Jaina voluntary death practice of separation from loved-ones and wealth applicable to secular end-of-life care? What can people do to appropriately resolve issues around their wealth and estate in end-of-life care? To answer these questions we can look to both the Health Care Consent Act, and to actual practice in hospital. In determining the qualifications of those who are permitted to be at the bedside of the dying person, the Health Care Consent Act favours spouses, partners and relatives in relation to decision-making. 'Spouses' are defined by marriage, or co-habitation, or having a child together³⁸ whereas 'partners' are defined as a "close personal relationship that is of primary importance in both persons' lives"³⁹ which, happily, is accommodating to same-sex couples. These relationships are given prominence. Next, 'relatives' are defined by "blood, marriage or adoption"⁴⁰. In hospital, such people are favoured as well. There is no mention of personal qualifications. Where in the Jaina voluntary death practice those at the bedside are at least monastics holding to a code of discipline and accountability, in a secular hospital setting the qualifications of those at the bedside at death-time are dependent solely on interpersonal relations. These are useful indicators but because there is no behavioural or motivational expectations, they leave much room for difficulties around visitation of, and wealth distribution by (or inheritance from), the dying person. The Jaina emphasis on

³⁶ Caillat, *Fasting Unto Death According to Āyārāṅga-sutta and some Paññayas* : p.62.

³⁷ Kalghatgi, *Jaina View of Life*; p.188

³⁸ HCCA 1996: c.2, Sched. A, s. 59 (7)

³⁹ *Ibid.* 2002: c.18, Sched. A, s. 10

⁴⁰ *Ibid.* 1996: c.2, Sched. A, s. 20 (10)



relinquishing wealth in advance and separation from loved-ones during voluntary death, after proper farewell exercises such as confession and forgiveness are performed, helps the dying person achieve maximal calmness and equanimity. In secular health care, such as in Canada, the majority of families wait for estate distribution until after death.

Additionally, family typically wants to be around the dying person until their last breath. Both can cause disturbances to the dying person, as visitation and concerns over wealth distribution can be from the best or worst of intentions. Visitation and inheritance can be linked, as in the case of a child who has not been in contact with a parent and breaks the estrangement in order to show support at the end of life in order specifically to win favour and influence wealth distribution. This happens more frequently than most would like to admit. I would even be bold enough to say that fighting over inheritances is one of the leading causes of the destruction of family harmony. It is difficult in practice to distribute wealth in advance and to screen visitors in hospital, especially around death because often everyone shows up. There are, however, precedents for both. It is possible to make wealth distribution known in advance, and for it to be dependent on conditions determined by the dying person. This would bring the person themselves much relief knowing that this has been adequately dealt with and will not cause fighting between family members nor inspire wrong actions in relation to the dying person to try and shift the weight of their distributive share. With visitation, in some environments, such as intensive, emergency and palliative care, ensuring that certain people who the patient does not want in their presence being prevented entry and access is common. If a person does not want family around the bed grieving after a certain point in the death process, so as to die undisturbed, they can make this request known and it will be followed.

I would suggest that the separation from wealth and family in Jain voluntary death is one that can be very helpful in the pursuit of a peaceful death in secular health care, and entirely possible to achieve given the respect for patient autonomous wishes. Further, I would suggest that despite the compulsion and habit for people to consider presence with and grieving around the dying person as a necessary and beneficial part of the process of death, it may not be in the best interest of the dying person. Grieving is not only important, it is necessary. Death and loss are a trauma and the experience of grief is a part of healing this trauma. Despite this, grief does not have to be displayed around the dying person. The Jain voluntary death model strongly recommends against it, and I feel that the option to not have grief displayed at the bedside needs to be made available to individuals who may want to

control their death environment in such a way, even though there may be great resistance to this novel approach.. Grief can be experienced in an anticipatory way, also during the death either in the same location as the death or not, and after the death has occurred. Who is around the dying person and when is entirely up to the individual. They may want family and grieving in their presence until the moment they are dead. However, they may not. In such a case, if a person does truly have the best interest of the dying loved-one at heart, it must be considered that their desire to grieve around the dying person against their wishes might be a self-centered act that actually will disturb the death-process by triggering feelings of attachment or aversion in the mind of the dying person and make it more difficult for them to leave smoothly.

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B.5.14.5

Healing in Jainism

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Healing is generally understood as the act or process of curing or of restoring to health. Assessed physically, healing is the process by which the cells in the body regenerate and repair to reduce the size of a damaged or narcotic area. Healing incorporates both the removal of necrotic tissue (demolition), and the replacement of this tissue. For centuries, people of faith have offered **prayers for the sick**, often with dramatic results. More recently, medical research has shown consistent proof that **healing prayers** and meditation definitely have positive results for the sick. But this is nothing new.

Jains on the other hand talk of holistic healing as healing of the body is a by-product of the total process of spiritual purification. Jains consider soul and body as separate entities. Jain definition of reality is persistence with change. Soul is sentient and eternal with infinite perception, knowledge, energy and bliss as its main attributes. On the other hand body is matter which is insentient and concrete (with form, taste, colour and odour as its attributes). Even though soul and body are different; yet with their doctrine of identity cum difference, Jains place very high importance on the health of the body as this is the primary organ / entity which soul uses to achieve its ultimate objective of being supreme soul or just soul i.e. the liberation of the soul from matter association (karmas) which is the cause of transmigration and pain.

Further being atheists, Jains do not pray to some external agency to heal, rather it focuses on the patient to cure himself and asks his family/friends to help him heal - *parasparopragraho jīvānām*¹ or living beings help each other). The Jain doctrine and way of life and the attending family and friends act as healing factors to enable recovery from bodily injuries /sicknesses at super human rate and finally let the individual realize his highest goal of eternal happiness. The fundamental aspects of healing in Jainism are to build confidence in the patient that the sickness is temporary, it can be cured and he has to take initiative and make efforts to heal / recover from the illness. Further the concept of subsidence, subsidence cum annihilation and annihilation of the *karmas*; power of soul to change most of the *karmas* bonded or active and likely to fructify and the states of the soul can lead the

¹ *Tattvārtha-sūtra*- VI/21



patient to develop faith in his power and capability to recover /heal. We shall review Jain philosophy, literature to see how healing can be achieved.

Literature:

The earliest sacred literature of Jains called *Pūrva*, fourteen in number existed even before Mahāvīra (and hence called *Pūrva*). The twelfth *Pūrva* is called *Prāṇāvāya* (or science of health). It deals with ways and means of keeping the body fit. It became a part of the 12th limb called *Dr̥ṣṭivāda* during Mahāvīra's time. However both *Prāṇāvāya* and *Dr̥ṣṭivāda* are now extinct. Still we find traces about keeping physically fit in all Jain sacred texts. Literature on health and curing diseases did not become popular in earlier days as they were considered having false (mithyā) knowledge i.e. not about purification of the soul but about keeping the body fit. So Jain monks and scholars did not write much on the subject. From 2nd century AD onwards, Jain monks/ascetics considered it essential for their followers to know about ways and means of keeping themselves physically fit so that they can perform their spiritual purification and religious duties properly. So we see *ācāryas* like Nāgārjuna, Samantabhadra, Pūjyapāda (Samādhitāntra and Iṣṭopadeśa) in 2nd to 5th centuries AD writing texts exclusively on sickness, causes and treatments. Ugradityācārya in 11th century AD wrote detailed texts called *Kalyāṇakāraka* which are claimed to be derived from *Prāṇāvāya*.

During the period of Bhaktivāda's popularity, Jain *ācāryas* like Ācārya Mānatuṅga (Bhaktāmara-stotra), Ācārya Kumudacandra (Kalyāṇamandira-stotra), Ācārya Vādirāja (Ekibhāva-stotra) and many more wrote hymns seeking relief from worldly pains and curing different ailments of the body. These all became very popular (and are so to date). Later on more than 1000 texts on health, sickness, curing etc have been written by Jain ascetics and scholars who are quoted frequently. Ācāryas like Jinabhadra (6th Century), Rāmsena (11th century in Tattvānuśāsana), Śubhacandra (11th century AD in Jñāṇārṇava), Hemacandra (12th century AD in Yoga Śāstra), Pt. Āśādhara (in 13th century AD Adhyātma Rahasya) and so on till today Acharya Tulsi and Acharya Mahaprajna have emphasized meditation for spiritual and physical well being.

Similarly the story literature of Jains has several stories like Maināsundaṛī which talk of sicknesses inflicting the Jain practitioners and how they got rid of the same to ultimately achieve liberation. Then we have Ācārya Samantabhadra (suffering from endless urge to



eat), Ācārya Pūjyapāda and Ācārya Vādirāja (a leper himself getting rid of his as well others leprosy), 23rd Tīrthaṃkara Pārśvanātha (who is credited with removing the worldly pains of snake couple (Padmāvatī and Dharaṇendra gods etc)), the four *Dādāgurus*, and now Acharya Mahaprajna spearheading healing of physical ailment through Prekṣā meditation. Now a day's almost all the monks and nuns have started offering healing touch to their followers also. We find use of meditation, prayers, charity, *yantras*, *tantras* and *mantras* being used as the factors of healing

Metaphysical considerations

Jains believe in the duality of existence i.e. living beings (jīva or sentient beings) and non living beings (ajīva or insentient beings). *Jīva* in pure form is called *siddha* or pure soul, and when it is associated or defiled with matter impurities called *karmas*, it is called empirical soul or *saṃsārī-jīva*. So a Jain considers, 'I am the soul, am immortal and responsible for all my acts and actions – reactions'. Diseases or even death are momentary stages of the body associated with me. Hence both do not disturb my state of equanimity. I am the master of my own self and have the capability to remove all impurities and causes of pain associated with me and achieve my nature of infinite knowledge and bliss. Right faith-knowledge-conduct together is the path of attaining this pure state of my soul.

Jīva suffers pains /sicknesses due to de-meritorious *karmas* or enjoy good health and pleasures due to meritorious *karmas* associated with it. One of the *karma* types called body building or *Nāma karma* (93 sub types) details each sub type responsible for different types and ailments of the physical body associated with *saṃsārī-jīva*. Similarly life span or death is determined by another type of *karma* called *Āyu*. The *karma* literature, (Karaṇānuyoga), is full of explanations of the cause and effect i.e. influx, bondage, stoppage of influx and dissociation of existing *karmas*.

The whole mundane careers or transmigration of the soul, from one realm to another, result from the association of passions and yoga with the empirical self. Hence the avoidance of terrestrial comforts and curses, in the first place, means the cessation of influx of karmic particles so as to ward off the incessant assault of the subtle karmic enemies. Secondly it means the suffocation of the indwelling foes of the *Karmas* till they die. In other words, when the activity of the mind, body and speech are set free from the effect of auspicious and inauspicious physical states, there results the influx only but no bondage. This view appears to be easy enough to be actualized as the self is so much addicted from beginning less past

to oscillating between the auspicious and inauspicious psychical states. But saints have exhibited its practicability; e.g. Kundakunda talks of three types of manifestations of the soul, namely auspicious (śubha), inauspicious (aśubha) and pure (śuddha), The pure manifestation is the ideal which is attempted by the monks by observing the vows fully. However the householders or lay-people are not able to practice the vows fully. To overthrow the relative life of virtue and vice (effects of auspicious and inauspicious states) in the interest of absolute higher life seems to be practically impossible and sometimes a mere stretching of imagination, a dream unrealizable.

Sickness of the body is therefore the direct result of the past karmas and our present actions. The present actions include the food (tāmasika and rājasika) we eat, the activities we perform for living, stress and strains (called passions or kaśāyas in Jainism) we develop or build, role ego (aham in Jainism) plays and finally unbridled desires we harbour for worldly wealth and comfort. Jains assign all these causes to perverted views (mithyātva) and hence prescribe developing right faith first (as given in the path of purification) along with right knowledge about self (causes of disease and its prevention and cure) and practice the path to be healthy. Thus with wrong faith we necessarily are asking for pain in one form or the other.

The karmas, bonded with the soul, can be in ten states (Bandha or bondage, *Sattā* or existence, *Udaya* or activation / realization, *Udīraṇā* or premature fruition, *Udvartanā* or increasing the duration and/or intensity of the karma, *Apavartanā* or reducing the duration of existence and activity, *Sanḥramaṇa* or interchange of nature, *Upaśama* or subsidence, *Nidhatti* or immunization of *karmas* against certain external activities and *Nikācanā* or immunization of *karmas* against all external activities). Most of these states, except the last one, can be changed to suit the owner by following strenuous Jain code of conduct. In fact complete annihilation of *karmas* from the body is the highest ideal (liberation) desired by all Jains.

Ethical considerations

We have seen earlier that *karmas* bonded with the soul are the root cause of all pains. Further it is said that the karmic bondage takes place when the soul has perverted views and tainted with passions (anger, pride, deceit and greed). Kundakunda talks of three types of manifestations of the soul, namely auspicious (śubha), inauspicious (aśubha) and pure (śuddha), The pure manifestation is the ideal which is attempted by the monks by observing



the vows fully. However the householders or lay-people are not able to practice the vows fully. So Tirthamkara s and ascetics have laid down the regimen of minor vows (aṇuvrata) to maximize the auspicious manifestation of soul (resulting in comforts, pleasures and heavenly happiness) and minimize the inauspicious manifestation of the soul. Accordingly the Jain code of conduct emphasizes prevention (which can be considered as synonymous with stoppage (influx) or self restraint (sañyama) of sickness /diseases. However when inflicted with pain Jains recommend penance (tapa) for dissociation of *karmas* /pain. Following verse from *Daśavaikālika-sūtra* describes this doctrine of Jain code of conduct.

*Dhammo maṅgala mukkiṭṭhaṃ ahiṃsā sañjamo tavaḷ
Devā vi taṃ namaṃsaṃti jassa dhamme sayā maṇolḷe*

The concept of aura (leśyā in Jainism) is affected by our *karmas* and practice of code of conduct. Omniscient has pure aura while a cruel person has black aura. A good person forms a protective aura around his body, a sort of energetic immune system that defends & guards him from all negative energy (thoughts, deeds or words) & diseases. When we learn to control our aura we can keep it purified (free of hatred, ignorance & desire) & we will be capable of self-healing. Reading your aura can also encourage you to discover your spiritual cures & purposes in life. The *leśyā* tree (see picture at the end) in Jain temples and literature beautifully describe the six states (or kinds of *leśyā*) and the resulting actions thereof of mind, body and speech. We should aim to have dispositions as per *leśyās* 4 to 6 (auspicious and pure) and to give up dispositions as per *leśyās* 1 to 3.

Treatment /healing process

The code of conduct and philosophy given above is a mix of faith healing as well as backed by modern medical system. Faith here relates to the metaphysical considerations and conduct relate to modern medical systems. The following paragraphs briefly describe the lifestyle to be observed to keep one free from diseases and cure them when inflicted.

1. Lead a stress free life as they (stress) generate activities and vibrations of body, speech and mind resulting in bondage of karmas and hence pain. This implies leading a well balanced systematic daily routine to perform one's duties and giving up activities which cause stress and strains (e.g. give up the seven bad habits called *vyasanas* in Jainism

² *Daśavaikālika-sūtra* 1.1



(like prostitution, gambling, eating meat, drinking, hunting, stealing, casting an evil eye on other women). To accrue auspicious *karmas*, Jains talk of six essential duties (*āvaśyakas*) to be performed daily. These essential duties are; worship the true deity, veneration of the holy teacher, self study of the holy texts, charity, self restraint and penance.

2. Eat non violent and pure food. Food is the primary external input we take to sustain our body. Food directly affects our mind, body and speech. In Jainism highest importance is placed to food (type, quantity, and timing). Practice eight primary virtues (i.e. consume *ahimsaka* or non violent food or give up consuming meat, alcohol, honey along with fruits and vegetables which are infested with insect).
3. Practice the five minor vows (*aṇuvratas*) namely non violence, non-stealing, speaking the truth, limited celibacy and limited possession. These are the causes to stop accrual of inauspicious *karmas* as well as earn auspicious *karmas*.

The above are all preventive measures to stop the practitioner from getting sick. These have to be followed even when inflicted with sickness.

To cure the sickness, Jainism talks of the regimen of penance (*tapa*) which is almost synonymous with nature cure for the practitioner. The penance in Jainism is classified as external (which can be observed by others) and internal (experienced by the practitioner). The first four sub types of external penance namely fasting (*anaśana*), eating less than the full stomach (*uṇodari*), conditional acceptance of food (*bhikṣācari*) and giving up a specific taste (bitter, salt, sweet, acidic and spicy i.e. (*rasa-parityāga*)) regularly are essential for curing as well as being healthy. In the internal type, the sub types humility and meditation are extremely important to cure the inflicted diseases.

For the others i.e. family, friends and society in general, Jains propagate the concepts of living beings help each other as well as live and let live (both derivatives of its principle of *ahimsā*) and the four characteristics of right belief or *samyag-darśana* namely; Not to hate a meritorious being inflicted with disease or looks (*Nirvikitsā*); develop positive condition of loving others (*Vātsalya*); to re-establish the fallen on the right path (*Sthitikaraṇa*); to propagate ethical-spiritual values (*Prabhāvanā*). To promote the concept of patient care /



person inflicted with disease, Jainism talks of the following incentives to those (doing so not for greed /money /ego or attachment) caring the patients.

- May be Religion i.e. to destroy *Karmas*
- May bring prosperity, friends and respect
- Giving or helping life is the best act of compassion or charity. It is a kind of penance

Some examples of popular healing systems being used by Jains these days

7. Meditation: Acharya Mahaprajna has developed a systematic method of *Prekṣā-dhyāna* (based on Jain doctrine) which is gaining popularity in curing even such deadly diseases like heart attacks, high blood press and cholesterol levels, diabetes, stress etc. This method is being taught and patients treated at hundreds of centres all over the world. Similar methods of meditation have also been developed by other Jain *ācāryas* and practiced at many Jain centres in India. This system is briefly described at the end of the paper.
8. Use of *tañtras*, *mañtras*, *yañtras* and *pūjas*: Now a days the idol worshipping Jains are seen organizing and performing group *pūjas* (like Yajñas) for freeing the society from various calamities and diseases. The monks and nuns have started coming up with mantras (navakāra, for overall prosperity, for eliminating the effects of poison etc) as well as rosaries, metal plates (called yantras) etc to their followers to keep the evils and sickness away or eliminate them.
9. Training and Research institute for holistic treatment Nagpur. They have devised an integrates system of treatment for almost all the diseases based on *Bhaktāmara-stotra* and developing, meditation methods, environmental needs etc. for healing.
10. Mahavira Vikalanga (Jaipur foot). They have embarked on a massive movement to provide artificial limbs to those whose legs have been amputated. They have branches all over the world and have enhanced services for rehabilitation of such people, providing hearing aids etc. They claim it as the practice of compassion which is a part of social *ahimsā* in Jain doctrine.
11. Hospitals for cancer, eyes and general. Jains have set up several hundred hospitals and thousands of dispensaries to provide treatment to the patients.

12. Health camps by local Jain groups. This is a method whereby small local groups of Jains organize health check up and treatment camps to bring health to the neighbours (primarily in remote and slum areas. These are extremely popular and we see them almost on a daily basis. The latest and the largest camp is being organized at Palitana for ten days where they plan to provide health services by specialists as well as offer 25000 sets of Jaipur foots and hearing aids to the needy person.

Prekṣā-dhyāna

The word *Prekṣā* means 'to perceive carefully and profoundly' and the word *dhyāna* means to concentrate thinking on a particular subject for an extended period of time. Hence means concentration of perception and not thought. The main purpose of this meditation is to purify the mental states as mind is constantly choked by contaminating urges, emotions and passions. This hampers the flow of wisdom and hence has to be removed. When the mind is cleansed, peace of mind automatically surfaces resulting in equanimity and the state of well being simultaneously.

Prekṣā-dhyāna is such an uncomplicated and easy to learn technique that it can be learned by simple training from a learned trainer in a matter of days. It consists of the following ten steps or stages of activities to be performed.

1. Total relaxation (kāyotsarga)
2. Internal trip (antaryātrā)
3. Perception of breath (śvāsa-prekṣā)
4. Perception of body (śarīra-prekṣā)
5. Perception of psychic centres (caitanya-kendra-prekṣā)
6. Perception of psychic spectrum (leśyā-dhyāna)
7. Perception of the present moment.
8. Perception of thoughts
9. Auto suggestions or counter thoughts (Bhāvanā)
10. Contemplation (Anuprekṣā)
11. Concentration (dhyāna)

The first step indicates total cessation of all activities of mind, body and speech to achieve total relaxation. It can be achieved either in lotus posture (ardha-padmāsana) or standing or



lying down (*śavāsana*) depending on the comfort of the practitioner. The next four steps indicate the looking at different parts /nerve centres in the body or the breath. The sixth step relates to color therapy and focuses on observing the though colorations and their change from black to pure white or colorless state. The next five steps involve living in the present (or stop thinking of the past or future), the state of thoughts i.e. controlling them from diverting to inauspicious states to passionless state, Negation of wrong thoughts or positive thinking, concentration of the nature of existence of soul (solitariness, impermanence manifestations, vulnerability and transmigration) and finally concentrating on the pure self.

Jain Vishwa Bharti has developed a scientific method of training people to practice this system with medically established changes and healing of diseases like hyper tension, heart ailments, diabetes etc. They have developed MA programs in Life science as well as have close association with leading hospitals and experts to substantiate the benefits of the meditation on the physical ailments.

Social works in specialized areas like HIV/ Aids

By social works, especially concerning HIV/AIDS, I feel they can be categorized as follows.

- i. Preventive
 - Abstinence
 - Indulgence with caution
- ii. Curative

Preventive works are sub-classified as abstinence and observing precautions while indulging. The abstinence and to some extent the precautionary measures are faith based and hence become the major thrust area for such social organizations. Here we take up briefly the burning social issues connected with sexually transmitted diseases.

Jains give very high importance to being celibate. The fifth *aṇuvrata*, called *Brahmacarya* or *svadāra-santoṣa-vrata* for the householders, is defined as follows:

To limit one's sexual activities to the married partner of opposite sex only. All other women are called as those who are married to others or are not married /owned by anybody else (e.g. unmarried women and prostitutes etc). The five flaws (or abstinences) of this vow are further given as follows:

- i. Indulgence in arranging marriage of others (other than own children or dependent brothers and sisters),
- ii. to have sex by organs not meant for sexual activities (e.g. masturbation, homosexuality or oral sex etc),
- iii. to make bodily or vocal gestures which provoke sex
- iv. to be mentally engaged profusely in sex and
- v. to deal or socialize with prostitutes or women with loose character.

To observe celibacy *Tattvāratha-sūtra* advises us to abstain from listening to stories arousing sex (or watching movies these days), to look or observe the sex arousing body parts of women, to reminiscence past activities, to give up eating aphrodisiac foods and to abstain from decorating own body.

Besides the above, Jain texts talk of sexual interactions primarily for pro-creation and ask its followers to avoid sexual activities on special and holy days and places (e.g. 8th and 14th of each fortnight, religious holy days and festivals and at pilgrim or religious places).

Such descriptions and importance assigned to celibacy exert special caution on Jains to abstain from sexual interactions. Thus Jains normally practice and preach (through educating and self examples) the preventive measures to avoid sexually transmitted diseases and evils.

For curing such diseases, Jains do set up hospitals and dispensaries but not specifically for such diseases. To provide social acceptance to patients, Jains have the six essential duties which include *Pratikramaṇa* (recalling mistakes and seek punishment and promise not to repeat them in future) and its *sarvodaya* doctrine.

A few stories from Jain literature on healing

Maināsundarī (by Raj Bahadur Jain Anubhava Prakashan, 946A Nehru Road, Kotla Mubarakpur Delhi)

Long long ago, before Mahāvīra's time, there was a beautiful, prosperous and peaceful city called Champānagarī. It was ruled by a brave, religious (Jain) and benefactor of his subjects. His name was Aridamana. He had a beautiful and religious wife Kundanaprabhā, a young brave handsome and virtuous son Śrīpāla. Everything in the kingdom and its protectorate was ideal and people loved their king and his administration. However King Aridamana had



a younger brother Bīradamana who was exactly opposite of Aridamana in nature and was a source of continuous worry to Aridamana.

On a fateful night of lunar eclipse, Kind Aridamana called his son to his bedroom and gave a sermon about Jain doctrine (Karma and its significance, *Ahimsā paramo dharmaḥ* and Live and let live etc). He told his son that he has to go as a result of his karmas leaving his empire in his (son) hand and guidance of his wife Kundanaprabha. However he was worried about his younger brother and cautioned his son about him. He then died leaving everything to his adolescent son Śrīpāla.

Death of king Aridamana brought a strong feeling of detachment from worldly affairs in Śrīpāla's mind. He started going to Jain monks to learn about its karma doctrine and path of spiritual purification and lead a life of a sage. Worried, his mother wrote a letter to King of Ujjaini in Malwa district, Pahupāla, who was a childhood friend of Aridamana and sought his advice to bring back Śrīpāla back to normalcy and rule the kingdom. As per his advice Kundanaprabhā asked her son Shripal to proceed to Ujjaini along with 700 soldiers to learn the intricacies of kingship.

Obedying his mother, Śrīpāla left for Ujjaini with his soldiers,. He was extremely handsome and charismatic. On the way, he met a learned Jain monk to him and seeks his blessings. The monk told Śrīpāla that he is a very auspicious person, destined to rule the world and ultimately attain salvation in this life. However his path to salvation is full of difficulties which he will overcome through strenuous efforts and belief in himself. In the congregation, younger daughter of Pahupāla, Maināsundarī was also there. She was also very beautiful, virtuous religious and firm believer in Jain doctrine. When both Śrīpāla and Maināsundarī saw each other, they realized that they were made for each other (through their remembrances of past lives). Then Śrīpāla and his soldiers left for Ujjaini.

On arrival at Ujjaini, King Pahupāla accorded a royal welcome to Śrīpāla and introduced him to his wife queen Nipuṇasundarī and daughters Surasundarī (elder and with bad character) and Maināsundarī (younger). Pahupāla offered his guidance and assistance to Śrīpāla to rule Campā. Also Śrīpāla and Maināsundarī started liking each other and solemnized to be married after return of Śrīpāla to his kingdom Campānagarī.

While prince Śrīpāla and his 700 soldiers were returning to Campānagarī, somehow they all contracted leprosy. Their bodies were full of oozing spots and emitting foul odour. When they



arrived in Campānagarī, Queen Kundanaprabhā had the entire town decorated with flowers. However as the prince and his entourage approached the town Campānagarī, the foul smell from their bodies overshadowed the fragrance of all the flowers. Seeing his son Śrīpāla and his entourage as lepers, she ordered them to leave Campānagarī and live elsewhere in a forest. Śrīpāla became very sad and in spite of his utmost persuasion and reminding his mother about the Jain monks blessings and prophecy, had to leave the town. Śrīpāla and his soldiers decided to live in a forest which was known to have trees with medicinal qualities. This forest was closer to Ujjaini also. The news of Śrīpāla's leprosy reached Ujjaini also and king Pahupāla asked his daughter Maināsundarī to forget Śrīpāla and marry someone else. However Maināsundarī, a firm believer in Jain doctrine of *Karma* and its path of spiritual purification, decided to be with Śrīpāla only. Her father tried his best to persuade her otherwise but in vain. She had very heated arguments with her father on the subject to the extent that the father lost his good values and conduct. So she left her father to be with Śrīpāla. On the other hand her elder sister married a prince Harivāhana of Kauśāmbī, who was handsome but ill reputed and notorious for his vices. Harivāhana died within a month of his marriage after leaving his wife Surasundarī pregnant.

On seeing Maināsundarī, Śrīpāla requested Mainā to return to her father as he was a leper and cannot provide any worldly comfort to her. They both had long arguments based on Jain doctrine and ultimately decided to be together as husband and wife. She was a firm believer of the following values taught to her by Jain monks.

- Every soul has the capability to become super soul i.e. one can get rid of all his pains etc and achieve his highest objective. Body and soul are different entities. Soul is eternal. I am the soul and different from body or its states.
- Diseases are a part of body and both accrue as a result of our past *karmas*. They are momentary and can be eliminated completely. *Karma* can be extinguished completely or their results can be made less or more effective by pious conduct.

With full faith in the above values, Maina started taking care of Śrīpāla, nursed his body by keeping it clean, giving some medicines from the forest trees, narrating Jain doctrine to Śrīpāla regularly. Besides she also started giving pure wholesome vegetarian food to Śrīpāla and his soldiers. Finally she organized a big puja under the auspices of a congregation of visiting Jain monks and had Śrīpāla and his soldiers also join the *pūjā*. At the end of the *pūjā*, she had the sandalwood water collected after giving bath to Jain idols (called gandhodaka)



and put them on the body of Śrīpāla. The miracle happened and Śrīpāla regained his old charismatic body and became perfectly well. She then applied the same to all the soldiers and everyone became well.

Now Śrīpāla and Mainā started planning how to regain their empire of Campānagarī. King Pahupāla offered his army to Śrīpāla but the same was refused by Śrīpāla, So they started building a town in the forest with beautiful buildings, facilities etc. They invited people of all castes and creeds to work and live in it. When the town was ready it was named as Mainānagarī after Maināsundarī. Mainā conceived and gave birth to twin handsome sons also. Life was going on well for some time. Then one day Śrīpāla told Mainā that he must go overseas to expand his empire and ultimately win Campānagarī also. On insistent pressure from Śrīpāla, Mainā agreed. Śrīpāla left for a tour of twelve long years and on the route won most of the kingdoms, married beautiful princesses also and ultimately returned and conquered Campānagarī and all other rival kingdoms.

Śrīpāla started ruling Campānagarī with Mainā as the queen. By now Mainā had two more sons. He initiated a lot of activities for the welfare of his subjects and brought the rule based on equality, love, and live and let live principles. Life was going on smoothly till one day a *Saṅgha* of Jain monks and nuns came to Campānagarī. Śrīpāla and Mainā also started going to the *Saṅgha* to serve the visiting monks and nuns and listen to their sermons. So one day the leader of the *Saṅgha* told Śrīpāla that the time has come for him to relinquish his empire and spend time for self realization and achieve salvation. Mainā was also listening and both were greatly inspired. So they gave their empire to their sons and became Jain monk and nun. After lot of penance, Śrīpāla achieved salvation i.e. *mokṣa*.

Ācārya Vādirāja (*Pūjanapāṭha Pradīpa* edited by Pt Hiralal Jain published by Shri Parshwnath Digambar Jain Mandir, Subzi Mandi, Delhi)

He was an exceptionally intelligent Jain monk and was considered as a conqueror of all religious cum philosophical debates with renowned scholars of all religions. He was thus known as Vādirāja or the king of debaters'. He belonged to the Calukya kingdom (King Jai Singh 1st in 12th century AD. Even though he was afflicted with leprosy, he had a very large following of disciples. One day in the court of King Jai Singh some courtiers made fun of Vādirāja as a leper and ridiculed all the Jain naked monks. Angered by such statements, the treasurer who was a staunch follower of Vādirāja said that Vādirāja has a body of gold and the courtier is lying. The king decided to visit Vādirāja next day.



Immediately the treasurer went to Vādirāja and told the entire episode to him. Vādirāja consoled the treasurer and asked him not to worry. At night Vādirāja composed the devotional poem known as *Ekībhāva-stotra* and had his body completely free from leprosy. Next day the king visited Vādirāja and was amazed to see the lustrous golden body of Vādirāja. He ordered the courtiers who defamed Vādirāja to be punished. However Vādirāja asked the king to forgive all by introducing the king to the Jain doctrine of karma, devotion, right faith etc. The king became a firm believer of Jain doctrine and forgave all the culprits. *Ekībhāva-stotra* is to date also considered like a panacea for eliminating all the diseases including leprosy by Jains. I give below two stanzas which talk about leprosy.

Ānanda ānsu vādana dhoyen jo tuma cit āne /
Gadagada sura son suyasa mantra padhi pūjā ṭhānai //
Tāke bahuvidhi vyādhi vyāla cirakāla nivāsī /
Bhānjen thānaka choda deha Bombai ke vāsī //³

Your thoughts pervading the mind, the tears of happiness and happy recitation of the mantras during the prayers result in the departure of deeply entrenched dreadful diseases and leave the body healthy and happy.

Prabhutana parvata parasa Ura nibahain hai /
Tason tatachina sakala rograja vahira hai //
Jake dhyānāhuta baso ura ambuja māhin /
kona jagata upakāra kārana samaratha so nāhin //⁴

The touch of the wind (flowing after touching Lord's body) causes all the diseases from the body disappear. When the mind is meditating on Thee, there is nothing impossible which cannot be cured.

³ *Ekībhāva-stotra*, 3

⁴ *Ekībhāva-stotra*, 10

Picture I



The six men are painted in six different colours to show different thoughts /dispositions (called *leśyā* in Jain philosophy) and the resulting action.

Leśyā No	Name
1	Black like buffalo, cloud, crow etc
2	Blue like indigo,
3	Grey like pigeon linseed
4	Red like rising sun, neck of a parrot
5	Yellow like turmeric
6	White like conch shell, lotus flower



B.5.15.1

Jain Theism and Guṇānurvāda

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Introduction

By outsiders and insiders alike, Jainism is considered one of India's atheistic religions. Phrases such as "The Jains are explicitly atheistic,"¹ are common place. Anyone spending time with Jains and discussing their religion with them is sure to come across two things: Claims of atheism, but also many references to God. The claim to atheism and the references to God come from laypersons, monks, teachers, and preachers, and can be found in just about any book on Jainism, canonical texts included.² This essay seeks to explore "atheism" in a religion that in practice and in theory, in the literature, in the temple, and in the household, there is not just God, but also icons, prayer, *pūjā*, *bhakti*, and all manner of fervent ritualism. "Atheism" turns out to be a messy and relative term, and perhaps Jainism is better categorized as unique type of theism. Pulling from the term *guṇānurvāda*, which in this context means "worship of the qualities," which is a central concept in Jain ritual, I present the term *gunanuthism* as a step in the direction of clarifying the nature of divinity in Jainism.

Basics of Jain Theism

Before any attempt to categorize Jainism as a specific type of theism or atheism, a brief explanation of the Jain concept of divinity is in order. In Jainism, the soul is called the *Jīva*. The *guṇas* or qualities that each *Jīva* naturally and intrinsically has are infinite knowledge (ananta-jñāna), infinite perception/faith (ananta-darśana), infinite energy/capability/power (ananta-vīrya), and infinite bliss (ananta-sukha). These are known as the four divine *guṇas*. "Jainas speak of the 'innumerable qualities' of the soul. Nevertheless, it can legitimately be said that the presence of those qualities...perception, knowledge, bliss, and energy – are sufficient to define the soul as a totally distinct and unique entity, an existent separate from all others."³ Not only does the *Jīva* have all those infinite properties, but it also has always

¹ Jones, Lindsay, "Atheism." *Encyclopedia of Religion*, Second Edition, Detroit: Thompson Gale, 2005. pp. 576-585.

² For Jain arguments against theism see: Joshi, L.R. "A New Interpretation of Indian Atheism." *Philosophy East and West*, Vol. 16, No. 3/4, (July-Oct., 1966), pp. 199-200

³ Jaini, Padmanabh S. *The Jaina Path of Purification*, Motilal Banarsidass Publishers, Delhi, 2001, p. 106



existed from a beginningless past, and it will continue to exist forever. The reason why you and I do not currently have all of these infinite properties is because of *karma*. In Jainism, *Jīvas* and *karma* are physical things. Actual physical *karma* particles bind to each *Jīva*, and distort and obscure their properties. Through self-effort, austerities, and following Jain doctrine, a human can burn off the *karma* from the *Jīva* and realize its infinite potential.

Once an individual burns off the *karma* and perfects the *Jīva*, he does not instantly die or disappear or anything like that. He becomes an *Arhat*. An *Arhat* is a human who has attained infinite perception, knowledge, bliss, and energy, but still has a body. Certain *Arhats* are known as Tīrthaṃkaras because of the extent to which they propagate the Jain religion, and it is the Tīrthaṃkaras that have emerged as the most salient object of Jain worship. At death, the *Arhat* reaches *Mokṣa*: the body is lost, no new body is taken, and the four divine *guṇas* are maintained. After death, the bodiless *Arhat* is now known as a *Siddha*. *Siddhas* reside, in complete perfection, at the top of the universe in a place called the *Siddha-Loka*. It is important to note that in Jainism, souls retain their individuality both before and after liberation. They all share in the same divinity, and there are an infinite number of individual souls sharing in the same divinity, but there is no merging into oneness as in monistic philosophies.⁴ These perfected and liberated souls can be collectively called God.

Besides the *Arhats* and *Siddhas*, there are various other types of individuals who are well on their way to spiritual perfection. These would be the *Ācāryas* (head monk), the *upādhyāyas* (teacher monk), and all the *sādhus* (mendicants) in the world.

The *Arhats* and *Siddhas* are also called *Jinas*. *Jina* literally means “conqueror,” specifically, conqueror of the senses and the passions. Just to clarify, *Jinas* are the conquerors, and Jains are the followers of the *Jinas*.

Jainism has various beings of the heaven and hell realms, such as *yakṣas* and *yakṣis*, that are known as gods, with a lower case “g.” But it is God with an uppercase “G” that is the point of contention. If there is a capital “G” God in Jainism, it would be, collectively, the pure and fully realized *Arhats* and *Siddhas*. This may not perfectly fit traditional Western concept

⁴Ācārya Amitagait's *Yogasāra-Prābhīṭa*, Jain, S.C., Trans., Bharatiya Jnanpith, New Delhi.2003, p. 22



of God, but such a concept is not well defined, and I argue that Jains do believe in God, and that Jainism is in fact theistic both in practice and in theory.

Worship and Ritual: Jainism is Theistic in Practice.

A great example of how the concept of the *Jina* plays into everyday life of the Jain is in the phrase “Jai Jinendra.” Jai Jinendra is a ubiquitous Jain salutation that is sure to be heard at any Jain gathering. It literally means, “Hail to the Conqueror of the Senses.” When it is said to someone, it pays respects to that person’s *Jīva* as being a potential Jina, or conqueror of the senses. It is a strikingly powerful and meaning salutation compared with its functional analogues, such as “Hello, how are you doing?” Unlike Jai-Jinendra, other greetings tend to engage the surface and temporal aspects of the self.

The *Arhats*, *Siddhas*, *Ācāryas*, *Upādhyāyas*, and the *Sādhus* are considered the *Pañca-Parameṣṭhin*, or the Five Divinities, or Five Worshipful Ones. The *Arhats* and *Siddhas* are God, and the others are well on their way. Paying homage to these Five Divinities makes up the core of the *Namaskāra-Mantra*, which is by far the most commonly practiced form of worship in Jainism. “This *mantra* is the first thing that a Jaina learns, always remembers, uses as an incantation, tells on the rosary, and recites on leaving bed, entering the temple, starting worship, going to bed, and when beginning any auspicious activity.”⁵

Along with the *Namaskāra-Mantra*, there is also a very intricate *pūjā* that many Jains often partake in. The rice, cloves, water, oil, and various other items all have very significant meaning. Jain temple life is very active. There are often pilgrims staying at the *dharmaśālas* on the temple grounds. It is common to see Jains prostrate before an icon of a Tīrthaṅkara.

Jain Atheism

I initially set out to explore Jain atheism. I quickly discovered that what I was really exploring was Jain theism, but my initial misdirection has helped clarify the current thesis. Finding a definition of atheism, and, related to that, finding a definition of God was more difficult than it should have been. The *Encyclopedia of Religion* defines atheism as “the doctrine that God does not exist, that belief in the existence of God is a false belief. The word *God* here refers to a divine being regarded as the independent creator of the world, a being superlatively

⁵ Jain, Jyoti Prasad. *Religion and Culture of the Jains*, Bharatiya Jnanpith, New Delhi, 2006, p. 128



powerful, wise, and good.”⁶ The God of Jainism is superlatively powerful, wise, and good, He has also existed forever. Not only has every soul always existed, but the whole world has always existed. Because the world is uncreated, the God in Jainism cannot be a creator God, but it is for this reason that this definition of atheism and of God renders Jainism atheistic.

Of the many different types of atheism, there are two relevant categories for this discussion: practical atheism and theoretical atheism. A theoretical atheist self-consciously and thoughtfully denies the existence of God. A practical atheist believes God exists, but lives as though God does not exist.⁷ It should be added that to live as though God exists does not just imply the nebulous attribute of “being a good person.” Surely there are many theoretical atheists who are good people. To live as though God exists would essentially entail, some form of worship, a code of ethics that reflects the belief in God, and a life that is oriented towards God.

If Jainism is atheistic, what type of atheism is it? As in theoretical atheism, Jainism self-consciously denies the existence of God. If Jains are theoretical atheists, then they must comprise a new type of theoretical atheist who self-consciously deny the existence of God but live as though they believe in God. Following the above formulation, this means that while denying the existence of God, Jains not only tend to be good people, but also that they have some form of worship, a code of ethics that reflects the belief in God, and a life that is oriented towards God.

Jains easily meet the criteria for this new type of “Theistic Theoretical Atheism.” The main tenant of Jainism is ahimsa, or non-violence, and most Jains choose careers and lifestyles that cause minimal, or at least reduced, *ahimsā*. Having a relatively small following, about 4.3 million, certain generalizations can be made. Most Jains are vegetarians. Most Jains are hard working and contribute much to the society. Most Jains engage in fervent rituals, with icons, prayers, *bhakti*, and *pūja* that can be seen at most temples. The point is that Jains distinctively live as though they believe that God exists. They qualify as “good people” who

⁶ *Encyclopedia of Religion*, pp. 576-585.

⁷ Thiselton, Anthony C. “Atheism.” *A Concise Encyclopedia of the Philosophy of Religion*, Found on-line at: <http://www.enotalone.com/article/5215.html>. Oneworld Publications, 2002



have a code of ethics that reflect their belief in God, and they have lives that are oriented towards their concept of God.

But, apparently, Jainism does not believe in God, so what is this “thing” that makes Jains live as though God does exist? The answer, in fact, is God. The Encyclopedia of Jainism says, “The Jains do believe in a God after their own way of thinking.”⁸ Jainism is not atheistic, but theistic, and it is dissonance between the Jain concept of God and the traditional concept of God that has caused Jainism to be understood as atheistic.

Why Jainism is considered atheistic.

The terms *āstika* and *nāstika* are sometimes confounded with theism and atheism. The different interpretations of *āstika* and *nāstika* are outside the scope of this essay, but an extremely brief summery could be as follows: To Panini, *nāstika* is not accepting life after death. According to *Nyāyakośa*, an *nāstika* does not accept the existence of *īśvara*. And to Manu says that an *nāstika* rejects the authority of the *Vedas*.^{9/10} For the purposes of this essay, *nāstika* can mean the rejection of the *Vedas* and the Vedic gods. And Jainism surely is an *nāstika* tradition, but that does not imply atheism.

The confusion of the terms *āstika* and *nāstika* pales in comparison to the confusion and relativity of the terms theism and atheism, which is made apparent by the commonly cited examples of Socrates being accused of atheism for not believing in the official Athenian gods, and of early Christians being considered atheists by the Romans because of a lack of idol worship.¹¹

It is likely that Jainism is considered atheistic because of a problem with terminology, but redefining such terms is outside the scope of this essay. Jainism is considered atheistic

⁸ *The Encyclopedia of Jainism*, Volume 9. Ed. Nagendra Kr. Singh, Indo-European Jain Research Foundation. Anmol publications PVT. LTD. Delhi, 2001, pp. 2423-2425

⁹ The three definitions of *Nāstika* are from: Tukul, T.K. *Compendium of Jainism*. “Concept of God and of Worship,” Dharwad: Prasaraṅga, Karnatak University. 1980. p. 61

¹⁰ Kothari, Ajay P. *The Concept of Divinity in Jainism*, Prakrit Bharati Academy, Jaipur, 2000, p. 131
[Kothari and Tukul use very similar paragraphs, neither used citation, assumed general domain]

¹¹ Shah, Hemant, *Concept of God in Jainism*, From the Harvard University Pluralism Project website: <http://www.fas.harvard.edu/~pluralism/affiliates/jainism/article/main.htm>



primarily because there is no belief in a creator God. Most current definitions of God place much emphasis on creativity. The Jains believe that the universe has always existed, and thus there is no possibility of a creator god. Another reason that contributes to Jainism's atheistic reputation is a lack of belief in *īśvara*, or a personal god. Given the ritualism so prevalent in Jainism, it might be surprising to know that the God of Jainism cannot intervene, and is completely unresponsive and indifferent to worship, prayer, and human affairs. The non-interventionist attribute of the Jain concept of God is another reason why Jains may be considered atheists.

Devotion to a non-intervening God

It is of the utmost importance to understand that in Jainism, God is not worshiped in hopes to attain boons or have wishes granted, or even to have assistance on the path towards liberation. Jains are well aware of the non-interventionism of their God. In God, Jains see the qualities they want to foster within themselves. The Tīrthaṃkaras, *arhats*, *siddhas*, *ācāryas*, *upādhyayas*, and *sādhus* are role models and sources of inspiration and guidance. Devotion towards the Jinās turns the mind away from the wants of the body, and turns the mind towards divine *guṇas* of God. The following quotes from a canonical text do well to illustrate this point:

“...the meditating yogi, who identifies himself with the omniscient, finds himself to be an omniscient.”

“By meditating about the detached, one himself becomes detached and gets free from the karmic bondage.”

“He, who constantly indulges in a certain sentiment, comes to be identified with that particular sentiment, just as a crystal that assumes the color in juxtaposition of which it is placed.”¹²

This is a very sophisticated concept, but almost all Jains seem to understand it. When Jains are reciting a mantra to *amūrti* of Mahāvīra, they are not worshiping the *mūrti*, and they are not worshiping Mahāvīra, but they are worshiping the *guṇas* of Mahāvīra's *Jīva*, in hopes to

¹² All three quotes come from *The Yoga Shastra of Hemchandracharya*, from the 12th C. Bothara, Surendra, Ed., Gopani, A.S., trans. Jaipur: Prakrit Bharti Academy, 1989. pp. 227-228



attain the same *guṇas* in their own *Jīvas*. Jains do not call themselves idol-worshippers, “but profess to be ideal-worshippers.”¹³

This concept of “worship of the *guṇas*” is known as *guṇānurvāda*. “*guṇa*” meaning quality, and “*anuvāda*” meaning repetition/translation. In the context of this term, *anuvāda* means the repetition/translation of a specific quality or set of qualities in oneself. *Guṇānurvāda* can be understood as being the worship of qualities in hopes to foster them in the self. Most Jains are not familiar with this term, and no one could give me an exact reference to where I could find the actual term *guṇānurvāda* in the literature, but it perfectly describes the mechanism in Jain worship.¹⁴

While I could not find term *guṇānurvāda*, literature does contain countless examples of the concept.

“By God, Jainism understands a liberated soul...in this sense God is an example to inspire and to guide” K.P. Singh, as quoted by Sharma¹⁵

“To realize my own (pure) nature I eulogize the perfect one...” -Ācārya Amitagati's *Yogasāra-Prābhṛta*¹⁶

“Jina-worship promises no reward whatsoever save the turning of one's mind toward the goal of *mokṣa*” -Jaini, *The Jaina Path of Purification*¹⁷

“I bow to the Lord who is the leader of the path of liberation, the destroyer of the mountains of *karmas* and the knower of the whole reality, so that I may realize those qualities.”

Opening verse of the *Tattvārtha-sūtra*¹⁸

¹³ Jain, Jyoti Prasad. *Religion and Culture of the Jains*, P. 126

¹⁴ Discussions with Natalia Zheleznova (Moscow State University), and Dr. Pandey and Dr. S.R. Bhatt (International School for Jain Studies 2007 faculty)

¹⁵ K.P. Singh, as quoted by: Sharma, Arvind. *A Jaina Perspective on the Philosophy of Religion*, Manohar Book Service, New Delhi, India,. 2000. P.4

¹⁶ Acharya Amitagati's *Yogasāra-Prābhṛta*, P. 21

¹⁷ Jaini, *Jaina Path of Purification*, P. 193

¹⁸ Srimat Pūjyapādācārya's *Sarvārthasiddhi*, The oldest extant commentary on Umāsvāmi's *Tattvārtha-Sūtra*, Jwālāmālīni Trust, Madras, India. 1992. p.1



Definitions of God in Jainism

Giving a succinct definition of God in Jainism is no easy task. Here are a variety of attempts from an array of sources:

“God is, in short, the coalescence of this spiritual principle emancipated from the bondages of matter in all its purity, perfection, freedom, and blessedness.”

-*Encyclopedia of Jainism*, p. 2425

“The Jaina idea of God is that of a pure soul possessed of infinite faith, knowledge, bliss, and power.”

-*Compendium of Jainism*, p. 64

“Pure Soul is the supreme divine being. They are in reality one and the same, and the final goal of any particular soul is the attainment of infinite knowledge (ananta-jñāna), infinite faith (ananta-darśana), infinite bliss (ananta-sukha), and infinite power (ananta-vīrya).

-*The Concept of Divinity in Jainism*¹⁹

A Jain saw me reading the above book and told me that no lay Jains would read a book like that. I thought about what he said, and realized that 99.9% of members of any religion would not read a dense scholarly book on the concept of divinity of their religion. The following quotes from pamphlets that the common Jain would be more likely to read:

“Mundane being (soul) – attachment/aversion = Supreme Soul (God)

Mundane being (soul) – indulgence in sensory objects (passions) = Supreme Soul (God)”

-“The Science of Godhood”²⁰

“All liberated souls are known as God.”

-*ABC's of Jainism*²¹

...*ātmā* (soul; self) itself is *Paramātmā* (Supreme soul or being-God)

-*I Myself am Bhagavāna*²²

¹⁹ Kothari, *The Concept of Divinity in Jainism*. P. 14

²⁰ For reference information contact M.L. Mehta (ISSJS faculty, 2007)

²¹ *ABC's of Jainism*, S.L. Jain, 2003

²² Bharill, Hukumchand. *I Myself and Bhagavāna*, Pandit todarmal Smarak Trust, Jaipur, 2005, p.1



Taking all of these in to consideration, the Jain God can be defined as the perfected *Jīvas*. Acārya Amitagati's *Yogasāra-Prābhṛta* is helpful in adding that, "The use of the singular number for the deity is only a collective expression for the plurality of liberated souls."²³

God vs. Godhood

If in Jainism there was no *Siddha-Loka*, so then the infinite number of perfected *Jīvas* did not actually exist, then there would be a better case for Jainism being atheistic. Perhaps then the claim would be that Jains believe in Godhood, but not in God. Some Jains actually do say they believe in Godhood, but not God. My response is that believing only in Godhood implies that there is no being that exists that actually has the full characteristics of Godhood. In Jainism, there are an infinite number of beings that have attained Godhood, and thus they are God. Jainism, then, believes in both God and Godhood.

Attributes of the Jain God

Divine attributes are properties that are often claimed to be essential and/or unique to God. Very common divine attributes are the Omni-properties: omniscience, omnipotence, and Omni-benevolence. It is often said that God should be a personal God who created the world and rules over it. Various religions proclaim different divine attributes. There is no ultimate list that compiles all of the possible divine attributes, and there is no minimal number of divine attributes, or one necessary attribute, that a religion's deity must have for that deity to be considered god or God, or for that religion to be considered atheistic or theistic.

I asked many Jains if they believe in God, and the answer is usually "no." But when I press them on the issue, asking "Well then what is being worshiped in the temple?" the reply is usually along the lines of, "Well, Jains don't believe in a creator God." My response is that the creative attribute is not a necessary attribute of God.

Divine attributes of God in Jainism:

Omniscience, Omnipotence, and Omni-benevolence: It has been stated numerous times in this essay that the perfected *Jīva* has infinite knowledge and perception, so the point of the Jain God having omniscience does not require additional attention. It has also been stated that the *Jīva* has infinite power, but also that it does not intervene in the world. The important

²³ Acharya Amitagait's *Yogasara-Prabhṛta*, P.22



connection here is that the perfected *Jīva* has infinite bliss, thus it has no need for any action. A *Jīva* could act, it has the power to act, but it has no need or desire to act.²⁴ Any action would represent a need or a want, and a liberated *Jīva* has no needs or wants. Further more, any *Jīva* that did have a desire to act would necessarily not be a perfected *Jīva*, thus it would not have infinite power.

Omni-benevolence is also a tricky one. The argument against the Jain God being omni-benevolent is strong, because even though the Jain God is all powerful, He does not intervene to prevent suffering and evil, but theodicy is an issue for all religions that espouse an all powerful and all good God. But of all such religions, theodicy is the least contentious in Jainism because of the position that infinite bliss rules out any motive for action even though the power for action is there.

Personal: Jains deny the existence of *īśvara*, a personal God, but they often worship God through an individual person, such as Mahāvīra. In this way the attribute of a personal God enters into Jain worship. Hemacandra says: “Omniscient, with desires and other faults conquered, honored by the triple world, and explaining the true meaning: He is God, Arhat, the Supreme Lord.”²⁵ Here, “Supreme Lord” was translated from “*paramēśvara*,” which is the combination of the words “*parama*” and “*īśvara*.”²⁶ So here is an example of *īśvara* being used in the scriptures.

Eternal: Each *Jīva* has been bound by *Karma* since beginning-less time, and once liberated, each *Jīva* will remain liberated forever in the *Siddha-Loka*.

Transcendent: the liberated *Jīvas* are literally above us, at the top of the Universe in the *Siddha-Loka*, where they cannot intervene in the world.

Eminent: The potential for God is inside each human.²⁷

²⁴ Tukol, *Compendium of Jainism*. p. 65

²⁵ Cort, John. *Jains in the World: Religious Values and Ideology in India*. New Delhi: Oxford University Press, 2001. P. 93

²⁶ Cited by Ellen Gough, *The School of Oriental and African Studies*, University of London

²⁷ Some Jains believe that some souls are *abhavya*, meaning they are incapable of attaining *mokṣa*. See: Jaini, *The Jaina Path of Purification*. p. 140



Oneness: This can go either way. Each soul does maintain its separateness, but it could be said that the Jain God is comprised of an infinite number of separate entities that all share in the same divine qualities. Just as the monistic schools say that there are infinite manifestations of Brahman. But as said before, none of these individual divine qualities make or break the case for theism.

Application of *Guṇānurvāda*

The concept of *guṇānurvāda* was mentioned before as a central mechanism in Jain worship. But *guṇānurvāda* is not specific to Jainism. The worship of qualities with the intent to foster them in the self is common in many secular activities. When I was younger, I wanted to be really good at basketball. Not only would I practice all day, but every night as I fell asleep, and every morning when I woke up, I would gaze at large wall posters of my favorite basketball players in hopes of fostering in myself their qualities. They would inspire me, and increase my resolution to practice more. That is a type of secular *guṇānurvāda*.

Kurt Vonnegut had been the Honorary President of the American Humanist Association. When he died last year, there was a certain ubiquitous picture of him that seemed to make it into many obituaries and articles about his life. I associate that picture; Vonnegut's big glossy eyes and soft smile, with humanistic values. Looking at that picture fosters within me humanistic values; it makes me view human life the way he viewed human life; both with awe, and with a grain of salt. That is a type of atheist *guṇānurvāda*. If *guṇānurvāda* does have its locus in Jainism, then Jainism should be very proud of it.²⁸ As atheism is gaining popularity in the current era, *guṇānurvāda* has the potential to give modern atheists meaningful rituals toward philosophers, novelists, or any personage: living, historical, or fictional.

In Christianity, even though most worship is towards a God who has the ability to intervene, there is still an aspect of *guṇānurvāda*. The ever so popular plastic bracelets that say, "WWJD," "What Would Jesus Do?" are actually a form of *guṇānurvāda*. The bracelets remind the wearer to be like Jesus in everyday actions, thus fostering the qualities of Jesus in themselves.

²⁸ I have heard it claimed that *guṇānurvāda* originated in Jainism. My limited survey of Jain texts has not yielded any evidence, but this by no means indicates the evidence is not there.



Guṇānuvāda in Jainism

Guṇānuvāda in Jainism is distinct from *guṇānuvāda* in the secular, atheistic, and religious applications exemplified above. In Jainism, the qualities that are being worshiped with the intent to foster them in the self are actually divine attributes. In the example of the basketball *guṇānuvāda*, the qualities being worshiped might be physical prowess or accurate throwing of the ball. In the Humanist *guṇānuvāda*, the qualities might be full appreciation for all human beings, an appropriate attitude towards life, and faith in reason. Even though Jesus is considered God in Christianity, the WWJD *guṇānuvāda* does not focus on Jesus' divine attributes, but on his human attributes. The wearer of the WWJD bracelet is not trying to foster the omni-properties, but just increased morality. In Jain *guṇānuvāda*, the qualities are infinite knowledge, perception, bliss, and power. When the qualities being worshiped in *guṇānuvāda* are divine attributes, I call this *guṇānutheism*, and while it may be unsatisfactory, it fits better than atheism as a possible classification of Jain divinity.

Other possible classifications

Both Humanism and Jainism place much value on the potential of humans. A main difference is that Jainism gives humans the potential to be God. In the Article "Hindu Titanism," Nicholas Gier quotes Heinrich Zimmer, calling this the "heresy of Titanism," and it is characterized by the "preemption of divine prerogatives and confusion of human and divine attributes."²⁹ Gier discusses but does not define the term *spiritual Titanism*. He defines Titanism as "a radical humanism that does not recognize that there are limits to what humans can become and what they should do."³⁰ Any religion that takes part in the Titanism discussed by Gier and Zimmer, that is, the attainment of divine attributes by humans, can be considered a type of spiritual Titanism. The spiritual progress of the *Arhat* and *Siddha* from human to God is an exemplary form of spiritual Titanism. But spiritual Titanism is not an exclusive categorization, it just descriptive. Jainism can be spiritually titanic and theistic, atheistic, or anything in between.

L.R. Joshi, in "A New Interpretation of Indian Atheism," describes a number of Indian religions, including Jainism, as being semi-theistic. He defines semi-theism as a seemingly atheistic doctrine "which shows clear tendencies towards theism."³¹ Semi-theism is a very

²⁹ Gier, Nicholas F., "Hindu Titanism," *Philosophy East and West*, Vol. 45, No. 1 (January, 1995) p. 73

³⁰ Ibid.

³¹ Joshi, "A New Interpretation of Indian Atheism." p. 205



useful term, and while it may, as Joshi argues, perfectly describe what Buddhism has become, the classification does not work as well in Jainism. The term semi-theism implies some sort of partial or incomplete theism. This stems from Joshi's definition of theism: "Theism stands for the doctrine of a personal God (īśvara), who is the ultimate principle of the universe, the primordial guardian of moral values, and lastly, the highest object of our religious worship."³² Joshi uses semi-theism for a religion that has some but not all of the listed aspects. Joshi is implying that there are some essential attributes necessary for a religion to be considered theistic. I had argued earlier that this is not the case. But within the generally accepted definition of theism and of God, Jainism does fit well within the realm of Joshi's semi-theism.

Another possible classification is as *uttaravāda*.³³ In Hinduism, *avatāras* are God or gods that descend to the level of human. This is known as *avataravāda*. In Jainism, the humans rise to the level of God, and can be known as *uttaravāda*. Here *Uttara* means "ascend."

Deism is the belief that God exists but does not intervene in the world beyond what is necessary to create it. The obvious issue here is that the God of Jainism is not a creator God. But both deism and Jain theism believe in a non-interventionist God.

Non-theists do not affirm or negate the existence of God. They are likely to understand God as a symbol of human values and aspirations. Similarly, the Jain God is a symbol of human values and aspirations, but the important difference is that in Jainism God actually exists in the *Siddha-Loka*.

Conclusion

All of these different classifications of religions bring something to the table of Jain theism, but it is *guṇānutheism*, the worship of divine attributes to foster them in the self, that most accurately describes Jainism.

³² Joshi, "A New Interpretation of Indian Atheism." p. 190

³³ Dr. Kusum Jain, University of Rajasthan, Jaipur, Conversation on July 4th, 2007.



B.5.15.2

Idealism and Realism in Western and Indian Philosophies

Dr. Sohan Raj Tater

Idealism and Realism in Western and Indian Philosophies

Over the centuries the philosophical attitude in the west has never been constant but undulated between Idealism and Realism. The difference between these two appears to be irreconcilable, being more or less bound up with the innate difference of predispositions and tendencies varying from person to person. Given below is a brief introduction to the views of different western and Indian philosophers.

A. Western Idealism

1. Platonic Idealism

The Idealism of Plato is objective in the sense that the ideas enjoy an existence in a real world independent of any mind. Mind is not antecedent for the existence of ideas. The ideas are there whether a mind reveals them or not. The determination of the phenomenal world depends on them. They somehow determine the empirical existence of the world. Hence, Plato's conception of reality is nothing but a system of eternal, immutable and immaterial ideas.

2. Idealism of Berkeley

Berkeley may be said to be the founder of Idealism in the modern period. The existence of things must be determined by perception of idea: '*Esse est percipi*'. This type of Idealism may be regarded as subjective Idealism. According to Berkeley, it is the individual mind that determines the existence of external objects. For the emergence of perception the existence of external objects independent of mind is necessary. Without an external and independent object no perception is possible. To overcome this difficulty Berkeley established a new doctrine later works known as "*esse est concipi*". In this new doctrine he placed the word 'conception' meaning thereby "to exist is to be conceived".

3. Idealism of Kant

The Idealism of Kant consists in that the world of our knowledge is an ideal construction out of sense manifold to which alone the forms and categories of understanding are confined and, therefore, is known as objective Idealism. It is subjective in the sense that knowledge does not reach out to the world of things-in-themselves. He argues that



reality cannot be grasped by our knowledge because our judgment is conditional, relative and partial. We cannot know a thing as it is but we know it as our experience reveals. His view of the Transcendental Unity of Appreciation is more important as regards the unity of knowledge. All knowledge presupposes the synthetic unity of pure appreciation, because unless there is synthetic unity, no knowledge is possible. This idea of synthetic unity of pure Appreciation leads Kant quite near the conception of soul, which is not accepted by him outwardly.

4. Idealism of Bosanquet

While explaining the nature and functions of thought, Bosanquet says: "The essence of thought is not in a mental faculty, but in the objective order of things. We bring the two sides together if we say, it is the control exercised by reality over mental process.¹ He puts in his own words: Implicit in all the modes of experience which attracted us throughout, it is now considered in its own typical manifestations, in which the idea of system, the spirit of the concrete universal, in other words, of individuality, is the central essence.² On this very fundamental basis he defines error as simply an inadequate determination without a system, which leaves alternative possibilities open, i.e. dependent on unknown conditions.³ The Idealism of Bosanquet establishes the monism of the spirit which is at once the unity of experience and the unity of values. The ultimate spirit is the "Real Thing". This spirit is nothing but the totality of existence and the unity of values. Thus, the external world is nothing more than the spirit as a unity of experience and unity of values. The Spiritual Idealism propounded by Bosanquet is monistic in character.

5. Idealism of Hegel

The fundamental question before Hegel was: What must be the nature and characteristic of ultimate principle of the universe in order to explain by it the origin, growth and development of mind and nature, their mutual relations, as well as the question of science, philosophy, ethics, art and religion. The world consists of both- mind and nature, subject and object, self and not-self. Hegel seems to reserve for his Absolute an immutable and inexhaustible being which always transcends its heterisation or the world

¹ *Life and Philosophy in contemporary British Philosophy*, p. 61

² *Ibid*, p. 63

³ *Ibid*, p. 67



of becoming.⁴ It shows that the Absolute Idealism of Hegel is monistic spiritualism i.e. in the shape of one spiritual reality as the source and foundation of all external objects as well as individual thoughts. In other words the absolute Idealism of Hegel may be called objective Idealism.

6. Idealism of Bradley

Bradley finds that the external relations are meaningless to the conception of the unity of reality and the internal relations. Bradley thinks that the proper organ for grasping the absolute Reality is not intellect but the whole of mental life, which is constituted by intellect, feeling and will. He, therefore, describes his Absolute as identified with experience. Human experience is a piece of transcendental experience and can approximate it when it has learnt to transcend the limitations of intellect. The Absolute of Bradley therefore, is to be felt, experienced or realized and not to be known by our simple intellect.

B. Indian Idealism

After giving an introductory account of Western Idealism, now come to the Idealistic schools of India. Buddhism and Vedānta are the most important schools of Indian Idealism.

1. Yogācāra school of Buddhism

According to it, as is generally believed, only momentary ideas are real. The reality, which is grasped by the four categories of thought, is only Phenomenal.⁵ The highest reality is unchanging, calm and permanent. It is beyond the four categories of thought.⁶ It is beyond the duality of subject and object.⁷ By mere analysis we cannot grasp reality. Thus, it is indescribable and devoid of any explanation.⁸ The external world is the creation, not of the individual consciousness, but of the absolute consciousness.⁹ All except consciousness is unreal. Consciousness alone is the established truth preached

⁴ *Principle of Philosophy*, p. 107.

⁵ *Lankāvatāra-Sūtra*, p. 188.

⁶ *Catuskotivinirmukta*

⁷ *Grāhya-grāhakavinirmukta*.

⁸ *Lankāvatāra Sūtra* p. 116.

⁹ *Indian Philosophy*—C.D. Sharma, p. 145.

by the Buddha. All the three worlds are the result of discrimination or thought-relations. No external object exists in reality. All that is, is consciousness.¹⁰

2. Idealism of Śaṅkara

In the philosophy of Śaṅkara the ultimate reality is Brahma or Self. He maintains that Self is the transcendental ground of experience. The self is not momentary, but permanent, not changing, but changeless, not finite, but infinite, not limited and conditional, but unlimited and unconditional. The existence of Self is self-proved (*svayāmsiddha*) and cannot be denied. It is always conscious. Śaṅkara recognizes three grades of reality.¹¹ The external object of our ordinary experience has only a *vyavahārika-sattā* (empirical reality), the objects appearing in dreams and illusions enjoy only a *prātibhāsika-sattā* (illusory appearance) and Brahma, i.e., the Absolute has the *pāramārthika-sattā* (ultimate reality). The *vyāvahārika* and *prātibhāsika* existences are real from a lower standpoint. The Ultimate Reality is the highest reality, which is devoid of all differences and contradictions. We cannot know Brahma but we can become Brahma: 'He, who knows Brahma, becomes Brahma'.¹²

3. Mādhyamika School of Buddhism

According to this school, reality is beyond the four categories of thought.¹³ Human intellect cannot grasp reality. What we grasp is the *prapañca*, and not the *paramārtha*. If we put this idea in the technical language of Buddhism, we can say that human knowledge is confined to the *saṃvṛtti-satya*, i.e., to the phenomenal reality. It is unable to grasp the *paramārtha-satya* i.e. the nominal reality. Buddhism preaches reality (dharma) considering two types of truth. The first type is the Phenomenal Truth, and the second is the Nominal Truth.¹⁴ The empirical world is the phenomenal reality, while the ultimate truth is the nominal reality. 'The ultimate truth is intuitional, peaceful, devoid of plurality and one. This is the nature of reality'.¹⁵

¹⁰ *Lankāvatāra Sūtra*, p. 186.

¹¹ *Vedānta-Siddhānta-Muktāvali*, p. 25.

¹² *Brahma vid brahma eva bhavati. Chāndyogyopaniṣat*.

¹³ *Catustotivinirmuktam tattvam mādhyamika viduh. Mādhyamika-Kārika*, XXIV.8

¹⁴ *Mādhyamika-Kārika*, XXIV.8.

¹⁵ *Ibid*, XVIII.9.



C. Western Realism

The Realism, which believes in one material reality, is called monistic Realism. If it takes the existent to be two, it would fall in the category of Dualistic Realism. If it admits reality to be more than two, it would be called Pluralistic Realism. Similarly, some other types of Realism would be dealt with according to their specific characteristics.

(a) Monistic Realism

The primitive Greek philosophers such as Thales, Anaximander, Anaximenes and Heraclitus, in so far as they each thought one or other of water, air or fire to be the one indivisible stuff of reality, were Monistic Realists. To them all things as the physical objects, the mind, the life and the rest were the products of any one of these stuffs. Thus, consciousness was considered to be merely a product of matter.

(b) Dualistic Realism

Plato and Aristotle may be said to have indulged in Dualism in spite of their insistence on the reality of the world of Ideas or Forms. Aristotle was, perhaps, more pronounced in his Dualism than Plato. In modern philosophy, it was Descartes who gave a distinct turn to Realism. To him matter and mind are independent existences each having a characteristic diametrically opposed to the characteristic of the other. Although Kant was an Idealist in his noumenal outlook, still he became guilty of a Double Dualism-Epistemological Dualism between sense and understanding and ontological Dualism between mind and noumenal world of things-in-themselves¹⁶.

(c) Pluralistic Realism

Greek thinkers thought that the visible objects of the universe are many and independent of one another, and each such object can be divided further and further till we come to a point beyond which our division cannot go. Such units of material objects, which they call "atoms" must be the ultimate physical principles of the universe. From these "atoms" all else (including minds) have been derived. They are the only reals, self sufficient, self-existent and indivisible, and independent of the minds, which originate from them. This type of Realism can be called Pluralistic Material Realism or "Atomic Realism".

¹⁶ *Principles of Philosophy*, p. 91



(d) Pragmatic View of Realism

Pragmatism means, in the broadest sense, the acceptance of the categories of life as fundamental. By life, pragmatism means, not the imaginary or ideal life of any hypothetical being, not the eternal life or the absolute life but the temporal, operative life of animals and men, the life of instinct and desire, of adoption and environment, of civilization and progress. The whole "experimentalist" tendency in English, Science and Philosophy may be said to have anticipated the pragmatic theory that truth is achieved by the trying of hypotheses. The tendency of pragmatic Realism is mainly directed against Absolutism.

(e) Theory of Immanence

The neo-Realist suggests by their theory of Immanence that things and minds are not to be regarded as two independent realities but rather as "relations" into which knowledge as a fact must necessarily enter. Perry observed; "Instead of conceiving of Reality as divided absolutely between two impenetrable spheres, we may conceive it as a field of interpenetrating relationships."¹⁷

(f) Theory of Independence

According to the Theory of Independence, things being independent of one another, the relations which exist among things are also external and real, and not subjective and internal. Just as things are outside of mind, so is the relation. This view is quite similar to the Nyāya-Vaiśeṣika conception of the external existence of relations.

(g) Theory of Critical Realism

According to Theory of Critical Realism the things have their independent existence and are not known in their entirety but only in their partial character. Our knowledge of things is determined by our interest, which selects certain qualities of things in preference to the rest. Things are not entirely unaffected by our experience, as the Neo Realists hold.

(h) Selective and Generative Realism

The Generative hypothesis holds that the existence of data is physiologically conditioned. The sense-datum is the effect of two joint causes viz., the physical object and the sense-organ. Thus a color is actually produced by the interaction of the physical object and the

¹⁷ *Present Philosophical Tendencies*, p. 311.



organ of sight. If this hypothesis is taken to be true, there will exist no color when there is no eye. Similar conclusions follow as regards the data of the other senses. Hence, according to this theory, sense data exist only when they are being perceived.

Indian Realism

Indian Realism can be classified into two broad divisions: orthodox realism and heterodox realism. That school, which believes in the Vedic testimony, is called orthodox and that which does not regard the Vedic authority as valid is called heterodox.

1. Sāṃkhya School of Realism

This school falls in the category of dualistic realism. It points out that there are two ultimate entities viz., Puruṣa and Prakṛti both of which are eternal and different from each other. Pūruṣa is nothing but consciousness (cita) while Prakṛti is unconscious (jada).¹⁸ Puruṣa is spectator (draṣṭā) and enjoyer (bhoktā), while Prakṛti is what is seen and enjoyed (dṛṣya and bhogya). From this account it is evident that Pūruṣa is consciousness or spirit, whereas Prakṛti is physical existence. Prakṛti is further manifested into different forms.¹⁹ The Sāṃkhya system believes in two realities, which are independent of and different from each other.

Rāmānuja's Realism

According to Rāmānuja, the conscious substance (cit-tattva) is knower and is the substratum of knowledge (jñāna). Both are eternal and inseparably connected together.²⁰ Knowledge is all pervading. It is immaterial (ajaḍa) and of self-revealing nature. It is capable of contraction and expansion (saṅkoca and vikoca). It illumines things as well as itself.²¹ But it cannot know itself. The physical substance is divided into three kinds:

1. That which possesses immutable existence (sattva) only,
2. That which has all the three qualities (guṇa) and
3. That which does not possess any one of the three qualities (guṇa).

¹⁸ *Sāṃkhya--Kārikā*, 11

¹⁹ *Sāṃkhya Kārikā*, 21.

²⁰ *Tattva-traya*, p. 17.

²¹ *Ibid*, p. 35.



It is eternal.²² It is distinct from knowledge and is free from consciousness.²³ It is subject to change.²⁴

1. Pūrva-Mīmāṃsā School of Realism

Both the scholars viz., Bhaṭṭa and Prabhākara, believe in two independent realities. But a close study of the *Mīmāṃsā-Sūtra* in which it is indicated that knowledge is produced when the sense-organ comes in contact with the object, shows quite clearly that the writer believes in the separate and independent existence of knowledge from objects.

2. Nyāya-Vaiśeṣika School of Realism

It holds that spirit and matter are two independent substances. It believes in seven categories of reality. Matter, which is an important factor in the concept of Realism, has been shown as eternal, non-momentary and cognizable through one or more means of valid cognition.

3. Jain Theory of Realism

In the *Bhagavatī-sūtra* a question is asked by Gautama in connection with the conception of universe. Lord Mahāvīra replied in a direct manner. The conversation is as follows: Gautama : "O Lord! What is universe?"

Mahāvīra: O Gautama! This universe is composed of five extensive substances. They are the medium of motion, the medium of rest, space, soul and matter. ²⁵

In some chapters of the *Bhagavatī-sūtra*, Time is mentioned as a separate entity but not extensive.²⁶

4. Vaibhāṣika and Sautrāntika Schools of Realism

According to Vaibhāṣikas, knowledge, consciousness or intellect is formless, while it has forms according to Sautrāntikas. The former believes in the direct perceptibility of the outside world, while the latter holds it to be entirely inferential. The Vaibhāṣika system

²² *Tattva-traya*, p. 35

²³ *Ibid*, pp. 41, 46

²⁴ *Ibid*, p. 41

²⁵ *Tattva-traya*, p. 41

²⁶ *Vikarśpadam*



may be called 'Direct Momentary Realism'. The Soutrāntika School may be named 'Indirect Momentary Realism'.

5. Cārvāka School of Realism

According to the Cārvāka, consciousness is not a separate reality. He holds that reality consists of the objective world only which is constituted by the four *Mahābhūtas*²⁷ (Primary Elements), viz., earth, water, fire and air. Consciousness is merely a by-product of a peculiar amalgamation of the above-mentioned *Mahābhūtas*²⁸, although none of them possesses it separately. This school does not believe in anything, which is neither a *bhūta* nor *bhautika* (product of *bhūtas*). This system of Realism is purely materialistic.

²⁷ *Bhagavatī-sūtra*, XIII.4.481

²⁸ *Bhagavatī-sūtra*, XIII.4.481



B.5.16 Ahimsa (non-violence) & Human Rights in Indian Culture:
with special reference to Jainism

Justice N.K. Jain

The rights of all human and living beings get born with the birth on this earth. That is why every activity of a human being is associated with human rights. Basis of the human civilization and culture is the human value is the human values and human rights. In the absence of human rights, an individual cannot live with honour.

Indian philosophies are based on contemplation of liberation of the soul and non violence. All religions, philosophies or communities of the world, whether vedic/Jewish/Christianity/Islām/ Pārsi/Skhism/Buddhism or Jainism, have some form or the other discussions on non violence and accepted its importance. No religion talks of exploitation of human beings, rather they always talk of human rights along with betterment of human life itself.

Discussions and thoughts on non-violence has never been limited to a specified town, state, country, languages, community or a philosophical tradition. Neither it is the property of an individual. It is the universal principle and the finest state of humanism.

Non violence is the heart of a culture and foundation of a religion and philosophy. Therefore all noble thinkers have accepted the benefits and essentiality of non violence and discussed its nature as well.

True knowledge is that which enables the human beings in eliminating their pains and sorrows. What is the use of that knowledge which is not capable of doing so? Freedom does not give the right to be selfish.

The focus of Indian culture and religions had been non-violence. It has been accepted that our mother land, i.e. India, had been the holy place to contemplate/analyze and implement non-violence completely. The doctrine of non-violence appears to be the basis of the cultural division of the four time eras/epochs i.e. *Satyug*, *Dwāpar*, *tretā* and *kaliyug* sequentially. Satyug is considered to be the era of complete non-violence while Kaliyug is considered to the time with maximum violence. Birth of any great saint or god is also considered as the



basis to establish the regime of non-violence again by punishing or eliminating the violent or destructive personalities. Even the *bhakti* tradition claims empowerment from devotion to god. In fact there is empowerment from non violence as it is essential to be a non violent individual to qualify as a devotee or one who is dear to God. Paṇḍit Tārā Chand Patni Jyotiṣācārya in his book '*āiye sac ko jāne*' has given several examples to prove this from the religious texts. Let us look at some of them.

Non violence in Vedic religion: Veda is the fundamental text of his tradition. It is the unique compilation of the sermons of ascetics/seers with high spiritual attainment and well versed with mantras. They have used the word *Ahiṃsā* in the form of a prayer. *Ahiṃsā* is extremely benefited. It establishes friendly relations with all and provides a sound basis of quality of all living beings. These seers say 'we sing/pray that we tread the path shown by a friend whether live or dead. May our home be blessed with the company and comfort of a non violent friend? Complete details for this can be seen in Ṛgveda 5/64/3. People should protect others as a duty '*pariyatu vishvatah*' Ṛgveda 6/75/14. May the world be blessed with complete peace. Brhamā and all gods may bless everyone on the earth heaven and hell including vegetation kingdom. May the world be completely at peace? Yajurveda 36/17. O God! I may maintain equanimity and good feelings towards all, whether they are known to me or not. Atharva Veda 17/1/7.

This amply clarifies that the great sages (*ṛṣis*) have not limited the vows of non violence just towards human beings but extended the same to all living beings. To emphasize the concept of friendship, they have indicated that non violence and friendship are two sides of the same coin. Without specifically mentioning the word non violence in the four Vedas, they have described the importance of non violence in the four Vedas, they have described the importance of non violence. After Vedas, Upaniṣadas were written and compiled. The subjects/topics which could not be included or just described briefly in Vedas, maintains control over all his senses in the heart/mind, obeying the instructions given in the scriptures, and does not kill the living beings till he dies, will definitely attain the life in heavens and is never reborn in this world. 'Chhāndogyopaniṣada 80,8,15,1'. Sanātan Dharma also emphasized the importance of non violence. Similarly in Gītā, Rāmāyaṇa and Mahābhārat also speak of the benefits of non violence for the welfare of mankind. They further say that realization of spiritual beneficence is not possible without the practice of non violence as existence of violence in the activities of mind body and speech prevents self realization.



Ahiṃsā in Smṛti literature: After Upaniṣadas we find smṛti literature. Ahiṃsā-himsā had been analyzed at great depth in manusmṛti. 'Do not do anything for others which you do not want to be done to you' had been clearly mentioned in manusmṛti. '*Ātmanaḥ pratikūlāni pareṣāṇāṃ samāchareta*'

Ahiṃsā satyamasteyam śocaminidriya nighraha

Dānam dayā damakshhāntiḥ sarveṣāṃ dharma sādhana (Manusmṛti)

Historically *Smṛti* literature is followed by *Sūtra* literature. Gautam Ṛṣi has indicated eight virtues of the soul namely compassion towards living beings, tolerance, not getting angry, purity, peace, non greediness etc. and those who practice these attains the Bṛhmā or is born in the heavens. (Gautam sūtra 70,22,25)

Ahiṃsā in Mahakavya: After *Sūtra* literature, comes the great poems in Sanskrit literature, especially description of the life of supreme human being Rāma in Bālmiki's Rāmāyaṇa. Through his conduct they have indicated those virtues. In Rāmcaritmānas we find many examples of these virtues. Rāma asks his brother Lakshmaṇ to go and acquire knowledge from Rāvaṇ (at the time he was killed by Rāma and prior to Rāvaṇ's death) who had stolen Rāma's wife earlier and both the brothers circumambulated his body after death. In this war Rāmcaritmānas has stressed ahiṃsā, speaking the truth, self restrain, compassion, tolerance, forgiveness, helping the enemies, purification of the mind, body and speech.

Ved Vyās in Mahābhārat also has classified Ahiṃsā as supreme in both drama and *artha puruṣārthas* and has said Ahimsa as the supreme and only human religion.

Ideal Human beings as per chapter XII of Bhāgavad Gītā which has a great importance in this chapter, Lord Kṛṣṇa comes out in details as to how an ideal human being should conduct himself throughout the life. The qualities of human beings mentioned by Lord Kṛṣṇa can be regarded as human duties charter, which is going to protect all human rights leading to happiness of all and as per chapter XVI, Lord Kṛṣṇa specified what divine qualities which every human being should cultivate.



Ahimsā in Gītā: Śrīmad Bhāgavad Gītā is a part of Mahābhārat. Invocation of Arjun by Lord Kṛṣṇa during the battle of Kurūkshetra is contained in Gītā.

Abhayam sattvasamśuddhirñānayogavyavasthitiḥ
Dānam damśca yajñaśca svādhyāyastapa ārjavam
Ahimsā satyamkrodhastyāgaḥ śāntirapaiśunam
Dayā bhuteṣvaloluptvam mārḍavam hiracāpalam
Tejah kshamā ghrtih śaucamdroho nātimānitā
Bhavinta saṃpadaṃ daivimabhijātasya bhārat.

Gītā16/1-3

1. Complete annihilation of fear.
2. Purity of the heart.
3. Persistent meditation to acquire metaphysical knowledge.
4. Charity without expectation.
5. Self restraint.
6. Devotional ritual/ *Yajña*.
7. Penance.
8. Simplicity and straight-forwardness of the heart.
9. Not to cause pain anyone by activities of mind, body and speech.
10. Speak the sweet and as it is truth.
11. Not to get angry on your enemy.
12. Giving up pride.
13. Annihilation of the wandering nature of the mind.
14. Not to speak foul of others.
15. Compassion towards all living being without any expectation.
16. To exercise restraint when presented with sensual pleasure.
17. To feel ashamed in the conduct not as per the tradition or the holy texts.
18. Softness.



19. Annihilation of uneasiness.
20. Radiate energy.
21. Cleanliness of the external body.
22. Forgiveness.
23. Patience.
24. Not to maintain or create animosity with anyone.
25. Pride of being honoured by others.

These are the characteristics of Ahimsā which are found in a human being born with divine grace.

ahimsā kī Sthāpanā ke liye īśvarāvatāra
yadā-yadā hi dharmasya glānirbhavati Bhārata
abhutthānamadharmasya tadātmānam sṛjāmyaham
daityā himsānuraktāśca avadhyāḥ surattmaiḥ

Gītā -4/7/6

Whenever the respect for religion gets ignored or set aside and the immoral and non-religious tendencies gain ground, then the demons get busy in violent activities to the extent that even the venerable gods are unable to get rid of them; then in the form of a supreme being, get born on this earth.

yasmānnodvijate loko lokannodvijate c yḥ
harṣāmarṣbhayodvegairmukto yḥ sa c me priyaḥ

Gītā 12/15

The one who is neither incited by any one nor incites anyone else and is always happy, free of incitement, fear is also loved by god.



adveṣṭā sarvabhūtānāṃ maitrī karūṇa va c
nirmamo nirhr̥nkārī samduḥkhsukhī kṣmī
saṁtuṣṭa satatam yoga yatātānā dṛḍhniścayaḥ
mayayarpitamanobuddhiryo maddhaktā sa me priyaḥ

Gītā 12/13-14

That person who is free from aversion towards all evils, self less, loves all beings and is compassionate towards them, maintains equanimity in pains and pleasures and is always forgiving i.e. even donates or extends favours even to those who commit wrong acts towards him, and is free from disease and is always contented, has full control over mind, body and speech, has surrendered himself to the God, is in fact true *ahimsak*/non violent and is a favourite of the God.

samaṁ paśyanhi sarvatra samvasthimīśvaram
na hinstyātmanānaṁ tato yāti parām gatim

Gītā 13/29

That person, who sees god as having equanimity towards all living beings, neither commits violence on himself (i.e. does not allow his peace of mind to be disturbed by anything) nor on anyone else attains the supreme state.

Ahimsā in *Purāṇas* / stories literature:

Purāṇas come after Bhāgavad Gītā. Ahimsā had been mentioned at different places in the *Purāṇas* literature which is as follows:

Vayu Purāṇas: One should practice ahimsā by activities of mind, body and speech towards all living beings. It is detailed at 8/13 in it.

Vishnu Purāṇas: Himsā/violence is the wife of immorality. It is the root of all evils. Its son is lying and daughter is immoral acts. These are the fore runners to the gates of hell i.e. they take the sinner/violent to hell.



Agni Purāṇas: Ahimsā, speaking the truth, non-stealing, celibacy and non possessiveness are the five rules / vows which result in both liberation and auspicious life. *Matsya Purāṇas*: Ahimsā is one of the vows/ethical rule of the monks. Practice of Ahimsā generates many times more merit / *punya* than the serious study of all the four Veda or speaking cultured language. Author of *Brhamapurāṇa* says that the person who does not commit himsā on any one is definitely goes to heavens.

Nārad Purāṇas: Those are the true words which do not condemn any one and does not harm any living being. This is the true representation of ahimsā. By contemplating and practicing this ahimsā, the wishes of the practitioner all become real. In *Nārad Purāṇas* ahimsā is the first vow (*yama*). *Śiv Purāṇas* counts ahimsā as a *punya*/meritorious act and himsā as a sinful/de-meritorious act. The person who is engaged in de-meritorious acts is destined to hell. *Brhaddha Purāṇa* says that faith/surrender to God, serving the guest, treating everyone like one treats oneself, purification of the soul are different ways to be ahimsā. *Karma Purāṇa* also considers affable speech, non-cruelty as ahimsā and worthy of practice by all the four classes of human beings. In *Bhāgvata Purāṇa*, Nārad says to Dharma Rāj that ahimsā is the foremost characteristic of the twenty characteristics of religion. (*Bhāgvata Purāṇa* chapter I) “*Jo ahimsā brhamacarya ca tyagaḥ svādhāya ārjavama, trillaksana vānrajnsarvātma yena tuṣyāt*” Thus ahimsā had been discussed at different places in the *Purāṇa* literature.

Besides these, in India three other religions which were based on prayers primarily viz. Jews (Judaism), Christianity and Islam, all preached and practiced ahimsā.

Ahimsā in Judaism: It is one of the main religions of the world. Their doctrine preaches ‘Do not hurt self respect of any one. Do not insult anyone in front of others. To insult one is as bad killing of that person.’ They emphasize more on brotherhood and humane-ness. To enhance human-ness, they stress righteousness, celibacy, speaking the truth, devotion to God. They consider love and compassion as God. They encourage destruction of anger, indulgence in sensual pleasures, cruelty etc.

Ahimsā in Christianity: Founder of Christianity is Jesus Christ. This religion is spread in different parts of world. Jesus said “Tit for tat cannot produce the solution to the problem. It



cannot generate peace, therefore encourage love towards him and pray that his mind/thinking changes or the good. He says “One whose heart is not bestowed with and ruled by love; his entire knowledge is dry and fruitless”. Jesus encouraged love, compassion, service etc good acts as essential for life. This way the concept of ahimsā was propagated in the form of love and compassion. Jesus actually painted god in the form of love. “Love the neighbor as thyself”.

Ahimsā in Islām: The main centre of Islām was Arab but it proposed in India also and we have large number of its followers in India also. Islām believes that Allah/god is the father of all living beings in this world i.e. all living beings are the sons and off springs of Allah. In Qurān “*Bismillarrarimarmanirrahim*” is the address given to Allah. It means ‘Allah is full of compassion’. Compassion is essential part of him. ‘Prophet Mohammad’ heir, Hazrat Alī while addressing the mankind said ‘O man! Don’t make you stomach the burial ground of animals and birds etc. i.e. do not eat meat or kill for food.’ This implies that Islām also gives main importance to non violence. It further tells its followers not to consume alcohol, or harbor jealously, greed, tell lies, pride, go to war etc as they are all worth giving up. Qurān sharif also emphasizes at many places about virtues like developing brotherhood, charity, forgiveness, friendship, compassion, love, kindness, self restrain etc. These virtues enhance development of the person. Practicing these virtues cause a flow of non violence run through the person’s mind and heart. Thus it becomes amply clear that Islām also kept on developing and enhancing the virtues of ahimsā.

Ahimsā in Sūfism: it has grown as branch within Islām. They consider that Hazarat Mohammad was blessed with two types of divine knowledge, one which he described in Qurān and the other which he kept in his heart and gave to a few of his close and privilege disciples. The knowledge in Qurān was for the mankind in general to improve their life and live happily while the other knowledge was deeply mystical and became known as Sūfism. The book knowledge contained in Qurān was called ‘ilma-i-sāfina’ while the other was called ‘ilma-i-sin’ followed by Sūfis.

Sūfis emphasize more on love. They consider god as worthy of greatest love and wish to be near him. Human love is the way of spiritual love. Love is the essence o god. Love is the supreme and best way offering service and devotion to him.



Ahiṃsā in Pārsi religion: Founder of this religion is Jarasthu. Their main holy text is called Avestā. Avestā talks of three primary duties of all mankind namely: 1. To make your enemy your friend. 2. To convert a devil into a man. 3. To make ignorant knowledgeable.

Indisputably it is true that only non violence, good will and love can turn an enemy into a friend. If we harbor ill will towards our enemy or indulge in violent acts towards him, then we cannot generate friendship in his heart. Only ahiṃsā can cultivate goodwill. Therefore keep the good thoughts coming to your mind. Pārsis emphasize charity and other similar virtues which are in some form ahiṃsā only.

Ahiṃsā in Buddhism: Buddhism had been an important religion of India. It originated from India and spread in different parts of the world. Buddhism stresses ahiṃsā primarily. Most of the holy texts of Buddhism emphasize ahiṃsā. They define ahiṃsā as neither to cause himself pain to any other living being by activities of mind, body and speech nor by asking others to cause pain to anyone. This is stated in Dhamma Pada (25,9-10). Not only to gross living beings, has it even prohibited causing pain to vegetation kingdom. This is stated in Vinay Piṭak and Rāhul Sāṃsṛtyāyan (P200).

While delivering sermons to his monks, Buddha talks about three types of moral ethical practices namely for beginners, for medium category and for serious and advanced practitioners of religion. These are important and essential for all monks. Ahiṃsā, non-stealing, celibacy, not telling the lies, and not to consume toxic substances are included in these moral ethical practices.

Ahiṃsā in Sikhism: This religion also originated in India. Extracting the important doctrines of all Indian religion, Gurū Nānak Dev established Sikhism. He said 'One who causes good of all is great. Practicing this impossible without being ahiṃsāk. Practice of ahiṃsā results in growth and extension of love all. Without love one cannot achieve access to god'. After the meaning gurūs of Sikhs also propagated the same doctrine which is enshrined in their holy text 'Gurūvāṇī'. Sikhism talks of four old moral-ethical practices namely *karma mārga*, *yoga mārga*, *jñāna mārga* and *bhakti mārga*. Further Sikhism considers tolerating cruelty as hiṃsā



also. Therefore they are always ready to take revenge on cruelty committed. Thus their readiness to go to war is against cruelty and not just for the sake of war only.

Ācārya Patañjali, while defining the nature or '*yamas*' or the vows for life for the practitioners of religious-moral ethics in Yoga-darśana says '*Ahimsā styāsteya brhmacarya parigraha yamāḥ*'. He then proceeds to emphasize the importance of ahimsā '*prataṣṭhāyaṇi tatsannidhyau varia tyāgaḥ*'. There are many part/ limbs/*anṅga* in yoga and Ahimsā is the first one amongst them. Sages say that ahimsā is the supreme religion and it is the supreme penance and charity also. If a householder practices ahimsā, then his family life also becomes pleasant. One who does not have ahimsā in his heart is said to be heartless. An Urdu poet has expressed this in the following couplet.

agar tere dil mein dayā hī nahīm
samajha le tujhe dil milā hī nahīm

Ahimsā means absence of himsā i.e. absence of violence, absence of violent feelings and activities. Ahimsā makes all beings free from pains. Besides these Saint Kabīr gave importance to Ahimsā in his thoughts and doctrines as is evident in the following verses:

jihin ghaṭi prīti na premaras, puni rasnā nahīm Rāma
te nar is saṁsāra meṁ, upaji bhaye bekām

The one who does have love in his heart, nor have tasted love and does not recite the name of Rāma; he is born without any meaning and gets destroyed ultimately.

Kabīr prem na cāsiyā na liyā sāva
sune ghar kā pāhunā jyun āyā tyun jāna
Kabīrā soī pīra hai, jo jānai par pīr
jo par pīr na jānaī, so kāfir bepīr
durbal ko na satāiye jāke moti hāya
mare jīva hāya se, lohā bhasma ho jāya



The media of practicing religion are not to cause to other living beings, always speaking the truth, not to take things which are not given by their rightful owner, purity of mind and body, exercise restraint on sensual activities, maintain control over mind, charity as per the capacity, to protect one who are in distress and not to get angry when provoked etc.

Father of the nation Mahātmā Gāndhī also emphasized ahimsā and persuaded other fellow patriots to practice and adopt it against the freedom struggle of India against the British Empire. Mahātmā Gāndhī spoke a lot about ahimsā which is clear from a few following statements.

“I do not want to teach anything new to this world. Truth and Ahimsā have been there since eternity. There is no other way to gain our freedom other than ahimsā and truth.” Mahātmā Gāndhī

Gandhi organized many movements for non violence and disarmament. The one international seminar on ‘Non-violence movement continued in San Franscco for six months. Besides this, Gandhi went to Noukhali in 1946-47 to preach ahimsā. Further he practices ahimsā in all his struggles like Non cooperation movement, Quit India movement etc against British Empire in India. Even after being hit by sticks form the British army, he did not resort to violence. In his autobiography, he says ‘There is no god different from the truth, this is what I have experienced. If every page of this text does not bring out clearly that ahimsā is the only way to adopt truth, then I will consider my effort as in vain. Effort can be useless and the speech cannot be useless even though my ahimsā is true yet it is not complete. Like the light of thousands of suns shining brightly are not the true measures of the power and light of truth; my expression on the truth is like a way of such a sun. Based on experiments till date, I can definitely say that doctrine of truth is impossible without ahimsā.’ (Autobiography Page 431) The practice of ahimsā from eternity to date and Mahātmā Gāndhī as to the practice of ahimsā in our daily life.

Here I will like to add that what we understand of Hindu religion is in fact the oldest religion as it is a collection of all the religions. The above religions have emphasized ahimsā. Our soul is by nature pure and endowed with bliss. Nature of soul is eternal, knowledge and immortal. People have understood ahimsā wrongly and hence described it as a sing of



weakness. In fact ahimsā is a very potent arm/weapon and can never be a possession of weak.

A man is born as a human being due to his auspicious deed/karma in the previous life. Religion is perhaps a faith which individual adopts according to his own beliefs and personality. It is but natural to have different ways of performing devotion based on individual's capabilities, situation, inclination, rights etc. In fact the true religion is one which, based on ahimsā teaches us to love and serve not only every human being but all the living beings also as well as tolerance for those who are against our religion or our opponents also. Besides these, it should also teach us about our soul, body, reality of existence of this world and the path which frees us from pains and pleasures of this world of trans-migratory world and these endow us with eternal happiness.

From earlier time in India, holy teachers, monks and ascetics, preceptors, thinkers and philosophers, social reformists and scholars have shown us the path of ahimsā to remove social evils, discrimination amongst individuals and extend love, compassion, forgiveness and universal brotherhood. Even during modern times, social reforms and holy teachers like Rām Kṛṣṇa Paramhams, Svāmī Vivekānand, Svāmī Dayā Nand Sarasvatī, Sāīm Bābā of Śhirdī, Gurudev Tagore, Martin Luther King, Mother Teresa, Rājā Rām Mohan Rai, Nelson Mandela, Desmond Tutu, Mohd. Yunus, Kenneth Kaunda etc. have all tried to reemphasize ahimsā in their own ways.

Even today all scholars and holy teachers have tried to show the path of human welfare in all religions of the world. Similarly preachers and saints and great persons like Śrī Sudhānśū jī Maharāj, Śrī Śrī Ravi Śhankar jī, Āsā Rāma Bāpu, Murārī Bāpu, Ammā, Bābā Jaygurūdev, Ośo, Svāmi Śraddhā Nandjī, Kiriṭ Bhāi and other eloquent speakers are establishing the path of human welfare through their preaching and religious discourses.

Foundation of all cultures is that one should understand the good of other human beings and without any selfish motives, respect their feelings and understand the importance of their feelings. It is these feelings of human welfare that gives rise to different religions. Aim of all religions is to establish the human rights. The path that is benefactor or the cause of welfare of all living beings in this world is called religion. If the people start becoming selfish and not



respecting the wishes and welfare of fellow beings, then there will be no difference between them and animals. Feelings to be humane is the only discriminator between animals and human beings. Human beings are born with their rights.

The questions arises 'If a man is born with certain rights, then from where and how the question of their suppression does come into being? History is full of the existence of people who are in power and those who are ruled for a long time. The concept of human rights came as a medium to restrict the use of free will of those in power. In the beginning their use was restricted to within the state/provincial boundaries but they were not applicable at international levels. Even within the state they restricted to officials in high position.

It took a long time to implement the concept of human rights to people of all caste/creeds and economic levels. 'Charter of liberty of 13th century (called pact between King (Magnacarta) and its advisors), 'Bill of rights' of 1689 in USA, Declaration of non suppressible rights' of the American revolution and the 'Declaration of human rights in the French revolution' are the early stages of establishing human rights. The French declaration 'Freedom of mankind to live, protection of his property and form suppression' shows the development of the human rights movement.¹

At the international level, the beginning was made by England, France and Denmark in the form of passing 'Bill to end the slavery/banded labour' in 1833.²

Under the auspices of The League of Nations, The human rights movement got encouragement and support. Freedom of the individual of 'expression, forming associations/unions, practice their religion' accompanied by banning unsubstantiated arrest and search or seizure of property by the state were implemented. These were all negative or punitive implementations of human rights movements. Slowly and slowly the positive implementations of human rights also came into being e.g. protection against unemployment, posting /employing at positions of profit, minimum education, medical care etc were included as human rights. At the level of United Nation (UNO), formidable rules

¹ Bhārat mein mānavādhikār kī avadhārṇa-Sudhā Rāni Śrīvāstava, Pg11-16, Arjun Publishing House, 2003

² ibid



were implemented to stop child labour, cross border trading of women, increasing the minimum age of marriage, rehabilitation of political refugees. International Labour Organisation (ILO) further gave impetus to these implementations of human rights.

During the Second World War, President Roosevelt of USA made its announcement/proclamations namely Freedom of expression, Freedom of performing devotional rituals, Freedom from fear and poverty.

The primary objective to establish UNO was to authenticate and protect human rights and to enhance the individual freedom which is enshrined in San Francisco declaration of UN charter article 1-30. This declaration provided legal and political power to the human rights movement. UNO on December 10th 1948 made a declaration of human rights in 30 articles, some of which are listed below:

1. All human beings are free since the date they are born and are equal in their rights and respect. They have the power to think, analyse and be rational. They should cooperate with each other in brotherly manner.
2. Individual freedom and rights are free from barriers of caste, creed, colour, sex, language, religion, nationality, community, geographical location or state.
3. Every human being has the freedom to live and get personal protection.
4. Elimination of the traditions of slavery and unemployment.
5. Ban the inhuman punishment, cruelty and coercion.
6. To provide recognition of individual existence and equality in the court of law.
7. Ban the wanton arrests.
8. To provide legal support to individual to fight suppression of their human rights.
9. Interference in the privacy of correspondence, personal, home and family existences.
10. Freedom to live and move around within the country/state boundaries.
11. Right to migrate to another country when politically victimized.
12. Right to the nationality and citizenship of the country.
13. Right to marry and make a family.
14. Right to own property.
15. Freedom to practice religion of choice.



16. Freedom to express.
17. Freedom to form association/unions.
18. Equal pay for equal work. Right to gainful employment and receive compensation thereof.
19. Right to vote in the formation of the government.
20. Right for social protection.
21. Right to form trade unions.³

Foreword message given by Justice Shivarāj V. Pātil, Member, National Human Rights Commission, on 19th July, 2006 in the booklet 'Human rights and Jain religion' written by Justice N.K. Jain, Chairman, Rajasthan State Human Rights Commission and published by Rajasthan State Human Rights Commission.⁴

'According to above, universal declaration of Human rights 1948 declared, 'all human beings are born free and equal in rights and dignity.' Human rights broadly constitute and cartograms of rights of rights (i) rights which are essential two cartograms of rights of rights. (ii). Rights which are essential for the dignified human existence viz. the right to have basic human needs like food, shelter and medical care, and (iii) rights which are essential for the adequate development of human personality such as right to education, right to freedom of culture, right to freedom of speech and expression, and the right to free movement.'

In India also, according to the main paper of declarations and government announcements called Gazette of India, human rights have been included as a part of the constitution of India. The Indian Constitution through its main constituent's i.e. fundamental rights and the directive principles has given authentication and included the human rights. Sections 3 and 4 of the constitution are concerned with the fundamental and directive principles.

Articles 12-35 of Chapter 3 of The Constitution of India⁵ describe the fundamental rights. These rights are fundamental rights. These rights are fundamental as they relate to and

³ UNO charter

⁴ Mānavādhikār aur Jain Dharm-Justice N.K. Jain. RHRC, Jaipur

⁵ Constitution of India



considered essential to the development of the personality of individuals. Hence the fundamental rights can be considered as similar to be natural rights of the individuals.

Articles 14-18 describe the rights about equality. Article 19 talks about the right for freedom which describe seven types of freedom including expression, peaceful demonstration, organizing functions and seminars, forming institutions and societies, live in India and roam freely within India, owning and spending property, right to earn but have been limited within the collective considerations of the defense of the country and its integrated existence and sovereignty so that freedom does not take the form of selfishness.

Article 21 talks about the freedom to live and be healthy, while article 20 provides constitutional protection to the individual against punishments. Articles 21-22 provide protection to people who have been deprived of personal freedom. Article 23 provides rights against exploitation by others. Illegal trade, providing employment without payment and bonded labour have been prohibited. Such trading is also prohibited to ensure trade does not become exploitation centric. Articles 24 bans exploitation and employment of children below the age of 15. Articles 25-28 provide freedom of religion; article 29 and 30 provides protection to backward classes; articles 32 provides legal protection for fundamental rights. Articles 14, 15(1), 16(1), 19(1) a, 19(2) b, 20, 21, 25 provide recognition to human rights. Part 4 of the constitution dealing with directive principles also talk of human rights.

In general human rights can be divided in two groups namely (i) rights of political and citizenship; and (ii) rights of economic, social and cultural nature. The first deals with right to live, independence, protection, freedom from slavery and bonded labour, equality in the court of law, religious equality, independence to roam anywhere in the country, get entrance to civil services and participate I the government.

In the second category of rights fall freedom for belonging to a social group and the protection of the same, freedom to participate in social and cultural activities.

For implementation of all these rights, National Human Rights Commission and individual State human rights commissions have been organized. International human rights organization also monitors and overseas the situation of different countries concerning



implementation of human rights by them. Human rights are now being discussed and reviewed at a large number of international platforms. Western countries like USA, France and Great Britain consider themselves as the originators and supports of Human rights movement. At the international level initiative undertaken by UNO is nothing new. Various Indian philosophies and religions have talked and protected human welfare and human rights through detailed discussions on ahimsā.

Earlier some nations believed that power is obtained at the point of the gun. They have also changed their mentality now and accepted love, a four lettered word which means co-existence, tolerance and mutual discussions can solve most of the problems. USA and China practices this principle and found solutions to their many outstanding problems. India is also eager and involved in resolving its conflicts with its neighbor Pakistan. All these go to show that the concept of ahimsā had been the basis of most of the Indian religions from beginning less times and the same is as relevant as it was thousand years ago.

Ahimsā in Jainism:

Jainism has gone into detailed discussions on ahimsā. Since the eternal time period of Lord Ṛṣabh Deva, all rituals of Jain religion are based on the principle of ahimsā. Not only in religious rituals but in each and every activity of life ahimsā should be practiced. The foundation of Jainism is in the fact ahimsā. After Lord Ṛṣabh Deva, Lord Māhāvīra said 'Like earth is the basis of existence of all living beings, similarly the philosophy of all great people of the past, present and future is ahimsā'. The ahimsak culture has in fact made India a great nation.

Violence can never be the religion. All living beings in this universe, be they small or big, animals or humans beings, all wish to live and not die. How can anyone like the violent behaviour which you do not like? Absence of violence is ahimsā.

Jainism is one of the oldest religions of the world. A comparative study of the three main religions of India, namely Hinduism, Jainism and Buddhism shows that Jainism maintains a unique position due to scientific vision and subtle analysis without supporting and believing



in rituals or myths and miracles.⁶ The five ethical vows of Jains namely ahimsā, speaking the truth, non-stealing, celibacy and non possession are beneficial in the worldly and spiritual welfare of the mankind. Whereas practicing these five vows in our daily life, we can live a moral, ethical and ideal life; their practice in the form of *mahāvratas* can even lead the practitioner to the highest goal i.e. attain godhood or become *paramātmā*.

Jains philosophy and culture is the proponent of not only the mankind but the entire world of living beings. From beginning less times and from the time of Lord Ṛṣabh Deva in the present time cycle, human rights and welfare have been greatly emphasized. Jain philosophy goes a step further even in talking of the rights and welfare of all types of living beings (i.e. not restricting just to mankind).

Satveṣu maitrī, guṇiṣu pramodaṃ, kliṣṭaiṣu jīveṣu, kṛpā paratvaṃ

Mādhyastha bhaṃva, vipṛīta-vṛtto, sadā mamātmā vid ghātu deva

-Ācārya Amitrgāta

i.e. we extend friendship to all living beings, seeing the virtuous we should feel happy, should feel compassion on seeing the beings in pain and different to bad persons.

While enunciating the importance of five *mahavratas* enunciated by the *Jains*,⁷ Jain canons say practicing ahimsā, speaking the truth, non-stealing, celibacy and non possession makes his life like the religion itself.

Ahimsā saccaṃ c atēgaṃ c,

Totta ya bambhaṃ apariggahaṃ cṃ

Padivajjiya pañc mahavvayāṇi

Carijja dhamamaṃ jīṇdesiyaṃ vidū

⁶ History of Indian philosophy. Vol I Pg 198, S.Gopālan outline of Jainism. Cambridge Univ. Press 1963.

⁷ Agamṭīrth. Dr. Harirām Ācārya, Prākṛt Bhārti Academy Samsthān, Jaipur 1980 Pg 60-61



Like religion is the basis of the life style of its followers, so is the constitution of a country for its citizens to run all institutions effectively. Whereas the constitution of a country presents the aspirations of its citizens, so also it is the foundation to administer successfully the institutions of an independent country. The constitution of a country along with the different laws made on its basis contributes effectively to administer a welfare state.

The constitution of a country clearly reflects the cultural, social, religious and economic ideologies. Jainism has a clearly visible impact on the social and economic set up of India. Hence it is naturally enshrined in the constitution of India. The five ethical vows (vratas) of Jainism have been described in simple language and adopted in the constitutional and legal framework of India.

1. Ahimsā

Ahimsā had been given the supreme status in Jainism. Jains canons say:⁸

Savvesimāsmāṇaṁ, hidaṇaṁ, gabaḥho va savvasatthaṇaṁ
Savesiṁ vadguṇāṇaṁ, piṇḍo sārio ahimsā hu

i.e. basis of all state of living beings in ahimsā, foundation of all scriptures is ahimsā, essence of all ethical practices is ahimsā and finally the essence of all virtues is ahimsā.

Freedom struggle of India was fought with the weapon of ahimsā. It was the potency of ahimsā only that powerful British Empire was forced to leave India after bowing to the non violence freedom struggle of Gāndhījī. Gāndhījī himself writes in his autobiography⁹ as 'Foundation of search for the truth is ahimsā. I experience every moment that till I achieve and realize ahimsā I cannot get to the truth itself'.

Ahimsā does neither create cowardice nor is negative doctrine. Not just have brave but only the most powerful can become a follower of the doctrine of ahimsā. 'Forgiveness if the jewel of the braves only' is the well known doctrine of Jains. Don't take revenge but change the

⁸ Agamīrth. Dr. Harirām Ācārya, Prākṛt Bhārti Academy Samsthān, Jaipur 1980 Pg 60-61

⁹ My experiments with truth. M.K. Gāndhī. Navjīvan Press Ahmedabad 1957, Pg 238.



attitude of the enemy. However due to cowardice and folly, a number of rulers and ignorant people under the influence of self ego make the mistake of thinking practice of ahimsā as an act of cowardice.

Similarly Jainism which is basically a religion propounding 'giving up rather than support consumption', emphasize 'Live and let live; based on their ahimsā and non possession doctrines. The Jain principles have been established by Arhantas from the beginningless time, composed by gaṇdhars, and now written by preceptors like preceptors like Tulsī and Śānti Sāgarjī in four groups (*anuyogas*) of holy text. Reading and contemplating of these four groups of holy text, listening and delivering sermons, teaching and seeking explanations of the doctrines contained therein along with conducting discussion groups etc termed under the essential duty '*svādhāya*' of Jains. Ahimsā is the supreme religion. Detachment thrives on ahimsā, giving up worldly possessions, penance, self restraint, practice of the vows along with universal brotherhood, tolerance and coexistence. Such detachment is even being practiced completely by Jain preceptors like Muni Vidhyā Nandjī, Muni Vidhyā Sāgarjī, Mahāprajñajī and other monks and ascetics to advance in their spiritual purification process.

If we analyze the preamble to the constitution of India giving briefs on fundamental rights, directive principles of state policies and fundamental duties shows that ahimsā has being given important place in all of them. Clarifying the fundamental rights in the preamble,¹⁰ the constitution vows to implement and extend to all citizens of India equality in social, legal, economic, freedom to act, equanimity, personality development and brotherhood. Is it possible to achieve all these without practicing ahimsā? Mahāvīra's doctrine 'Live and Let Live' is based on ahimsā and by practicing this doctrine can we implement all the above statements made in the constitution of India.

Fundamental Rights¹¹ (Articles 12 to 32)

Constitution of India has provided certain fundamental rights to all citizens of India and foreigners living in India to lead a dignified life and free from fear of any kind. In all these rights concerning equality, freedom and right to live we find the basis as ahimsā only. Article

¹⁰ Constitution of India (preamble). Law Dept. Govt. of India.

¹¹ Ibid Pg. 8



21 provides right to freedom for life and body. Supreme Court of India while deliberating on this had declared death sentence as unconstitutional in general except in rarest of rare case¹²⁻¹³

Directive Principles of State Policy:¹⁴ (Articles 36-51)

To implement the declaration about the social-economic justice made in the preamble of the constitution, the constitution has given certain directive principles to the State of India e.g. equal pay to equal work (Article 43), Banning the exploitation of children and women (Article 23), environmental protection (Article 48a), Enhancing International Peace (Article 51) are all based on the doctrine of ahimsā. It is appropriate to say here that being a welfare state, it is essential to provide birth right to every child, youth, adult, senior citizens and women and these should be protected by State. Supreme Court of India has given a number of judgment concerning Article 21 protection of life & personal Liberty,¹⁵ 'law of precedence', reference to Article 141,¹⁶ Right of Equality Article 14¹⁷, Gender justice in Employment and in Profession, Empowerment of women¹⁸, Directive Principles of State Policy¹⁹ and Public Interest Litigation²⁰ which all relate to different aspects of fundamental rights of human beings. I have compiled some of them. The decision provides information to all citizens about their rights and duties. It is the duty of a welfare state to implement these decision and to provide good governance to its citizens so as to eliminate exploitation and suppression of their rights.

¹² Bachan Singh vs State of Punjab 1982

¹³ Mithu vs State of Punjab 1983

¹⁴ Constitution of India page 13-14

¹⁵ Article.21 by Justice N.K. Jain., a booklet published by RSHRC

¹⁶ Law of precedents-reference to article 141 a booklet by Justice N.K. Jain published in the memory of Late Justice J.P. Jain by Gaurav Jain, Jaipur.

¹⁷ Article 14, Equality before Law a booklet by Justice N.K. Jain published in the memory of Late Justice J.P. Jain by Gaurav Jain, Jaipur.

¹⁸ Gender Justice in Employment and in Profession, employment of Women a booklet by Justice N.K. Jain published in the memory of Late Justice J.P. Jain by Gaurav Jain, Jaipur.

¹⁹ Directive Principles of State Policy a booklet by Justice N.K. Jain published in the memory of Late Justice J.P. Jain by Gaurav Jain, Jaipur.

²⁰ Decisions of PILs a booklet published in the memory of Late Justice J.P. Jain by Gaurav Jain, Jaipur.



Fundamental duties (Articles 51A)²¹

Rights and duties are co-relative. Constitution of India was further enhanced in 1976 by adding a section on fundamental duties of its citizens along with their rights. Articles 51a (g) clearly states 'every citizens should protect and improve natural environment including forests, lakes, rivers and other wild life inhabiting the forests and make them better. Further he should have a feeling of compassion towards all living beings. Similarly it is the duty of every citizen to protect public property and refrain from violence.' The author feels that such statements have been included in the constitution inspired by ahimsā only.

2. *Satya* i.e. Truth

Truth is not bound to an individual person or community. Like sun, moon, air are not limited to Hindus, Muslims or Jains but along to all. *Satya* and Ahimsā are complimentary to each other. Without being truthful, how can you enhance fearlessness? If there is no greed, then how aversion can exist and without aversion violence cannot exist?

Constitutional aspects:

For a welfare state, it is essential to control the accumulation of wealth by a few. India, through a declaration of 1976 incorporating changes in the constitution of India made India a socialist state. Maximum use of nation's wealth and public property shall be made to remove poverty and help the destitute. With this in mind, constitutional amendment in 1978 (article 31) eliminated the fundamental right to property earlier existing and gave the right to the state to acquire the wealth of any individual by paying the appropriate compensation. Important decisions of the Supreme Court of India, making the actions/laws enacted by the government valid in cases of Keśavānand Bhārti (1973)²², Mādhav Rāo Scindia (1971)²³, Nationalization of banks²⁴, abolition of the privy purses of the princes etc. Similarly articles 39 (b and c) facilities ownership and control of material wealth and means so that they become the means of social welfare. Similarly the economic administration should be such that the wealth and means of production are not concentrated in the hands of a few to avoid

²¹ Constitution of India Pg. 15.

²² Keśavānand Bhārti vs State of Kerala, 1973.

²³ Mādhav Rāo Scindia vs Union of India, 1971.

²⁴ R.C. Cooper vs Union of India, 1970.



their use for the detriment of general public. It is the definite view of the author that these provisions are made to encourage the doctrine of non-possession.

To punish and eliminate hoarding, a law concerning essential commodities act was also incorporated under which the traders can be punished for hoarding essential commodities. Recently the government is considering enacting a law to confiscate wealth acquired through illegal means.

Even with the legal and doctrinal provisions against hoarding, we see a significant increase in acquiring and hoarding wealth. In our society, a rich man is becoming richer and the poor is becoming poorer. Under the grab of privatization of trade and industry, liberalization of the economy and international trade, we see eternal doctrine of non possession and constitutional declarations being completely set aside. All these are being done against the concept of a welfare state and the society based on the principles of equality. Hence it has become essential to remove these discrepancies.

The above discussions make it amply clear that the five principles of Jainism vows have greatly influenced the framing of the constitution and legal framework of India. The need is for us to understand the intricacies of these principles and their practical aspects and make efforts to implement them. Similarly it is a warning to the government to implement in letter and spirit the provisions of the constitution of India and the legal framework so that India can again resurrect its great spiritual inheritance.

According to Ācārya Samant Bhadra 'Religion is one which takes the living beings from the worldly pain to a zone of peace and tranquility'²⁵ i.e. the fundamental purpose of the religion is to provide happiness to its followers. Human rights are the objectives of the religion as the word *dharma* means the one which is to be practiced. That which is the cause of the happiness of all living beings is religion. Jain religion talks of *Sarvodaya* i.e. welfare of all living beings.²⁶

²⁵ Ratan Karaṇḍ Śtāvaka-cāra verse 2

²⁶ Yuktīyukānvśāsan verse 61.



Hence the foundation of Jain philosophy and religion is the welfare of all living beings. Elimination of Pain and acquisition of happiness by all is the objective of Jainism. The two guiding principles of Jainism are the independence and equality of all beings.²⁷

According to Paṇḍit Āśā Dhar, the natural and tendency and hence the religion of the soul is right faith, right knowledge and right conduct²⁸ Ācārya Kunda Kunda called conduct as religion. Absence of tendencies like Anger, pride, deceit, greed, attachment, aversion and delusion is religion. Ahimsā (i.e. feeling of compassion) is the religion. '*Ahimsā parmo dharma*' i.e. ahimsā is the supreme religion. Supreme forgiveness-absence of pride-absence of deceit-speaking the truth-cleanliness-self restraint penance-giving up-feeling of non-possessiveness and celibacy are the all parts of conduct and limbs of religion. All these are the characteristics of humanism. Not to give pain to any one, not to speak a lie or harsh words, to preach sweet and welfare oriented words, not to steal, minimize the tendencies of attachment and aversion, have a feeling of compassion, forgiveness, simplicity, tolerance, co-operation, cleanliness, charity, non accumulation etc are all characteristics of being humane and are essential for welfare of all human beings.

Social evils as untouchables; discrimination based on colour of the skin, rich-poor, social groupings, animosity to certain to certain communities; alcoholism, prostitution, profiteering, evading taxes and stealing, excessive accumulation of wealth, smuggling etc are the expressions of tendencies of greed, anger, ego, aversion, deceit etc. These all result in suspiciousness amongst neighbours and families and generate animosity and harbor enmity. An individual will try to eradicate these evils only when he realizes the temporary of wealth, life, youth, body and the world.

External controls, rules and regulations, laws and discipline do not eradicate the evils from the society, rather these evils increase with the intense application of these means. But by changing the hearts of people, brain washing them with good ideas and doctrines and showing human-ness towards them, will help in increasing the will power and putting a break on the evil tendencies of the people in general. These will definitely result in social reforms

²⁷ Bhagvān Mahāvīra aur unkā sarvodaya Tirth. Dr. Hukam Chand Bhārill. Pg. 96.

²⁸ Anagār Dharma verse 10.



thereby building a happy healthy society. Kārtikeyesvāmī went to the extent of saying that these contemplations can ultimately lead the practitioner to achieve bliss.

All declarations on human rights bring forth the concepts and doctrines of liberty, equality, absence of exploitation, compassion, forgiveness, ahimsā, discrimination based on caste, colour, creed or language etc. Jain religion gives an in-depth and well organized analysis of all these tendencies along with the needs and ways to give them up.

Liberty of the individual is the foundation of human rights. Similarly the basis of Jain religion is the soul which is independent and wants its liberation. According to Jainism, every living being in this world and all small atoms are independent. Foundation of Jainism is also personal liberation and equality.

According to Jain Beliefs, all living beings are substances, each with its own independent soul. It does not depend for its existence on any other substance and no other substance depends on it for their existence. With this view, living being is its own lord/go. Each living being is responsible for its uplift or downfall. Thus by nature the living beings are independent but they can express their independence as human being based on its efforts. Jains accordingly assign importance to the importance, dignity and wish all living beings. Jains believe that all substances are independent and are busy in their own nature and activities. Hence no substance to do anything for any other substance²⁹ Pañcādhyāyī says that 'substance is real, eternal, has its own identity and existence, self reliant and beyond perception. These can be compared, in the light of doctrine of human rights, to self cognition of the living being, fundamental independence, freedom to live and exist and its independent existence.³⁰ Verse 95 of Pravacansāra and sūtra V-29-30 of Tattvārthsūtra also define independence of an entity. Jains believe that a living being is also an entity as it has the attributes of substantiality and of transformation (*vastutva*).

²⁹ Yogasār Prabhāt. Amitigati verse 79-83

³⁰ Pañcādgayāyī verse 8



Living being is independent encompasses the independence of each living and human being.³¹ An entity is accompanied with origination, destruction and permanence. Its transformation is self generated and other entities are not responsible for it.³²

All living being can attain the status of supreme soul of *paramātmā* i.e. attain bliss through their own efforts. The first statement in the charter of the human rights says that a human being is with the faculty to think and has self consciousness. Jains also believe that each living being is with consciousness and its manifestation as perception and knowledge.

Jains define *jīva* (living beings) are defined as *sāni* i.e. with the faculty to think. It has consciousness and its manifestation as knowledge. It has faculties to smell, taste, and touch and hear through its sense organs³³ as Jains believe that such beings are with five senses.³⁴ Jiva has consciousness and the capability or its manifestation i.e. with knowledge and perception.³⁵

Jains do not believe in independence without any limits. Jains do keep in mind the independence of other beings also. This fact brings forth the concept of *ahiṃsā* which emphasizes friendship and brotherhood towards all living beings.

Pañcastikāya says that the nature of human being is consciousness and its manifestation. Human, sub-human, heavenly and hellish beings are with five senses.

bāvā jīvādīyā jīvaguṇa cedaṇā ya uvaogo
suraṇarayariyā, jīvassa ya pajjyā bahugā³⁶

Uttarādhyaṇ Sūtra says:

³¹ Pañcastikāya verse 16-19, 27

³² Kāṭikeyānuprekshā. Verse 217.

³³ Tattvārthasūtra II.24

³⁴ Pañcastikāya verse 16

³⁵ Ibid 12/8, 9

³⁶ Ibid 16



ñāṇaṁ c damkahṇaṁ caṁva carittaṁ c tovo tahā
vīriūṁ uvaogo ya rūyaṁ jīvasya lakkhaṇaṁ³⁷

i.e. characteristics of jīva are knowledge, intuition, conduct, penance, energy and their manifestation. In this way jīva is with self consciousness, with mind and thinking faculty and all *jīvas* are independent.

Every living being has the right to live and exist. It has freedom to live i.e. to live is its right. Dasvaikalika sutra says exactly the same about ahimsā.

Savve jīva vi iccchaṁti jīviuṁ na marijjiuṁ
Tamhā paṇvahaṁ ghqr niggamthā vajjayaṁti sā³⁸

i.e. all living beings wish to live and no one wants to die. Hence their lives should not be destroyed. Nirgrantha have prohibited killing. Ācāraṅga Sūtra says:

Savve paṇā pivayāuyā, suhsāyā dukkh padikūlā vahā
Piya jivimo jiviuṁ kāmā savvesiṁ jiviyam piye³⁹

i.e. everybody loves his own life. Happiness is desired and unhappiness is frowned upon by all. To die is undesirable and to live is desirable. Hence everybody wants to live i.e. everyone should have the freedom to live.

Everybody has the right to live. Hence no one should be killed. Puruṣārthasiddhiupāya says “To kill anyone, tie anyone, beat anyone, be cruel to anyone, to treat anyone in human manner all fall under the category of himsa.” Going further it says that even to steal someone’s means of livelihood, to speak in an insulting manner and harsh words, rape and

³⁷ Uttrādhyayan 28

³⁸ Daśvaikalika 6/10

³⁹ Ācāraṅga 2/2/3



to usurp other's property all fall in the category of *himsā*. All these acts are unworthy of doing and we should all refrain from them.

Jains believe in the principle of 'Live and let live'. One should live and exist himself and should not become a hindrance in the life and existence of others also. Jain holy texts says 'treat others as you wish to be treated yourself. Do not treat others in a way you do not want to be treated yourself.'

jṃ icdaṃti appṇto jṃ cṇ icchsi appṇeto
tṃ icchṃ painṛssavi mṇ ettisaggaṃ jīṇa sṇsayam⁴⁰

Similarly Jain philosophy describes the liberty as human right in crisp manner. A person will experience his liberation only when there is a treatment of equality to all and equal opportunity is available to everyone. Jains considers all soul to be equal or similar. Thus all living beings and human beings are equal. All have the attributes of knowledge, intuition and their manifestation.⁴¹ Therefore it is said 'Treat others as you wish to be treated yourself'. To maintain equanimity and balance towards all is a different form of *samatā* /equality. Human rights are similar to the concept of equanimity in conduct of Jains. '*Sarva satveṣu hi samatā asrva carānāṇam paramaṃ caraṇe*' i.e. conduct based on equanimity towards all is the supreme conduct of all types of conduct. Jain philosophy says that a person is said to be with conduct who observes equanimity towards all. Where friendship towards all living beings (*mitti me sarva bhuteṣu*) is the basis of *Ahimsā*, there is a feeling of equanimity towards all living beings is the basis of equality. *Ahimsā* is the supreme religion and to be kind to others is to be kind with one also.

Doctrine of human rights is associated with Jain principle of *Ahimsā*, *Anekānta* (multiplicity of viewpoints), equanimity, non possession and conditional-dialectic. It is only *Ahimsā* which includes all aspects of human rights such as personal liberty, freedom to live-to be born anywhere, freedom for self-consciousness and its realization, freedom from being exploited, freedom from being inflicted with pain etc and doctrine of equality is equanimity of Jains.

⁴⁰ Brahat kalpa Bhāṣya

⁴¹ Kārtikeyānupreksha verse 241



Non-possession is the real panacea to eliminate differences/discrimination. Non-possession and contentment are the extensions of *Ahimsā*. Freedom of thoughts is included in the freedom of expression which can be seen in the doctrine of *Anekānta*.

Even though *Ahimsā* is negation of violence, yet it is considered as proclamation of the right to live for all living beings, providing protection to them against exploitation and oppression, unemployment and provide freedom. It provides freedom from slavery and bonded labour. In its affirmative sense, it is the proclamation of happiness, friendship, compassion towards each other which is also the fundamental doctrine of human rights.

Ahimsā teaches us not to kill others, not to cause pain to others, not to cause hardship to others, not to exploit women and children and to protect them against infliction of pain. In short thoughts of being humane *Ahimsā* and welfare are incorporated in *Ahimsā* only.

According to Jain philosophy, friendship and compassion towards all living beings is *Ahimsā*, *ācārya* Amrit Chandra has described *Ahimsā* in great details. According to him ' Not only to kill anyone or to cause pain (through activities of mind body and speech) is *himsā* but even to tell lies, or to degrade others, to steal other's property, excessive lust and possession of material wealth and developing feeling of mine towards them are also included as *himsā*. Besides these to develop tendencies of attachment and aversion in one's own soul is also *himsā*⁴² and absence of all these is *Ahimsā*.

To think of all others as equal to oneself and to treat them all well are also contained in the doctrine of *Ahimsā*. Consciousness pervades all living beings. Hence all *jīvas* are equal in terms of their nature and potential. All *jīvas* are full of intuition, knowledge, energy, penance and happiness. But they are unequal in terms of expression of these attributes which is the cause of perceived inequalities amongst living beings. But dependence is self inflicted by the living beings. Their violent and self destruction tendencies cause his dependence on others. But with his own effort and energy, he can free himself from these and attain bliss even.

⁴² Puruṣārtha Siddhi Upāya, verse 44



In reference to equality, we can say that extension of self is *Ahimsā* and hence true equanimity. Practicing equanimity towards all living beings is *Ahimsā*. Charter of UNO mentions brotherhood, co-operation and equality. In my prayer (Merii Bhāvanā) we only wish for friendship and co-operation

maitrī bhāva jagat men merā saba jīvon se nitya rahe
dīna dukhī jīvon para mere ora se Karuṇā srota bahe
bair pāpa abhimān choḍ jag, nitya naye maṅgal gāve
sukhī reherm sab jīva jagat ke duṣkar duṣkṛt ho jāve

This reflection spreads the doctrine of friendship, compassion, co-operation, happiness and humanism.

Today the gap between the rich and poor, gender biases, discriminations due to caste, colour, race, language, religion, community, owner and worker, nationality, provincialisms etc are breeders and acts of encouraging *himsā*. Doctrine of *Ahimsā* has solutions for such discriminations. Jain philosophy talks of no discrimination based on the birth in different castes, communities etc. All living beings are known by their acts and not by their birth. But no discrimination can be based on the individual's appearances. Equal opportunity and freedom in the selection of the means of livelihood provided in the charter prohibits discrimination due to high-low status or small or big. One who praises himself and degrades others is definitely on way to hell. Entire ethics of Jainism are based on duties associated with human rights and welfare. Anyone who prays for and wishes for the welfare of others in the world can attain the highest status of *tīrthamkara*. Doctrine of attaining *tīrthamkara status* teaches us that the person who wishes to serve the entire humanity ultimately becomes the lord of the entire world.⁴³ 'He who serves along with his wishes and willingness to serve for the welfare of others, becomes the lord and not the slave and hence worthy of being worshipped by all'. Therefore the one who protects human rights, serves others becomes the lord of the world. In Jainism contemplations on the ways and means to remove the pains of self and others is called *Apāya* mode of meditation.⁴⁴

⁴³ Solah Kāraṇ Bhāvanā

⁴⁴ Ibid



Jain religion cites the importance of self effort (*śrama*) as *puruṣārtha* or realization of the objective. The word *śramaṇa* used for Jains is derived from the word *śrama* only. The one who makes the strenuous effort to achieve his objective is called *śramaṇa*. In the World history literature of Jains, the definition of *karmabhumi* and highlighting superiority of *śramaṇa* philosophy and supporting self effort both for enjoyment as well as developing detachment. Thus self effort is considered essential for both but even after emphasizing detachment and efforts to develop it, Jains do not support the concept of laziness and enjoyment without self effort. To receive gratification without effort is called as exploitation while Jains say that for self gratification even one has to make efforts. Thus a man can eliminate his pains by making efforts himself.

Eliminating the tradition of slavery and gratification without work is one of human rights. While describing the flaws of the vow of *Ahiṃsā*, calling overburdening a living being is termed as one of the flaws of the vow. Similarly to extract work or load one beyond his capacity is a flaw of the vow. In gratification, one is asked to work without receiving any reward and the work is usually accompanied with overload or withdrawing the food. These are all prohibited in Jainism even for a householder. In other words one should be equitably rewarded for the efforts put in.

Similarly in another flaw of the vow (called *vadh*) of *Ahiṃsā*, the practitioner is prohibited from treating cruelly or inhumanly those who are dependent on him. To cause pain or to punish living beings is also included in this flaw.⁴⁵ Another flaw of the vow called *bandhan* prohibits the practitioner from keeping living beings under bondage or to inflict harsh punishment without any reason given to them. Similarly oppressing others also is a part of this flaw. Causing hardships or giving pains to women and children, exploitation of backward classes, un-touch ability all fall under the gambit of *Ahiṃsā* vow's flaw called *tādan*.

The freedom to get married and establish a household falls under the category of ethical postulates for the householders in Jainism. The first Jain *tīrthaṅkara* Rṣabha Deva established the tradition of work culture and strengthened the concept of marriage. Actually

⁴⁵ Puruṣārtha Siddhi Upāya, verse 183



he initiated the institution of marriage. How to lead a family life and be contented with one's religiously married wife is contained in *Svadārā Santosā vrata* (vow of limited celibacy). This vow also forbid excessive sexual activities, prostitution, having sex with other women as well as with organs not meant for natural sex.

Privacy of home, family and correspondence is enshrined in the vow of speaking the truth as the same prohibits divulging other's secrets as one of its flaws. Truth encompasses respecting secrets of others and not to divulge them. This declaration has also been made in the charter of human rights.

To curb the rights of thought or expression of others is also called *himsā*. To frighten someone also falls under the gambit of *himsā*. Jain literature talks of ten life forces /vitalities of human beings namely five sense organs, activities of mind body and speech, life span and breathing. To cause loss or curb any of these life vitalities is called *himsā*. Putting impediments to someone's thoughts, or restraint someone from speaking or to limit his movements intentionally are all forms of *himsā*. Indian constitution also places all these freedoms under the fundamental rights. These are as well covered doctrine of human rights. Freedom of thoughts and their expression, taking out processions, to decide and vote are all results of the Jain concept of freedom of ten types of life vitalities under *Ahimsā*. Similarly freedom to live and exist along with movement anywhere in the country is a corollary of this doctrine. To arrest forcibly or to enslave someone using force are parts of the vow of *Ahimsā*. Human rights imply absence of all these flaws of the vow of *Ahimsā*.

According to Jain Doctrine, property is also one of the life forces /vitalities of an individual. Hence freedoms to acquire own property is also a freedom of the life vitalities. To forcefully seize the property is like hurting the life vitalities of someone. Hence the individuals have the right to acquire property. To make a living one has to indulge in some commercial activity. Under the vow of non-stealing, even though a person can earn livelihood and acquire property; yet doing so in unfair and illegal manner is a flaw of the vow of non-stealing. Absence of this flaw is a part of human rights. A person should use the right acquire and own property by observing the limits prescribed for such acts. Like a rich person, a dependent worker should also not be exploited and their rights should be well protected. One should not try to usurp the property of others as these are all parts of the flaws of the



vows of speaking the truth and non-stealing and so are parts of Ahimsā. As a result, even though the freedom to own property exists but it is so within limitations. This is a part of *Anarth danda vrata* i.e. avoiding wasteful consumption.

The vow of non-possession is very effective in maintaining peace and harmony in the society and to curb exploitation of the weaker sections. One should acquire wealth but with legitimate means. A man is worshipped because of his virtues/ qualities and not due to family, heredity or community. According to Jains all human beings are equal and individual gets recognitions in the society due to his qualities. *Samvibhāga paricheda* flaw of the vow refutes means of livelihood based on endowments by nature /automatically over endowments due to personal efforts.

Freedom of practicing religion is also associated with freedom of thoughts. Religious freedom is a corollary of *Ahimsā* in thoughts. Forgiveness, absence of pride and deceit, truthfulness, cleanliness are the ten commandments of Jain religion which are also parts of human rights. Jain religion believes in worship of virtues only. A human being who is omniscient, completely detached from worldly objects and delivers beneficial sermons to all is termed as God by Jains and he is called by many names viz (Meri Bhāvanā verse 1)

Jisane rāga dveṣa kāmādika jīte saba jaga jāna liyā
Saba jīvon ko Mokṣa mārga kā nispṛha ho updeśa diyā
Buddha Vīra Jina Harī Har Brahmā yā usako svādhīna kaho
Bhaktibhāva se prerita ho yā citta usī men līna raho

Jain story literature is full of stories of kings who provide protection to their subjects as a part of their religion. Main aim of the king is said to be able to provide protection to people in meditation and practicing the creed as well. According to Jain religion, time is divided into two cycles called *ārā* (epoch) of rising and declining happiness. Each epoch has six segments. The present epoch is one of declining happiness. Its first three segments denote the period of happiness/ enjoyment only. All needs of human and other living beings are fulfilled by wish fulfilling trees. However as time progressed the power of these trees kept on declining resulting in decreasing enjoyment till the human beings started feeling pain of dissatisfaction and unfulfilled wishes. As a result a form of government with Manu as a



*kulka*r came into being. In the beginning of the fourth segment, first *tīrtham̐kara* Rṣabha Deva established the work culture. According to Jain story literature, the primary duties of the king were to provide freedom to his subjects for their rights, welfare, equality / justice in the eyes of the law. People were free to practice their religion of their choice. Adequate facilities for their education and welfare existed. The state did not forcefully arrest anyone and the culprit was put behind bars only when proved to be guilty. Even then he was not inhumanly treated. Individuals and communities earned their livelihood under the protection of the state. Jain doctrine provides use of *virodhi himsā* by individuals to fight against their suppression. A person who was expelled from one state could be provided shelter in another state. Similarly a state used to provide protection to another state when asked for.

Today we have created hurdles between individuals. These hurdles are self inflicted by us. Discrimination due to colour of the skin, caste, creed, community, family, province, country etc are today the real causes of all sorts of tensions pervading the world. Every person sees with doubt every other person of different caste, colour, creed, country and province etc. contemplating on these twelve reflections eliminate these hurdles/barriers of discrimination and reduce tensions thereof. Hence it is clear that human rights as discussed today had been a part of Indian culture and especially of Jain religion since several millennia. The first foremost duty of every one according to Jain religion is welfare of the soul as said below:

Kalā bahattar purūṣa kī, jāmerṇ doya sardār

Ek jīva kī jīvikā, dūjā ātmoddhār

Welfare of the self/soul is only human welfare and human rights only point towards human welfare. Rights of each human beings are natural, eternal with incidentally get bonded with him/her at the time of birth. Duties are also associated with human rights so that the freedom and rights of other human beings are not jeopardized.

It becomes the responsibility of a welfare state to ensure that it is answerable to everyone concerning their rights. Good governance is that realization which ensures effective implementation of human rights.



The above description about ahimsā is abundantly available in Prākṛit, Hindi and Sanskrit literature and even in literature of other languages. These have been described in different scriptures. Besides a number of preceptors and scholars have written easy, crisp and detailed commentaries on ahimsā. It is worthy of being practiced and followed. Qualities of the soul are existent in all living beings. They need to be invoked. All persons know everything but they are not able to implement their knowledge which is due to lack of spiritual teachers. As chairman of Human Rights Commission first in Himāchal Pradeś and now in Rajasthan, I saw that most of the people do not work with a sense of duty and dedication. There can be many reasons for this situation. But this is also a hard fact that if the officers of different government departments work with full responsibility in the existing circumstances accompanied by citizens behaving with others in a manner they want to be treated themselves, then the human rights will not be suppressed. Along with this we can rejuvenate our ancient and worthy to be followed Indian culture for the welfare of all. Hence this is my humble effort and contribution to compile the doctrine of ahimsā in various religions of India. It is also a truth that every Indian with his constructive thinking, self knowledge and efforts should understand the doctrine of ahimsā and practice the same in their daily life along with the knowledge of their rights and duties.

All religions have adopted ahimsā in one form or the other. Ahimsā is a thing not just for discussions and writing in the books but for practice in our daily life. Ahimsā is a search for truth and a universal law. It is essential for a better society to ensure that rights of its members are protected. Every citizen should be enthused for the unity, integration of India. Along with the government every citizen should be dedicated and concerned about right thinking and concerned about protection of every body's rights and duties and implement the same. I expect that every citizens shall behave according to its own intellect, feeling of co-existence and co-operation perform his duties; treat other as he will like to be treated by others. Mutual conflicts and aversions, Intolerance, respect for religious beliefs of others, their thoughts if seen with anguish generate confrontation and mutual distrust. Hence, keeping Anekant doctrine which is called right belief or vision in mind, positive thinking and observing ahimsā in thoughts and action, one can stop suppression of human rights for self and others. Ahimsā is the supreme good conduct which results in purification of one's soul also. Ahimsā encourages its practitioners to adopt a path leading to happiness by practicing forgiveness, compassion, friendship, tolerance and humility. Practicing ahimsā automatically results in protection and implementation of human rights and the well known saying '*Ahimsā parmo dharma*' becomes a reality.



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