CHAPTER-4

THE JAIN APPROACH TO VALUE EDUCATION

I

THE JAIN COMMUNITY : A PROFILE

The Jains are a very small but rich minority community in India. Their population in the 1991 census was recorded to be 33.32 lakhs. In Gujarat their number was 4.91 lakhs, in Karnataka 3.26 lakhs, in Maharashtra 9.65 lakhs, and in Rajasthan 5.63 lakhs. The community, being composed mainly of traders and merchants, is essentially urban in character and, therefore, has got a fairly high percentage of literacy.

Generally, it is believed that Vardhman Mahavir was the Founder of the Jain religion but actually he had reformed the continuing faith. He was a Jain and enlightened soul, and so the sect came to be known as the Jain sect. He lived about 25 centuries ago. Recent researches have shown that certain elements of the Jain faith are older than the Rig Veda. In Jain faith are preserved some of the most ancient elements of Indian religious culture. Its ascetic way and yoga practices can be traced back to Harappan days. It represents one of the principal streams of what is called the culture of the Shravanans or homeless sages. The Jains believe that Lord Mahavir had 23 predecessor Tirthankaras beginning from Rishabhanath to Parashvanath. Lord Parshvanath, the 23rd Tirthankar, was born the son of King Ashvasena of Varanasi. He left home at the age of 30 and practised austerities for 83 days. After obtaining the supreme wisdom, he devoted his next 70 years to spreading his teaching till his death in or about 777 B.C. His teachings are called Chaturyama (four restraints) which included (i) Ahimsa: not to
Mahavira, the Most Auspicious!
Mahavira, the Most Excellent!!
Mahavira, the Best Refuge!!!
destroy life; (ii) **truth**: not to lie; (iii) **Asceva**: not to take what is not given; and, (iv) not to be attached to worldly goods.

Mahavir reformed the old sect and added the fifth precept concerning *Brahmacharya* (chastity) to those taught by his predecessor Parshvanatha.

**Life of Lord Mahavira**

He was born in the Kshatriya family of Siddharth, a chieftain of Varsali (Bihar) in 599 B.C. His mother was Trishala. She had 14 auspicious dreams in one night before Mahavir's birth. A number of marvellous stories about his childhood are still popular. He was married to Yashoda. A daughter, Privadarshna, was born to them. He had from the very beginning felt an urge to forsake the world, but as he did not wish to cause pain to his parents, he renounced home life after his parents' death, and after seeking his elder brother's permission he went and lived in jungles without clothes, food and water. In the 13th year of his penance, he reached his spiritual goal outside the town called Kevala Jrimbhkagrama on the banks of the river Rijupalika. After preaching for 30 years a doctrine of non-violence, non-attachment, purity, and wisdom, Mahavira passed away at the age of 72 years in 527 B.C. at Pava, in Bihar.

**Jain Sects**

During the life time of Mahavira, two of his prominent disciples created a schism within the Jain sangh or community. One of them was Jamali, son-in-law of Mahavira. The other was Goshala, who became the founder of Ajivika system of Jainism which emphasised *Niyati* or fate. The permanent division of Jain commmunity into two factions perhaps took place in the 1st Century A.D. The point of issue was the question of clothes or nakedness.
The puritans favoured nakedness; they became Digambaras; the rest became Svetambaras.

Narendra Nath Bhattacharya in his remarkable study 'Jain Philosophy: Historical Outline' (1975) has traced the development of Jainism and its sects thus:

The Digambara Jains are divided into five sub-sects: Bisapanthi, Terapathi, Taranapanthi (Samaiyapanthi), Gumanapanthi and Totapanthi- and the Svetambaras into three - Murtipujaka (Pujera, Deravasi), Sthanakavasi (Dhudiya, Bistola, Sadhunargi) and Terapathi. The major sects themselves are subdivided into smaller groups like the Sanghas and Ganas in the South and into Kulas and Sakhas, and lateron, in Gacchas in the North.

Although originally Jainism was theoretically opposed to the caste system, the Jains in course of their long history developed a type of caste-society. Traditionally there are 84 castes, but the lists of their names found from different sources do not tally with one another. The Jain castes are endogamous and a few of them are common to both the Svetambaras and the Digambaras.

In practice some castes claim superiority over others and this feeling is obviously due to differences in economic position, moral standards, social practices, customs and manners. Thus, castes following lower occupations are generally regarded as low. Those who do not allow widow-marriage looked down upon to those who allow, and in this way restrictions have grown as regards inter-dining, inter-marriage and other social practices. Important Jain castes are Aggarwal, Oswala, Srimali, Poravada, Khandelvala, Paravara, Humbada (Humnada), Setavala (Saitvala), Caturtha, Bogara, Upadhyaya, and others.

The Jain attitude towards women is marked by patriarchal influence. Some Jain scriptures, however, regard women as the lamps that burn on
the road that leads to the gate of hell. The Digambaras even do not admit women into the order. Child-marriage was the order of the day until a few years ago, probably due to Hindu influence.

Jain tradition itself shows that subordination of women was not an original and essential feature of Jainism. The Kalapasutra says that 3,000 females achieved liberation under Neminatha and as many as 20,000 under Parsvanatha, while in the time of Mahavira the number of Sadhus and Sravikas rose to 36,000 and 3,18,000 respectively. A large number of women in the history of the Jains distinguished themselves as teachers of Tirthankara. In social life, despite patriarchal restrictions, unmarried women are entitled to maintenance out of the family property.

The Jain scripture are in favour of female-education. A woman is expected to know 64 arts.

Basically an atheistic religion which discards even the idea of a Supreme Being, Jainism, in the course of its long history, however, has developed a system of extensive worship. The beings who are supposed to have attained the ideal of Jina are styled as Parmesthins or 'the Supreme Ones.' There are five such beings--Sidha, Arhat (Tirthankara), Acharya, Upadyaya and Sadhu--collectively called Pancha-Paramesthins who are objects of worship. The Yaksas and the Sasanaidevatas attending on the Tirthankaras are also worshipped. They are pre-Vedic deities whose cults were naturally revived in this anti-Vedic system. Besides, the Jains have a pantheon of their own, consisting of the Bhavanapati (residential), Vyantara (peripatetic), Jyotiska (stellar) and Vaimanika (heavenly) gods. They also worship some Hindu gods like Ganesha, Skanda, Bhairava, Hanuman and others of non-Vedic origin. Various forms of Mother-goddesses and village deities, and also sacred animals, trees, places and the like, are worshipped. Every caste and family has its own caste and family deity. The purpose of worship among the Jains is very different
from that among the others. Since the object of worship a god, a divine being or a Tirthankara is not endowed with the act of creation and regulation of the world, the question of asking favours does not arise. Hence the purpose of worship is to pay due homage to a being who is supposed to be the ideal.

Four types of worship are prevalent among the Jains—(i) Nama, i.e. uttering or hearing the name of the object of worship, (ii) Sthapana i.e. worshipping the material representation like picture, image statue, etc. (iii) Puja i.e. worshipping the souls that are destined to be the Tirthankaras in the future, and (iv) Bhava i.e. worshipping the person in his actual nature. The idol-worshippers are known as Mandiramargi and the non-idol worshippers are termed Sachmargi. The places of worship are generally temples with an open porch (mandapa), a closed hall or assembly (sahiramandapa) and an inner shrine (garbhagriha) in which the idol is kept. Upasrayas or buildings for monks and nuns are used by the Sthanakavasis as places of worship, while the Taranapanthis, the followers of a non-idolatrous subject of the Digambaras worship scriptures in buildings called Caityalayas. In the Digambara temples the priest is always a Jain, but in the Svetambara temples he may be a Hindu also. The temples are usually very neat and clean.

The Jains undertake fasts for self-purification and perform festivals to commemorate the important events of the past. The most important fast is known as Paryasana or Dasalaksna-parva. Besides, there are other fasts and festivals like Siddhachakra-puja, Asthahika, Mahavira-jayanti, Virasasana-jayanti, Srutapancami, Dipavali, Raksabandhana, Aksayatriya and others. In addition to all these, the Svetambaras observe a number of special days of abstinence. The bathing of Gommatesvara at Sravanabelgola in Karnataka is one of the rare festivals of the Digambaras. Throughout India the Jains have numerous tirthas or places of pilgrimage, the important ones being Sammetasikhara
(the Paesnath Hill in the Hazaribagh District), Pavapura (Patna District), Girnara (group of hills in Kathiawar), Satrunjaya Hills (in Kathiawar), Mount Abu (in Rajasthan, famous for the Dilwara temples), Sravabelgola (Hassan District, Mysore) etc.

According to Digambaras, a *Sravaka* or a layman has to pass through 53 ceremonies, right from his conception up to his death, while the Svetambaras observe 16 such ceremonies. These are not, however, practised in a uniform manner. The life of a Jain is marked by observances of ethical disciplines. The ascetic’s life is regarded as a continuation of householder’s life and as such the rules of conduct are exactly the same for both, laymen and ascetics, thus fostering an intimate relationship between the two main divisions of the community. The difference is that the ascetics are to observe the ethical codes more strictly and elaborately. The vows are divided into two categories, *Amrutas* or small rows and *Maharatas* or great rows, the former for the householder and the later for ascetics.

Ancient sacred texts of the Jain were written in Prakrit of Ardhamagadhi. Later, many Jain works were written in Sanskrit and other regional languages of India.

Bhattacharya has mentioned about the various researchers conducted on Jainism since 1807 in his book.5

**Jain Scriptures**

The earlier portion of Jain scriptures belong to the period between 400 BC and 200 BC. Forty-five books belonging to svetambara sect of Jainism are still extant. They are called *Angas*.

Besides the eleven Angas, there are twelve *Upangas* (supplementary portions) including texts such as Rajapaseniya. There are also four Mulasutras.

The Jain scriptures enumerated above are the source books of Jain
ethics, yoga, religion, philosophy and mythology. Some texts such as Acharangasutra deal chiefly with the ethical conduct and discipline of monks. A most remarkable description of hells is given in Sutrakrintanga. Several of these texts contain references to the events of Mahavira's life. The Kalpasutra describes in detail the life-story of Mahavira. It also refers in brief to the lives of Rishabhanatha, Arishtanemi and Parshvanatha. The Sthananga discusses dogmatic topics. The Samavyanga is a continuation and a supplement of Sthananga. The Upasakadasha deals with pious men of the time of Mahavira. The contents of other texts are mixed and varied. They deal with myths and legends, ethical and monastic discipline, hells and heavens, cosmology and astrology. The Tattvarthasutra is famous book which summarizes Jain teachings. The Digambaras maintain that the original texts containing Mahavira's teachings are lost. The four scriptures they revere are Prathamanuyoga, Karananuyoga, Charananuyoga and Dravyanuyoga.

It is said that fourteen texts called Parvas were codified, along with the Angas, in the first Jain council held in the third century B.C. at Patliputra. The Parvas were subsequently lost. At Vallabhi, in Gujarat, was held an important Jain council organized by Devarddhi, a leading Jain saint. This was in the fifth century of the Christian era. The current Jain scriptures were written down in this council which included members, perhaps, of Shvetambara sect only.5

In the last few decades, two great Jain saints - Acharya Sushil Kumar and Acharya Tulsi, have through their innumerable discourse and writings, sought to spread the teachings of Jainism. Acharya Tulsi has spread the Anrvrat moment which in his words is "a project for the spiritual and moral rejuvenation of life."7 This has attracted worldwide attention in recent years.
II
TEACHINGS OF JAINISM

According to Singh & Joshi*.

An essential summary of Jain teachings is presented by what are called the three gems (*tri-ratna*). They are (a) right faith, (b) right knowledge, and (c) right conduct. These three constitute the path to liberation. Right faith (*samyagdarshana*) means firm conviction in the truths (*tattvas*) taught in Jainism. Right knowledge is the knowledge, either direct or indirect, of the nine truths. Right conduct is the conduct in accordance with the vows and precepts of Jainism.

The religious philosophy of Jainism teaches that there are nine truths or realities (*nava-tattva*). They are: (1) soul (*jiva*), (2) non-soul, (3) merit (*punya*), (4) sin or demerit (*paap*), (5) influx of karma (*asrava*), (6) stoppage of karmic matter (*samvara*), (7) bondage (*bandha*), (8) shedding the karmic matter (*nrjara*), and (9) liberation (*moksha*). The Digambara school enumerates seven truths and omits *paap* and *punya* which are included in *asrava* and *bandha*. The Tattvarthasutra also lists only seven truths.

The word *jiva* means life, consciousness, vital breath, soul. In Jainism it is equivalent to soul or *atman*. The Jain concept of *atman* is that it is eternal and absolute, luminous and infinitely blissful. *Jiva* is the *atman* in body, and as such, it enjoys or suffers the fruits of its deeds. It transmigrates, i.e., it takes successive births, according to the nature of the stock of its deeds or karma. It can attain ultimate release or *moksha* from this cycle of birth and death by freeing itself from all that is non-soul or *ajiva*, by destroying accumulated karmas and by stopping their further influx into it. The Jain system is thus developed around this central idea.
or jiva or atman. There are many classes of jiva or life such as divine beings, hellish beings, beasts, birds and plants.

Punya or merit is the consequence of good and religious deeds. There are nine ways to merit. They are, in fact, different forms of practising charity. Giving food to the hungry, water to the thirsty, and clothes to the naked, rendering personal service to living beings and affable speech are enjoined. There are forty-two ways of enjoying merit in the form of rewards in different existences.

Paap, sin, evil, or demerit, is a major factor in the bondage of jiva. Injury to and killing of living beings is a heinous sin and results in terrible punishments. Violation of the five precepts, i.e. non-killing, truthful speech, non-stealing, chastity and non-possession of material goods multiples the load of sin. So do anger, pride, cheating, greed, attachment and hatred. Jain texts count eighty-two different consequences of sins.

Asrava denotes the process of accumulation of deeds of karmic matter by the soul. Karma, in Jain view, is evil and promotes only bondage. Just as water flows into a boat through a hole, so the karmic stuff flows through (shubha) and bad (ashubha). The inflow of meritorious karma is good asrava and the inflow of evil karma is bad asrava.

Samvara means stopping, controlling, or obstructing. The ceasing of inflow of karmic matter into the soul is called samvara. It is also called asravanirrocca, i.e. cessation of inflow of karma. The term nirodha is also used in Buddhism where it means cessation. In Jain ethics samvara is of supreme importance, for it is the means of sense-control and self-restraint. There are fifty-seven ways of stopping and impeding drama. They include righteous observances, good conduct, meditation and means of guarding oneself against sin. Liberation cannot be obtained without samvara.
Bondage (bandha) is the seventh truth. It is the union of jiva with (pudgala), or soul with non-soul particles. The soul, accompanied by passions, assimilates matter which leads to karma formations. This is called bondage. There are five causes leading to this state: (1) wrong belief (mithyadarshana) which is opposed to right belief, (2) non-renunciation or lack of vows (avrovati), (3) carelessness (pramada), (4) passions (kashaya), and (5) vibrations in the soul due to the activity of speech, mind and body (yoga). Caught in the net of karmas, the soul takes repeated births and suffers in bondage.

The eighth truth is nirjara. This word means shedding off, drying up or destruction. It is a potent means of destroying karma. Samvara and nirjara both are essential for achieving moksha.

Nirjara involves austerity (tapas) which is an important principles in Jain religion. Lord Mahavira himself practised hard austerities for over twelve years. Fasting is a major form of austerity. It is believed that austerity burns up, like fire, the heap of accumulated karmic matter. Karma is also destroyed by meditation and equanimity of mind.

The ninth and the last truth is moksha. In moksha (liberation), there is the utter absence of karma. All causes of bondage having been uprooted, the soul is freed from karmic matter. It is the supreme stage of spiritual attainment.

It is a state of peace (upashama), perfect faith, perfect knowledge, and a state of having achieved perfection (sidhi). As the soul is liberated from karmas, it goes upward to the end of the universe. The liberated one is called a siddha. Only human beings can directly become siddha.

According to Digambara view, no woman can become a siddha. All the twenty-four Tirthankars were siddhas. Sometimes a distinction is made between a siddha, an arhat and a tirthankar. All these epithets are applied
to Mahavira. Strictly speaking, arhat could be used for him during his lifetime only, for this word means a jivanamukta (one who has attained liberation while alive). The Jains pay homage to the twenty-four Jinas, especially to the last of them. Who is a Jina? A Jina is one who has conquered passions, ignorance, and suffering. Lord Mahavira was the last of the Jinas. From this title Jina, the faith culminating in his teaching was called Jainism. Most Jains worship images of Jinas enshrined in temples. The Sthanakavasis do not worship images.

The Jain system, like the Buddhist, is non-theistic. It does not acknowledge the existence of a creator God. Another important feature is that it is a pluralistic system. The atmans are many, infinite in number. Moksha is not absorption into the supreme but attainment of a perfect, luminous and blessed atman which is without body and without actions.

The Upasakadasha, one of the basic religious texts, mentions twelve vows or vratas obligatory for Jains. There are five anuvratas or minor vows, three gunavratas, and four shikshavratas. The Digambaras give the name shilas to the gunavrata and shikshavratas. There are vows which are common to both monks and laity. These are ahimsa (inoffensiveness), satya (truthfulness), asteya (non-stealing), brahmacharya (chastity) and aparigraha (non-attachment to worldly goods). The Jains have laid great emphasis on ahimsavrata and have helped the cause of protecting animal life and of performing vegetarianism and peace in society.

Philosophically, an important contribution of Jainism is the doctrine of anekantavada. This doctrine means that reality can be viewed from many (aneka) standpoints (anta). A thing can be described from at least seven standpoints (saptabhangi) and all can be equally true.
Jain Ethics

Two religious terms samvara and nirjara are important in Jainism. In this system, the entire course of religious and moral training is based upon these two concepts. Stopping of the influx or of karmic matter is called samvara. Destruction of accumulated karmic matter is called nirjara.

The steps to arrest the inflow of karmic matter are grouped under the following six heads:

1. Triple self-discipline
2. Five-fold vigilance
3. Ten basic virtues
4. Twelve-fold meditation and reflection
5. Forbearing twenty-two types of difficulties
6. Five-fold good conduct

Triple self-discipline (gupti) means proper control of body, mind and speech.

Fivefold vigilance (samiti) includes five kinds of carefulness or vigilance in walking, speaking, eating, handling of the objects and in excreting.

Ten basic virtues (dharma) to be observed are forgiveness, humility, sincerity, purity, truth, restraint, austerities, renunciation, detachment and chastity.

Twelve objects of meditation are transitoriness of all things; helplessness of soul regarding fruition of karmas, death, etc., mundane cycle of existence (samsara); loneliness- (I am alone) the doer of my actions and responsible for their results; separate and individual existence of soul; impurity; inflow of karmic matter; the universe and its nature; arduousness of the right path and nature of the right path.
Twenty-two kinds of sufferings or difficulties to be endured are hunger, thirst, cold, heat, mosquitoes, nakedness, dissatisfaction, (absence of) women, too much walking, (bodily) posture in sitting, sleeping, abuse, beating, begging, failure to get alms, disease, contact with thorns, dust or dirt, honour and dishonour, conceit of knowledge, ignorance and slackness of faith.

Five-fold good conduct includes the observance of equanimity, recovery of equanimity if one falls from it, pure and absolute non-injury, freedom from passion and ideal and passionless conduct.

**Doctrine of Ahimsa**

The doctrine of non-violence (*ahimsa*) is a cardinal principle of Jain religion. The theory and practice of *ahimsa* have been discussed in detail by many Jain teachers. Violence (*himsa*) is defined as injury to one's prana or life out of heedlessness or negligence. Heedlessness or negligence is due to attachment, aversion and passions.

Violence is of two kinds -- violence in thoughts or inner violence (*bhavahimsa*) and violence in action of physical and external violence (*dravyahimsa*). All violence in action is preceded by violence in thought. In order to prevent violence one must purify one's thoughts.

Wines and other intoxicants are disallowed because they create dullness of sense and lead to heedlessness. Heedlessness results in sinfulness and violence. Proper care of animals is the religious duty of a follower of Jainism. Fastening living beings tightly, beating them, mutilating them, overloading them and withholding their food and drink are forbidden. However, these measures are permissible when used to help a living being.
1. The Arhats and Bhagavats of the past, present, and future, all say thus: breathing, existing, living, sentient creatures should not be killed nor treated with violence, nor abused, not tormented, not driven away.

—Acharangasutra

2. By knowledge one knows things, by faith one believes in them, by conduct one gets freedom from karma, and by austerities one reaches purity.

—Uttaradhyayanasutra

3. Suffer in due time the fruit of their works. Even a very learned or virtuous man, or a Brahmin or an ascetic, will be severely punished for his deeds if he is given to actions or deceit.

4. A man who insults others will for a long time whirl in the cycle of births. To blame others is not good. Considering this a sage is not conceited.

5. Possessing perfect wisdom, a sage always vanquishes (his passions), he rightly expounds the dharma. He never neglects even the smallest duty; he is neither angry nor proud.

6. Those men whom women do not seduce, value moksha most; those men are free from bondage and do not desire life.

7. He is shramana for this reason that he is not hampered by any obstacles, that he is free from desires, abstaining from property, killing, telling lies, unchastity, from wrath, pride, deceit greed, love, and hate, thus giving up every passion that involves him in sin, such as killings of beings. Such a man deserves the name of a shramana who subdues his senses, is well qualified for his works, and abandons his body.
8. Subdue yourself, for the self is hard to subdue. If your self is subdued, you will be better that I should subdue myself by self-control and penance, than be subdued by others with fetters and corporal punishments.

-Uttaradhyayanasutra

9. A wise man suffering from heat should not long for a bath, or pour water over his body, or fan himself. Suffering from insects, a great sage remains undisturbed. As an elephant at the head of the battle kills the enemy, so does a hero (in self-control) conquer the internal enemy. He should not scare away (insects), nor keep them off, nor be in the least provoked to passion by them. Tolerate living beings, do not kill them though they eat your flesh and blood. In this world men have a natural liking for women. He who knows and renounces them, will easily perform his duties as a shramana. Four things of paramount value are difficult to obtain here by a living being: (i) human birth, (ii) instruction in dharma, (iii) belief in it, and (iv) strength for self-control. Having been born as a man, having heard the dharma, and believing in it, and fulfilling it strenuously, an ascetic should restrain himself and shake off sinfulness. Leave off the causes of sin, acquire fame through patience. A man who acts up to this will rise to the upper regions having left this body of clay.

-Uttaradhyayanasutra

10. A man may conquer thousands and thousands of invincible foes but that is of not real consequence; his greatest victory is when he conquers only his own self through indomitable courage.

11. Avoid all evil. You may commit evil by doing something wrong or by approving another's evil act. Do not cause others to sin.

12. Forgive all the living beings. All living beings may forgive me. I cherish friendly feelings towards all. I do not hold any ill will towards
13. Charity without fellow-feelings is like sowing a fallow land.
14. There will be a life hereafter. The evil shall go to hell and the good to heaven. In heaven the soul develops to perfection.
15. Contemplation is the means of obtaining stability of mind. Even though one is severely persecuted, one must obey the law of silent meditation.
16. The enlightened will make peace the foundation of their lives. All men should live in peace with their fellow beings. This is the Lord's desire.
17. Repent of pleasures and instruct others to do so. If one lives only for the present and does not prepare for the future, one will repent lateron.
18. Never kill anything for any reason whatsoever. The wise live at peace with all men, whatever the cost. War is totally condemned.
19. Wealth is fleeting and will completely satisfy anyone. To put faith in wealth is to be a fool, for it will cause pain both in this world and in the next.
20. Those, who believe in God, see Him in truth, feel Him in Ahinsa. Some others find Him in patriotic spirit while others experience Him in three principal qualities of soul i.e. Right Faith, Right Knowledge and Right Conduct.
21. In fact good conduct is God.
22. May happiness be the lot of all; May distress come near none; Giving up hatred, sin and pride; May the world pour forth one continuous eternal beam of delight; May Dharma become the main topic of conversation in every household; May evil cease to be easily wrought; May increase wisdom and merit of works; May men realize the purpose of human life- Moksha!
The teachings of Mahavira have been greatly appreciated in the world. According to an Indian scholar:

"The teaching of Mahavira sound like the triumphal song of a victorious soul that has at last found in this very world its own deliverance and freedom.""21

According to Gandhiji:

"No religion of the world has explained the principle of Ahimsa so deeply and systematically as discussed, with its applicability in life, in Jainism. As and when this benevolent principle of Ahimsa will be sought for practice by the people of the world to achieve their ends of life in this world and beyond, Jainism is sure to have the uppermost status and Bhagwan Mahavira is sure to respected as the greatest authority on Ahimsa."22

According to Ravindranath Tagore:

"Mahavira proclaimed in India, the message of salvation that religion is reality and not a mere convention, that salvation comes from taking refuge in the true religion and not from observing the external ceremonies of the community, that religion cannot regard any barriers between man and man as an eternal variety. Wondrous to say, this teaching rapidly overtopped the barriers of the races' abiding instinct and conquered the whole country."23

All the above mentioned teachings of Jainism constitute the Jain approach to value education which the Jains are expected to follow scrupulously.

The teaching of Jainism are briefly displayed in the following chart displayed in the Jain School studied by us:

Do You Know?

The best day - Today.
The great sin - Fear.
The best gift - Forgiveness.
The greatest teacher - One who makes us to want to know.
The cleverest man - One who does what he thinks right.
The meanest feeling - Jealousy.
The greatest novel - Common sense.
The greatest trouble - Talking too much.
The best part of any one's religion - Love and Tolerance
III
IMPLEMENTATION OF THE JAIN APPROACH TO VALUE EDUCATION
: CASE STUDY OF JAIN SENIOR SECONDARY SCHOOL, DARYAGANJ,
NEW DELHI

Jain Senior Secondary School, Daryaganj, New Delhi is an important
school of the Jain Community in Delhi. It is 84 years old school. It was
established on 29 November, 1912 in Delhi. In 1903, ‘Sri Bharatvarsiya Anathrak-
shak Society’ (Jain Society for Protection of Orphans for India’ now popularly
known as Jain Society) was established by Jain philanthropists in Jaipur
(Rajasthan). In 1906 it was shifted to Hissar (Haryana) and in 1911 it was
brought to Delhi. In 1912, a Primary School for the children of this Society
was established at the present premises in Delhi; in 1916 it was raised
to Middle School, in 1942 to High School and in 1977 to Higher Secondary
level. Now it is a Senior Secondary School having classes from I to XII.
It is Boys’ School from Class VI to XII. In one section English is the
medium of instruction, while in all other sections of Class I to XII Hindi
is the medium of instruction.

The school has 50 teachers - 43 males and 7 females, most of whom
are Jains. The total number of students in the school in 1995 was 1400
- all boys, mostly from the Jain orphanage located just adjacent to the school.
The annual budget of the school is of Rs. 45 lakhs. It is an Aided School.

This school was established with these objectives:
1. To impart education, specially to the orphan children, besides providing
   them facilities for living, feeding and clothing;
2. To provide education to the children of the area,
3. To prepare future citizens for the country by imparting value education
through the teachings of Jain Tirthankaras.

The special feature of the School, according to its Principal Dr. B. Jain, are

1. Emphasis on value-based education imparted from the morning Assembly to the end of the day;

2. The important values of Jainism namely Ahimsa, Vegetarianism, Anekant, compassion, discipline and service etc. are imparted to the students through precepts, stories, plays, exhibitions, meditation, discourses by Munis and saints etc.

3. Teachers and students have given up the use of leather altogether. The school has a big building housing a hostel for the orphan boys and classrooms and offices. It does not have any play ground as it is located in the heavily populated area of old Daryaganj, where open space is not available. It has a big hall, facilities for drama and TV. The school does not have canteen, computers, bookshop and Gymnasium. There is library in the school which has many useful books for students and teachers.

The special activities of the Jain Senior Secondary School are

(i) Adult Literacy classes taken by students.

(ii) Plantation done on a massive school by students.

(iii) Campaign held for the removal of obscene hordings and posters.

(iv) Participation by students in programme such as Polio eradication and Drug use eradication.

(v) Humanitarian help rendered to those affected by calamities like floods, earthquakes, Political upheaval (Partition of India in 1947) and carnage in riots rendering many people refugees.

(vi) The school conducts Red Cross, Games and Sports, Scouting, activities.
Value Education Programme in the School

The programme of the school are based on the most important teachings of Jain religion which are Ahimsa (Non-violence), Aparigara (Non-attachment to possessions or having limited possessions) and Anekam (respect for manifold views for the understanding of complete truth). Emphasis is laid on strict vegetarianism, even eggs are not permitted to be eaten in food) and alcohol, drugs and tobacco are prohibited.

Value education is imparted through all possible means. Regular teaching by a teacher of Moral Education is done according to a graded syllabus in all the above-mentioned areas. It is taught as a separate subject. There is a separate teacher for this subject. A set of books prescribed for this subject are:


We looked into these books. Their contents are teachings and values of Jainism. They are written in very simple and lucid style which students of the different school classes can very easily understand. We found them very informative and useful. They are read as supplementary readings. They are very low priced between Rs. 1.25 to Rs. 4 only.

Tests are held to evaluate students' performance periodically along with examination in other subjects.

A number of practices followed and activities done in the school are aimed at imparting of right kind of values, such as:

1. Non-vegetarian meals are not allowed in lunch or snacks in the school and hostel at any cost.
2. The members of the Staff and students have given up the use of leather shoes, belts, bags etc.

3. Flowers are not used for decoration in any function "so as to inculcate the feeling among students that they also have life like us, and to impress upon them the importance of balance in environment".

4. Exhibitions and videotapes are shown to students on such topics as vegetarianism and cruelty to animals. Parents and members of the community are invited to attend such shows.

5. The school sends its students to participate in the public functions of the Jain community such as on Mahavir Jayanti with its orchestra and slogan bearing banners depicting the moral teachings of Jainism.

6. Members of the Jain community are invited to attend lectures delivered by eminent people, Jain munis and saints.

7. Quotations from great writers, shastras and books are written on the walls of the school and some of them are written as 'Thought for the Day.'

The student body of the school is divided into a number of Houses namely, Chetana Sadan, Ahimsa Sadan, Samta Sadan Ekta Sadan. All the co-curricular activities are organised by these Houses under the guidance of teacher-incharges. These are decided and planned in the meetings of these House in consultation with the Teacher Incharges. Each 'House on Duty' assigns the programmes to students. The Teacher-Incharge calls the guest speakers. Every House fills up the proforma prepared for the evaluation of the activities done by it. A team of judges from amongst the senior teachers of the school is constituted to evaluate the performance of each house.

Although moral education or value education is taught by one teacher, other teachers also often involve themselves in the activities related to this
vital aspect. These teachers have attended the camps organised by Netik Sudhar Samiti, Delhi; (some teachers have undergone training at the famous Jain Archarya Tulsi’s moral education programme.

Lectures by saints belonging to different sects and eminent educationists, debates, dramas and other cultural activities, exhibitions and video shows are often organised in their school.

In the self-assessment of the Principal, the value education programme of the school may be rated as ‘Satisfactory’. However, the Principals has mentioned these difficulties in imparting value education:

I. Moral education can really be imparted through setting an example/by precept. These examples are not fully set by the educators whom the students hold as their ideals or role models.

II. There is a dichotomy between the values taught and values prevailing in the society in our families, neighbourhoods, mass media etc.

III. The students tend to pay less attention to subjects like ‘Moral Education’ which do not count for their promotion to next class.

The Principal Dr. B. D. Jain gave these personal suggestions to develop an effective approach or model of value education for our country:

“Teachers should be specially trained in certain areas related to value education. They should be trained to plan the activities properly. The Government should lay a great deal of emphasis on the programmes transmitted on TV. Each of these TV programmes should have some touch of moral teaching besides providing entertainment. TV is the greatest educator now; it should not be entirely commercial. The executives, planners, decision-markers, authorities in education etc. should also be trained systematically to set examples before others.
Assessment

The Jain Senior Secondary School Delhi, is a typical Jain catering to the educational needs of the orphans and other children of the Jain Community mainly. The school ethos and activities are broadly guided by the teachings and values of Jain religion. Most of the teachers are also Jains. During our repeated visits to this school during 1995-96, we observed some significant things such as whenever the Principal entered the schools, the students rushed forward to touch his feet. On all our visits to the school, we observed this practice, which is not found in any other school these days. The entrance and the walls of the school display the charts of Jain values such as Ahimsa, Vegetarianism etc. The Principal of the school was found to be very co-operative and cordial to us; he allowed us to observe the school and gave his detailed replies to the questions of our research questionnaire. We found the teacher teaching moral education a simple minded and co-operative person, but having very limited or superficial knowledge on this subject. His knowledge of moral education/value education was merely limited to the books prescribed for the class. While interacting also with some students of the senior classes of this school, we found the same thing. They did not have any real or deep understanding of values other than the names of Ahimsa, Daya, Shakahari bhajan etc. The school building is old, not very well maintained and decorated, and its surroundings are not clean.

The Principal said to us “... we do not impart value education for any publicity. We do it in our little humble way with purely academic purpose and with an objective of character-building. We may not have attained some success but we continue to do it.”

Although the value education perspective of this Jain school is quite parochial, the range of its activities is quite limited and its community service
activities are confined only to joining the public procession on the roads of Delhi on the occasion of Lord Mahavir's Birthday, yet it may not be forgotten that this school has for the last 84 years been rendering selfless service to the orphans and poor children of the Jain community, which is a great humanitarian contribution.

While acknowledging this unique contribution, in our objective assessment this school's approach to value education and the range of its activities are quite parochial and rather ordinary or substandard. When we asked for the copies of Annual Magazines of the School, they could give us only a Souvenir 'Smarika' published by the school on 29 Nov. 1981 i.e. fifteen years back when it was only a middle school. The library did not have many books of other religions and cultures which could to give a good exposure of the values of other religious communities to the students. Not all teachers were found to be involved in imparting moral or value education. Although the Jains are the richest minority community in India, it was rather disheartening to observe that this premier Jain school in the India's metropolis is still not having a good and well-maintained building and all necessary equipments and facilities. It is an ordinary school with not so impressive value education approach in actual implementation.
REFERENCES


3. Ibid., pp. 87-88.


5. Ibid., pp. 8-17.


10. Ibid

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12. Ibid

13. Ibid


15. Ibid
16. *Ibid*

17. *Ibid*

18. *Ibid*


20. *Ibid*

21. *Ibid*

22. *Ibid*