Chapter 10

The doctrine of Aparigraha,
Effective tool in Jain Philosophy

10.1. MORAL IN JAIN PHILOSOPHY

Moral made a part of religion by the Jain thinkers and ethic to club the idea of metaphysical and theological consideration. This is a link between human and cosmos. As per Jain religion, the soul is having four fold features.

(1) Anant Jnana-Infinite knowledge quality -knowledge
(2) Anant darsan-Infinite Darsan-vision quality -perception
(3) Anant charitrya-Infinite Character-conduct quality -bliss
(4) Anant Virya-Infinite strength quality -power

Generally religion is understood as merely a ritualistic thing. People do the ritual as a part of religion. Ritual is a convention. The tradition is in the family and society. In an ideal mental state, duty takes the form of habit and ethic changes into psychology. The body and mind covered into these aspects. Habit and psychology are the clue for human behaviour. Human behaviour associated throughout one's life. Ethics is an important aspect of religion. In ethics, there is no difference in man's duty for himself as well as to the society.

Another important aspect of human is in moral sense. Person acts in his day-to-day life. This act is done after some thought. Person thinks of right and wrong. Person has to find out merit/sin in his act. Adam Smith argued that our 'first perceptions' of right and wrong 'can not be the object of reason, but of immediate sense and feeling.' Person has to think scientifically for this. Person has to find out the working and method for implementation of moral in his life. As per the moral, it directs person to act

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1 Amartya Sen, Argumentative Indian, page no. 279.
in “OUGHT TO BE” sense. This is a very effective tool for our spiritual development. Jain religion prescribed ten virtues to practice in day-to-day life.

(a) Uttam Kshma (b) Uttam Mardav (c) Uttam Arjava (d) Uttam Sauch (e) Uttam Sayama (f) Uttam Tapa (g) Uttam Tyaga (h) Uttam Akinchanya (i) Uttam Satya (j) Uttam Brahmacarya.

(1) **Uttam Ksama** – forgiveness. Person should forgive the other person as a mark of respect. This is irrespective of age, caste and creed. This virtue brings the inner strength to a person and his mental power will become strong like any thing.

(2) **Uttam Mardava** – humility. Person becomes humble. He will respect others view and will follow anekantvada in his life. Person will develop humbleness and set an example in society.

(3) **Uttam Arjava** – straight forwardness. Here the person will be straightforward. He will behave with people in upright manner. Person will not apply any tricks or any foul play.

(4) **Uttam Satya** – truthfulness. This virtue does not require any detail to be explained. It is a matter of experience. The day to day life with truth will make him fearless. This is universal.

(5) **Uttam Sauch** – cleanliness. Person should be clean in his deed, behaviour. This is in physical sense as well as in psychological sense. Person should be crystal clear in his dealing.

(6) **Uttam Sayama** – restrain. Person should apply all types of control as far as possible in his life. Person should speak with at most precaution, not to give any bad effect to other person. Person should do every deed with utmost precaution, not to harm and give any bad effect to other person.

(7) **Uttam Tapas** – penance. As and when occasion arises, person will observe the penance of various types as per his capacity, prescribed in the Jain religion. He will not do it for fame or prestige or to earn the monetary
gain. Person will observe penance with a view to annihilate his karmas and make progress on the path of purification of soul.

(8) **Uttam Tyaga** – renunciation. Person will do this as per Jain religion to become from extrovert to introvert. He will leave the things gradually as prescribed by religion to make progress on the path of purification of soul.

(9) **Uttam Akinchantvya** – indifference. Person will be indifferent for any thing and every thing. Person will not please or repent for any thing. He will slowly give away control of the things to his family member and will not take part in decision making; he will not give consent to any decision of family. He will keep himself aloof from worldly activities. He will try to concentrate on his pure form of soul.

(10) **Uttam Brahmacarya** – control of sexual passion. Celibacy is a virtue. This helps person to concentrate on inner self. Celibacy gives physical and mental strength. Person observes the vow of celibacy as to restrict and satisfy his/her sexual urge with his wife or her husband in initial period of life. In no case any body will keep extramarital relationship. Person will take vow of total celibacy after certain age.

This leads human to think worthiness of moral. There is a subjective and an objective connection. Once an act is object, which connected with human inner self – subject, becomes moral. Therefore, moral judgment is external as well as internal. The intuition of a person, hereditary character is the forces behind moral act. This moral act becomes a nature of man gradually. Human has restricted energy to apply in the subjective matters. The success of nerve energy results into good judgments. If this energy is unsuccessful, it will hinder the moral act. In extreme cases, it can turn into immoral act. A key to moral worth lies in the human mental states. Here the stamp of moral on act will react in self. This proves the functional relationship between active subject and external object. The strength of desire can be measured in terms of pleasure and pain. One can say that intensity of desire and nature of man will decide the moral value of a man.
Charvak and materialism

CHARVAK-Indian philosopher was most probably contemporary of lord Mahavir. Charvak was teacher of systematic atheistic materialism. He had put the doctrine of pleasure into practice in his life very well. He thought that one should enjoy the life fully. He suggested his followers to incur debt and drink GHEE (clarified butter) mean live life happily. Happiness is supreme. Human should not worry for next day. No body is beyond the range of death. There is nothing after death. Death itself is liberation. He did not believe in rebirth theory. There is nothing like SOUL. Consciousness is the result of fragmentation of four eternal elements. The body is the only visible and cause of existence due to four eternal elements. Whatever is beyond the experience of the senses is false and is non-existent. What ever sensed is real. This happiness is momentary.²

This cannot be a goal of life. Person cannot say that he wants to eliminate pain from his life permanently by this theory. The utilitarian believes in increase of pleasure. They do take into account conduct. Conduct is part of life. They say that objective feeling of sensuous pleasure is not a standard of moral. Jonathan Glover, an oxford philosopher, argues in his recent and enormously interesting “Moral history of the twentieth century” that We must not only reflect on what has happened in the last century, but also ‘need to look hard and clearly at some monsters inside us’ and to consider ways and means of ‘caging and taming them’.³

Pillars for character building

² Haribhadra translated by K.Satchidananda Murty “Sad-darsana samuccya, Chapter no.7 page.no.101 to 108.
³ Amartya Sen, Argumentative Indian, Page no.273.
It is a fact that moral judgments depend upon the essential nature of man. Aristotle said, morally good act is doing well. He meant that activity should be as such that it leads to higher excellence. Again, to achieve this is a most difficult task. According to STOIC- rational nature of man is a moral of man. Persons' immediate right or wrong sense is his moral sense. Here intuition is at work. An intuition is lacking rational thought. It does not take in to account past experience. It is spontaneous. This does not suggest that all people are actually living moral life. Moral living requires continuous and perfect conception of the fundamental character of a human nature, through out the life of man.

A person should be pure in his day-to-day activities. He should not weight less, give less, show one thing and give another thing and grab some one's money, property or any thing. This is a vow in Jain religion known as Acauryavarta (non-stealing).

There are two important points before HUMAN.

(1) Control of senses.

(2) Satisfaction by senses

You find these things in old economics. It is noted in the history that Chanakya advised king to have control on senses and sex, anger, greed, deceit, pride and jealousy. This is a combination of physical and mental position of a king. In present days person does not think in terms of MORAL. Person is unable to have at least a one thing in his control. He says he will tackle moral problem at later stage.

In early historic period, the act had only one value and that was a religious value. In the name of religion various good and bad acts were performed in the society. The preachers of religion were taking shelter in the name of religion. The immoral act done by way of religion was acceptable in the society. Very recently, the act separated as religion or moral. This act of moral is conducive to man's immediate ultimate welfare. The ultimate welfare is the emancipation of soul as per Jain religion. Lord Mahavir
achieved the emancipation of soul. Lord Mahavir show the way to his followers for emancipation of soul. Jain believes that practicing the moral in life and achieving higher and higher grade, one can transform one self as Siddha. Now this evolution will set an example and it will guide, advice and give encouragement to others. Siddha is nothing but above every thing and have attribute of divinity. Thus moral conduct is the ladder of success for liberation of soul. Man is permanently free from pleasure and pain.

10.2. Definition of Aparigraha (Non-possession)

Moral is connected with wealth accumulation. Parigraha-attachment is the nature of every living being. The industrialization and consumerism, urbanization are the fruits of it. Now these things are the golden route to accumulate wealth which is the mother of parigraha. Parigraha is the cause of all problems. It takes away peace, makes man devil and encourages doing all sorts of wrong things. It is the root cause in terms of finance and creates all types of imbalances in society. The special economic zone idea has created lots of trouble in many countries and especially in India.

Definition of possession is taking interest in worldly things and establishing ownership, body care done by person. The opposite of this is non-possession. Yoga is act done by way of body, speech and mind as per Jain philosophy. The act done with acute passion is known as pramatta yoga. The possession will cover persons' intelligence and for him entire world is in his possession. Person will establish his right of "MINENESS" everywhere. Person has desire of ownership. This possession factor is the strongest when compared to effect of any astrological planet. Raga or the feeling of possession and as such, has the consciousness of his activities applied towards the attainment of desirable objects as well as a feeling of pleasure, arising from the attainment thereof.4

The Mohaniya-deluding karma is responsible for giving wrong information and to act in possessive way. The darshan and caritramoha are the chief

4 Hari satya Bhattacharya, Jain moral doctrine, page 25.
element in this. The Antaraya karma does not give the benefit to the person for which he is entitled. One's Antaraya karma comes into existence by interfering with another person's exercising his power of Labh- benefit, Dana-donation, Bhog-consumption, Upabhoga-re use of items and Virya-vigour. Person should have the sense of non-possessiveness. Person should not accumulate possessions and power beyond his bear minimum requirement. This is a spirit of non-possessiveness. Person can have that much possession which fulfils his basic needs as an individual. This very fact leads person to think of possessiveness. Possession means person deny and deprive others right to possess which other person requires. The best advice is person should give up his sense of 'mineness'.

Possession of material things will bring unlimited anxiety, surrender to immoral activities, to do injustice and take shelter in falsehood. The loss of material things will result into pain, no peace and bad thoughts. There are eighteen types of sins described in Jain philosophy. The possession is at number five in the list. Possession increases person's passion and wishes. One poet described, body requires maximum 500 grams food where as person has unlimited desire. The illusion of possession makes man dissatisfied and has no trust in others. As a result, he prepares to commit sins - wrong doing. Possession instigate person to act for theft, killing, untruthful conversation, makes him cruel and to do all sorts of bad – immoral things.

Aristotle said at one place that Money should only acquire in order to provide the means for exercise of the capabilities and not wasted for non-monetary and non-acquisitive goals.

Lord Mahavir had shown the way of welfare economy. Lord Mahavir suggested limits in each and every thing. The limit of MONEY gives you PEACE and HAPPINESS. Here, a human remains in the centre and money around him.

5 ibid page no 38-39
Types of possessions

Jain philosophy described the attachment of two types (1) Outward possession (2) Inward possession (Psychic). The Jain religion is the first religion to consider and marked difference of psychological aspect. The psychological aspect is BHAV aspect and body aspect is DRAVYA aspect in Jain religion.

Outward possessiveness is of nine types (a) Land – residential, agricultural, and industrial. (b) Instruments- all types (c) silver – in quantity (d) gold – in quantity (e) Money – in any form cash, Fixed deposit, traveller cheques and bank balance (f) Food grains – own consumption and storage. (g) DUPAD – two legs human – slave – servant- messenger in office, driver- attendant etc. (H) CHAUPAD – four legs- animals (I) Kuviya – household items, vehicles, airplane, etc.

The outward possessiveness is the cause of mental unrest. The unlimited desire for any of the above things will make human immoral and unethical. This will make human illogical in thought and will act badly. The limit will give him strength to act sensibly. The feeling of non attachment will become stronger and stronger.

Inward – psychic possessiveness are of fourteen types. (a) Anger (b) Ego (c) Deceit (d) greed (e) Laughter (f) passion for sex (g) Non – passion for sex (h) Danger (I) Sorrow (j) Dugancha – strong psychological dislike (K) Female gender (l) Male gender (m) eunuch gender (n) Mithyathva – wrong belief.

They are fourteen in number as stated above. The limit of them will be real taste of persons' conviction and measurement of his inner strength. The temptation will drag person down from his earlier firm position. Person has to resist it and come out with more strength and determination to follow the vow faithfully.
10.3. Vow philosophy of lord Mahavir

Lord Mahavir thought of VRATA-VOW SOCIETY. Vrata-vow means to refrain through manas-mind, speech and body. Here refrainment means to do away from the evil activities and to do the positive activities. When you do the above things, only than, you are vrati-observer of vrata. Sadhu-Ascetic has to observe the TOTAL renunciation and Sravaka-laity has to observe partial renunciation. Lord Mahavir gave many rules for ascetics and house holders. These rules were given from philosophical point of view for welfare of human in his ultimate benefit. Person has to combine materialistic thoughts with spirituality. Historian Arnold Toyambi said-man cannot live only on food or only on faith. Human required both. Lord Mahavir was realist. Lord Mahavir realized the difference in materialistic life and spiritual life. Materialistic life will give temporary happiness and spiritual life will give eternal happiness. Materialistic life will ultimately result into unhappiness. This will be a cause of pain and suffering. Lord Mahavir told it was a wrong path. Lord Mahavir connected subject with object, self to cosmos. Lord Mahavir suggested the path of emancipation as ultimate goal of person.

Jain vow for ascetics and householder

Human wants to get rid off pain and misery. In other words, Human wants emancipation. The way to get emancipation in Jain religion is to follow three moral steps. Samyag Jnana – right knowledge, Samyag darshan – right faith and samyag charitra – right character.

Samyag charitra – Right character based on Ethics and moral for ascetics and householders. This moulded in the form of conduct. The ascetics and householders are required to observe good conduct in their lives. Jain thinker knew that man and woman is having difference in intellect and firmness of will. Women are kind hearted. Women can not be as cruel as men.
There are in all twelve vows. These vows divided into three broad categories. First five are MAHA- big for ascetics and ANU - small for householders. Anu vrata-vow means compare to ascetic at minor scale. Three are gunvratas - multiplicative vows and four are siksa vratas – disciplinary vows. This is a foundation of character building. Apart from main twelve vows there are other subsidiary disciplines different for ascetics and different for householders to get emancipation. We can say, technically caritra-character is the nearest condition of emancipation

The ascetics are supposed to follow the first five vows without any atichar-transgression. The ascetics are without any worldly possessiveness. They are not allowed to have transgression for these five vows. The ascetics are allowed transgression only in extraordinary and unavoidable circumstances with the permission of head of guccha with due Prayascitta – penalty. Householders have no or small penalty for transgression for these five vows. Ascetics are putting their efforts to achieve SAMVAR-stoppage of new karmas and NIRJARA – the shedding of existing karmas. Their goal is Nirvana-Moksa, emancipation of soul. The ascetic, who lives on the ideal of non-possessiveness, will be benefited by annihilation of all his sins. Ascetics are to observe twelve vratas and three kinds of guptis, five kinds of Samiti, ten kinds of dharma-virtue and twelve Bhavnas, twenty two types of parishajaya and five types of charitrya-(character).

Twelve bhavnas are as follows:*

(1) Anitya Bhavna  (2) Asarana Bhavna (3) Samvar Bhavna (4) Ekatva Bhavna
(5) Anyatva Bhavna (6) Asuchi Bhavna (7) Asrava Bhavna (8) Samvara Bhavna
(9) Nirjara Bhavna (10) Lok Bhavna (11) Bodhi-Durlabha Bhavna (12) Dharma Bhavna

* Detail is given in chapter on Karma.
Also twenty-two kind of Parisaha – jaya - sub due of suffering and five kinds of charitra – conduct. Apart from this, ascetics are supposed to observe twelve types of internal and external penance and last two categories of meditations from prescribed four categories of meditations.

First five vows are as follows (1) Pranatipataviramana (non-violence) (2) Mrsavadaviramana (truthfulness) (3) Adattadanaviramana (non-stealing) (4) Maithunaviramana (sexual contacts) (5) Parigrahaparimanaviramana (non-possession). Non-possession comes in first classification of five vows. It is important for ascetics.

Householders have to observe above five vratas on minor scale. He had to observe three guna vratas and four siksa vratas. Three guna vratas–multiplicative vows are as follows. (6) Digparimana–To limit the use of direction i.e. east, west, north and south, upward, downward and slant direction. (7) Bhogopabhogaparimana–To limit once and repetitive use of items. (8) Anarthadandavirmana–To limit punishment without purpose to soul.

In seventh vrata, the other part of vow is for householder. A householder is to observe the voluntary limits on daily basis and life long basis. The following items consumption limit is to cultivate the habit as a part of non–possessiveness. They are following (1) one time consumption of food and liquid things. (2) The limit of several time usable items – say cloths (3) Personal usage items such as Towel, napkin and such things. (4) Limit to personal use item such as toothpaste and tooth brush (5) Limit to use the hair wash-Shampoo- items for gents and ladies (6) Limit to use the oil for body massage (7) Limit of the item used for body beautification such as powder, scent, hair oil, cosmetics (8) Limit of consumption of water for clothe washing and bath (9) Limit the number of garments to be used in specific period say-one year (10) Limit to use of sandal wood powder, paste and any other material for bath (11) Limit to use of flowers in any way – worship, garland, for ladies personal adoration. etc (12) Limit to use of ornaments of all types Gold, silver, diamond, platinum and jewel studded
items (13) To limit the use of air purifying item to be burnt, in modern period
spray (14) To limit the use of sweet and sweetmeats (15) To limit the use of
number of grains out of twenty four types (16) To limit the use of number of
pulses on daily basis as well as during lifetime (17) To limit the use of oil,
curd, butter, butterfat, milk, jaggery, sugar and things like that on day to day
basis as well as during the life time (18) To limit the use of vegetables in
number on daily basis as well as during lifetime (19) To limit the use of all
types of fruits on daily basis as well as during lifetime (20) To limit the
number of items to be consume in meal and supper (21) To limit the mouth
freshener by using grains, sweet things (22) To limit the consumption of
drinking water during the day (23) To limit the use of vehicles (24) To limit
the number of shoe pairs (25) To limit the items for use to sleep and to seat
(26) To limit the items to eat and drink. This list is old one. This was
supposed to be effective in Lord Mahavir's time. One has to take in to
consideration the present situation and make changes accordingly.

A householder advised not to deal, to perform or to act in any way for fifteen
types of trade and industries prescribed in seventh vrata. These fifteen
types of trades and industries are supposed to give you heaviest karmic
matter, which will drag you in cycle of birth and death. Lord Mahavir put here
the purity of income as top most priority in trade and industries.

Four siksa vratas–disciplinary vows (9) Samayika –The control of mind,
body and speech for limited time (10) Desavakasikavrata–to practice the
limit of usages of items for twenty-four hours and act as an ascetic (11)
Posadhavrata -not to eat for twenty four hours and act as an ascetic (12)
Athithisamvibhagvrata – desire to offer the water and food and any other
required items to ascetics (13) Samlekhana- unto death.

Apart from above twelve vows, householder has to observe eleven pratimas
- (1) darshan 2) vrata 3) Samayaka 4) Prosadhopavasa 5) Schitta tyag-to
leave living things 6) Ratri bhojan tyag 7) Celibacy 8) Aarambh tyag 9)
Parigraha tyag 10) anumati tyag 11) uddista tyag and six aavasyaka –
daily duties. Householder is to meditate upon four virtues such as (1) Maitri

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friendship (2) Pramoda – delighted by seeing an advance person on the path of liberation (3) Karunya – compassion for others (4) Madhyasthaya – tolerance. The different Acarya have given different list for the above items looking to the present social conditions and interpretation of agamas.

One has to examine carefully the twelve vows to have good idea about Jain moral sense. Vow is practice or act. This practice is done about its nature and with intelligent decision. This practice is a positive act. When you say positive act, it means that you have to refrain from negative activities. One has to act continuously in positive ways.

Jain philosophy shows the three danger which comes in a way of moral (1) Maya salya—deceitful turn of mind. (2) Mithya salya—wrong belief (3) Ninda salya—a secret desire to get pleasure in present and future. The moral act should not be deceiving for one-self as well as for others. One has to make self-analysis. One has to keep in view the non-worldly possessiveness and be away from it. One should contemplate about this birth as transit and has to develop the sense of VAIRAGYA—the spirit of renunciation. One should follow the TEN dharmas—religious steps—prescribed earlier. One has to have a voluntary limit of the outwardly things. One specifies the limit of land, buildings, shop, factories, for one self. One limits ones’ tangible and non-tangible assets for one self. One has limit of male and female servants, drivers, messengers, security guards etc. for one self. One limits the number of animals for agriculture or such other things and vehicles and other things. One limits the household things like T.V., fridge, washing machine, music system computers, decorative items, costly carpets, furniture for one self.

Person should control his desires. The result of desire control will be as follows. 6

(1) There is no poverty, but at the same time no luxurious life.

(2) Money is the instrument for need. Money is for man and man not for money.

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6 Acarya Mahapragnya, Mahavir ka Arthsastra, Page no. 111.
(3) Person will fulfil his need with a view not to harm others.
(4) Person should decide limit of income.
(5) Person should think that money is useful. Person should be indifferent to excess money.
(6) Person should accept that virtue of money is to give satisfaction.
(7) You should develop a capacity to use money for good purpose.

Person does not require wealth to do certain things.\footnote{ibid page no.196-197}

(1) Accumulation of wealth is not necessary for the fulfilment of some human choices. In fact, individual and society make many choices that require no wealth at all.
(2) A society does not have to be rich to be able to afford democracy.
(3) A family does not have to be wealthy to respect the right of each member.
(4) A nation does not have to be affluent to treat women and men equally.
(5) Valuable social and cultural traditions can be-and are-maintained at all levels of income. The richness of a culture can be largely independent of the people's wealth.
(6) Human may want wealth, but at the same time, his quest for knowledge, long and healthy life, participate freely in community, clean environment and peace of mind comes from job, home and society.
(7) Wealth maximization and human development have definite co-relation. This will result into break down of too many societies.
(8) Many countries have high G.N.P. per capita \textit{BUT} low human development indicators and Vis-a-Vis.
Countries at similar level of G.N.P. per capita may have vastly different human development indicators depending on the use they have made of their national income.

10.4. SOCIAL AND ECONOMICAL IMPORTANCE

Social and economical importance of spirit of non – possession

There are principles of ethics for universal. Aparigraha–Non- possession is also one of the ethics of Jaina religion. The ethics is not limited to some ascetic code of conduct or rule of scriptures. Lord Mahavir defined the ‘greed’ in UTTRADHYAYANA SUTRA as follows. “Where there is inner desire for material gain and possession of worldly objects of enjoyment, there is greed.”

According to UTTRADHYAYANA SUTRA,” the root of all mental and physical suffering is the desire for worldly enjoyments”.

What person possess and consumes, gives him happiness. There is a link with accumulation and our restlessness. This thing is a hurdle in the way of our spiritual progress. Therefore lord Mahavir told to apply discrimination of wants. Lord Mahavir told that one which is harmful to our body, mind and feeling should be avoided. Lord Mahavir told to control imaginary need. Lord Mahavir gave golden equation. Limit of money =peace and happiness.

In case of possession, it is unimportant but our mental attitude gives importance to possession is dangerous. This mental attitude is the real hurdle in our wish to give away attachment. Simplicity is a virtue. One should put simplicity in to practice. This should become a natural habit to be with oneself as being. When one follows simplicity faithfully than material abundance will loose both, its spirit and attraction.

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8 Edited by Dhiraj Muni, Uttradhyayana Sutra, Chapter no.8, stanza no.17, page no.45 *free render.
9 Ibid, Chapter no.6, stanza no.6, Page No.35 * free render
10 Acarya Mahapragnya, Mahavir ka Arthsastra, Page no.25
Person violates the vow of Aprigraha by accepting and holding what is not needed by him. What one possesses in surplus has to go to those who need them badly. The principle of continence is significant in maintaining the morals in society.

Man’s ego is short lived selfishness. Ego is limited to this life only. When you are selfish, you are open to temptation. Selfishness and temptation has harmed us like anything. Temptation had abolished our wish of self-sacrifice. Selfishness had abolished our motto of service to needy persons.

**Ambition:** - Economists say you increase your desire. This will give development and progress. Lord Mahavir put opposite of this-“LESS DESIRE”.

The ambitious person will indulge in all types of unlawful activities. The person becomes lavish in his life style. The animal cruelty is for perfume, fur making and medicines. He will carry out all sorts of wrong things. He will go to the extent of killing. He will wage a war. There is a way to come out of this. Person should try to limit his ambition.

**Minimum Desire:** - Desire is like sky, limitless. The person lives with limited desire. This will give effect in all spheres of his life to start with capital. The capital will not be concentrated at one place. Gandhi was in favour of decentralization. The decentralized thing will come in to existence than the human will act with trusteeship idea. The distribution of capital in society will bring evenness. Minimum desire will help to solve the ecological problem. The air, water will be less polluted. The forest will give rain and more pure air. It will have all round effect. This minimum desire person will walk with moral, fearful nature and more or less straightforward. The person will live the life with religious thought.

**Formula of Limit:** - Lord Mahavir gave formula of limit. Lord Mahavir put an idea of purity of means in earning and limits of personal consumption.

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11 Ibid, Page no.35.
12 Ibid, Page no.35.
Mahavir gave a list of ten items of consumption, which should be limited. Lord Mahavir gave the list of items of daily consumption also. Lord Mahavir advocated the limit of means of transport, jewellery, money and houses. This should be followed throughout the life. He suggested fourteen items for observance of limit in daily consumption. One should decide voluntarily how much to consume of each item daily. For example, Person decides to eat one grain, than either wheat or rice. Person limits the consumption of vegetables, fruits in the same way. Person can limit the use of water for bath, washing clothes and other things. This will help person as well as society. The list of items need not be fourteen but one can increase them as per his wish.

The best thing about Aprigraha-non-possession is, it is realistic, it is practical, and it is a rational principle. Aprigraha–Non-possession has a solid foundation in our social system. Lord Mahavir was a great social philosopher.

10.5. Welfare Philosophy of spirit of non–possession.

Thoughts of economists:-

One can define economy as follows. Person should manage his resources in such a way that, he can get maximum satisfaction out of it. Economist thought that more production is the cure for poverty.

There is a social imbalance. One should take care of downtrodden and masses rather than a few selective people. Economist should not neglect entitlement of person like health, education and capability development. The negligence of these is equal to deprivation.

There is an advertisement slogan. "Neighbours envy owners pride". It is equally correct that one man's consumption is his neighbour wish. “Development” - “Progress” – “Growth” is some of the concepts of most modern economy. It is true but without human thought it is useless. Economist should think in moral way.

Change as law of nature
It is a law of nature to have constant change. The new becomes old and old becomes new. Human wants new things every day. The variety is necessary. This has resulted in the name of fashion. The fashion is waste full expenditure. It creates ripple in class of people who cannot afford it. This will result into social unrest and it can go up to the any extent in relation to crime. One has to accept this as social unrest and out come of economic growth. Waste is not acceptable in the name of economic growth. Waste or exhaust is the result of consumption. Here person’s self-interest is of prime importance and social welfare becomes a secondary thing. One can say that economic progress is at the cost of social welfare progress.

Consumption

Consumption is necessary. The consumption has three stages. In first stages, you are curious to get thing. In second stage, after consumption you require to repeat the action. In third stage, it is impossible to get rid of consumption. This will form a habit. These three things make person to do any thing. He will fulfil his wish of consumption at any cost. This gives birth of all types of activities like cheating and corruption, killing. Moral and human values do not come in the way. The target is to fulfil unlimited desires, unlimited expectations and unlimited consumption. Look at the other side of the coin. The limited desire, expectation and consumption will make man happy. He gets his primary need easily. Person will not go to the extent of killing; cheating and corruption will bite his conscious. Religion is known best for the simplicity, contentment and self-control. The same has become a prey to philosophy of consumerism. The corruption at all level is the result of consumerism. The strong hold of religion eroded.

Social evils

It is in the interest of human and for his future to limit his number of possessions. This will save waste full use of material. The possessed item should be of long lasting nature and to maintain them is important. As

\[14\text{ ibid Page no.29.}\]
consequences of this, the total stock of material will last for longer period for the present population and for future generation. The limit of population growth, at any level, say national or global, will be like to see a star in the sky on sunny day. The population growth has to be minimized.

Unlimited consumption is the symbol of modern culture. Unlimited consumption has given a mark effect on health, mind and conscious. Lord Mahavir studied human behaviour. Lord Mahavir suggested two types of desire (1) Minimum desire (2) No-Desire human. Minimum desire person will create effect in all fields. Desired conquered person has no desire. He will be an ascetic. He has no activities and he will not start trade or industry.

**Inequality:-**

We have accepted inequality. This became a reality. We think that we can not do any thing for this evil. Inequality in limited sense is product meant for affluent people of society for few and same way employment for few in society. Here we deprive the larger employment opportunity. Social welfare economics is not in favour of this. The concept of human welfare pushed in to corner. It seems that economics has nothing to do with social service and social work-“welfare”. Welfare being satisfaction, happiness - These words require to day.

**10.6. ENVIRONMENT AND SPIRIT OF NON – POSSESSION**

Our ethics is to preserve the environment. The ecological balance is a prime thing of today’s world. The two types of people are cruel to our environmental assets (1) A well to do people for their greed. (2) A penniless people due to their needs. This cruelty has become a burning issue. ‘ICCHAPARIMANA’-limited desire is the only human solution for Non-possession. The voluntary control of wishes is the only remedy and it is voluntary socialism.

Consumerism is the cause of physical environmental degradation and social environmental too. Physical environment decrease day-by-day and social

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15 Ibid, Page no.51.
environment is scare. The sustainable development will protect the environment. This is the need of a day. Lord Mahavir had prescribed certain voluntary rules for environment for ascetics and house holders. Lord Mahavir has suggested making minimum use of water, air only for respiration for ascetics and for other purposes to householder. Fire, earth and plant usage totally prohibited to ascetics and with limit to householders.

Ascetics are not doing any worldly activities and they do not have any thing which can create physical possessiveness to them. They should free from their mental possessiveness too such as praise, fame, to be known as scholar, known as knower of scriptures, known as great penance recorder. These are their mental possessiveness. They are not free from physical possessiveness such as to create a charitable trust and under the name of trust to build the temple and library, research centre, to start a school to teach old agamic language etc.

Lord Mahavir gave three negative criteria for production. (1) You should not produce war machines (2) You should not assemble, collect, store war machine (3) You should not teach art or give education which increases sin and killing. This indicates the technology transfer. This is an effective tool to day for terrorism.

Lord Mahavir had given a list of trade and industries, which are very prohibitive for householders. The householders are not to act upon it. They are fifteen in numbers. (1) Smithy – small and big industry related to fire is prohibited (2) not to cut forest and trade of wood. (3) Cart, chariot, ship, motorcar etc. to manufacture and to trade is prohibitive (4) not to retain cart, horse, rickshaw, taxi, and to earn out of them by way of rent. (5) To excavate the earth for the purpose to build the dam, well, tank and large reservoir is prohibitive (6) not to trade in teeth, bone, horn, nail of animals (7) not to trade in sealing wax, colour, and wax made out of beehives or other insects (8) Not to trade in smooth hair of cows, which used in temple. (9) Not to trade in wine, meat, honey, butter, fat etc (10) Not to trade in

16 ibid, page no. 34,
poison, opium, insecticide and pesticide (11) Not to trade in machinery for sesame, groundnut, other oil seeds for oil producing, cotton for removing cottonseed and sugarcane to manufacture jaggery and sugar (12) Not to mutilate the bodies of human, animal and to create mark by making use of fire on body of human and animal, To make horse and ox from male to neutral gender (13) Not to put on fire in the field, forest and mountain (14) Not to empty the well, large reservoir, large portion of river (15) Not to maintain slave – male or female, animal and wild animal for earning for self maintenance.

These fifteen types of trade, business and industries will give you a heavy NIKACHIT type karma. This karma, one has to experience it. You cannot escape it. Over and above, the householder has to observe the self-imposed voluntary limit for so many things in number of ways through out of the life. All twelve vows have transgression and you are supposed to observe vows and not to repeat mistake. You are supposed to perform PRATIKARAMAN- to come back from sins which were committed earlier. The practice of vratas will give you strength and will uplift your soul towards the emancipation.

As human life is precious, like animal and plant life are also valuable. They should be preserved and protected. All outrageous usage is prohibitive such as limitless exploitation of natural foundation of life, ruthless destruction of the biosphere, and militarization of the cosmos. We are responsible to future generation for misuse of earth, cosmos, water, environment and air. The population is dependent on preservation of all these things. We must create harmony with nature.

Lord Mahavir era was of normal life. The people were very simple and religious minded. The main activities were agriculture and trade. The system of kingship and his administration was simple. The present day things might not exist in those days. The types of social, political and economical development may not be there. This reflects in the list of trade and industry, which were in primitive stage. The analysis of list of trade and industry
shows that great care was taken for NATURE and its growth and preservation. The analysis further shows that the voluntary and minimum use to preserve the natural assets for present generation as well as for future generation. The all five element of NATURE, animal from one sense to five sense and human are in the centre. We have to take great care for not to harm or to kill them. The day-to-day Menu of diet and activities mirrored the way of life of those people in those days. Lord Mahavir preached the above thing by way of ethics and moral. We should pay great homage to lord Mahavir by saying that HE WAS THE GREATEST ENVIRONMENTLIST OF HIS AGE.

Wishes V/s Requirements

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<th>You get little more happiness.</th>
<th>Sadness will be less.</th>
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<td>Comfort</td>
<td></td>
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<tr>
<td>Luxury</td>
<td>You get much more happiness.</td>
<td>You will not become sad.</td>
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Lord Mahavir said the wishes are infinite as limitless sky. Wishes are never ending. As per economy the demand is more than supply. One who has resources can fulfil his requirements. Demand is limited in comparison to requirements. Requirements are limited in comparison to wishes. Wishes are natural where as requirements are decided as per geographical condition, social custom, physical need, circumstances and religious sentiments. A requirement of poor person is limited. Rich has very big list. One who has decided to live with religious thought will have balance of his requirements. Lord Mahavir told that due to benefit, greed increases. As per Marshal-economist, the requirements and wishes of man are of numerous types. One desire is satisfied than another desire crops up. This is the law of progress. This is requirement but one has to look into the other side of it. Human will have pleasure and pain. This will affect his mental balance. In the light of this, it is necessary to limit the requirements. Religion thinks in

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<th>Use of the thing</th>
<th>Not use of thing.</th>
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<td>1) Necessarily</td>
<td>You get little happiness.</td>
<td>You become sad.</td>
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terms of internal development and economics thinks in terms of external development. Therefore one has to apply the conscious limit of wish and requirement. It will be some thing like this.

Man lives in social condition therefore he can not totally leave the things but definitely he can apply the limit in his needs and demand. Economics expressed in a sense of consumption. Consumption may be useful or may not be useful.

**Impotence of Moral**

Economics do not think in terms of human welfare. Moral laws are giving the ideals in life. Person, who breaks the moral laws, feels guilty. One, who follows the moral law, makes progress in spirituality. Honesty, straightforwardness is counted for efficiency. These are the moral things and economics had to take into account these things. At the same time economics also impress the moral laws. Therefore the control of desire is the ultimate solution.\(^{17}\) The non possession is useful tool at every movement in the life. I think it is in the interest of mankind to follow the sense of control in life and have happiness.

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\(^{17}\) ibid, page no. 100 to 111.