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CHAPTER V

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The more you get, the more you want; desire increases with every gain. What starts as two grams of gold, has a tendency to end as millions of grams.”¹ “And if the whole earth were to be given to man by somebody it would not be enough for it is so difficult to satisfy the man.”²

The first lesson in Jaina ethics is subdue pride by modesty, overcome hypocrisy by simplicity and dissolve greed by contentment.³ But what is seen in the world today is in stark contrast to the message stressed in Jainism, which cautioned mankind even before man began living in urban societies.

In order to analyse the need and greed in Jaina ethics, a prerequisite knowledge required is, right faith and right knowledge in Reality. Believing in the existence of soul in plurality, four dravyas contribute to the āsrava and Samvara of kārmic matter in the life of man. “The concept of soul implies that in the inhabited universe it is composed of two distinct parts (a) non-living material (b) living part i.e. the remainder. The living part can be described as the ‘pure soul’ whereas non living material (non pure part) is the ‘kārmic matter’ like gold ore, the dross is ‘kārmic matter’ and left over 24 carat gold is the ‘pure soul’. Here kārmic matter is the actual physical material which makes the soul impure; it has nothing to do with the usual word karma i.e. action. In the simplest term the pure soul contains all the important positive aspects of the living being and contamination by the kārmic matter produces the negative effects. However, this contamination by

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kārmic matter is not natural for the soul, which has an in-built longing to become separated from the matter.

In practice, this abstract idea implies that the aim is to acquire ‘purity’ of the soul or the ‘victory’ over the kārmic matter. Kārmic matter is regarded as the cause of all misery. Kārmic matter consists of sub-atomic particles, which will be called karmons by Jainism. These karmons flout freely and randomly in space but they do not interact between each other. (Presumably the gravitation force is very small). Among all sub-atomic particles karmons are unique in the sense that they can only be absorbed by the soul, and cannot fuse by themselves, i.e. kārmic matter as ‘molecules’ of karmons exists only in conjunction with the soul. The soul is sentient energy but is polluted by the kārmic matter. The interaction of two highly contradictory elements, soul and kārmic matter, could lead to obscure the knowledge element, the perception element the bliss element of the soul. Hence, neither the soul is realised in its stage of purity nor environment kept in sanctity. kārmic matter amounts to anger, pride, deceit and greed. The influx of the kārmic matter into soul is āsrava, fusion of the kārmic matter is Bandha, kārmic force shield is samvara and fission is nirjarā, thus Mokṣha or liberation. Kārmic matter if heavy is pāpa, if light it is punya. But ultimately the self into the soul should entertain neither heavy nor light. This is the essence of reality.

From this knowledge the derivation is matter has got modification to the extent of decay but the permanence of it is not extinct. The existing polluted environment reveals the reality of permanence of matter and the modification into decaying state. Also the kārmic matter is external to the soul, hence influx or arrest lies within the man and nothing to do externally. Knowing this modern man would certainly realise the place of need and greed.
"The non-soul substances or body is the medium of Motion (dharma), the medium of Rest (adharma) Space (ākāśa) and Matter (pudgala). The function of dharma and adharma is to promote movement and rest. The function of space is to provide accommodation. Time is also considered a substance in the Jaina reality. Body, speech, mind and respiration are material bodies. The function of dravya is to form the basis of body, speech, mind and respiration. Matter not only conducts the basic function of the law of creation but also contributes to pleasure and suffering, life and death of living beings. The function of souls is to help one another. When existing thing must be of help, how does time, also existing, render any help? Assisting substances in their perpetuation of life (through gradual changes) in their modifications, in their movements and their rating priorities are the functions of time. Permanence is indestructibility of the essential nature (quality) of the substance. Only modification and destruction takes place. Another important concept is all six substances have got origination (upâda), cessation (vyaya) and permanence (drouvyâ).

The existing situation of man and environment in all its modification and destruction amounts to the origination, cessation and permanence of six self-existing substances of jīva, ajīva, dharma, adharma, ākāśa and kāla left to the law of existence is the 'cosmos'. With hîrîsā, parigraha and the four kaśāyas: anger, pride, deceit and greed, makes the cosmos 'chaos'. A simple equation to understand the Need and Greed expounded under Jaina ethics:
From the above equation we can learn, “the magnitude of *kaśāyas* lead to the magnitude of the influx of *karma* with the *karma* one has to face already accumulated with. The vibrations of the activities and of the *kaśāyas* determine the nature and material bondage. The totality of the *karma* amalgamated by a soul induces a transcendental colour, a kind of complexion, which cannot be perceived by our eyes and this, is *Leśyā* according to Jainism. There are six *Leśyās*: black, blue, grey, yellow, red and white. They have also a prominently moral bearing; for the *Leśyā* indicates the character of the individual who owns it. *Leśyā* is of two kinds, bhava- *Leśyā* and dravya- *Leśyā*. The former is thought-paint
and the later is the product of body-making \textit{Karma}.$^6$ "The person with the \textcolor{yellow}{yellow} thought-paint knows what to do or not to do, dutiful, steady, knows what is fit or unfit for enjoyment, is free from anger, pride, deceit and greed, self-controlled, impartial, compassionate, charitable, calm and gentle. Gentler qualities characterise the person with \textcolor{pink}{pink} or \textcolor{red}{red} thought-paint: charitable, kind, benevolent, ever ready to do good to others, humble, steadfast, well-disciplined, restrained, forbearing, devoted to saints and teachers, and strives after the highest good. The person with the \textcolor{white}{white} thought-paint is impartial, engages in meditation to the Law (dharma) and Truth, not desirous of enjoyment of any kind, practises \textit{samitis} and \textit{guptis}, subdues his senses, calm, free from passions and detached from worldly affairs."$^7$ "Buddhism also classified \textit{Karma} in terms of colours: \textcolor{black}{black}, \textcolor{white}{white}, mixed black and white and not black and white. It does not seem to accept \textit{Karma} as a subtle form of matter of minute particles. The \textit{Yoga} school has adopted the same classification. Dasgupta suggests that the idea of black and white \textit{Karma} in \textit{Yoga} philosophy was probably suggested by the Jaina view."$^8$

"Jainism does not propound that the soul itself becomes colored by the \textit{Leśyās}. The \textit{Leśyā} are primarily associated with the \textit{kārmic} matter whose reflection on the soul may be likened to the reflection of a colored flower or object on a white crystal."$^9$ "\textcolor{brown-red}{Brown-red} indicates sensuality and greed; \textcolor{grey-green}{grey-green}" indicates deceit and cunning; brown indicates selfishness; scarlet on left of head indicates anger; yellow round the head indicates intelligence; grey-blue above the head indicates primitive religious feeling touches of deep rose colour indicates beginning of love. As evolution goes on, the matter becomes finer and the colours clearer, purer and more brilliant In a developed astral body, green indicates sympathy and adaptability; rose indicates love; blue indicates religious feeling; yellow indicates intelligence; violet above head indicates spirituality."$^{10}$ "It is possible to interpret the \textit{Leśyā} theory in terms of
modern psychology, especially of parapsychology. The bhava Leśyā has a psychological significance. It is an aura created round the soul due to psychic effects and yoga. It is dependent upon the activity of the mind. The six primary colours are effects of the karmic influx arising out of mental states and events. Every psychosis brings some after-effects which are both physical and psychic. It is possible to show, by proper analysis and investigation, that psychic phenomena exist and are detectable. The Karma doctrine is an integral part of Jainism; it has been developed by the Jainas on a scientific basis and forms the very backbone of Leśyā."¹¹

Thus, carnality does not differ from mundane existence. Stupefied by the acute torments caused by tempting passions, a sensual person dwells in mundane existence, uttering, ‘My mother, my father, my brother, my sister, my wife, my son, my daughter, my daughter-in-law, my friend, my kith and kin, my vast property and means, my food and my clothes.’ Infatuated by deep attachments to these, he dwells with them. He lives constantly allured by avidity:”¹² he endeavors to amass wealth season in and season out; being desirous of sensual pleasures, he is an out and out rogue committing theft or injury such a man repeatedly becomes a killer of living beings.

All great religions of the world have laid great stress on ethics as a vital factor regulating the conduct of an individual for his own good as also for the well being of the society of which he is a member. But Jainism awakens modern man neither to the truth of either ‘concern for ethics’ or ‘apologetic to ethics’, for ethics is the principle of very existence itself. Jaina ethics, in all its simplicity, is the most glorious part of Jainism. That’s how it is being described as ethical realism. There is no conflict between man’s duty to himself and to society. The highest good of society is the highest good of the individual. It is never forgotten that the goal of the society is maintenance of simplicity,
justice and peace. So commitment to these values should be the hallmark of all modern civilisations.

Now in the age of information technology, as man is ravaging his fellow-beings and nature, the Jaina precepts assume a greater importance. Greed has been replaced by need, and has blinded him to qualities of compassion and coexistence. This impurity is manifested in the apparent environmental degradation.

"The food needs of the Western world have played havoc with the lands of the Third World. Though no statistics are available on this, "I'm sure that despite decolonisation the world over, today more land in the developing nations is being used to meet the food needs of the Western countries when compared to pre-decolonisation. The Sahelian drought is one such instance that represents exploitation of Third World countries by a developed country. The Sahelian drought of 1968-74 that hit the world headlines claimed the lives of approximately 100,000 nomadic people. The French colonial policy had driven West African countries to peanut farming at the expense of subsistence crops but levied heavier taxes to secure vegetable oils for its own use. Groundnut cultivation that depleted the soil soon spread to non-farming lands like forest zones and grazing lands, thus upsetting the balance between the farmers and nomadic herders. When the US Soya production began to hit the European markets and prices of vegetable oils began to fall, the newly independent West African countries had no alternative but to increase the groundnut cultivation area to maintain their foreign exchange reserves. Consequently, the nomads were pushed further north into the desert, unprecedentedly. The prolonged drought and the death of thousands of animals and people were attributed to the nomads and overgrazing. No one blamed the French or the Sahelian elite, who worked hand-in-glove with them."13

The greed of modern man has culminated him into Profit at any cost! Personal accumulation of material wealth has become so
embedded in our present culture that it is almost inconceivable to us that any other motive could govern our daily life. "With wealth as a supreme value, life counts less. The social imperative is to get money at any available means".\textsuperscript{14}

"The capitalist system has facilitated the recent rise of market fundamentalism. The ultimate expression of market fundamentalism is global free trade, which forces the abolition of national trade barriers in order to create greater global wealth. In practice it means the survival of the fittest – mostly the northern multi-national corporations (MNCs) and their economies of scale, which dominate and thereby undermine the sustainable non-profit centered systems of the south."\textsuperscript{15}

"India's elite has only recently become enamoured with material consumption. As part of its powerful religious and spiritual traditions, renunciation of material values remains important in India. There is significant distrust of the ways of the north and vociferous grass-root opposition to the entry of MNCs. Political leaders have protected some aspects of India's economy from globalisation. For example keeping India's currency out of the global markets, thus avoiding the worst of South East Asia's late 1990s economic collapse, (though they showed less foresight in joining WTO which is clearly designed to bring most benefit to the global corporations and trade blocks in the north). With its vast bio-diversity India could be in the forefront of the carbohydrate technology revolution. India still has the rich human knowledge of natural systems that the north lost long ago and is trying now to resurrect. It has the landmass and climate to grow the crops, the resource base, for the new carbohydrate revolution."\textsuperscript{16}

Here is another example of the greed of developed countries and consequent exploitation of their fellow-beings in the Third world countries.

"What runs through the corporate mind is how global environmental strategies will affect profit. What will the shareholders
say? Perhaps some of us here have the privilege of being shareholders. If we are, are we carrying our duty as a shareholder? What are the health factors of the workers? What are the safety factors of the workers? What are the environmental safeguards? For example, one running-shoe company charges US $79 for a pair of running shoes. The average worker in the running shoe-factory in Java receives 37 cents out of the $79. Western corporations move into the Third World for three main reasons: Cheap labor, maximisation of profit and weak environmental legislation. These things make it attractive for corporate companies to move to this part of the world. This is the developed mind of the West. Governments are servants of market forces. The stock exchange is for gamblers of people's livelihood. This is the scenario in various trade agreements, including GATT, one of the crudest trade agreements. Greed and aggression dominate these so-called agreements.\(^\text{17}\)

Let us introspect the text *Uttarādhyāyana Sūtra*, in this context. "Three merchants set out on their travels, each with his capital: one of them gained much there, the second returned with his capital, and the third merchant came home after having lost his capital. This parable is taken from common life. The capital is human life, the gain is leaven; through the loss of that capital man must be born as a denizen of hell or a brute animal. The slave to his lusts have forfeited (his capital), human life and divine life. Having forfeited them, he will have to endure one of these two states of misery; it will be difficult for him to attain an upward course for a long time. He who brings back his capital, is compared to one who is born again as a man. Those men, who through the exercise of various virtues, become pious householders will be born again as men; for all beings will reap the fruit of their action. But he who increases his capital is like one who practices eminent virtues; the virtuous man attains the state of the godliness."\(^\text{18}\) "He who conquers greed conquers everything, and he who conquers everything conquers
greed. Knowing the misery of greed, having rejected the world of greed, the heroes go on a great journey, they rise gradually, not to the desired life, rather life desired.”

Today's bestial society, deprived of any ethics, is posing a crisis to nature and man. Jaina ethics renders a solution to the exigencies of the modern world. A solution to this crisis does not lie in technology but in self-realisation of self-discipline, propounded by Jainism. However, this should not be shrieked away as an impractical philosophy, for Jaina way of living states that there is much to be gained in ethical living than in the pursuit of metaphysical living. Jainism as an ethical realism has the foundation of ethics as a matter of action and not of theoretical hairsplitting. This is the most authentic message of Jainism. The Jaina ethics teaches every one, to individually and personally, apply himself to the task on hand and to find his own way to live in coexistence with other beings, and thus, in peace with oneself. And an individual should begin with this task at the moment of awakening for, “you cannot prolong your life be-not careless awaken before the old age approaches, though others sleep, be thou awake!”

"Like a wise man, trust nobody, but be always on the alert; for dangerous is the time and the weak the body. Be always watchful like Bharunda bird” (i.e. each of these bird has two necks and three legs). “By concurring the will reaches liberation, like well broken horse which is clad in harness (goes to battle). Be watchful in your young years if one does not get victory over his will in the earlier years, he despairs when his life draws to its close and the dissolution of his body approaches. The night passes; it is never to return again. The night passes in vain. For one who acts not according to the law.” So, the lesson of Time is very significant part of jaina ethics. To put it in simple words the message is, Time and Tide waits for none. So, the awakening and the reformation of self have to be undertaken immediately to arrest further crisis in the environment
Awakened, "A self should wander about treating all beings as he himself would be treated." And one who is rich in the enlightenment will not indulge in any sinful action, since his conscience is guided by the intellect fully illumined with Truth.

Jaina ethical way of living requires mutual co-operation between every individual and the given organisational environment. The environment has to be taken in one's stride as it is, to generate the best possible outcome in the given circumstance. The implications of this simple philosophy are far-reaching in today's world. People are discontented with the wealth and power they have. The philosophy urges people to shun primarily such unhealthy feelings like envy and acquisitiveness of material pleasures, which more than contributing to the retributive karma of the self, contributes to the environmental crisis. Jaina ethics has most important message that the theory of karma binds self relatively in continuous cycle of lower birth and death for causing hiriṃśā to his environment, than to himself and by self.

"Just as a chick is produced from an egg and an egg from a chick, so does delusion spring from desire and desire from delusion." "If there were numberless mountains of gold and silver as big as mount Kailas, they would not satisfy an avaricious man; for avarice is boundless like the sky." "Knowing that the crops of rice and barley, with its gold and cattle, of the entire world, all put together will not satisfy a greedy man, one should practice austerities." Greed, which sticks to the soul like a permanent dye on cloth, drags the soul to hell. Thus, Uttarādhyāyana Sūtras proclaim that by achieving contentment, greed should be conquered or by conquering greed contentment should be achieved or else Self will be in crisis more than environment.

In a world where need, not greed, is the guiding factor, problems of poverty, pollution, degradation of natural resources, etc. will not arise. But, unfortunately, greed rules the mankind. Primarily, human
disaster is incorrigible. It is important to reflect on one of the important reactions on the first explosion of Atom bomb from Los Almos. Hiroshima – “True person’s agony even today but true man’s pride, when Hiroshima burned as the ‘tongues of words on the bodies of men; a significant part of man’s humanity has been dissolved perpetually!” It is true of Gulf Wars, Khargil War, attack on America and the recent Iraq war on terrorism.

Secondly, ecological disaster is irreparable. Yet, attempts to resolve the ecological crisis can never be ignored, for the deep roots of culture and heritage to preserve and conserve environment from further decay and destruction, is but inevitable, as long as mankind exists. But ironically, it is man’s greedy nature that is at the root of this crisis.

All the world’s religions have tenets that can help mankind find a way out of this exigency. Buddhism also for instance, has clearly highlighted how man’s greed results in misery. How can we differentiate between need and greed?

The philosophy of Aparigraha distinguishes, basic essential necessities as need, insatiable need is greed. The knowledge of the principles of living is required to satisfy need, while a desire underlies Greed. There is a certain amount of desire in need too. Man crosses the boundary between need and greed when his need crosses the fundamental requirements. Then his resources do not seem adequate to satisfy him. So he encroaches on others’ resources. This is the root of most conflicts occurring today.

Compassion for everything that surrounds man is possible only when greed is controlled. When one develops attachment, greed pervades man. When desire pervades him, means gets distorted; when means get distorted, the end is disastrous, which is exactly the scene today.
Jainism assumes significance in this context because it has rigid but practical guidelines: five \( \text{A\Upsilon \nu \nu \text{r} \text{a} \text{t} \text{a} \text{s}} \), three \( \text{Gu\n\alpha \nu \nu \text{r} \text{a} \text{t} \text{a} \text{s}} \), four \( \text{\S\i\k\s\a\v\r\a\t\a} \) for household men, and \( \text{M\a\h\h\a\v\r\a\t\a} \), discussed in chapter three, for higher rank of household men, that have been designed to meet most exigencies that man may face. Jainism holds man responsible for any event-taking place around him, within him, for him or by him. Jaina ethics makes man the centrifugal force of existence. Jainism as a religion of humanity is centered on ethics of the Self in greater magnitude than any other religion. They are more relevant today; in fact as mentioned above they have become more important now when psychological disorders, social evils, power abuses, amassing wealth, sexual abuses, ego clashes, self centeredness, selfishness, unfair business practices, culture of domination, discrimination based on caste, creed, gender, exploitation of the natural resources, pollution, abuse of technology, corruption in all areas including humane services like health, judiciary, education, devastation of lakes, rivers, seas and forests, etc. are collectively nurturing a major catastrophe.

As Vincent Sekhar puts it “Jaina religion is founded on life experiences, it has a path of purification and the Jaina monastic model who led the life of purity.” Jaina ethics is founded on the vision of reality that is perfect faith and knowledge. The following analysis will help us understand why Jaina ethics are considered more relevant for today than in the period in which it was propounded.

The philosophy of Jaina ethics:

1. Simple, straightforward and solace seeking in the mundane world of sorrow and pain. The methodology preached in Jaina ethics to reach the state of healthy co-existence is within the reach of each and every member of mankind. For example, a six-year-old as also a sixty-year-old can practice \( \text{A\Upsilon \nu \nu \text{r} \text{a} \text{t} \text{a} \text{s}} \). But the stress is on choosing the right
guru or Tīrthāṅkara. Even the Tīrthāṅkaraśa do not forcibly guide one to the good or take one away from the evil. They only open the eyes of the people to the consequences of treading a forbidden path. He who listens to such preaching becomes the Lord not only of men but also of the gods.¹⁰ Even their Namokar mantra reveals the realistic approach to guru. I bow to the Arahats, the perfected human beings, Godmen. I bow to the Siddhas, liberated bodiless souls, God. I bow to the Acharyas, the masters and heads of congregations. I bow to the Upādhyāyas, the spiritual teachers. I bow to the spiritual practitioners in the universe, Sādhus. This fivefold obeisance mantra, Destroys all sins and obstacles, and of all auspicious repetitions, Is the first and foremost. (Namokar Mantra)

Thus, even the Guru or Arhat, should be a person who practices the moral principles he preaches. Only then Jainas accept him as a guru. Jainas worship godliness in Arhat, and anyone can reach this position of Arhat (or one worthy of worship) by rigorous observance of Aṇuvratas and Mahāvratas, which is the heart of Jaina way of life.

2. Jaina ethics, as a mode of philosophy, contributes to arrest exploitation on natural wealth and societal health and inducts man to live in co-existence and peace. Jaina ethics would certainly organise the individuals and groups committed to life and evoke their respect for earth's rich resources and thereby, would not damage life and environment in the wake of modernity and advanced technological development. Certainly people would take the lead in all the issues that affect the life of every creature in the world, not merely human beings. It makes way for entrusting earth's valuable resources into the hands of those who would selflessly preserve them. They can network with ecologically aware people and concerned organisations. Such networks can work united to bring to light the dubious designs of national and international agencies, private firms, financial agencies, that cause the
destruction of life and environment, directly or indirectly. Even those efforts that are considered life preserving in the present context like ex-situ and in-situ conservation have to be questioned in the light of Aticāras of Anuvratas.

Man having damaged the wealth of flora and fauna, has inevitably taken-up ex-situ and in-situ conservation of the same. “Ex-situ conservation efforts are undertaken in cases of those endangered organisms, which do not have any chances of survival in the wild.” Ex-situ conservation if analysed scientifically, falls under Mahāvīra’s aticāras of Ahīṃsā, i.e., Chedana, Bandana and Piḍana. “In order to prevent genetic drift, the population in captivity has to be larger than we have been maintaining in most of the cases. Even with Ex-situ and In-situ conservation of flora and fauna, we do not have provisions and manpower to keep the required number of individuals of each species. Out of six hundred and twenty nine species considered as threatened, only twenty thousand six hundred specimens belonging to one forty species are kept in Ex-situ conservation. Animals in captivity undergo genetic adaptation to their artificial conditions and thus become unfit for the natural habitats. The carnivorous may lose their ability to pursue and hunt their own food. The lack of genetic diversity makes them unfit to adapt to the persistent changing conditions of the environment. Animals in captive population, loose their knowledge of the natural environment. Ex-situ can represent only a limited portion of the gene pool of the species.” These are all instances of aticāra of Bandana, which is a greater crime inviting maximum influx of Karma to the society itself.

More than anything, Ex-situ conservation demands the compassion and co-existence given by Mahāvīra to preserve, because finally ex-situ conservation requires a regular supply of resources, funds and institutional support. Aticāras of acaurya to be guarded. Moreover,
efforts are usually concentrated in few places. So, a natural calamity or a catastrophe, such as a war caused by man, can wipe out the entire population of endangered species. Still, ex-situ or in-situ is inescapable under the modern existing situation. However, the essential need is Āhimsāṇuvrata, taking care of all its transgressions. (See chapter IV on Āhimsā) Similarly "In-situ conservation involves conservation of species in its natural habitat." To preserve the treasure, no greater project than the adoption of Jaina ethical practices in our culture is necessary. For example, either in In-situ or Ex-situ conservation of forest, it is man's role that is very important. As man causes destruction, conservation too is his responsibility. In ex-situ and in-situ conservation, if further transgressions of Ānuvratas take place, man himself will become an endangered species. For example, if a person who has to feed the animals in the zoo, or if a veterinary doctor who has to render his service, is guilty of Āhāravāraṇa, Bandhana, Piṇḍana and Chedana, he is indeed striking a crisis for the species. But the irony is, man is ignorant of the greater misery and Karma he is inviting for himself in his role of a torturer.

What would mark the dawn of realisation? Projects and policies of environment According to Jaina Karma theory, orientation to austerities is mandatory for each and every person. Because, as man sows, so he reaps. Satya, Acaurya, and Aparigraha is based on Āhimsā, i.e., not just non-violence, but non-violent self. Āhimsā, as non-violent self in all aspects of living, is the primary means of liberation in Jaina philosophy.

Cutting at the Root of Crisis: Child Labour, one of the inhumane social evil of the society draws the attention of Ānuvratas. The problem of child labour is a burning issue today. However, this problem can be dealt with under the aticāras of Acaurya. (Ref: Chapter 3, Ānuvratas). Children, all over the world, in developing countries are facing the
problem in its mind-boggling magnitude today, because we have ignored to imbibe the awareness in Mahāvīra’s preventive measures to protect the environment.

The aggravation of child labour is a development issue worth investigating. The notion that children are being exploited and forced into labour, while not receiving education crucial to development, is the concern. “India is the largest nation plagued by the problem of child labour. Estimated cite figures of between 60 and 115 million working children in India – the highest number in the world.”\(^{35}\) If we had seriously considered the atticāras of Aparigraha and Acaurya given by Mahāvīra, we would not have created the present crisis involving innocent children. This is not just a social crisis, according to Jainism; but also spiritual crisis, because all those who are directly or indirectly contributing to child labour, should face the tune of āsrava (inflow of Karma) and thus Bandha (bondage, i.e., misery and suffering).

“Indian government extrapolations of this data place the current number of child labourers at between seventeen and twenty million.”\(^{36}\) This extrapolation seems highly unlikely as “The Official National Sample Survey of 1983 (of India) reports 17.4 million child labourers, while a study sponsored by the Labour Ministry, concluded that the child-labour force was 44 million”\(^{37}\) UNICEF “cites figure ranging from seventy-five to ninety million child labourers under the age of fourteen:”\(^{38}\) Even while disclosing the statistics, we commit Caurya, which arises due to Parigraha, which is in turn due to wrong faith and wrong knowledge.

Child labour cannot be eliminated by focusing on one determinant, for example education, or by brute enforcement of child labour laws. The government of India must ensure that the needs of the poor are fulfilled before attacking child labour. If poverty is addressed, the need for child labour will automatically diminish. No
matter how hard India tries, child labour will exist until the need for it is removed. The development of India as a nation is being hampered by child labour. India, and the world at large needs to address the situation by not just tackling the symptoms of child labour through government policies and the enforcement of these policies, but by tackling the deep-rooted causes like Parigraha, Caurya, Hiṅsā spiritually and culturally under the principles of Aṇuvratas. (Ref. Chapter III)

The Constitution of India clearly states that child labour is wrong and that measures should be taken to end it. The government of India has implemented the Child Labour Act in 1986 that outlaws child labour in certain areas and sets the minimum age of employment to fifteen years of age. Though policies are in place and can potentially reduce the incidence of child labour, enforcement is a problem. If child labour is to be eradicated in India, the government and those responsible for enforcement need to start doing their jobs. Policies can and will be developed concerning child labour, but without enforcement they are all useless. So the need of the hour for all the people involved — the authorities as well as those affected by the law — is the self-imposition of Aṇuvratas in day-to-day life, which kills the deceitful self leaving the need.

3. Mahāvīra's economic philosophy is very humane philosophy. It is based on need, voluntarily controlling the greed. The purity of means is the basis of economics, and basis of purity of means is Aparigraha. And further, the basis of Aparigraha is Ahiṅsā. Unfortunately, modern man thinks that his religion is economics and the dollar, his God. These misconceptions have resulted in innumerable exploitations in the name of globalisation, liberalisation, etc, exploitation of natural resources, scams and other financial frauds.
Man's greed begins at an individual level with the desire for possession of natural resources — even a man with tiny house wants to drill a bore to have water only for him. This has resulted in the drying up of the water table, which has resulted in lack of rain and consequently widespread drought and famine. This in turn has resulted in hunger and poverty, which has led to more crimes and violence. So what we consider a social evil has solution rooted in an individual's spiritual self—addressed the same under Dīghrata, and its aticāras i.e. transgressions of the vow. (Refer Chapter III)

Thus, a lesser mortal craves for a life of luxury and persistently hankers after pleasures. Haunted by his own desires he gets benumbed and is rewarded sadly with suffering. The benighted one is incompetent to assuage sufferings, because he is attached to desires and is lecherous. Oppressed by physical and mental pain, he keeps rotating in a whirlpool of agony.

Cutting off the aticāras at the root, is the way of life in Jainism, failing which, results are disastrous. This is a reminder for the society to introspect on Jaina ethics in the context of need and greed, and the theory of Karma.

Endangering of wildlife, deforestation or pollution no longer jeopardizes the environment. The nuisance posed by an individual's behavior in the development pattern, is causing havoc. It is a global issue, which forces us to think what our destination ought to be. What shall happen if we do not stop, reconsider and make necessary modification in our means, methods and objectives. It is high time we re-thought and took effective steps to build up a world of permanence, comprising of a sustainable society. If we do not do this, history would repeat itself. Given below are classic examples of civilising the savage and exploitation.
Civilising the Savage: "For the Baiga, a tribe of Swidden agriculturist in central India, swidden cultivation (Bewars) was not merely an economic activity vital for survival but integral to their culture, myths and sense of self. From the late Nineteenth century, colonial officials tried to wean the Baiga away from Bewar, bore out of a civilizing zeal where in Bewar was viewed as inferior to cultivate due to the imperative of commercial forestry. Baiga control of the forest was a hindrance. But as Elvin so movingly narrates colonial hostility led to a deep sense of anguish among the Baigas. The economic loss apart, curbs on Bewar led, in the anthropologist's words to an irreparable injury to Baiga life and spirit. A small and dispersed tribe, the Baiga were unable to effectively resist colonial politics, similarly the colonial period documents the history of militant peasants resistance to state forestry in the Kaumaun Himalaya. In the mountain, access to woodland and pasture were crucial to agriculture and animal husbandry. Here too, state takeover of forests and their subsequent working on commercial lives led to great resentment. Thus popular movements against the new forest regime and its intensification of forced labour operations enjoyed widespread support."

Similarly, Caurya and Parigraha reveal An ecological perspective to the conflict between large mammals and human population: "Moving to the present, the situation investigates the conflicts between large mammals and human population living around national parks and sanctuaries. An ecological perspective to the conflict would ask questions like why do elephant raid crops or why do tigers take to man eating? These can be explained both by proximate (immediate compulsion for an action) and in the ultimate sense (evolutionary sense). The scarcity of ungulate prey for the carnivorous and the insufficient Woodstock for elephants forces them to hunt domestic livestock and raid crops respectively. As people continue to occupy more and more land for agriculture and are building dams and other forms of
development, the shrinking habitat compress the wild life population to
the levels soaring beyond its carrying capacity. The carrying capacity is
the capacity of an area to support a certain of individuals or biomass
through its resources. Large mammals such as tiger and elephant move
long distances, it is not unusual for them to move 10 or 15 kms a day or
a whole range of over 100 sq kms. Small or fragmented habitats
surrounded by cultivation are simply incompatible with the
conservation of large mammals. Apart from restricting the area and thus
the amount of resources available for wildlife population, human
exploitation of the forest for timber, fuel wood and fodder may also
degrade the habitat and lower the resource base considerably. A natural
reduction in population may occur through lower fertility and/or higher
mortality, although in large mammals there is usually considerable time
lag before this actually takes place. On the other hand, more commonly
the reduction has occurred through hunting as of the tiger or capture as
of the elephant. Bothma maintains “what unfortunately has happened is
that the intoxication of ambition and success has made us forget even
the natural discipline which we inherited from the animal kingdom.”

With regard to Global warming, “Most of the scientists of the
world now agree that our planet will warm up significantly during the
next hundred years as a result of rising concentrations of green house
gases (CO₂, CH₄, NO₂, CFC, etc) in the atmosphere. Molecular of green
house gases absorb infra-red radiation’s preventing them from radiating
back into the space. This causes increase in the average global
temperature.

A change of 3°C in average global temperatures shall leave our
plant warmer than at any period in the preceding 100,000 years
(Schneider & London 1984). The degree of warming which different
regions of the world will experience shall vary according to their
altitude and latitude. Polar and sub-polar regions shall experience more warming than tropical and subtropical zones of the world.

An unpreventable consequence of global warming shall be expansion of tropical belt, displacement of sub-tropical and temperate zones northward and southward away from the equator while Polar Regions shall diminish in size. The most important consequence of climatic change as revealed by fossil records, shall be the expansion of the range of distribution of different species towards regions which are not suitable or the climatic optima – withdrawing from localities which have become unsuitable for their existence. In the past episodes of warming, fossil records reveal that many species shifted both towards higher latitudes and higher elevations. Thus large-scale migration shall occur. Species incapable of migrating according to dictates of the climatic change shall be caught in unfavorable conditions and disappear.

All the above happenings illustrate the ill consequences of not following Gunāvratas, which should have been an indispensable part of our existence. Nothing is insignificant for Jaina way of living; every element of universe is worthy of reverence. There is nothing so small and subtle as the atom nor any element so vast as space. Similarly there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life, Mahāvīra said, two thousand six hundred years ago in his discourse on Jaina philosophy. And this should be acquired and realised through voluntary restraints, i.e., Aṇuvratas and voluntary discipline, i.e., Gunāvratas and Śīkṣāvratas. The essence of the above is reflected clearly in Gandhi’s definition of freedom: Voluntary restraints, voluntary disciplines and acceptance to the rule of law of nature, is freedom. And education of this should be given in the family, which is considered as university and parents are the teachers.
With reference to need and greed, we have to introspect on the gospel of Mahāvīra. The reason for all suffering physical, as well mental, of everybody including gods, is attachment, which in turn causes mental tension. Mahāvīra's message, getting attached to sensuous object is to remain in the whirl; misery is gone in the case of man who has no delusion, while delusion is gone in the case of a man who has no desire, desire is gone in the case of a man who has no greed, while greed is gone in the case of a man who has no attachment.

4. Jaina concept of sustainable world

Jaina ethics is the glorified part of Jainism, as it is simplicity personified. It has been described as ethical realism. The first precept for the follower of Jainism is that he should cultivate an intelligent and rational faith in the religion of co-existence. According to Jainism, religion is nothing other than the principle of life, which keeps the Sun to Earth and other similar bodies to their courses and duties. Rudolph, a German philosopher defined religion as the man's relation with what he considers as holy. He regarded this sense of inviolable holiness as common to all religions. The American philosopher James William defined religion as man's feeling in solitude, when he is alone and face to face with the cosmos. Jaina ethics comprehends beyond this and makes man think in solitude about cosmos and when he comes in relation to cosmos, he should co-exist. It does not imply, as we have already understood, faith in God. According to Jainism, any 'self' realising and living the principle of Ahimsā and aparigraha is called a Jīna. A Jīna is a liberated soul who acquires Samatābha or equanimity. He experiences a sense of harmony in himself and the same is reflected in environment. Jaina ethics stress that voluntary self-control is the first step to liberation and so, it is realistic not idealistic, positive and not negative, because it is life-assertion, life-preservation and life-promotion. It is rather faith in the moral law of orderliness,
which accommodates harmony and co-existence. This moral law is higher than and independent of man, which operates inexorably. Jaina ethics has three aspects.

a. Its worldview leading to a code response to life and the cosmos.

b. Its code for the business of everyday life.

c. The congregation of the faithful.

Based on these three principles of Jaina ethics, an answer to our environmental, economic and social criticism is derived. The whole globe is surrounded by the violation of these three aspects, which have lynched and ravaged the environment.

Need and Greed, governing the environmental aspect of developed and developing countries is thus elucidated. Industrialism and machine, which is the contribution of the west was no fault of theirs. In fact, it is an insurmountable motivation to mankind, for the purpose of misuse. Use, is the word associated with need, misuse is greed. But both are independent of industrialisation. It is the self that has to be targeted to bring in awareness about the use or abuse of environment.

As far as matter is concerned, our planet is nearly a closed system. Nothing enters or leaves it. However, for energy, earth is an open system. It regularly receives large amounts of energy from Sun, much of which has to be reradiated back into space in order to maintain a balanced temperature. Therefore, mankind's immediate environment, the planet earth is limited in size and space as well as its material resources. This means that material resources of our planet are fixed in quantity and have to be utilized through recycling. To construct a perennial world, in which all living beings live in perfect harmony with each other and with the environment it follows today that certain basic practices are essential.
Protecting and augmenting regenerability of the life support system on this planet which can be achieved by
(a) rationalised husbanding of all renewable resources.
(b) conserving all nonrenewable resources and prolonging their life by recycling and reuse
(c) avoiding wasteful use of natural resources, particularly water which supports life on earth. This is vision of Aparigraha and avoiding its aticāras.

Fair sharing of resources, means and products of development between and within the nations of the world. This should lead to a significant reduction in a disparity in the use of resources, in its economy and curtail the associated environmental damage all the world over. This is philosophy of Bhogopabhoga parimāna and Anarthadāṇḍavrata of Guṇavrata and Digvrata.

Adopting willingly sustainability as a way of life by encouraging frugality and fraternity (sharing things with others in a fairway). Meeting all the genuine social needs and legitimate aspirations of people by blending economic development with environmental imperative to remove poverty. This is the mission of Aṇuvratas.

Educating people regarding the concealed economic and environmental issues of over consumption of resources with particular reference to its impact on the developing countries of the world. This is the principle of Ratnatraya of Jainism. Here too people have to take care to avoid transgressions.

Jaina ethical path of self-conquest:

"The question as to when the union of soul with the karma occurred first time cannot arise, since this is a beginningless relation like gold and stone. The principles governing the influx and stopping of
karma determine both the laws of cause and effect and the laws of liberation.

Through wrong belief, indulgence, negligence, passions and activities, the individual self attracts particles of matter (karmons), which are qualified to karma, as the self is actuated by passions. This convergence results in bondage."
"The path to liberation in Jainism proceeds through fourteen stages of purification of Gunavratas. At the first stage, mithyādṛśti, one suffers from wrong views and is attached to both a sense of self and to things as they appear to be in the world. The second state is similar to the first, but one falls to it after having previously reached a higher state. The third state is transitional, and arises after the second when one begins a renascent to the fourth gunavrata. In this state, mixture of correct and incorrect views prevails. The fourth state, samyak darśanā, is pivotal; its significance is second only to the attainment of jīna status. It may last from a single instant up to a maximum of forth-eight minutes. In this state, all obstructions of karma prevented from arising: So great is the purity generated by this flash of insight that enormous number of bound karmas are driven out of the soul altogether, while future kārmic influx is severely limited in both quantity and intensity.

This suppression of karma is preliminary to total elimination, yet it guarantees the Jīva's irreversible entry onto the path that leads to mokṣa" (liberation). It heralds a leaving behind of preoccupation with the body, with psychological states, and with possessions. The gross forms of anger, pride, deceit, and greed are 'rendered inoperative'. One 'no longer perceives things as 'attractive' or' desirable' but one penetrates to the fact that every aspect of life is transitory and mortal'. At this point a resolve sets in to change one's lifestyle and to adopt the rigors of Jaina renunciation. Additionally, tremendous compassion arises, wherein all beings are seen as holding the potential to be liberated from the shackles of karma.

It is only after this insight experience that the jaina lifestyle of Ahimsā is purposefully adopted rather than merely imitated. This happens in the fifty gunavrata, wherein the vows of a layperson (anuvrata) are undertaken, which were explained above. Following the 'baptism' of insight in the fourth gunasthana, one undoubtedly has
reverted to conventional ‘wrong views,’ as indicated in *gūṇasthāna* two and three. These disciplines allow the active cultivation of right views on the part of the practioner, advancing one forward again.

In the subsequent nine stages, increasingly strict monastic vows are adopted, leading to the progressive elimination of *kārmic* matter. First the passions of anger, pride, deceit, and greed are eliminated, not merely suppressed (sixth *gūṇasthāna*). Then carelessness is overcome (seventh). Then the subsidiary passions (sentiments) are suppressed. These include laughter, pleasure, displeasure, sorrow, fear, disgust, and sexual cravings (eighth, ninth, tenth). After a hiatus wherein a fall from this state is expected (eleventh), one then proceeds to eliminate any smoldering passions (twelfth), and then the *karma* that obscures knowledge and perception and restricts energy (thirteenth). In this state, one has become an *arhat*, a *kevalin*, *Jīna* or *Tīrthaṅkara*. The final (fourteenth) state is obtained the instant before death and signifies the elimination of those *karmas* that keep one alive (feeling, name, life span, and family).” The key to progression along this path to liberation resides in the observance of *Ahimsā*, resulting in the progressive purification of the *Jīva* through the purging of negative *kārmic* matter.

The fourteen stages of prescription of self ethics is like ‘snake and ladder’ game which takes man to *utsarpini* and *avasarpini* process i.e. raise and fall, depending upon the resistance and non resistance to *kasāyas*. Hence individual should keep away the *kasāyas* cautiously and constiously to avoid any fresh inflow of *kārmic* matter.
PART – II
Jaina Ethics and Mahatma Gandhi

The analysis of Jaina ethics will not be meaningful without reference to the theory of economics, labour and industry, honest and expediency advocated and practiced by Mahatma Gandhi.

Today, “there is rapid and unprecedented progress in science and technology. However, we are regressing spiritually and ethically. The reason for this degeneration can be traced to lack of role models to idolize in the present day. Earlier, right from the first Tīrthaṇkara Rṣāba, Twenty third Tīrthaṇkara Pārśvā (872 BC-772 BC), Twenty fourth Tīrthaṇkara Mahāvīra (599 BC to 527 BC), Buddha (563 BC to 483 BC), Aristotle (384 BC), Jesus Christ (4 BC) to Mahatma Gandhi (1869 AD to 1948 AD), there has been evolution of ethical living.”

However, in the past fifty years, the world is seeing a rapid devolution in the ethical living. If we don’t awaken to the devolution, it will lead to nothing less than decay of the humanity. In the light of this, we should reflect and realize and act upon the Gandhian philosophy of Aparigraha, which is the illustrious contribution of Mahāvīra to mankind.

Aparigraha and Gandhi: Mahāvīra’s economic theory of Aparigraha revolves around the religion of purity of means, which is the basic requirement today. “I could not live for a single second without religion,” said Gandhi. ‘Many of my political friends despair of me because they say that even my politics are derived from religion. And they are right. My politics and all other activities of mine are derived from my religion’: this is what he unambiguously told political friends who objected to his bringing religion into politics. ‘I could not be leading a religious life unless I identified myself with the whole of society and this I could not do unless I took part in politics’: this is what he told the Government who objected to
his politics and asked him to confine himself to religion. ‘Means and end are convertible terms in my philosophy of life,’ he claimed. ‘If we take care of the means, we are bound to reach the end sooner or later.’ He insisted that the means should be consistent with religion. ‘Take care of the means, see that the means are pure, free from violence. ‘Rama’ means strength, moral strength which compels recognition by the opponent.’

Take care of the means, acquire moral power and the end will take care of itself. This was not his teaching, but he lived the teaching.

With regard to modernization and industrialization, Gandhi was of the conviction that, “dead machinery must not be pitted against the millions of living machines represented by the villagers scattered in the seven hundred thousand villages of India.”

He also developed the theory of Trusteeship on the basis of purity of means and end. He was once asked how he would bring about the change from one of private ownership to that of trusteeship. He said that it would not be by merely verbal persuasion. “I will concentrate on any means. Some have called me the greatest revolutionary of my time. It may be false, but I believe myself to be a revolutionary – a non-violent revolutionary. My means is non-cooperation. No person can amass wealth without co-operation, willing or forced of the people concerned.” As Mahāvira’s philosophy of Aparigraha, so also Gandhi “did not believe that equal distribution of wealth could ever be realised. He therefore aimed at equitable distribution. He did not believe that the wealthy should be dispossessed of their possession. This violent action, he said, cannot benefit society. Society will be the poorer, for it will lose the gifts of men who know how to make wealth. The non-violent way is evidently superior. Gandhi invited the capitalist to regard himself as a trustee for those on whom he depends for the making, the retention and the increase of his capital.”
Food problem and Gandhi: Gandhi also dealt with the agricultural situation and the food problem on the foundation of self conviction philosophy of anuvrata. So far as agriculture went, Gandhi seemed to concern himself only with the question of increasing soil fertility by the use of organic manures and with improving our cattle, apparently because other problems relating to agriculture were too complex to be tackled by the individual immediately without the state help. The food shortage during the last war and the introduction of controls evoked a good deal of discussion by Gandhi. One thought which runs through all Gandhi’s writings are that we must be self-reliant and solve our problems ourselves without expecting an aid from outside. He said, The first lesson we must learn is self-help and self-reliance. If we assimilate this lesson we shall at once free ourselves from disastrous dependence upon foreign countries and ultimate bankruptcy. This is not said in arrogance but as a matter of fact. India is not a small country dependant for its food supply upon outside help. He could not tolerate the idea of the people being made to depend on the Government for this most primary need of life. He could understand the Government stepping in times of emergency, like war, to tide over the effects of economic dislocation. But to continue control and rationing even when the war was over, was regarded wrong by him. He said that ‘decontrol mean that the business of foresight is transferred from few members of the Government to the millions composing the nation.

Labour problems and Gandhi’s concept of Truth: In the sector of labour problems, Gandhi’s contribution is unique. He linked his idea of ‘Bread Labour’ with that of unused and underemployed rural labour. He said that “Mechanisation is good when hands are too few for the work it tended to be accomplished. It is an evil when there are more hands than required for the work, as is the case in India. The problem with us is how to utilise our idle hours which are equal to the working days of six
months in the year. In thinking about the industries that can be revived, Gandhi accorded the pride of place to Khadi programme, introduction of spinning being the basic programme. Gandhi said: 'Khadi is the sun of village solar system. The planets are the various industries which can support khadi in return for the heat and the substance they derive from it.' Whenever he mentioned charkha he spoke with a certain emotion, because he was convinced that it was that simple machine that would bring some solace to the poverty-stricken millions. It was in London in 1908 that he 'discovered' the spinning wheel. There he had earnest discussions with many Indians, and in his words, 'I saw in a flash that without the spinning wheel there was no Swaraj. I knew that every one had to spin.' He meant that everyone had to earn his or her bread.

He observed that the only question, that a lover of India and humanity has to address himself, is how best to device practical means of alleviating India's wretchedness and misery. No scheme of irrigation or other agricultural improvement that human ingenuity can conceive can deal with the vastly scattered population of India or provide work to masses of mankind who are constantly thrown out of employment. Imagine the nation working only five hours per day on an average, and this not by choice but by force of circumstance and you have a realistic picture of India.\textsuperscript{49}

"His contribution was valuable because Gandhi immersed himself right from the beginning in various problems like conditions of work, wages, etc. which made him realize that he has a duty to help this class of people with the same technique which he applied to the problems of the peasants. His approach was not only constructive but avoided many of the pitfalls familiarised by labour workers who believe in class war and agitational role of the Trade Unions. He once told a meeting of labourers 'as you know, I am labourer myself. I pride myself on calling myself a scavenger, weaver, spinner, farmer and what not. It is a pleasure to me to identify myself with the labouring classes, because
without labour, we can do nothing.' Gandhi was for sometime the chief advisor of a labour union in Ahmedabad. His aim was to solve problems outstanding between labour and capital in a non-violent way. He pointed out to his labour friends 'if labour would only understand and recognise that capital is perfectly helpless without labour, labour will come to its own.' He encouraged the labourers by telling them that it was labour that was the real capital and unlike the 'money capital', 'living capital was inexhaustible. The union, which Gandhi was guiding, was based on the principle that labour was inherently strong. Gandhi was original in analysing the failings of labour. He held that the whole reason why labour so often failed was that, instead of sterilizing capital, labour wanted to seize capital and assume the role of capitalist itself in the worst sense of the term, he further pointed out that the capitalist, understanding this weakness on the part of capital, used to tax some portion of the labour force of neutralise the aggressive attitude of labour. This analysis not only gave hope to labourers that the solution of labour problems lay in their own hands, but by pointing out to the labourers that they should aim at the neutralisation of the capital, circumvented the entire temptation to wage a class war.

His analysis, why labour should co-operate with capital after realising its strength, was commendable. This strength was not the strength born out of arrogance of power, but one based on cool calculation of inherent strength based on sound reasoning. To quote Gandhi: "Labour, because it chose to remain unintelligent, either became subservient or insolently believed in damaging capitalists goods and machinery. This was a great mistake for it would be killing the goose that laid the golden egg. Labour should learn to co-operate with itself and offer co-operation with capital on terms of honourable equality. Because Capital controlled labour knew the area of combination."50
In the light of Jaina ethics, the above can be analysed in terms of Ratnatraya. Gandhi did not condemn the concept of strike or did not rule out *Hirîsā* totally. What he did emphasise was on the necessity for right vision or *Samyak darśanā* and right knowledge or *Samyak jñāna* in choosing the right leader; and right conduct or *Samyakcārtrā* in carrying out the strike without causing violence to the non-strikers.

**Aṇuvratas and Gandhi’s resistance to evil**

*Aṇuvrata* is nothing but voluntary resistance to evil of thought, word and deed and it is a self-transformation to world peace. Gandhi and *aṇuvratas* is as synonymous as Mahāvīra and *Ahirîsā*. Resistance to evil for Gandhi was a duty. Non-resistance was the teaching of Tolstoy and also the way Jesus taught. But Gandhi’s teaching was non-resistance by resistance of non-co-operation and, if that was not enough, to stem the evil by non-violently undertaking upon oneself all the suffering consequent on refusing to surrender to the evil. The teaching of Jesus followed by Tolstoy was that the evil was not to be resisted by evil; evil was to be answered by the opposite of it. viz., goodness. The non-violent resistance taught by Gandhi laid stress on self-suffering consequent on the refusal to surrender to evil.

All Gandhi’s passions were converted by self-discipline into one passion, to serve the poor. He accepted Truth as the only God that governed him. His strength came from his absolute faith in God and surrender to Him whenever he was in difficulty or landed in despair.

Gandhi held, “that no one ever suggested that the grinding pauperism can lead anything else than to moral degradation. Everyone has a right to live and therefore to find the wherewithal to feed himself and where necessary, to clothe and house himself. But for this very simple performance we need no assistance from economists or their laws.” For him it was not correct that some should enjoy or own
something more when their fellowmen were experiencing the pangs of poverty. He advocated what may be called 'Voluntary Poverty' for he observed, 'you and I have no right to anything that we really have until these millions are clothed and fed better. You and I ought to know better, must adjust our wants and even undergo voluntary starvation in order that they may be nursed, fed and clothed.' To him 'equal distribution' was an ideal to be devoutly wished for. As a realist he worked for 'equitable distribution'. He wrote that 'my idea of society is that while we are born equal meaning that we have a right to equal opportunity, all have, not the same capacity. It is, in the nature of things, impossible. People with talents will have more and they will utilize their talents for this purpose. The question then to be answered is if some people get more because of their talents, will they be allowed to enjoy the fruits of their labour? Gandhi again summoned his moral basis and he said, 'I would allow a man of intellect to earn more, I would not cramp his talent. But the bulk of his greater earnings must be used for the good of the State just as the income of all earnings sons of the father go to the common family fund. They would have their earnings only as trustees.' When asked to define his concept of economic equality, he said that the real meaning of economic equality was, 'to each according to his need.' If a single man demanded as much as a man with wife and four children that would be a violation of economic equality."

Gandhian system, "for the individual is to avoid any line of action, which may hinder the needs of others. To quote Vinobaji, "have concern for other's needs and do not mind you own needs in manner as would cause hardship to others." Since under the Gandhian system of Sarvodaya, individual welfare is always conditioned by the principle of 'good of all,' his approach appears to be better than the one adopted by welfare economists, where the aim is to maximise and we are not sure this maximum coincides with the good of all or in other words when it
reaches the absolute maximum. We shall not stretch this print since Gandhian notion of welfare is far superior compared to the concept of welfare developed by western countries.\textsuperscript{52}

**Gandhi and Guṇavratas:** Westranising is the order of the day whether we need or not. But let us introspect in this context philosophy of Gandhi on the principle of Jaina code of living.

An observer remarks that "virtually every Western social scientist who arrives in India fresh from one of the South-east Asian countries exclaims over the wonderful crackle of concepts and insights he finds in New Delhi packaged always in superb Indian ability to articulate. But is he stays awhile he is almost equally sure to become critical of the 'implementation'. The Indians are better talkers than doers, better planners than executors. Their very erudition means that they already have heard everything and tried very nearly everything, after a fashion. But too often the execution is often half-hearted, inept, or bogged down in cross-purposes. As a result there is rapid deterioration of good policy ideas; they grow shabby before their time."\textsuperscript{53}

Gandhi intuitively saw that European writers were handicapped for want of experience and accurate information in following his logic. What he said on these aspects is worth quoting in full. "They cannot guide us beyond a certain measure if they have to generalize from European examples which cannot be on all fours with Indian conditions, because in Europe they have nothing like conditions of India, not even excluding Russia. We know that each nation has its own characteristics and individuality. India has her own; and if we are to find out a true solution for her many ills we shall have to take all the idiosyncrasies of her constitution into account and then prescribe a remedy. I claim that to industrialize India in the same sense as Europe is to attempt the impossible."\textsuperscript{54} This reveals Gandhi's concept of Digvratas and Desāvākātaka which cautions against the direction in which one has to
move taking care of all the conditions as a whole. One should not proceed in any direction one aspires, rather the step to be taken as required, should be the philosophy of man.

Lessons in thought, word and deed in the Ācārāṅga sūtra given below will enable mankind to overcome greed at the individual level and thus the crisis at the universal level. Let us persistently reflects on the reflective philosophy of need and greed analysed under Jainism: “he who avoids kasaya (greed), avoids them all severally; and he who avoids them severally, avoids greed. Faithful according to the commandment (of the Tirthankaras), wise and understanding the world according to the commandment – such a man is without danger (i.e. he heaps up Karmon) from anywhere. There are degrees in injurious acts, but there are no such degrees in control of the self.

“He who knows (And accordingly avoids wrath) wrath, knows pride; he who knows pride, knows deceit; he who knows deceit, knows greed; he who knows greed, knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain.”

Therefore, a wise man should avoid wrath, pride, deceit, greed, hate, delusion, animal existence, and pain.”

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CHAPTER – 6

SELF-PURITY AND ENVIRONMENTAL SANCTITY IN JAINISM
CHAPTER – VI

SELF-PURITY AND ENVIRONMENTAL SANCTITY IN JAINISM

Wars, earthquakes, droughts, floods, depletion of the Ozone layer, global warming, high levels of pollution of all kinds, epidemic diseases and incurable diseases like AIDS, social evils like corruption, unequal distribution of wealth, destitute children the list goes on. These are the harsh realities of the modern world caused by man’s greed and materialism. In a few centuries, he has degraded and damaged the environment, which took millions of years to originate and evolve. The degradation encompasses not only the physical environment but also social, political, psychological, religious, spiritual and cultural aspects. The only way to reverse the process is by self-purification possible only through self-realisation and strict adherence to a code of conduct that advocates coexistence, non-violence and compassion, which underlie as the principles of Jainism, which can provide answers to the crisis. Let us reflect persistently on the golden message of Mahāvīra “Victory over one’s self is greater than conquering thousands of enemies on the battlefield. A true conqueror is one who conquers his own self.”¹

The essence of Jainism is, conquering the lower self is purity of oneself and purity in oneself is purity in environment. But purity or Impurity is not external to man is the most significant philosophy of Jainism. So also environmental sanctity is not external to self. Self-ethics and self-purity are the only solution to the crisis prevalent. It is not just the deforestation or depletion of natural resources that amounts to crisis; rather it is the disintegration of humanity that threatens mankind. Experts with regard to environmental risks and hazards are busy analysing the symptoms of the cause. The preliminary findings however, point to a number of observations. They are,
1. In relation to the complexity of our Environment, we are equivalent to the mentally retarded with our own cloaks of competence, which help us to deny our true condition.

2. Our dependency upon benefactors, experts and managers to buffer risk carries mixed blessings because of their vulnerability.

3. We are hazardous to one another, whether as low-income people incompetent – people on simply through our own roles and labels.

4. Hazards are likely to be interdependent – intervention to reduce one source hazard is likely to increase the likelihood of other hazards.

5. The pursuit of recreation hobbies, leisure, good times, fluids and family as no exceptions to the contribution to Environmental hazards.

The total mishap can be attributed to violence and the non-coexistent attitude of man. Ācārya Tulsī makes a noteworthy point in his message “that seeds of non-violence should be sown in the minds of people from a tender age, in the form of imposed vows or training”.² Seville statement issued by the top scientists of the world — The International Year of Peace, stressed the same point — both war and peace originate in the mind of man. Let us root out the seeds of violence that has sprouted in our minds, through the practice of Aṇuvratas. Albert Fritsch S.J. who has written several practical handbooks that are widely used by, persons interested in environmental issues, urges individuals to implement direct action in their daily life to ensure that they are living ‘light on earth’. What Mahāvīra had foreseen through induction of Aṇuvratas to a layman to discipline in day today living principles of compassion and coexistences is realised by Alber Fritsch S.J. in today’s circumstance. Indeed modern man is more after hatred and revenge than after matter and money, heading towards total
disaster. “Hatred and revenge are the weapons that destroy the world. Once fired, such weapons cannot be withdrawn, except by those who have greater powers of self-control. No matter how great the danger, never use the ultimate weapons of force.” Jainism resolves the crisis of hatred, revenge, violence etc by directing towards: “Think that the being that you want to kill is none else but you; the being whom you wish to govern and enslave is none else but you., the being whom you wish to hurt and harm is none else but you, the being whom you want to punish and drive away is also none else but you. An ingenuous and self-disciplined one, who lives up to these sentiments, therefore, neither harms nor kills any living beings nor does he cause them to be harmed and killed by others. One has to bear the consequences of one’s actions. Hence, never desire to harm any being.”

Jainism, I consider, is not so much as a religion, but principles of living that were enforced compulsorily on mankind, even before the first letters of crisis or pollution could be spelt. The environmental vision and mission of the religion leaves me astounded, because it had strongly emphasised the environmental awareness when nature was bountiful, when man’s needs were limited and the concept of exploitation had not even raised its grotesque head.

Mahāvīra defines “religion as mental equanimity. Equanimity is considered as the essence of the religion because it is the real nature of all the living beings, and more so with human beings. In a conversation with disciple, Mahāvīra endorses that the nature of soul and the ultimate goal of the soul is equanimity.”

“Lord Mahāvīra’s concept of the ‘yajñīya’ of life’ emphasizes the purity of the self and we find in the Jain literature a lofty exposition of the common Aryan anchorage of the Jain tradition and the primacy of the ethical purity of life and spiritual quest. Questions are put to a Jain monk, as if by the ritual Brāhmaṇa tradition to the ethical śramaṇa
tradition: Where is your fire for the sacrifice? Where is your altar of fire? Where are your instruments and implements for the performance of the sacrifice? What is your fuel for the sacrifice? What is your śāntipath for the yajña? By what kind of homa do you perform the havana? Where do you take your holy dip?

Lord Mahāvīra’s response is memorable: “Penance is my fire. My soul-awareness is the altar. My body, my limbs, my senses, and my thoughts, words and deeds are my instruments and implements for performance of the sacrifice of life for which my Karma is the fuel. My vows are my invocation of peace, my śāntipath. Such is the homa by which the seers, rishis of yore have approved and extolled I bathe in the tranquil and transparent waters of my purified soul to remove the dust and soil of my Karma.” Centuries later, it still has a profound resonance and is relevant in our age and time.

“The soul which is free from the defect of Karma gets to the highest point of the universe, knows all and perceives all, and obtains the transcendental bliss everlasting. The soul is the begetter of both happiness and sorrow, it is its own friend when it treads the path of righteousness and is its own enemy when it treads the forbidden path.”

Seeking and realising the state of bliss is seeking self-purity. It declares, “One who you think should be hit is none else but you. One who you think should be governed is none else but you. One be tortured is none else but you. One who you think should be enslaved is none else but you. One who you think should be killed is none else but you. A sage is ingenuous and leads his life after comprehending the parity of the killed and the killer. Therefore, neither does he cause violence to others nor does he make others do so.”

The self is the maker and non-maker, and itself makes happiness and misery, is its own friend and its own foe, decided its own condition good or evil, and is its own river of hell. Equanimity of thought, deed...
and word should be the directive principle of religious life. All crises are due to in equanimity of mind, body and speech. The equanimity of mind is Aparigraha. The equanimity of body is Ahiṃsā. The equanimity of speech is non-absoluteness that is Anekānta. This removes man's concept of my desire/ opinion/ word/ religion, etc is the ultimate, which causes problems at social, political and moral levels. Bird's view of the society and ecology gives great lessons for not maintaining the equanimity of thought, word and deed. It may be the fall of Roman Civilisation, the devastating state of India's Environment, the cycle of ecological destruction, enriching the alienated commons, or the deadly thermal and radioactive pollution. It is better to analyse them in the light of transgressions of the vows to be though followed by every individual at all time, in particular to-day's Man.

Fall of Roman Empire: "Rome reached the Zenith of its story by the end of the century AD. A free citizen of Rome living in that era would have probably considered the Roman Empire to be eternal. But the seeds of decadence had already been sown and by the end of the second century AD, there began a gradual decline and fall of the Roman Empire.

No great civilisation has been conquered from without before having first destroyed itself within. The most important cause of the decline and fall of the Roman Empire was the corruption and increasing rot within its body politic. It lay in the crimes committed by the Roman state, the sadistic cruelty and the unabashed hedonism of its many emperors, the stifling taxes, decadent morals, the exploitation of its conquests and the impoverishment of its colonies to feed us a selfish oligarchy in Rome and Italy. Gibbons in his Decline and fall of the Roman Empire blames Christianity as the chief cause of the fall of Rome. There may be modicum of truth in this view. Christianity destroyed the old faith.
Rome was great when its undivided loyalty was to the state and what it stood for; Rome declined and fell when its loyalties were divided between religion and states, with the religion taking on obvious precedence over the state. Christianity abjured violence at all costs, and preached the ethic of love, charity and peace, even as the survival of the empire demanded the will to war. Indeed, the coming of Christ had sounded the death-knell of Rome.

Yet, it has been endlessly argued that Christianity flourished and grew because Rome already lay decadent and dying. Men had already lost faith in a state, which committed a thousand crimes, worshipped the cult of force and violence, practised barbaric cruelty, trampled upon the poor, taxed the impoverished to support the luxury of the rich, and failed to protect its citizens from famine, disease and death. They were ready to abandon Caesar and embrace Christ, to choose a faith which gave dignity to their poverty, recognised their humanity, and which considered the poor the chosen children of God. Therefore, a more balanced view would be that the barbarian onslaught from without and Christianity from within were not the root causes of Rome’s fall, but hastened its decline and death.

The only panacea for subsidence of the conflict of the two ideologies is the development of individual morals. Report to falsehood, violence, injustice and only moral forces in the society can check exploitation. Excessive acquisition is the very antithesis of inner purity and social peace. It is only by voluntary limits imposed by each individual on his own desires and possessiveness that the acquisitive tendency can be curtailed. That is what the vow of Aparigraha offers. The goal of life is the purge the mind, body and speech of the various kinds of infirmities that infest them and start the process of self-purification. Cultivation of a sense of detachment to the extent possible is the first step in the realisation of the goal. Napoleon said, “There is in
the world two power - the sword and the spirit and the spirit always vanquish the sword.”

It is common experience that happiness and unhappiness are personal in character. All creatures shun unhappiness and they forget that it is largely of their own making. Happiness starts with a spiritual experience founded on a feeling of love and freedom from hatred: if freedom from greed and avarice.

But the State of India's non-coexistence attitude of ecology with aticāras of acaurya (Refer Chapter III) reveals the unfortunate state of our environment. “The availability of renewable fresh water resources per capita in India fell from around 6000 cubic metres per year in 1947 to about 2300 cubic meters in 1997. It is estimated that by 2047, India will be ‘water stressed’ – per capita water availability will be as low as 1600 cubic metres. The spread of input-intensive agriculture has been at the cost of falling water tables, degrading soils, poor management of irrigation systems, and the harmful side effects of increasing pesticides and fertiliser use.

The municipal solid waste generated in Indian cities has grown from 60 lakh tonnes per year in 1947 to 480 lakh tonnes in 1997. Many of India's rivers, particularly near Delhi, Sharanpur, Kanpur, Ahmedabad, Kota and Varanasi, are in effect open drains, from the impact of untreated sewage and industrial wastes.

Currently, 10 crore tonnes of solid waste and 20 lakhs tonnes of hazardous waste are generated by industry each year. The collection, transport, and disposal of waste is unscientific and chaotic. The water requirements of such major water-consuming industries as agro-based industries, refineries, petrochemicals, fertilisers and industrial chemical industries has grown from around 1000 lakh litres per day in 1947 to around 40000 lakh in 1997, and waste water increased from 700 lakh litres per day in 1947 to 30000’.
Soil degradation is now widespread in India, affecting about 57% of the total land area of the country. "The impact of nation-wide exposure to indoor and outdoor air pollution are enormous – 2.5 million premature deaths in 1997 in 34 cities an air quality index indicates that the quality varies from 'dangerous' to 'bad'."\textsuperscript{11}

The cycle of Ecological destruction of today demands greater attention of self-purity. "Millions of people are heavily dependent on biomass sources for their daily existence, the destruction of the environment or any policy that reduces access to biomass resources-like the creation of a wildlife sanctuary or enforcement of forest conservation legislation-will have an extremely adverse impact, on the daily lives of the people.

Destruction of forests has meant social, cultural and economic destruction of the tribal populations in particular, Beginning with the British and continuing on with free India, the government has decided to control the forest resources itself, leaving little or no control in the hands of the forest dwellers."\textsuperscript{12}

"The destruction of the grazing lands has meant enormous hardships for poor people, especially for the nomadic groups in the country."\textsuperscript{13}

"Riverine fisher folk constitute another group that has suffered immensely with environmental destruction. Riverine fisheries are scale fish kills are regularly reported. In the 158 km stretch of the river Hooghly, the average yield of fish is just about a sixth in the polluted zones as compared to the unpolluted zones. Growing water pollution is thus affecting thousands of Riverine fisher folk in the country, yet little data is available on their plight. Rivers have now become a resource for urban and industrial India, to be used as cheap dump yards for their wastes, and all this is sanctioned in the name of economic development."\textsuperscript{14}
Meanwhile, however, “the foresters have found an ingenious solution: planters like eucalyptus, which cannot be browsed by animals. Foresters exactly for this reason love eucalyptus. There are many that doubt the ability of eucalyptus to produce more wood than many indigenous species. But it is indeed ironic that when the country faces an acute fodder crisis, foresters can only plant eucalyptus and produce non-browsable biomass that is we do exactly the opposite of what the people need. In fact, eucalyptus is the true weed from the point of view of the landless. It is non-browsable, like all fast-spreading weeds, and does not benefit the poor unless they own land.

But in this manner the cycle of destruction is complete. The forest departments have destroyed forests by selling off timber to the industrial and urban interests. The firewood shortage and the resulting soil erosion is keeping the productivity of India’s agricultural lands low. Croplands have expanded on to marginal lands and have reduced grazing lands. Animals have moved into forests and are preventing regeneration. All the chickens are moving to roost. Meanwhile as landlessness and joblessness grown, even groups like the tribal - who from time immemorial have lived in total harmony with forests - are turning against forests and want to sell them off as fast as they can.”

**Enriching the alienated commons:** “While talking about the importance of the Gross Nature Product, it is important to deliberate on the question: why do the poor, who suffer so much from the shortage of biomass, not plant all the trees and grasses they need? Why does one-third to one-half of India increasingly become a wasteland? It is crucial that we find a clear answer to these questions because only then we are able to devise appropriate and feasible policies.”

“Before the advent of the modern state, grazing lands, forestlands and water bodies were mostly common property and village communities played an important role in their use and management. The British were, however, the first to nationalise these resources and
bring them under the management of government bureaucracies. In other words, the British initiated the policy of converting common property resources into government property resources. The management of forests was taken over in the name of conservation of forests. But in reality, both in British and in post-independent India the common resources have been ruthlessly exploited almost to the point of their decimation. This exploitation has been mainly to meet the needs of the elite, whereas the needs of the poor – who survived on these resources – were neglected, and the poor were repeatedly blamed for the ecological destruction. Thus both colonial and the postcolonial governments have expropriated the common resources from the poor and reallocated them to the more powerful in society.

In a region of the Aravalis, near the idyllic city Udaipur, we recently came across a tribal village in which no forests are left. The people there are extremely poor and men regularly migrate in search of jobs to Udaipur. The women are left to survive by scrounging around for weeds and twigs. Even head loading of firewood came to a halt in this village nearly seven to eight years ago because of the scarcity of wood. When we asked, ‘Where have all the forests gone?’ the woman replied, ‘they have gone away to Udaipur’. We then asked, ‘if your lives are so dependent on the forests, why did you allow them to be cut so ruthlessly?’ They replied, ‘But at that time everyone was doing so, including the government’. Today the alienation from common resources is total.”

**Deadly thermal and radioactive pollution:** In the process of control over nature, science and technology crossing the border (Refer Chapter III) of need, heading to the atmospheric pollution is itself devastating. “With regard to thermal pollution, there is little one can do about this type of pollution except to wait and allow the waters to cool down to biologically harmless temperatures before being discharged into some aquatic system. If the volume of heated waters is manageable
they can be passed over a system of cascades or through fountains, which causes rapid cooling. To handle large quantities of heated effluents large tanks or reservoirs should be constructed to retain the water for a little longer time. After the waters have cooled down to a tolerable temperature, they may be released in natural water bodies. It is advisable to discharge the heated waters into some lotic system, wherein active churning occurs due to flow of water, which causes rapid cooling, instead of a lentic system.

Radiation is a phenomenon, which involves movement of energy through space. A number of atoms possess the ability to emit radiations and, thereby, cause radioactive pollution. Radiations originate from instability of the nuclei of an atom, which loses sub-nuclear particles and energy to acquire a stable state. The phenomenon is termed as radioactivity. No physical, chemical or biological process can influence, reduce or terminate these emissions from a radio-active element as it is the state of atomic nuclei which is responsible for the phenomenon.\textsuperscript{18}

"Mankind's enormous knowledge bows low before the challenge of isolating nuclear wastes from the biosphere for periods long enough to convert them into a harmless state. It is noteworthy here to remember that there was no English Channel only 7000 years ago, that volcanoes abounded in what is now Central France barely 10,000 years ago and that Sahara desert was afertile had only 5000 years ago. In a world of such a rapid change it appears almost impossible to find a safe, inviolable and permanent resting place for the nuclear wastes for periods as long as hundreds of thousands or millions of years."\textsuperscript{19}

"As Tim Jackson also observes, 'The obstacles which now stand in the way of a reorientation of the nature and mankind relate more to the psychology and sociology of human behaviour than to technical considerations or physical constraints."\textsuperscript{20}

Albert Einstein expounded the scope and meaning of the philosophy of service to mankind, which Jainism preached long time
ago: From the standpoint of daily life, however, there is one thing that we do know, that is, man is here for the sake of other men, above all for those upon whose smiles and well-being our happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day one must realise how much his outer and inner life is built upon the labours of his fellowmen, both living and dead, and how earnestly one must exert himself in order to give in return as much as one has received.

If I think that nobody has the right to take my life, then on the grounds of the same reasoning, I have also no right to take another's life; the principle 'Live on others' or 'Living by killing' is self-contradictory. The principle of equality propounds that everyone has the right to live. The directive principle of living is not 'Living on others' or 'Living by killing' but 'Living with others' is the awareness key to man's emancipation.

The normal cry of today is that complete non-violence is unachievable, because violence is misunderstood on par with the Natural Law of Existence, survival of the fittest and hence violence cannot be ruled out. Jainism awakens to the truth that violence which is inevitable to a certain extent for living eclipses the non-violence, which is crucial for the very existence itself. Giving way for ārambi hiṃsā, Jainism analyses vow of Ahimsā with all its aticāras and the saṅkalpi hiṃsā, which binds man under Karma more than contributing to the crisis. Aggravating the already existing crisis are people who are doing so in the name of preservation of environment. A classic example of this: A model-posing nude for a photograph in a newspaper. Her explanation is that she is protesting against the use of animal fur by humans for clothing. But this action does not express genuine concern as her nude body itself causes Hiṃsā to the viewer by provoking passion. Anything to provoke and to get provoked and allow others to
get provoke with a veil of indifference or ignorance is causing himsa. Of course a nude body of a woman for a modern so called civilized society is just a pleasure. But in Jainism the analysis is so subtle and deep that it all starts with just pleasure and ends with only pleasure at the cost of pain and suffering of the others. Also the provocation experienced by the self is again himsa to self, contributing to the lust which contaminates the soul. At this point, the model is inviting more Karma for herself by doing this. Her action is caused by wrong faith and knowledge. Jaina's path to self-purity and environmental sanctity stresses not only sanctity of the means but also the end. The soul, which is to be free from the defect of Karma, should aim at purity of means as well as the end. Only then gets to the highest point of the universe, knows all and perceives all, and obtains the transcendental bliss everlasting.

PART – II

Environmental sanctity and Śrāvaka, the layman

It is Mahāvīra who focused on Śrāvaka to undergo the probationary training to be qualified for a life of austerities, which could bring him freedom from crisis two thousand six hundred years ago. His insight was that it is layman and not just monks alone should be inducted to vratas. Monks in the true sense is one who voluntarily subjects to self-restraint, self-controlled and self-realisation. But the percentage of the true monk is negligible and their role in uplifting the society is also insignificant. Mahāvīra's vision about śrāvaka subjecting to voluntary self restraints to begin with in a small way, to go a long way of compassionate life. Because it is small and petty negative aspects blown out of proportion in the modern man. Layman has to practise vows that are intended to purify him in
mind and action. Mrs Stevenson has observed that the twelve vows were shaped in accordance with the fixed idea of all who hold the doctrine of *Karma*, that though it is well to do good, it is better to do nothing.\(^{21}\) This is a gross misconception of the ethics, which require a layman to be not only good in him, but also good to others. He ought to conduct himself in such a way as would endear him to all creatures by his love and affection. He must contribute to the material well being of the society by his vow of *Aparigraha*. The rules of conduct are practical; practice of these vows, combined with the ten virtues extolled by Jainism will lead the way to self-purity and environmental sanctity and thus solve the environmental crisis. Jainism makes no allowances for exploitation of natural, human or animal resources. They have an answer to all the conflicts — social, biological, philosophical, political, economical, psychological and spiritual.

That this is so has been recognised by scholars of repute. Mrs. Sinclair Stevenson "admits that one of unique glories of Jainism is, unlike most Indian-born religions, believes in the possibility of aliens reaching its goal. Even Europeans and Americans, although they may have never heard of Jainism, if they follow, though unconsciously, the thirty-five rules of conduct, of necessity destroy their *Karmas* and so are led to Mokṣa like an arrow from a bow. R. Williams has also subscribed to the same view. "The Jaina religion" he says "is a *tīrtho*, a way of progress through life, and while the Šrāvakācāra teaches the individual to organize his own salvation."\(^{22}\)

"A layman is the main stay of society. It is he who maintains the economic health of his society. It is his moral duty to see that wealth does not accumulate in a few hands so as to create further divisions in his society as rich and poor. Even to maintain harmony and goodwill in society, he has to curtail his own greed. This is no doubt that the moral ideal is intended to establish economic equality. If wealth accumulates
in a few hands as it happens in a capitalist society, the result will be creation of another class suffering the pangs of poverty and showing the seeds of dissatisfaction and ill-will against the rich. The basic principle of human welfare is contentment and normal amount of happiness. The ideal of Aparigraha, even if it is practised in a limited way, leads to social development and harmony of interests.

One of the most powerful factors of irritation in world politics is the existence of the two conflicting forces of Communism and Capitalism. If the former concerns itself with the State ownership of all industrial enterprises, the latter encourages individual ventures in all fields of production and distribution. In both these, the individual morals have to yield to group control."23 The end of both is multiplication of wealth. Both these concentrate their attention on material wealth with corresponding decline in spiritual aspirations and conduct. It is true that life needs certain comforts to keep body and mind together. Material acquisition, if not checked by sanity and moral considerations is likely to lead to exploitation depriving others of what they need even for their minimum comfort. In mundane thinking, material progress necessarily implies satisfaction of bodily needs and desires. J.W.McCoy, remarks in this context "A satisfied people are stagnant people. After satisfying immediate desires, merchandisers should see to it that Americans are never satisfied."24

It is the layman who contributes to the population and thus to humanity and environment. A layman should attain self-purity by observing, "Eleven Pratimā or a stage of progress in day-to-day life is the stress in Jainism.

1. Darśana-pratimā – Developing right attitude and overcoming misconceptions
2. **Vrata-pratimā** - Voluntarily imposing five *Aṇuvratas*, three *Guṇavratas* and four *Śikṣāvratas* by taking care of *Aticāras* of all vratas.

3. **Sāmāyika-pratimā** – Introspection and contemplation for self-purification.

4. **Prasādhopavāsa-pratimā** – taking control of sensual pleasures (fasting)

5. **Sacitta-tyāga-pratimā** – refraining from food and drink, which contributes to *Hīṃsā*.

6. **Rātrībhojana-tyāga-pratimā** – taking control of the greed and purifying the body and mind.

7. **Brahmacarya-pratimā** – taking control of sexual emotions, which contributes to *Hīṃsā*.

8. **Ārambha-tyāga-pratimā** – limiting his own possessions and confining to his basic need.

9. **Parigraha-tyāga-pratimā** – consciously refraining from greed

10. **Anumati-tyāga-pratimā** – developing detachment

11. **Uddīṣṭha-tyāga-pratimā** – living for the world

The eleven steps are scientifically conceived. The graded steps have to be climbed one after the other only after the householder has been firm in the preceding step. The climbing commences with the right faith, and progress is achieved only when he is prepared to observe the more difficult vows and rules of conduct. Thus:

“The first great vow runs thus: I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Nor shall I myself kill living beings nor cause others to do it, nor consent to it. As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way (i.e., acting, commanding, or consenting, either in the past, present, or future), in mind, speech, and body.
The second great vow runs thus: I renounce all vices of lying speech arising from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others.

The third great vow, runs thus: I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I live, the fourth great vow runs thus: I renounce all sexual pleasures, either men or animals. I shall not give way to sensuality, nor cause others to give way to it, nor consent to their giving way to it. As long as I live,

The fifth great vow, runs thus: I renounce all attachments, whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so. As long as I live, He who is well provided with these great vows is really homeless if he, according to the sacred teaching, the precepts and the way, correctly practices, follows, executes, explains, establishes and, according to the precept, effects them.

"He who looks inwardly at the self revels in the self; He who revels in the self looks inwardly at the self."

The Jain thinkers have taken care to see that religion becomes a way of life with a clear stream of reason to sustain it. Jainism touches everything in its extremity; either Ahimsā or Aparigraha, relative to other religions in its extreme magnitude should be followed. Self-purity is stressed under Uttama i.e., Supreme level for man prone to the conflict of emotional and rational attitude and thus he may get lost in the process of practice of self-purity. "Just as Knowledge, in spite of its intangibility, gets obliterated under the influence of wine, so the self, though originally intangible, gets its qualities obstructed under the
influence of tangible Kārmic particles, In its state of bondage, the soul, though intangible, conceives itself to be tangible identical with the body.”

Stress on Supreme practice of righteousness by Jainism though is always encountered as impossible, has great relevance in today's existing situation. Disciplining to the core can yield moderate result. But disciplining moderately may yield no result at all as is the case today. Consideration given to inevitable killing is considered killing is no harm. Similarly, considering any amount of occupational income has given rise to corruption. Considering the rights of individual has accommodated more to deviating from duties, which is very conspicuous among teaching faculty, health services and judiciary department. If the supreme is prescribed, at least he will end up with moderate quality. Jainism has worked on psychological plane in inducting man into supreme righteousness. So, they upheld ten supreme virtues to be imbibed by one and all. These are enumerated here:

- “Uttama Kṣama” or supreme forbearance
- Uttama Mārdava or supreme humility
- Uttama Ārjava or supreme straightforwardness
- Uttama Satya or supreme truthfulness
- Uttama Śauca or free from greed
- Uttama Sānyama or perfect self-restraint
- Uttama Tapas or supreme austerity
- Uttama Tyāga or complete renunciation
- Uttama Ākiñcanya or complete non-attachment
- Uttama Brahmacarya or supreme celibacy.

The ten virtues are like the ten inextinguishable lamps, which light the path of life; they drive away, when practiced, all darkness or wickedness and make the journey smooth. Love all living creatures so that you shall forever be loved. Practice humility so that you can know
more than what meets the eye. Be straightforward and you will have no occasion to fear anybody. Purity of mind and thought will ever keep life vigilant. Truth will always triumph. Self-control is invincible armour. Austerity is an unfailing key to inner strength and enlightenment while renunciation and non-attachment always lift up an individual from the pitfalls of life. Chastity or celibacy is nothing but a strong urge to know the Self and prevent it from being dragged by unbridled passions to fall into an abyss of lower life.”

Nurturing the lower nature of man like terrorism, corruption, exploitation, etc. is common today. Terrorism is extreme fear of violence and crime. “It is something like standing in a cheetah’s cave with the cheetah at its door. There is nothing mankind can possibly do to escape from the impending danger than targeting the self-rehabilitation.” With the result, innumerable number of innocent people have become victims and are killed resulting in humanity imperility. God created kingdom is humanity, contrarily, man-made kingdom is insanity. The solution for these kind of predicament cannot be resolved in UN or UNO or WHO, for the man created environmental crisis. Organizations as such will be of no use if the members are not true to the law of co-existence and compassion. No resolution or solution will be possible. “The self is the one invincible foe, when acting with the four cardinal passions: anger, pride, deceit and greed”.

So Jainism targets the self to the extent that monks are no exception to this and are given more rigid living. It cautions the so called ascetic about worldly attachments - “Some shameless men, becoming monks, propagate a doctrine of their own. And others believe in it, put their faith in it, adopt it, saying, Well, you speak the truth, O Brāhmaṇa or O śramaṇa! We shall present you with food, drink, spices, and sweetmeats, with a robe, a bowl, or a broom. Some have induced others to honour them, and some have made their proselytes to honour them. Earlier, those who were determined to a become (genuine) śramaṇas,
were poor monks who would neither have sons nor cattle, they satisfied themselves with the alms they acquired and swore by abstaining from sinful acts. But after having entered the religious life they do not cease to commit sins, lead others into committing sins, and they assent to another’s committing sins. Thus, they are given to pleasures for amusements, and sensual lust; they are greedy, fettered, passionate and covetous. They are slaves for love and hate; therefore they cannot free themselves nor free anyone else. A renouncer is he, who wilfully accepts not pleasures approaching covetable, and dear but straight turns his back.”

PART – III
Self purity is, purity of living

Self-purity is not means to any particular end, according to Jainism. Self-purity is the nature of existence and realising this is the purity of existence. There is no other alternative left with for man to realise the concept of birth and death beyond this. The world of compassionate and coexistence living is ‘The another world’ i.e. paraloka and there is no world other than this is the truth to be realised.

“The Sanskrit term ‘paraloka’ is generally taken to mean 'the birth, after death, in any one of the main four classes of living beings', and we are asked to improve it. But if the society or the class in which one is to be born in future is not cultured, then one cannot be happy in taking birth in such a society, however good one may be.

We are normally not able to establish in the present birth any contact with the celestial beings of the celestial class or the infernal beings of the infernal class. Hence, if we want to undertake reform activities, we can undertake them in connection with the human class and the animal class, living among human beings and animal beings. By
doing so, we can gain benefits of the reformation or improvement in the present birth as also in the next birth (when we would be born in the human or animal class). So far as it concerns us, the term 'paraloka' should, therefore, be taken in such special sense that we may become aware of our duty towards the human society and the animal world, perform it sincerely to lead not only unpolluted living but to realise the uncontaminated soul.

The term 'paraloka' literally means 'another world', that is, living beings other than one's own self. Improving paraloka, therefore, means improving those other beings. For each and every man there are clearly two worlds with which he has contact, viz., human world and animal world. An attempt to improve them is the attempt to improve 'paraloka'. If every man firmly understands that our visible 'paraloka' is this human society and hence 'to improve our paraloka' means 'to improve this human society', then the human society will undergo radical transformation and become progressive, prosperous and happy. Similarly, he should make strong efforts to generate and foster good feelings in the human society for the animals and urge it to make arrangements for their fodder, drinking water and shelter. They have contributed greatly to the progress and comforts of the human society. They have been a constant and faithful aid to man in civilizing himself for ages. The human society owes a duty to them. If it has received so many benefits from the animal kingdom, it should reciprocate them by being kind to them, by taking care and attending those that are suffering.

It is not certain as to where a man will be born in his next birth, after the death of the present body. So he should always bear in mind that if the animal class is living in a bad state fraught with troubles and diseases, then he would have to be the victim of that bad state when he is born in the animal class. Therefore, from the standpoint of public
weal as also from that of his weal, it becomes necessary for man to maintain his conduct so good and so righteous that it may have good, instead of evil, influence on both the societies - human and animal. Just as improvement of the city results in the happiness of all its residents, even so the improvement of the human and animal worlds would result in the happiness of all their members. Readiness to improve these two worlds is but the readiness to improve one's \textit{paraloka}. The right knowledge of the real nature of the life force or conscious principle is the supreme light. Once it flashes in the human mind, it removes all defilement's and ignorance from it, enlightens it and leads man on the all-auspicious and all-blissful path.\textsuperscript{33}

\textbf{Purity of Food and purity of thought}

Jaina Environmental Awareness has a very simple formula of environmental sanctity reflecting the self-purity, self-purity reflecting the attitude, aptitude and altitude of the self, demanding the cultivation of the self in the direction of purity on the grounds of purity in food and thought. Purity of thought, word and deed depends on purity of food, purity of soul depends on the principle of fasting. Fasting is not non-availability of food; or appeasing the creator by starving in seeking comforts, rather it is control over emotions and passions. So food plays a very important role in Jaina self-purity and in particular vegetarian food is indispensable to maintain self-purity. It has a universal message for mankind with regard to purity in food relating to purity in life and living. But along with that many misconceptions can be heard from different grounds. They are:

1. "Nature enjoins a struggle for survival. One living being preys upon another to feed upon it. So what is wrong about man feeding upon animals?"
2. Botanical science tells us that plants also have life. Then where lies the difference between vegetarian and non-vegetarian food?

3. Even when man treads the earth, many ants and insects are trodden under the feet. So what is different if other animals are killed

4. At the site of snakes, lions, wolves etc. we kill them, if that is accepted what is wrong in eating their meat/flesh?

5. Will only my renouncing of flesh-food stop violence to animals?^34

Man poses the above self-convincing propositions to pursue his choice of life and escape the blame of the tormentor of the earth and environment. But Jainism has practical philosophy to convince with regard to the above questions.

1. Fight for the defence of our own life and that of other. No doubt, some wild animals and animals of lower-orders live on the flesh of other, instinctively they live on other animals and it is law of nature but man, a cognitive animals, cannot be compared with the animals of instinct only, rather he should follow such as the cow, horse and elephant etc. live only on grass or other plants. Many animals having shape and size similar to that of man life, such as Apes and Chimpanzees, survive only on fruits. Many animals help and defend the weaker individuals of their species. Why cannot man compare himself with nobler animals like cow, ox, horse, elephant, etc than identifying himself as a barbaric animal. The important philosophy of vegetarian is purity of thought and act. Killing of animals, for food precedes crime and violence, violence precedes lust for taste. If you can kill an animal, killing anybody will be the act of thought, so killing and crime become the order of mankind that is indeed an issue of striking relevance.
2. There are two kinds of life on earth, animate and inanimate. Men, beasts, birds, fish constitute the animate life while trees and plants comprise the inanimate life. Fruits ripen on the trees and fall off by themselves, branches and leaves may be lopped off a tree and new ones arise in their place. Their cutting propagates many plants. Others can be transplanted. But this is not possible in the case of birds and animals. No limb of an animal can grow by itself after cutting. Man cannot produce animals like plants from earth. More than anything, minimum damage to life is the criterion. Preference from greater to less violence and lesser to greater non-violence is the message of Mahāvīra.

3. Ārambi Hīṃsā should not be confused with Saṅkalpī Hīṃsā, Mahāvīra targets intentions and attitudes, which result in action; means should justify the end. Hence if a man deliberately crushes under his feet any harmless animal, then it is violence. But if involuntarily or in unavoidable circumstances some insects are killed, then it is an exceptional situation. But to kill others without any specific reason or to abet killing for food is nothing other than plan murder.

4. Virūḍhī Hīṃsā is certainly considered a defensive violence in Jainsim, as a derivative of Ārambi Hīṃsā. But to kill any animal for fun or for satisfaction of taste buds is a sin and it is prohibited in every religion. Even law proscribes killing of anyone deliberately. If, however, a person is killed in self-defence, the crime is mitigated.

5. An individual renouncing of flesh-food certainly will not put an end to violence to animals. It is not putting an end to violence to animals; it is putting an end to the violent act of self. Violence leads to suffering of self for action and reaction theory is the Karma theory of Jainism. Violence begets violence to self-alone
more than the being subjected to violence. So one has to restrain from his violent act which contributing to the impurity of self and thus to the environmental sanctity.

In this context Paul Dundas in his book *The Limits of a Jain Environmental Ethic* poses certain propositions about their process of building temples and digging wells for the maintenance of their religion and the maintenance of life, but on the face of it infringing the principle of non-violence. But Mahāvīra never contradicted his theory of *Ahinśā*. Inevitable *Hinśā* for the maximum *Ahinśā*, for the betterment of mankind was propounded. But if the temples and digging wells are undertaken with *Sanikalpi Hinśā*, he or she is no exception to the invitation of *Kārmic* matter into self and resulting in suffering and pain, whether he is a Jain or a non Jain. Religious institutions aimed at service to mankind with the result a place to socialise i.e temples and motive to meet the basic need of the society i.e. digging well. It is again parigraha translated this motive into exclusive organisations and ideologies splitting the society and thus everything for self and anything for self.

The western countries are now introducing courses on ethics in business practices and environmental issues. There is a rising awareness about the crisis — on personal, psychological, economical, spiritual and environmental levels acknowledging that man has to imbibe certain ethics. Rigorous training to acquire right knowledge alone can bring such awareness and make it a way of life. If the positive perspective of self-purity in Jainism is practised at an individual level by each and every being, irrespective of caste, creed, gender, age or nationality, the environmental quandaries will be resolved on its own. The positive perspective of Jaina living stages will resolve the environmental crisis. "They are from the highest state of Omniscient to animal to Vegetable state of existence - Static omniscience state ← Dynamic omniscience
The great misery suffered by other beings (whose minds are impelled by passions and blinded by ignorance) and the means by which these beings can be saved is by the mysterious mechanisms of kārmic influx, binding, duration, and outcome and the fact that the soul is fundamentally independent of these processes and thus able to disengage itself there from; the structure of the universe and the interplay of causes that brings souls to their particular destinies.

Austerities are the antidote to the five kārmic agents, Perverted Views, Nonrestraint, Carelessness, Passions and Activities. In fact, the term austerities (according to Umasvāmi) implies the development of Restraint, Watchfulness, Righteousness, Reflection, Affliction Mastery and Right Conduct. Thus, there are 6 antidotes to the 5 kārmic agents responsible for the stoppage of kārmic influx and dissociation of kārmic matter. However, all these antidotes can be regarded as austerities, Austerity forms the Kārmic shield against new Karmans as well as setting the decaying process in the old Kārmic matter.

Self Purity and Mahatma Gandhi

Jaina Ethics extends a strong base for self-conviction which forms the basis of self purity. This self-conviction is the basis of life and living of Gandhi. This life of truthfulness i.e truth according to the vow of satya, is what the voice within, culminated into purity of self in Gandhi. 30th January 1948, Gandhi was assassinated by Godse. “Sardar Vallabhai Patel felt that the conspiracy to kill Gandhi was due to Hindu
anger against him on account of this advice of his pay a huge sum of money to Pakistan Government when it was organising and carrying out a wicked military campaign against us. Our folly helping the enemy with fifty crore rupees at that juncture was thought to be inexcusable and the small militant anti-Gandhi Maharashtrian group felt this as a climax of Gandhi's disservice to the nation and decided to put an end to this foolish saint whom the nation could not otherwise get rid of. So great was his influence and so foolishly did the people venerate and obey him that these conspirators thought, according to the Sardar, that there was no way out other than assassination.

We shall honour the commitment and pay what we promised to pay, but not now! – pleaded the Sardar. This was of no avail with Gandhi – we have promised to give it now and we must give it now, said Gandhi.

What Sardar felt may be right or not; the assassination may be due to the payment of fifty crores, or it may not be that, but the result of a more ancient grudge. But the point is that Gandhi held the view that national interests in the long run required that we should keep our word once it was solemnly given. We got independence on the basis of the partition and one of the essential terms of the agreement was that we should start Pakistan with an opening cash balance of fifty crores. We should therefore carry out the agreement, insisted Gandhi, and not start our career of independence with a breach of promise. National interests are not founded on money and material considerations only. The long-term interests of a nation are bound up with morals. If the fifty crores had been denied India would have lost moral power even in 1947 and Gandhi would have died by muslims revolver, if not by a Hindu's revolver. The fifty crores given away save India's moral status and added to it.37

Gandhi's Truth, “which confuses many people and appears wandering far out of its bounds is the inter-relation of all experience to
principles. Truth was to him something that includes all moral principles and thus, 'Truth is God.' Gandhi was neither an impossibilist nor a believer in the theory that man's actions depend only on environment. He was also not a determinist. But believed in divine intervention as well as in free will. He always said that God's will was law though not understood by us. His oft-repeated statements that Truth is God, and that God is Law are all brief expressions of a complicate doctrine which perhaps was modified now and then as he grew up to ripe old age. He strongly believed in self-control and self-culture which would enable one to overcome all environment. Though knowingly or unknowingly with Philosophy of Mahāvīra as the foundation, Mission of Mahatma Gandhi had started with “right faith (Samyak darśan), right knowledge (Samyak jñāna) and thus right conduct (Samyak Cāritra).” But though Gandhi's philosophy falls on the language of Jaina ethics, there is no god's will as law in Jainism and it is only environment and the free will, control or no control results in crisis or no crisis.

In understanding the evolution of Gandhi's ideas we must take note of certain formative influence. It is well known that “Gandhi generously acknowledged his indebtedness to Tolstoy, Ruskin and others. In his Autobiography, Gandhi concludes with the very characteristic sentence: “Three moderns have left a deep impress on my life and captivated me: Raychandbhai a jaina preceptor by living contact: Tolstoy by his book ‘The Kingdom of God is within you” and Ruskin by ‘Unto the Last’. From Ray Chand Bai, Aṇuvrata became the living principle of Gandhi. The teachings of ‘Unto the Last’ Gandhi understood to be: That the good of the individual is contained in the good of all. That a lawyer's work has the same value as the barber's, in as much as all have the same right of earning their livelihood from their work”. But primarily good of all is contained in the good of the individual and thus individual is the route cause for all happenings is
the philosophy of Jainism. Secondarily, in Jainism diversity is according to their *Karma* and thus only redeeming of *Karma* irrespective of the nature of birth by *ahimsā* and *aparigraha* can attain equanimity. Thirdly, living the life of truth is the basis of Jainism than just knowing the truth.

Gandhi was not a mystic or a mere theorist, but an intensely practical man and his teaching was that the principles which he held true and sacred should express themselves through the life of individuals and the society, which he envisaged. There were some, "who saw in this charkha movement a hopeless task, to solve the problem of rural poverty, in the face of growing population. A critic wrote: 'with such a large population as in India, which was steadily increasing, I fear that at no time will it be possible to keep every one in reasonable comfort. With improved education and sanitation life will be prolonged and death rate will come down. From the population point of view this will make the condition worse. So you will forgive my saying that the first thing that requires to be done is to take measures to restrict the population and it cannot be done without birth control.'

Population, the burning problem of the developing countries is analysed under self restraint philosophy of celibacy of Jainism is also the philosophy of Gandhi's views on population control as opposed to artificial methods. Animals mate only in breeding season but man the cognitive animal mates by his lower nature any time with anybody with no philosophy of courtship other than listening to the commands of the body. He said, "assuming that birth control by artificial aids is justifiable under certain conditions, it seems to be utterly impracticable of application among the millions. It seems to be easier to induce them to practise self control than control by contraceptives."
Aparigraha and Gandhi

Voluntary control over one's parigraha is the philosophy of the aparigraha and attachments towards material goods is only hindrance to man's endurance of life. Gandhi held, beyond a point, "the worldly goods were a hindrance and since he also defined that happiness as state of mind following the ancients, he could easily prescribe a number of taboos. He wanted everyone to give up the *ashta mūla guṇas* of Jainism along with tobacco, tea, coffee, cocoa, spices, condiments. He also asked people to shed superfluous clothes, turbans, shoes and jewels. He wore in the early years a shirt and turban but later he discarded these and always wore a loincloth sometimes. He, it is said, not only dramatised the real India, but by his example made other people consider his advice regarding consumption which, considering the national minimum which they can afford, should be considered as conspicuous consumption becomes all the more important when many of the developing countries are hard put to increase the saving of the community. As Dr.V.K.R.V.Rao points out "when Gandhi talked of Daridra Narayana he wore a loin clothe, travelled third class, and lived and slept in huts. His was what may be called conspicuous austerity." Some people may consider that the Gandhian prescription regarding the consumption pattern is too rigid, like the ahimsa concept of Jainism. But one has to remember that this consumption is what India should have, considering the million, who cannot even boast this simple fare. To millions, this rigid limit is a compulsory consumption level, but Gandhi would like to adopt this in the case of people little more fortunate and they must accept what we may call voluntary consumption level. With all this injunction, some may remark, "the most monastic Christian, the most contemplative Jaina or Buddhist and the most devout Gandhian cannot be considered completely secure against the charms of the bicycle, motor scooter, or transistor radio." This is
only an escapist attitude according to Jainism, which should never be
excused by none other than 'self'.

**Strikes, Bundhs and concept of Ahimsa in Gandhi**

Modern society is inflected with strikes and bundhs every other
day with petty and negligible reason, man is destroying the properties
and people and thus violent self is bred among mankind. Let us analyse
Gandhian concept of strike in relation to Himsa and Ahimsa. According
to him, "the fundamental reason for the strike fever was that life was
uprooted from its basis of religion and in its place, the 'cash nexus' had
been foisted. He conceded that even if religion is the basis of normal
life, still it would be too much to regulate the relationship between the
labour and capital. Strikes then would become inevitable and there was
bound to be exploitation on the one hand by the factory owners and
strikers on the other. But these strikes should be purely non-violent and
should be in the whole interest of labourers. He said, "it does not
require much effort of the intellect to perceive that it is a most
dangerous thing to make political use of labour until the labourers are
prepared to work for the common good."45

He laid down certain conditions for a strike: Among these must
be mentioned (1) The cause of the strike must be just (2) There should
be practical unanimity among the strikers. There should be no violence
against non-strikers (3) Strikers should be able to maintain themselves
during the strike period without falling back upon the union funds and
should therefore occupy themselves in some useful and productive
temporary occupation. On the subject of leadership of labourers, he felt
that labour was being badly led. Addressing the labourers he said, "I
want you to distinguish between two class of leaders. You have leaders
derived from yourselves and they are in turn advised and led by those
who are not in themselves labourers, but who are in sympathy with
labour. Unless there is perfect correspondence between these three, there is bound to be failure. The lack of confidence and corruptive attitude of man has concluded in lack of personal correspondence, which has resulted in failure with strikes and bunds in violence stricken attitude.

In the light of Jaina ethics, the above can be analysed in terms of Ratnatraya. Gandhi did not condemn the concept of strike or did not rule out Ĥiṁsā totally. What he did emphasise was on the necessity for right vision or Samyakdarśana and right knowledge or Samyak jnāna in choosing the right leader; and right conduct or Samyak cāritra in carrying out the strike without causing violence to the non-strikers.

The significant environmental awareness can be summed up - "having benevolence towards all beings, joy at the sight of the virtuous, compassion and sympathy for the afflicted, and tolerance toward the indolent and ill behaved" is the master philosophy to be known by each and every person. It is not that the great men are pure souls are not born but or made or culminated. It is not the Arhat or the Siddha is not born but lived. The Arhat or the Siddha should be concerned primarily about ecology and thus humanity; the austerities given to monks by Mahāvīra in Ācārāṅgā sūtra. "He who injures the earth-bodies does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth is called a reward-knowing sage. For example with regard to Water Pollution "there are men who control themselves; others pretend to have controlled; for one who destroys the water-body besides many other beings by bad doings relating to water. About this the Revered One has preached the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the
it is destroyed; thus it is acquired, comes in contact (with the soul), takes rise, and is destroyed."^50

In the context of today's crisis-stricken society, environmental awareness in Jainism gains a greater significance for its unparalleled philosophy of environment of coexistence and compassion with self-help mission. The analysis of 'Self and his environment in' Jainism is the need of the day. The practical approach is so great that it targets individuals who can manifest as devouring monsters of Nature and fellow beings with the four kasāyas – anger, pride, deceit and greed, which is ruling the modern man. Its progressive approach of targeting the layman under ānuvratas and the aticāras, Mahāvratas, to a Monk with only environmental concern for realisation of the self is the philosophy, the mankind needs. The spiritual mission of non-violence, non-possession and non-absolutism is the inevitable necessity. Philosophy of Ruling out the concept of God makes the individual committed to his environment, than a philosophy formulated to oppose other theistic religions. The harmony and co-existence that Jainism wants to establish transcends all man-made barriers. In the words of Mrs Annie Besant, the message of Jainism to humanity is, “Peace between man and man, peace between man and animal, between man and matter (Ajīva), peace everywhere and in all things, a perfect brotherhood of all that lives.”^51

"Jainism is one of the oldest religions (c.600 B.C.) of India. It was the period in the history of world civilization, marked by intellectual stir and spiritual urge. Socrates is Greece, Confucius in China, Mahāvīra (active 519-477 B.C.) And Buddha (c.563-483 B.C.) in India sparked a revolution in the thoughts of their respective countries. At that time Indian society was undergoing fundamental transformation. It was the time when Lord Mahāvīra preached Jainism. Though it was propagated by his predecessor parsvanatha (c.7th – 6th
century B.C.), it flourished under Lord Mahāvīra. It was not a collection of putried dogmas but a dynamic movement. It flourished because it represented the outraged conscience of humanity against the oppressive priest craft. It challenged the divine authority for the atrocities committed by man that an infallibility of the priests who were the custodians of the divine words. Vedic people had succeeded to create an impression in the popular minds that a suitable combination rights, priest and object of sacrifice has the magical power to please the God and to get the boons desired. In Jainism, in sense of extra Cosmic personal creator, God has no place at all. If flatly and distinctly denies such a creator as illogical and irrelevant in the scheme of the universe. On the contrary it asserts that an ordinary man can progress to such an extent that he can become an object of worship or veneration for not only human beings but for if Gods exist too. Jainism does not hold that there is eternal God but it believes in the eternity of existence of the very substance and universality of life.52

Similarly, "What led to the birth of Anuvrat movement on March 1, 1949 by the head of a Jaina sect, a visionary of India, Acārya Tulasi, were the prevailing circumstances after India got independence. After independence every thing was new – the elections, the Government, the administrative experience and the social order. Other leaders got bogged down in their respective political parties. The unity attained during the struggle for freedom was lost. Basic problems, which remained hidden under the dazzle of independence, surfaced gradually casteism, untouchability, communalism, economic disparity, rising cost and beggary were India's basic problems. The there were post-Independence problems like indiscipline, love of office, over-ambition, regionalism, terrorism and language controversies. These and other similar other problems caused a lot of suffering to the people as well as a decline in their character. Meanwhile, there was growth in education and general intellectual development. Old beliefs were weakening. New
principles were coming into existence. Religious leaders were decrying intellectuals who in turn were trying to reinterpret the past to the former. On the whole the situation was more destructive that constructive and generated more excitement that introspection. None was satisfied with it. Dissatisfaction prevailed in all fields – social, religious and national. People were growing impatient of loss of character and indiscipline. The Ānuvrata Movement was born in these circumstances. Emphasizing old vows and values, although it had nothing new in it, it gave a correct assessment of the prevailing situation. The people felt assured because the movement was launched as both a diagnosis of and a remedy for the prevailing malady.\textsuperscript{53}

Peter Raven, the director of the Missouri Botanical Garden, suggests that we need a new cosmology, cultural coding, and motivating energy to overcome this deprivation. For Berry and for many others an important component of the current environmental crisis is spiritual and ethical.\textsuperscript{54}

"While in the past none of the religions of the world have had to face an environmental crisis such as we are now confronting, they remain key instruments in shaping attitudes toward nature. The unintended consequences of the modern industrial drive for unlimited economic growth and resource development have led us to an impasse regarding the survival of many life-forms and appropriate management of varied ecosystems."\textsuperscript{55}

Environment awareness in Jainism if reviewed with the subject matter analysed in the chapters of this work has got a great treasure hunt to resolve the environmental crises at all levels. The concept of cosmology is as scientific as the theory of Law of Conservation of Energy, Law of Uniformity of Nature and Law of Causation. Analysis of environmental awareness in Jainism unparalleled philosophy of environment in the context of today's crisis-stricken society. The analysis of Self and its environment in Jainism inspired me to take up
this study. Its significance lies in targets individuals who can manifest either as divine or devil with or without four kaśāyas – anger, pride, deceit and greed, which is ruling the modern man. Its practical and progressive approach to right faith, right knowledge and right conduct, and consolidated and put practice through Anuvratas, with the spiritual mission of non-violence, non-possession and non-absolutism is what is required to combat the crisis at large and at the individual level. Ruling out the concept of God in Jainism, makes an individual committed to his environment, and is not a philosophy formulated opposed to other theistic religions. The trivial attitude and activity of man dealt in greater detail, which has manifested to the degree of monstrous proportion in man, under the concept of vows and theory of Karma, is simply significant to the present day life. As Thomas Berry feels it is high time we revalue our religions to combat the crisis man has created. But Jainism need not be revalued but has to be re-viewed for it is a religion that evaluated environment with man as the nucleus, even before man could spell the first letter of environmental crisis of today. The analysis of the environment and the man is very lucid and practical.

"Pleasures are the thorn that rankles, pleasures are poison, pleasures are like a venomous snake; he who is desirous of pleasures will not get them, and will come to a bad end at last. He will sink through anger; he will go down through pride; delusion will block up his path; through greed he will incur dangers in both worlds. ‘Throwing off the guise of a Brāhmaṇa, and making visible his true form, Sakra saluted him respectfully and praised him with these sweet words. Brave! You have conquered anger; brave! You have vanquished pride; brave! You have banished delusion; brave! You have subdued greed. Brave for your simplicity, O saint! Brave for your humility, O saint! Brave for your perfect patience! Brave! For your perfect liberation!"\textsuperscript{56}

In this Sūtras lucid analysis of intrinsic nature of self if given from the
Kārmic bondage point of view, in the following Sūtrass the lesson of ecology from again the Kārmic theory point of view analysed regards Jainism as philosophy of ecology.

“One should know the intermixture of the elements by an enumeration of them. Earth is the first element, water the second, fire the third, wind the fourth, and air the fifth. These five elements are not created, directly or indirectly, nor made; they are not effects nor products; they are without beginning and end; they always produce effects, are independent of a directing cause or everything else; they are eternal. However, there is a self besides the five elements. What is does not perish; ‘All living beings, all things, the whole world consists of nothing but these (five elements). They are the primary cause of the world, even down to a blade of grass.”

“He who injures earth-bodies does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing the, a wise man should not act sinfully towards earth, not cause others to act so, nor allow others to act so. He who knows these causes of sin relating of earth, is called a reward – knowing sage.”

“A wise man should not act sinfully towards water, not cause others to act so, nor allow others to act so. He who knows these causes of sin relating to water, is called a reward-knowing sage.”

“He who injures the fire bodies does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards fire, nor cause others to act so, nor allow others to act so. He who knows the causes of sin relating to fire is called a reward knowing sage.”

“He who injures the plants does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and
renounces the sinful acts. Knowing them, a wise man should not act
sinfully towards plants, not cause other sinfully towards plants, nor
cause others to act so, nor allow others to act so. He who knows these
causes of sin relating to plants is called a reward knowing sage.\textsuperscript{61}

"He who injures the \textbf{animals} does not comprehend and renounce
the sinful acts; he who does not injure these, comprehends and
renounces the sinful acts. Knowing them, a wise man should not act
sinfully towards animals, nor cause others to act so, nor allow others to
act so. He who knows these causes of sin relating to animals is called
reward knowing sage."\textsuperscript{62}

"Be aware that about \textbf{wind body} too those are involved in sin
who delight not in the right conduct, and, though doing acts, talk about
religious discipline, who conducting themselves according to their own
will, pursuing sensual pleasures, and engaging in acts, are addicted to
worldliness. He who has the true knowledge about all things, will
commit no sinful act, nor cause others to do so."\textsuperscript{63}

"A wise man should not act sinfully towards the aggregate of
six(kinds of) lives, nor cause others to act so, nor allow others to act so.
He who knows these causes of sin relating to the aggregate of the six
(kinds of) lives, is called a reward-knowing sage."\textsuperscript{64}

Regarding Jainism religion the Late Dr. Hermann Jacobi, a great
German Jaina scholar, remarks: "In conclusion, let me assert my
conviction that Jainism is an original system, quite distinct and
independent from all others and that, therefore, it is of great
importance for the study of philosophical thought and religious life in
ancient India."\textsuperscript{65}

"The \textit{Āgamas} (the jaina canonical works) which embody the
teachings of Mahāvira expound \textit{Karma} (moral causation), spiritual
development, transmigratory journey of a soul from one birth to
another, classes and aggregates of material atoms, six ultimate
substances and nine principles. Looking to the systematic exposition of all these topics, one can conclude that the Jaina philosophical and religious tradition as presented in the Āgamas must have been the result of the efforts of many generations anterior to Lord Mahāvīra. The Jaina tradition is original, and different from and independent of Upanisadic and other traditions.\(^{66}\)

Dr. L.P. Tessitory, an Italian scholar, extols Jaina religion and philosophy in following terms: "Jaina Philosophy and religion is of a very high order. It is not only my inference but also my experience that its fundamental principles are based on science. As physics advances, it supports the principles of Jaina religion and philosophy."\(^{67}\)

More than analysing Jainism as original, independent of other religion and tradition and philosophy of very high order, it is essential to analyse Jainism as a living philosophy of co-existence with Ahiṃsā, Aparigraha and Anekānta, is irrefutable and the focus on self restraint philosophy of living is inevitable to be embraced by every individual in the personality crisis sticken society of today. More than atrocities on five natural elements, conflicts on faith and ideologies among mankind is in a very unfortunate condition as Annie Besant observes "at the present time, faith not only divides Indian from other religions or other religious person from an Indian rather it is dividing Indian from Indian and heart from heart, Men's of one faith separate men of another faith and those who worship but the ONE divide each other in his name".\(^{68}\)

The term co-existence is disappearing from the dictionary of life of mankind. Annie Besant quotes about Akbar, the magnanimous muslim emperor who lived for co-existence, issued an edict "that no animal should be killed in the neighbourhood of Jaina temples".\(^{69}\)

Let us all co-exist from within like 'A girl climbing a mountain, carrying her brother in her arms. From the opposite side, a sanyasi was walking down the mountainside. He said to the girl, "Dear child, are
you not tired of carrying so much weight while climbing the mountain?” The girl replied to the sanyāsi petulantly, “Baba, do you think I am carrying any weight? This is my brother”. The sanyāsi was stupefied. He learnt a new lesson. He said to himself. “This little girl does not consider her brother any weight, whereas, I am considering even by renunciation burdensome”.70

Thus in resolving environmental crisis at all levels let us be the girl above who volunteers the self restraint philosophy of Jainism of co-existence and never the sanyāsi who pretends to be the self restrained soul.

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