

री गंगा निकली हो- णिय
हाणइ। - प.च. 23.6

अयंभू की रचनाओं में उनके
होते हैं। आज के विश्व को
है। कवि को यह विश्वास
अमर रहेंगे- होन्तु सुहासिय
कृतियाँ यहाँ द्रष्टव्य हैं¹² :-

ओ, जिससे कीर्ति फैले।
, जिससे लोग तुम पर न हंसे।
व्रच करो (भोग करो) जिससे
न हो जाओ।

सन करो, जिससे शत्रु भी झुक

जितना योग्यता है उसे उतना
॥ है।

भा सको उतना ही बोलो।

हिन्दी साहित्य पर प्रभाव :

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Mahavira's Contribution to the Mankind for All the Ages

- Dr. Samani Shashi Prajnâ

Among the great religious teachers of the world Mahavira was the earliest who contributed much for the good and welfare of the entire mankind of all the ages. Mahavira's advent took place when this world was seething with philosophical speculations with Socrates and Plato in Greece, Zoroaster in Persia and Confucius in China. In India, the *Brahmanic* philosophers were busy with their *Upanishadic* speculations, the Buddhists with their doctrine of *Pratityasamutpada*, the *njivakas* with their doctrine of Fatalism (*niyati*); *Pakudhakatyan* and other heretical teachers with their materialistic or semi-materialistic thoughts. The *Brahmanic* ritualism had already grown into a very complicated system with less and less of moral value, and the *varnasrama dharma* had almost then out lived the period of its usefulness. In this critical period of social and religious degradation, Mahavira came as a savior six hundred years before the advent of Jesus, the Christ. This paper deals with the revolutionary social changes made by Mahavira for the entire mankind.

Karma as an Architect of Soul : Inculcation of Self-Reliance

Mahavira was the first great enlightened Teacher in the world, who proclaimed that man is the creator of himself, there is no creator-God. Man's *karma* is responsible for his ever continuous rebirths. Similarly, he proclaimed that man has to earn his own salvation, there is no savior, no God, no Almighty Power who can save and rescue him from the mire of repeated existences. Before the advent of the Mahavira, man considered himself to be dependent on some unknown power, and he blindly surrendered himself to that imaginary power. But the Mahavira was the first man to revolt against that blind faith by removing the veil of ignorance deeply rooted in the minds of men till the dawn of human civilization in the unknown past. It was the Mahavira who had the courage to deny the existence of any creator God, futility of rites and rituals and blind religious beliefs. He declared that man is the creator of himself and solely responsible for his own happiness and misery. If he can purify his own three level actions-bodily, vocal and mental, he is bound to overcome sufferings and realize the perfect bliss of emancipation.

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Inculcation of self-reliance

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According to the Jain philosophy, the definition of God is: God is that soul which attains its own pure nature (knowledge and intuition) after completely removing all the *karma*. The defining characteristic of Godhood is identical with that of liberation itself. To attain liberation is to attain Godhood. The meaning of the term *Īśvara* is powerful. So, the term *Īśvara* can very well apply to the soul that has become powerful by attaining its perfectly pure nature constituted of four characteristics, *viz.*, infinite knowledge, infinite vision, infinite power and infinite bliss. We must recognize that every living being is essentially pure and has the capacity for fully developing its own nature. In other words, every creature is God in potentiality and that becomes actual when developed to perfection. This potential God in each living being appears in its true light, *i.e.*, as a full-fledged God with his four-fold infinities. To attain this state is to attain Godhood.

The Jains deny the existence of an imperishable almighty who creates the universe, rules it and when he likes, destroys it. The acceptance of a creator and destroyer appears to them to be unjustified and self-contradictory, and has to be rejected both from the point of view of logic and morality. The Jains refute the concept of God as giver of the fruition of *karma*. If one accepts this, then

the question of partial behavior of God among the beings, arises. If one says, God created this universe purposefully because of compassion, this logic is also not reasonable as we see cruelty in this world. If one says, God was alone, he wanted to be many, so the creation came into being, and this also seems illogical.

The Jain philosophers like Mahāprajñā have deeply studied these issues and given reasonable solution through the theory of *karma*, which confirms the independent existence of each and every soul. Freedom of will is the first basis of *karma*. Secondly, the moral responsibility of each and every action is on the individual itself. Thirdly, every individual has a right to progress and change his destiny. Ācārya Mahāprajñā rightly says that the theory of *karma* is the theory of *puruṣārtha* or effort. One can't differentiate the two as they are twins, found always together.

The concept of *saṁkramaṇa* (change) proves that every individual through one's auspicious actions can change one's previous bound inauspicious *karma*. If the concept of *saṁkramaṇa* was not prevailing in the *karma* theory, then all ethical practices like recitation of canons, performance of penance, observation of vows, and practice of meditation, will prove to be useless. We find various living illustrations in canonical texts where the soul through one's effort changed one's destiny. So, acceptance of *puruṣārtha* and *karma* theory is equal to the non-acceptance of God or theism.

Jainism against animal sacrifices

Jainism advocates the equality of all the six levels of souls and the welfare of all the living beings. The Jain seers believed in the concept of spiritual advancement for animals, too. The *Aupapātika Sūtra* and other texts indicate that instinctive animals possessing five senses such as elephants, frogs, snakes and lions can behave like human lay Jains, as they have :

- a discriminating capacity for good and evil,
- a capacity to remember their past lives,
- a capacity to acquire clairvoyant knowledge,
- the instinct for the desirable and avoidance of the undesirable,

the capacity to perform fasting, penance and self-control and change their behavior, and the capacity to hear religious scriptural sermons, etc.

The Jain scriptures contain stories of an elephant Meghaprabha, a cobra Caṇḍakauśika and a frog Dadura who worshipped, and a lion who listened to the sermons in an earlier birth of Mahāvīra.

It is clearly written in the *Ācārāṇī Sūtra* that animals, too, possess equal consciousness as per Jain perspective from the existential point of view like human beings. An outstanding aphorism of the *Ācārāṅga* depicts the oneness of the soul, *i.e.*, “whom you want to kill is no one else rather than yourself, that which you want to satisfy is yourself, that which you want to torture is yourself.” Such a oneness of souls in all the levels of beings if recognized then violation of basic rights of all the beings can be safeguarded. The Jaina motto of *Parasparopagraho Jīvānām* as quoted in the *Tattvārtha Sūtra*, highlights that all living organism, however big or small, irrespective of the degree of their sensory perception, are bound together by mutual support and interdependence.

We should extend kindness (*mitti me savva bhūyesu*) to all the living beings. In this conception of universal amity, lies the spirit of universal brotherhood. *Maitrī* means a disposition not to cause any suffering to any living being from mind, body and speech for the practical realization of the ideal of *ahiṃsā*. Mahāvīra's teaching of non-violence towards all beings is very much relevant in the contemporary world.

Equal position to women : Open outlook of Mahāvīra

Mahāvīra's attitude towards womenfolk was also very liberal. He saw the innate good of both men and women, and assigned to them their due place in his Śāsana (Religious Order). In his Religious Order, sex was no barrier to attaining saint-hood. He said that both man and woman are eligible to attain emancipation after destroying the passions and *karma*. In the Jain tradition there are many virtuous women, namely, *solaha satiya*, who are famous for their purity and chasity. The women had similar duties as men in performing religious rites and rituals, and they

were allowed to read and study the scriptures whereas in Vedic culture and religious society, women and Śūdra were considered inferior, and were debarred from the initiation rites and wearing the sacred thread, a symbol of higher caste, and were not allowed to listen to sacred scriptures. Tīrthaṅkara Mahāvīra gave full freedom to one and all, including women and the Śūdra, to observe common religious practices.

Mahāvīra liberally initiated the nuns in his Order, who were double in number when compared with the monks. In his Order, there were only 14,000 monks but there were 36,000 nuns. In the same way, the number of laywomen was 3,18,000, which was more than the number of 1,59,000 laymen. He propounded that the difference, which we see in the world, is due to the past *karma* and each soul whether male or female through ones pious efforts can change one's destiny.

Attachment - violence versus non-attachment - non-violence

Mahāvīra laid emphasis on the inner happiness of man. Material gains and prosperity of any possible length, however high, lofty and immense that might be, cannot bring to a man his true inner happiness. They bring only temporary happiness to be immediately followed by more sufferings of any kind, *viz.*, sufferings from disease, old age, death, separation from near and dear ones (*priya-viyoga*), union with undesirable ones (*apriya-samyoga*), non-attainment and non-fulfilment of desires, lamentation, grief, dissatisfaction, despair, and what not. As a son of the King Siddhārtha, Mahāvīra was blessed with worldly possessions in plenty. But still he was not happy within, and, therefore, one day, he went from home to homelessness in search of real happiness. After his enlightenment he exhorted the people - “Exert yourself for your own happiness, exert yourself for your own salvation. No almighty power can save you and bring you perfect happiness, which you long for. You have to tread on and proceed step by step for reaching your own goal.” He further advised his disciples not to accept his word as gospel truth out of regard for him, but to do so only after a thorough investigation of

them, just as man accepts gold after cutting, burning and rubbing it, on a kind of touch stone.

Mahāvīra was not opposed to meeting the primary needs of the rapidly growing population, but his opposition was to the ideology of unrestrained ambitions. Humanity has not yet succeeded in finding a way of life that could satisfy the primary needs of all and simultaneously mitigate the inhuman cruelty, a by-product of excessive acquisition of wealth. So Mahāprajāna rightly said - "Solve the problem of possessiveness, the problem of violence will then automatically find its own solution. The effect cannot be got rid of so long as the cause is in function. Violence is an effect, possessiveness is its cause. The root cause of the problem of violence is of tying up the sense of mineness with things".

The philosophy of *Ācārāṅga* gave a new turn to the science of ethics and advanced thought in the direction of peace, announcing - 'Be a seer. Look at every event and bring about a change in your attitude to sensual objects. Do not enjoy objects like the person who doesn't seek truth. But bring about a complete change in your life style through attitudinal change.' If this view of Mahāvīra is translated into reality, unnecessary violence, reactive violence, and physical, mental, emotional and intellectual violence at large, can be avoided.

Establishment of social equality

The Jains and the Buddhists belong to the Śramaṇika stream of Indian religious thought, historically; they have opposed the rigid birth-based caste system of the Vedic religion. Among the people who followed the Vedic culture, society was divided into four classes, (varṇa), namely, brahmin, kṣatriya, vaiśya and śūdra. These were claimed to have emerged from the body of Brahman, the primeval puruṣa : the Brahmin from his mouth, the Kṣatriya from his arms, the Vaiśya from his thighs and the Śūdra from his feet. Moreover, the *Manusmṛiti* depicts that the Brahmins considered themselves superior to the other classes as they performed the complex rituals and behaved as inter-mediaries of the Gods, etc. Thus the society at that time was completely class-

ridden in the sense that unusual importance was given to the Brahmin class to the detriment of other classes and that nobody was allowed to change his class, which he had got on the basis of his birth in that class.

The Jain Tīrthaṅkara opposed social divisions based on birth and reiterated that birth in the society is due to one's earlier *karma*. The social divisions should be based on work to facilitate the smooth functioning of the society, that's why they preached that man becomes brahmin, kṣatriya, vaiśya and śūdra, through one's respective actions and not by birth. Different work cultures will produce different ways of life, and everyone has a potentiality to move into higher or lower social group. All have a capacity for higher spiritual development and since the time of Mahāvīra, people of differing varṇas and jāti from many areas, have accepted the Jain religion, making the Jain society heterogenous.

2600 years ago Mahāvīra propounded the concept of *ayatule payesu*, i.e., perceive equal consciousness in all the living beings. The application of this principle of equality in life is very essential to give a full stop to the various levels of exploitation occurring due to the narrow mind set-up. Dividing the human race in the name of sex, caste, creed, colour, language, profession, gender and religion, was rejected by Mahāvīra at the very outset. He laid great stress on the equality of all human beings. Stressing on action and not on birth as a determining factor of superiority, was a radical step. He boldly condemned the caste system based on birth alone for the defects that had crept in it at that time. According to him, each soul has equal potentiality to become *paramātmā*, whether they are men or women, animal being or plant being, white or black, rich or poor, high or low.

The doctrine of *karma* as preached by Mahāvīra was an epoch making revolution. By this doctrine, he first attempted to abolish slavery and vehemently protested against the degrading caste system, which was firmly rooted in the soil of India. He took a bold step against that system which was utter humiliation to humanity. He did not hesitate to preach boldly that it is not by mere birth that one becomes an outcaste or noble, but by one's own actions. Irrespective of caste or creed, rich or poor, all were

really brothers as admitted to his Holy Order and allowed to enjoy equal privileges.

We find in his Holy Order, all classes of people, even fishermen, scavengers, barbers, potters, courtesans, along with the Brahmins and warriors. Harikeshbala was cāṇḍāla (outcaste), Mahāvīra embraced him and initiated him in his Order. Mahāvīra laid a vision of casteless society on the basis of concept of *ekka manussa jaai*, i.e., human race is one. When one ponders upon this issue deeply, one can recognize that this concept can solve many problems occurring today like violence based on regional differences in Maharashtra, language differences in Sri Lanka, colour differences in the West, religious differences in Iran and Iraq, so on and so forth.

Concluding

It can thus be concluded that *Tīrthaṅkara* Mahāvīra by negating the sovereignty of God, in rendering the fruition of one's actions and by preaching the theory of *karma*, self-reliance on one's actions on the basis of *kārmika* mechanism, gave equal freedom to the five-sensed animals and to women to attain emancipation and observe vows. He gave the good formula of attaining peace through the change of possessive attitude. He made an epoch making revolution in the field of casteism by accepting the human race as one. He did not hesitate to preach boldly that it is not by mere birth that one becomes an outcaste or noble, but it is by one's own actions, and, established social equality.

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अहिंसात्मक अर्थशास्त्र एवं सम्पोषित आजीविका

— डॉ. लोकेश जैन व डॉ. (श्रीमती) दीपा जैन

सम्पोषित आजीविका एवं अहिंसात्मक अर्थशास्त्र के मध्य सीधा सम्बन्ध है अर्थात् अहिंसक व निर्भयतापूर्ण समाज की स्थापना के लिए ऐसी आजीविका का होना जरूरी है जिसमें नीतिमत्ता का घटक हो और उसे एक ऐसे साधन के रूप में चिन्हित किया जा सके जो जीवन निर्वाह का आधार बन सके। एक असरकारक पोषणक्षम व सफल आजीविका का प्रतिफल "महत्तम लाभ" न होकर "जीवन" होना चाहिए जिसमें व्यक्ति, समष्टि व सृष्टि के सह-अस्तित्व का मानवीय मूल्यों के साथ जतन किया जाता हो। इसलिए आजीविका में उन तत्वों की उपस्थिति अपरिहार्य है जिनसे आपके पोषण के साथ-साथ सामूहिक हितों का भी रक्षण होता हो। जीवन का अर्थ है खुशी अर्थात् सच्चा सुख, और यह तभी प्राप्त हो सकता है जब आपके आसपास के वातावरण में सुख-शांति हो — सभी की आजीविका की सुनिश्चितता हो। इसी विभावना पर ही करुणामूलक अहिंसात्मक अर्थतंत्र की नींव रखी जा सकती है।

एक नीतिमत्तापूर्ण अर्थतंत्र का दारोमदार सम्पोषित आजीविका के स्वरूप, प्रक्रिया और परिमाण निर्धारण पर टिका होता है। विगत ढाई दशक से हमारी वर्तमान आधुनिक अर्थतंत्रीय व्यवस्था वैश्वीकरण, उदारीकरण व निजीकरण के दौर से गुजर रही है जिसमें अधिकतम उत्पादन व अधिकतम लाभ की विभावना प्रधान बनती जा रही है और उसी में लोग सभी मानवीय मूल्यों को ताक में रखकर केकड़ावृत्ति की तरह येन-केन-प्रकारेण एक-दूसरे से आगे निकल जाने की अंधी व विवेकहीन होड़ में अनथक बढ़ने की तथाकथित सफल-असफल कोशिश कर रहे हैं बिना इसकी परवाह किए कि भावी पीढ़ी के लिए संसाधनों की उपलब्धता की स्थिति पर क्या असर पड़ेगा। जो आजीविका जीवन की वास्तविक जरूरतों को पूरा नहीं कर सकती अथवा जिसके कारण जीवन के सच्चे सुख व वास्तविक ध्येयसिद्धि से अलग-थलग हो जाना पड़ता हो, ऐसे आजीविका-प्रवाह पर निश्चित रूप से पुनः विचार करने की आवश्यकता है। यह कृत्य भौतिकतावादी बेलगाम आजीविका की चकाचौंध में मृगमरीचिका की भांति "जीवन" की तलाश करने जैसा है जिसमें अंततः निराशा के अतिरिक्त हाथ कुछ नहीं आता।