

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी

L.B.S. National Academy of Administration

मसूरी

MUSSOORIE

पुस्तकालय

LIBRARY

100894

अवधि संख्या

Accession No.

~~13782~~

वर्ग संख्या

Class No.

200

पुस्तक संख्या

Book No.

Diw

GL 200

DIW



100894
LBSNAA

RELIGION & PEACE



By

S. C. Diwaker

B. A., LL. B.; Shastry; Nyayatirtha; Seoni (M. P.)

[Author of 'Jain Shasan'; 'Charitra Chakravarti';
'Sravanbelgola'; 'Saidhantik-Charcha'; 'Nudity of
Jain Saints'; 'Champapuri'; 'Sammed Shikhar';
'Tirthamkar'; 'Adhyatmik Jyoti' etc.

Editor 'Mahabandh'; Ex-editor 'The Jain Gazette'
Delegate to 'World Religions Congress, 1956, Japan.]

With Foreword by

Dr. Kalidas Nag

M. A. (Cal.) D. Litt. (Paris)

To

*The Thinking Souls,
Sincerely Endeavouring For Bliss of Beatitude,
Perennial Peace and Immortality.*

FOREWORD

Sri S. C. Diwaker, B. A., LL. B., Nyayatirtha, Shastry, of Seoni (M. P.) is a profound thinker producing many valuable books and papers on Jainism, one of the oldest religions of the world. He was invited to Japan in 1956 to participate, as a delegate, in the World Religions Congress, *Shimuzu* and delivered there the memorable address: "Heart of Religion," which elicited high praise and thus provoked him to develop the same into the present volume. I recommend it to the careful attention of all thinkers—Indian and non-Indian; for the soul of Jainism Ahimsa, non-violence, the most vital principal that alone can save—as affirmed by Mahatma Gandhi—the world from total destruction from the Atomic and hydrogen Bombs.

Many older and prouder civilisations have destroyed themselves and disappeared from History after leaving behind the dust of dead relics. Likewise our so-called 'Scientific' civilisation also may vanish unless we understand and practise the basic truth of non-violence. The indisputable Law of Co-existence, vaguely perceived, yet rarely practised by our present day politicians and Technicians, who must try to understand our noble Premier Shri Jawaharlal Nehru why—after personally visiting the Bomb devastated Japan—he advised us to develop the 'Fourth dimensional' mind of Ahimsa and Co-existence.

A little after the birth of Mahatma Gandhi (1869) there met in Europe the Third International

Congress of the History of Religions, where the German savant Herman Jacobi, a great authority on Jainism urged all serious thinkers to study the 'original system' and 'the great importance' of Jainism. But, alas ! Germany and other Western Powers never took seriously to 'non-violence' and this was responsible for untold miseries and the annihilation of the flowers of youth in two World Wars, (1914-1945) which may provoke the third Total war of Atomic destruction.

So, apart from its high philosophical and ethical values, Non-violence must be realized and practised for our very survival. This has been ably demonstrated by the learned author in course of these pages of well reasoned and convincing arguments : greed and possessive passions must be curbed first to stop war in our mind, not merely by limitation of Armaments. This is clearly shown in the chapter on '*Ahimsa and Aparigraha*' which is followed by the great contribution of Jainism to world thought: '*Anekant-vada and Syad-vada*' which anticipated the 'Theory of Relativity' promulgated by Einstein. The Jain logicians and philosophers showed thereby the application of co-existence in Philosophy, while the dogmatic thought and theology of the west ever attempts to denounce and annihilate the rich diversities of Eastern thoughts and Religions and to bring them under the domination of one system of Theology already broken up into fragments of sects and conflicting Churches. The diverse approaches to Truth (Satya) are not conflicting but complimentary ; and once this basic truth is fully understood, we may hope to witness the Dawn of a new Conscience and a new 'Religion of Man,' as suggested by Swami Vivekanand in the Chicago Parliament of religions (1893) and also by Rabindranath Tagore in his famous Hibbert Lectures in Oxford (1930).

A big chapter of the book is devoted to the elucidation of the original *Karma* (Action) Philosophy of Jainism, so different from the Western Philosophy of Action flung in the face of the Easterners' so-called Philosophy of Inaction, which led to their degrading foreign domination. But amidst the hectic preparations for mortal actions of war, the West—threatened with ruin—may now profitably study the not 'senseless' but Passionless Action—its analysis and classification—as given by Jain thinkers. I quote below a significant passage of the Author in this connection : 'It is hoped that we shall be utilising the two oars of Ahimsa and Aparigraha—non-violence and non-possession—to protect our Boat of Life from sinking in the deep sea of Transmigration and lead to the Harbour of Immortality and ever-lasting Bliss.'

'*Sarvesu Maitri*' or Fraternity for All is the noblest motto of Life, originally promulgated by Jainism and shared and developed by Buddhism, the first World Religion of Man—as it was admitted by the thinkers of the East and the West visiting India on the 2500 Jayanti of the Buddha, a junior contemporary of Lord Mahavira.

Human civilisation and general welfare have progressed enormously, not only through the history of man but the early scientific studies of all animal life: The Jiva with baffling variations as classified by Jaina Masters—pioneers of '*Pranavijnana*' or Biological sciences, embracing the dumb animals and plant life, our friends and feeders.

Alas ! this scientific and philosophical Jainism is now over-laid with ignorance and ceremonialism. It is the bounden duty of all Jains—irrespective of denominations—to combine and establish in India—

the cradle of Rishabha and Mahavira—the first University of Non-violence, as I pleaded in the first Asian Relations Conference, Delhi (1947). May the East and the West join hands here to educate mankind and save it from utter ruin 'through Non-violence—the Supreme Religion of all.

Ahimsa Parmo Dharma.

Calcutta.

Dipanvita

22nd Oct. 1957.

KALIDAS NAG

M. A. (Cal.) D. Litt. (Paris)

President : Bhartiya Sanskrit Parishad.

Hony Trustee : Pan-Pacific Union.

Former General Secy : Royal Asiatic
Society of Bengal.

INTRODUCTION

In quest of Peace the modern man appears to be deeply engrossed in a restless race of piling up lifeless material possessions and lifetaking armaments. The clouds of war and carnage looming large on the horizon bear apparent testimony to the fact that he has built his so-called peaceful palace of pleasure on the summit of a silent looking volcano, which will annihilate all the priceless treasures bestowed by the economic and pragmatistic mind in the twinkling of an eye. The soul-less civilization of materialism, nourishing the brute-in-man, has led humanity to stand at a cross-road, where it has to make a definite choice. It has to choose between body and soul, between limbs and life, between war and peace, between the rational doctrine of fraternal co-existence propounded by rational religion and the jungle law of brute-strife advertised by the modern materialist; and over and above all between transient satisfactions and perennial peace.

The modern age of science has lost its faith in 'Religion' as the harbinger of individual and social harmony, because the much talked of 'Religion' itself has lost its scientific foundation. It has today degenerated into short-sighted merciless sectarianism and perverted into cruel fanaticism. It has become a warehouse of superstitions and an abode of dead rituals and absolete horrible, ridiculous and terrifying customs. The need of the hour, thus, is that Scientific Religion be invoked again to come to our rescue, and to quote Tagore : "Where the clear steam of reason has not lost its way into the dreary desert sand of dead habit."

In this respect the trinity of religions i. e. Hinduism, Jainism and Buddhism, with India as their birth place have gone a long way to contribute a fund of knowledge to human thinking. The present treatise mainly deals with the Jain thoughts as adumbrated by the 24 Tirthankaras from Rishbha Deva to Vardhman Mahavir. Tagore's study of Mahavir and his religion requires to be quoted since it tallies with his own ideology of clear reasoning and freedom from the dreary desert sand of dead habits. "Mahavira proclaimed in India, message of salvation that religion is a reality and not a mere social convention, that salvation comes from taking refuge in that true religion and not from observing the external ceremonies of the community; that religion cannot regard any barrier between man and man as an eternal verity. Wondrous to relate, this teaching rapidly overtopped the barriers of the races' abiding instinct and conquered the whole country."

The late Speaker of the Parliament of India, Hon'ble G. B. Mavalankar in his letter of 25th of August 1954 conveyed these beautiful thoughts :

"The difficulty with us, unfortunately, has been not the want of a proper philosophy of life, but the want of practice of our ancient philosophy. From what I have seen all these years in all walks of life, I feel the necessity of practice of the principles, which we always have on our lips."

"Non-violence has to be a creed of the life of every one of us. It is difficult to make it a creed. It requires the acquisition of a good number of virtues."

"Unless a man sheds his fear-complex, speaks the truth and looks upon others in the same way in which he looks upon himself, it is not possible for him to practise non-violence; and again, mere

outward expression of non-violence is not enough. There must be non-violence in thoughts also, as it is in words and deeds."

"It is only when we begin to practise on a large scale non-violence of this type that we shall be able to realise full democracy. Mere absence of the foreigner or a machinery for election does not give us democracy in the real sense of the term. In other words, it is necessary to spiritualise our individual as well as national life."

The practice of unblemished and perfect Ahimsa coupled with brilliant spiritual way of life have been the very basis of Jainism and they have deeply influenced the world thought. For this a proper probe and thorough study of international literature is imperative. The sublime principle of Ahimsa has been commended and honoured in almost every religious system but one has to admit the fact that Jainism was pioneer in preaching this golden gospel to entire humanity. From the dawn of human civilization the genial current of compassion has been lifting the soul from darkness to light and divine life. Chief Justice Dr. Sir M. B. Niyogi after deep study made this unimpeachable pronouncement, "The teachings of Jainism will be found on analysis to be as modern as they are ancient. The Jain teachers were the first and foremost in the history of human thought to propound the principle of Ahimsa."

This great contribution of Jainism has impressed all, who came in contact with those who lived the life as propounded in Jain sacred literature or who try to grasp the sublimity of Jain thought. When Mrs. Roosevelt came to India she was deeply impressed by the doctrine of non-violence. What struck her most in our country is our cultural

morality of Ahimsa, with which Indians fought out successfully the battle of Independence.

In this respect the remarks of Dr. B. Pattabhi Sitaramayya, the ex-Governor of Madhya Pradesh, are very illuminating and that they should find place in the hearts of all sober-minded, justice-loving cultured souls. "The Father of Nation, Mahatma Gandhi owes his inspiration for the teaching of non-violence to the founder of the Jain culture. There cannot be greater compliment to the principles of Jainism than this undeniable fact "

Those who form their opinion on the basis of hearsay or wrong information or ignorance very often misinterpret and miscalculate Jain thought and its glorious contribution for the betterment of benighted humanity which is entrapped by lust and infatuation. The Western scholar Dr. W. Hopkins was the victim of such injustice against this noble religion of Ahimsa. However it is creditable for him that he had shown the courtesy of admitting his error in these significant words; "I found that the practical religion of the Jains was one worthy of all commendation and I have since regretted that I stigmatized the Jain religion as insisting on denying God, worshipping man and nourishing vermin as its chief tenets, without giving the regard to the wonderful effect this religion has on the character and morality of the people. But as is often the case, a close acquaintance with a religion brings out its good side and creates a much more favourable opinion of it as a whole than can be obtained by a merely objective literary acquaintance."

Comparative study of Religions has brought to light that Religion is not inimical to rational thought and experience. The great Jain thinkers have shown that the kernel of Religion is the principle of Compassion (Ahimsa) towards all creatures. If this Religion of love takes its root in

every heart, universal peace and prosperity will bless our world in no time.

The age old trend of thought, that the Religion of the ancestors must be followed, howsoever irrational and unscientific it may be, can not appeal to the modern impartial, sensible and inquisitive mind.* As a matter of fact the Religionists will have to revolutionise their way of thinking and should be prepared to honour and respect the best that is in other creeds. They should be ready to forthwith discard without any hesitation and compunction those dogmas and formalities, which are infact lifeless and are of no value for the advancement of the individual or society. Modern

It appears that Buddha had given serious thought to this intricate and puzzling problem. It is said in the Kalama-Sutta that when Kalamas came to Buddha for guidance, he advised them in these sound and sensible words:—

.....In answer to this, the Buddha did not say to them, "Put faith in me, I am the Son of God. I will take you to heaven." Neither did He condemn the teaching of his opponents as sacrilege and heretics.

What he advised them was very human and wise; for, he said, "Do not believe in anything on mere hearsay; do not believe in traditions, because they are old and handed down through generations; do not believe in rumours or in anything because people talk much about it; do not believe simply because the written testimony of some ancient sage is shown to thee; never believe anything because presumption is in its favour, or because the custom of many years leads thee to regard it as true; do not believe anything on the mere authority of thy teacher or priests. Whatever according to thy own experience and after thorough investigation agrees with thy reason and is conducive to thy own weal and to that of all other living beings, that accept as truth and live accordingly.

—'The Buddha Dhamma' by B. Jagdish Kasyapa.

thinker is also ready to respect those doctrines, which do not go against reason or experience.

The abdication of the creed of ancestors and acceptance of rational, scientific and noble truth requires sufficient moral courage of conviction and deep-rooted love for reality. Such intrepid and cultured souls bid adieu to their creed of ancestors and tell their kinsmen that religion is not merely a conventional topic but really a spiritual tonic, which provides everlasting health to the soul. Such selfless men of integrity embrace the new creed little caring its numerical strength or monetary gains or acquisition of political power. Several Westerners have embraced this religion of Ahimsa doctrine. An Englishman Mr. Matthew McKay after serious study comprehended the beauty of Jainism, embraced it and spoke his mind in these words;

“Jains offer their message to all. In Jainism you will not be requested to accept any statement with blind faith. From my personal experience, I can say that all who will accept its teachings and put them into practice will enter a world of undreamed delight.”

“Jainism teaches that soul is immortal and in its pure nature is full of absolute knowledge and infinite bliss. It is only when soul is drawn low by the body and the senses that it is held in bondage with karmas. To meditate for only a few minutes daily on the pure nature of the soul is a path to Liberation and Salvation. These are the main reasons why I accepted wonderful Jainism.”

Another thinker Mr. Louis D. Sainter while accepting Jainism as his creed observed, “I am a Jain because Jainism presents consistent solution of the problems of ‘happy life. The question who am I ? What am I ? For what reasons do I exist ?

All are answered in the most irrefutable manner. It gives perfect health and peace of mind. There is a metaphysical and scientific explanation of all apparent injustices as known to the West, hence I have accepted Jainism."

A German aspirant after truth Mr. P. Joseph expresses his finer feelings thus; "Mahavira's ideal teaching is the strongest spiritual reactionary. He has proved through his life that soul is not the slave of body. He destroyed the world of this materialistic creed and ethics in a way that we may call Him a Superman of the finest kind. We claim for Him the verses of the German thinker Herder:—

"He's hero of the conqueror of Battle-fields,
He's hero of the conqueror in Lion-hunting,
But he's hero of heroes, the conqueror of
himself."

Those, who have dived deep into the ocean of Jain literature and purified their intellectual outlook by the serious study of various other creeds will appreciate the thoughtful observations of Dr. Charlotta Krouse made in her book 'The Way for a Man to become God'. "This miserable world may become paradise with all and all peace, everlasting joy and true infinite bliss, if Jainism is practised by all the people of the world."

The remarks of Dr. Louis Renou, Professor of Sorbonne University, Paris are of significance; "What is the use of creating new religious movements, when Jainism could offer the Solution required for the needs of suffering man-kind. It has the advantage of possessing an ancient and venerable tradition. It is the first amongst the world religions, which proclaimed Ahimsa as the main criterion of moral life."

Prior to the period of Industrial Revolution short-sighted fanatics, and bigoted savages had done

indescribable and harrowing injury to Jain religion. In this age of harmony and culture it does not look nice to recall the memory of how the Jains were impaled, beheaded and persecuted in the Tamil land etc. Now the days are changed although there are some persons and institutions, who appear to be the successors, not of religion but the creed of callous culprits. As an optimist it is our sacred duty to bear in mind, what great scholars and talented men of learning and wisdom have told about this noble creed and modify the fantastic ideas and erroneous views based upon utterances of those who have not come in direct contact with Truth.

The Italian scholar Dr. G. Tucci, Professor of the University of Rome has made these significant and sensible observations; "No scholar, I think will deny, that Jainism is one of the greatest and most important creations of Indian mind, still surviving after centuries of glorious life. There is no branch of Indian civilization or literature or philosophy on which the deeper study of Jainism will not throw light. It is impossible for any sound scholar, interested in the history of Indian logic to ignore Jain logic, which deserves the largest attention and most diligent researches."

"The literature of every belief can be discussed and scrutinized by scholars, but the living essence of Mahavira's doctrine shall remain untouched by any criticism."

Another erudite scholar and authority on Religious studies Dr. Helmuth Von Glasenapp, Professor Berlin University remarks; "The Jains have created a developed system of metaphysics, written upto the minute details, which looking to its terminology as also to its contents, could be looked upon as an independent and a peculiar

product in the philosophical region of the wonderfully fruitable Indian spirit."

World reputed recondite scholar Professor Dr. Herman Jacobi's words deserve pointed attention; "Jainism has a metaphysical basis of its own, which secured it a distinct position apart from the rival systems both of the Brahmans and of the Buddhists. I have never been of opinion that Jainism is derived from Hinduism or Brahmanism."

"The sacred Books of the Jains are old, avowedly older than the Sanskrit literature, which we are accustomed to call classical. We can find no reason why we should distrust the sacred books of the Jains as an authentic source of their history."

Shri S. Dutt, Indian Ambassador in Germany thus enlightens us; "I am particularly glad to see how in this great country (Germany) so distant from the native place of Jainism, the scholars and others show a great interest for the dogmas and the philosophy of the Jain religion. The number of the Jains amounts only twelve and a half millions, but inspite of it, the teaching of this great religion ought to be remembered and followed more than ever in past."

Dr. Archib J. Bahm, Professor University of New Maxico had observed; "I look with considerable appreciation upon Jain logic as having long distinguished principles which only now are being re-discovered in the West."

If we make careful study of Indian history we come across several instances which show how the contact of this religion and its votaries had inspired several kings and rulers, who had developed great affection and high veneration for Jainism and its sublime preachings. Akbar, the Moslem Emperor had very high regard for Jainism and Jain teachers. He had imbibed humanitarian spirit

for all animals and he had abdicated even meat-eating in due deference to the influence and wishes of Jain saints.

Professor S. N. Banerji in his 'Religion of Akbar' tells that "Killing of animals and birds on certain days of the year was made capital sentence by Akbar for his contact with Jains." He had prohibited the killing of animals on several Jain festivities.

Authoritative historian Vincent Smith in his book 'Jain Teachers of Akbar' observes; "Jain holy men, undoubtedly gave Akbar prolonged instructions for years, which largely influenced his actions; and they secured his assent to their doctrines so far that he was reputed to have been converted to Jainism." It is to be specially noted that the kings who are known for their cruel behaviour were also influenced by the flawless noble lives of Jain saints and Jain teachings. We read in 'Studies in South Indian Jainism' (Vol. II, P. 132) as per Professor Rama Swami Ayanger, "Jain Acharayas by their character, attainments and scholarship commanded the respect of even Mohamaden Sovereigns like Allauddin and Aurangabadusha (Aurangzeb)."

It is worthy of note that Moghul ruler Jehangir had forbidden hunting, fishing and other slaughter of animals in his reign during the ten days of Pajjusana. Even Hyderali, the Muslim ruler of the South had granted villages for the Jain temples of Sravanbelgola.

These few instances can give an idea of the influence and the sublimity of Jain teachings, which appealed the innerman. The reason of this sober attraction is not far to seek. The teachings of Jainism have universal appeal and they keep in view the good and betterment of the entire world. A

votary of Jainism always treats all living beings with the eye of a friend. It appears that the word 'Jain' is symbolic, where J stands for Justice, A for Affection, I for Introspection, and N for Nobility. This religion of Ahimsa enjoins upon its genuine votary to be just, affectionate, introspective and noble.

The outlook that only a particular Religion has the monopoly of Truth creates fanatics, making Religion a detestable object. Sincerely we should be prepared to respect and follow Truth, from wherever it comes to us. "Truth is ours; ours does not constitute all Truth." Only this broader outlook will attract the modern mind towards Religion. Really speaking religion should connote nothing but truth and not dogmas or the superstructure based upon superstition or bigotry.

Jainism raises the wandering soul from the serfdom of senses to the status of perennial freedom and peace. Jain religion wants us to be 'in-dependent'. Unless the soul gives up the reliance upon outward objects and material substances it cannot be free or 'independent'. One who wants spiritual 'Independence' should be 'In-Dependent'. In this respect Jain creed is unique in the world. Jain view is that nothing can intervene our actions and their fruits. I am at liberty to choose my way of life. If my choice falls in the service of mammon, mars or senses, my future is doomed. No body will be able to save me from downfall. On the other hand the life of self-control, self reliance and universal brotherhood will surely elevate my soul to the status of spiritual advancement.

Jain teachings are unique in this respect that they show us the infallible path of God-hood from Man-hood. By virtue of the life of purity, Ahimsa and meditation every mundane soul can break the karmic shackles and attain everlasting freedom and bliss. Persons who are not in touch with philosophy

of spiritualism feel that this meditation is another form of idleness and inactivity. The words of Chester Macnaghten are worthy of note; 'To meditate is not to be idle; it is indeed a severe form of exercise—the highest exercise of which the human soul is capable. And such exercise is not only the activity, but also the nourishment of the soul. It feeds and strengthens our spiritual life, and makes us stronger in action as it makes us better in thought.' (Common Thoughts on Serious Subjects, Page 170).

F. W. Robertson's remarks are conspicuous, "The business of the world will give us knowledge, but meditation will give us wisdom, which is still better." (Lectures, Page 121).

Jain sages and thinkers have very clearly and distinctly explained the path of self-realisation through self-control and brilliant concentration. No doubt there are some systems of thought like the Yoga School of philosophy which try to solve the intricate and puzzling problem of superb and sublime concentration to attain divinity but they fail to give us infallible guidance. Jainism tells us to cut off all our connections with mundane matters, material objects and embrace nudity with a view to practise the highest type of Ahimsa indispensable for bliss and liberation. The Jain books show us the way to kindle the huge conflagration of supreme concentration whereby the evil disappears like the fog by the brilliant sunshine. The first requisite is to curb our desires and longings for worldly belongings. The slavish mentality to appease and gratify our senses is the root of our miseries. The words of the great English Statesman Mr. Gladstone are significant; "The multiplication of enjoyments through the progress of commerce and invention, enhances the materialism of life, strengthens by the forces of habit the hold of the seen world upon us,

and leaves less both of brain-power and of heart-power available for the unseen." (Nineteenth Century, May—1888).

With a view to root out all types of attachment, passion and desires one should keep company with the good and great whose real wealth is the vow of ahimsa, truth, self-control, and possessionlessness. The progress and prosperity based upon truth and integrity is everlasting. Noble life does not enter into compromise with fraudulent, ruthless and similar other foul ways which develop the brute-in-man and mar his glorious life. The development based upon cruelty, and corrupt practices soon topples down a nation from the pinnacle of progress and prosperity. The history of Roman Empire is an eye opener in this regard. The glorious and most prosperous Empire has completely collapsed because its citizens had become the victims of highest type of cruelty and lewdness. Pages of history stand witness to a fact that the so called cultured citizens of Rome feasted their eyes by the ghastly sight in amphitheatre, where hungry lions which were kept starving since long were let loose to mangle and devour the unfortunate slaves. The nations which are making rapid strides in accumulating power and money should remember the fate of those nations which were destroyed since they utterly ignored the spiritual values of life. They should divert their attention from material income to the spiritual one i. e. in-come or come-in.

It is very unfortunate that various countries and several centres of learning and culture convene big conferences, arrange classes in comparative religion but they little care to invite persons who can explain Jainism, the philosophy of concord and compassion. The Jain Acharya KundKunda has compared Jain thought to a medicine which destroys all ailments of the soul. If the patients do

not avail themselves of the freely distributed, effective and powerful medicine in the form of Jain thought, who will be the loser ? It is hoped that individuals and institutions really interested in genuine religion and universal brotherhood will vigilantly remember the religion of universal love and harmony propounded by the omniscient Jain Tirthankars and do good to the seekers after truth and peace.

During my sojourn in Japan to participate in the World Religions Congress at Shimzu and World Fellowship of Faiths at Tokyo and countries of the Far East in 1956, I came across good many people of different nationalities showing keen interest in the Scientific approach of Jainism to solve world problems in the light of its renowned Ahimsa doctrine.

It is hoped that the perusal of this revised edition will enhance genuine interest for this sublime system of thought, the findings whereof are corroborated by the researches of the scientists. Those who really want that the people should be happy and peaceful should remember the memorable words of Jain saint Acharya Amrit Chandra अहिंसाव्रतं अनिशं अनवद्यं विजय लभते (Purushartha – Siddhyupaya Verse 147). The vow of Ahimsa leads to admirable and perennial victory.

It is a matter of gratification that the first edition was liked by the common man as well as high intellectuals comprising of politicians, statesmen, philosophers and thinkers of the country and abroad. In this revised edition more than 200 pages have been newly added with a view to enlighten the lovers of wisdom about important and useful subjects like 'The Spirit of Vegetarianism', 'The Antiquity of Jain Thought'. A long chapter dealing with 'The Embodiment of Peace' will give an insight into the life and working of the greatest

spiritualist and master of the vow of Ahimsa and possessionlessness. That mighty soul was known as His Holiness Charitra Chakrvarti Acharya Shanti Sagar Maharaj, who was venerated by the illustrious persons like Mahatma Gandhi, several rulers, statesmen, scholars and millions of people of all religions. It is hoped that the various nations of the world would encourage the study of Jain Philosophy and Culture, since according to Mahatma Gandhi the Jain teachings, specially the Jain doctrine of Ahimsa, can usher in lasting peace in our tormented world.

It must be borne in mind that real peace follows the scientific thought and way of life, as the day follows the night. Bigotry, superstition and sectarianism should be done away with. Let the radiant sun of Ahimsa illumine the entire world.

I take this opportunity of expressing my sincere thanks to the world renowned erudite scholar Dr. Kalidas Nag, who graciously found time to introduce the book to the readers by giving his illuminating and thoughtful foreword to the first edition.

I am extremely grateful to my friend Sri Jagmohanlal Shastry, Hony. General Secretary All India Digambar Jain Sangh, Mathura for publishing this book.

I cannot close without acknowledging the valuable cooperation of my younger brothers Prof. Sushil Kumar Diwaker, M. A., B. Com., LL. B., Jabalpur and Sri A. K. Diwaker, M. A., LL. B., Pleader, Seoni. Shri S. C. Jain, M. Com. also rendered help in preparing typed manuscript.

Diwaker Sadan,
SEONI (M. P.) }
15th May, 1962.

S. C. Diwaker.

CONTENTS

Foreword

Introduction

I

Religion and World Peace 1—27

Chastisement of Religion; Duty of religionists; Scientific religion wanted; What is religion ? Ahimsa Doctrine; Jainism—The Pioneer of Ahimsa; Gandhiji's view; Law of Karma operating; Don't be a tyrant; Vegetarianism; Culture of cultures; The view points of the wise; Vanity and avarice; Contentment; A Seer's Solution.

II

Heart of Religion 28—57

Humanity in peril; Aim of religion; Fanaticism kills religion; Race after dead matter; Essence of Religion; Don't inflict pain; Rule of the brute; Neminath, the Lord of Mercy; Alpha of Religion; Did God ordain killing ? Diet effects temperament; Prosperity through compassion; O man ! learn from insects; Contribution of Jainism; Liberal outlook; Ingredients of compassion; Sublime Sermon; Food for inner-illumination; Moral from a Jain painting; Our duty.

III

Antiquity of Jain Thought 58—95

Jainism, not off-shoot of Buddhism; The Founder of Jainism; Jainism, not a revolt religion; Jainism—Distinct Religion; Conclusion.

IV

Ahimsa (non-violence) 96—124

Universal interest in Ahimsa; Flaw in modern civilization; Cause of Consternation; Appeal to Jain scholars; Rishabhadev—the originator of Ahimsa; Ahimsa preached abroad; Definition; Jain view; Immortality; Vegetarianism; Fallacy; Joy of compassion; Noble Revolution Needed; Song of Compassion; Shaw's views; Some Doubts Examined; A Japanese Professor's argument; Touching Incident; Sub-division of Ahimsa; Shelley's Song; Chivalry of Jains; Real Sarvodaya; Appreciation of Jain life; Rational Stand; Permanent Peace; Caricature of Ahimsa; Experiences of a Saint; Control Desires; Message of Jesus; Deep study of Jain works essential; Central Point.

V

Syadvada (The doctrine of non-absolutism) 125 – 143

Its meaning; Application of co-existence in Philosophy; Wrong Interpretation; Harbinger of harmony; Some objections examined; Allegiance to truth; Syadvada as arbitrator; Hegel's view, Parable of the blind; Indescribable predication is not absolute; Seven — fold predications; Reconciliation of Conflicting Approaches; Appreciation by scholars; Doctrine revealed by Omniscients.

VI

Karma Philosophy 144—179

A view of the World; The creator; Jain view-point; Jains are theists? Nature of Karma; Pujyapada's explanation; Objections Examined; Main Divisions; Bondage by many souls simultaneously; Why the good suffer and wicked enjoy? Rational view-points; Mis-conception; Spiritual approach; Solution.

VII

The Spirit of Vegetarianism

180—220

Criticism; Soul is immortal, Transmigration; Soul's responsibility; Diet and Dispositions; Why restriction in diet ? Dignified living; Sacred literature and flesh eating; Why animal sacrifice ordained ? False Fear; Scarcity of vegetables; Jain view-point; Egg is not vegetable; Cream of Culture; Thoughtful observations; Mahatma Gandhi's Experiences; Question; False propaganda; Economic Aspect; Shaw's unique will; False stand; Sound suggestion; Philosopher's Prayer; Man-kind must be kind; History; Governments Duty; Memorable Message; Lead kindly light.

VIII

The Embodiment of Peace

221—299

Birth of noble soul; Mission of life; Benevolent Behaviour; Fruits of compassion; Sympathy for poor; Broad out-look; Preparation for Sublime Life; Spiritual preceptor; Possessions are hindrances; Difficulties of Penance explained; Alexander's Esteem for nude saint; Universal veneration for Nudity; 'Look in'—Attitude; Gandhiji's Retort to Churchill; Saints Arduous Task; Child—like Purity; Minority's fundamental Rights; Jain Saint's code of high conduct; Initiation into Junior Monk-hood; Satagauda becomes Shantisagar; His life; Nude Monk-hood; Memorable coincidence; Ingredients of saintly life; Outward Purity Essential; Ennobling influence; Confounding Cobra Incident; Intrepid Saint; Marvellous Meditation; Life speaks Religion; Pilgrimage to North; Infuriated Bulls Pacified; Tiger's Unique Homage; Lion of love; Marvellous Magnetism; Astonishing Advancement, Bestower of Spiritual Tonic; Un-paralleled Influence; Rainy Season in Delhi; Erroneous Thinking; Interesting Anecdote; Elevating Mission; View of Wicked; Strictures of Bhartrahari; Kindly look; Glowing Tributes; Deep

Scholar; Free distribution of good books; Memorable Service of Literature; Social Honour; Ever Serene; Casual Remarks; Power of Penance; Mirror—like Life; Diamond Jubilee, Balanced Outlook; Warning to Wealthy; Edifying Observations; Sermon for Politicians; Eye Trouble; Valiant Warrior; Insight into Reality; Akalamka Deva's Solution; Jain Idol's Significance; Right vision; Royal Road to Liberation; Preparation for Samadhi; Controlled Mind; Sacred Secret, Pensive Mood; Preparation for Duel with Death; Experiences during Fasts; Death as friend; About the body; Scriptural Guidance; Procedure to be adopted; Note the Warning; Elevating Environment Essential; Point for Consideration; Places of Choice; Significance of Kunthalgiri Hill; Really Brave; Encounter with Death; Inspiring Thoughts; Self-Guidance; Mastery in Meditation; Preached Meditation; Message for Disciple; Joy of Concentration Inexplicable; Material for Meditation; Saint's Wonderful Peace; Last Message; Root of Religion; Universal Desire for Saints' Darshan; Last Moment.

IX

Samadhi Maran—The Ideal Death 300—316

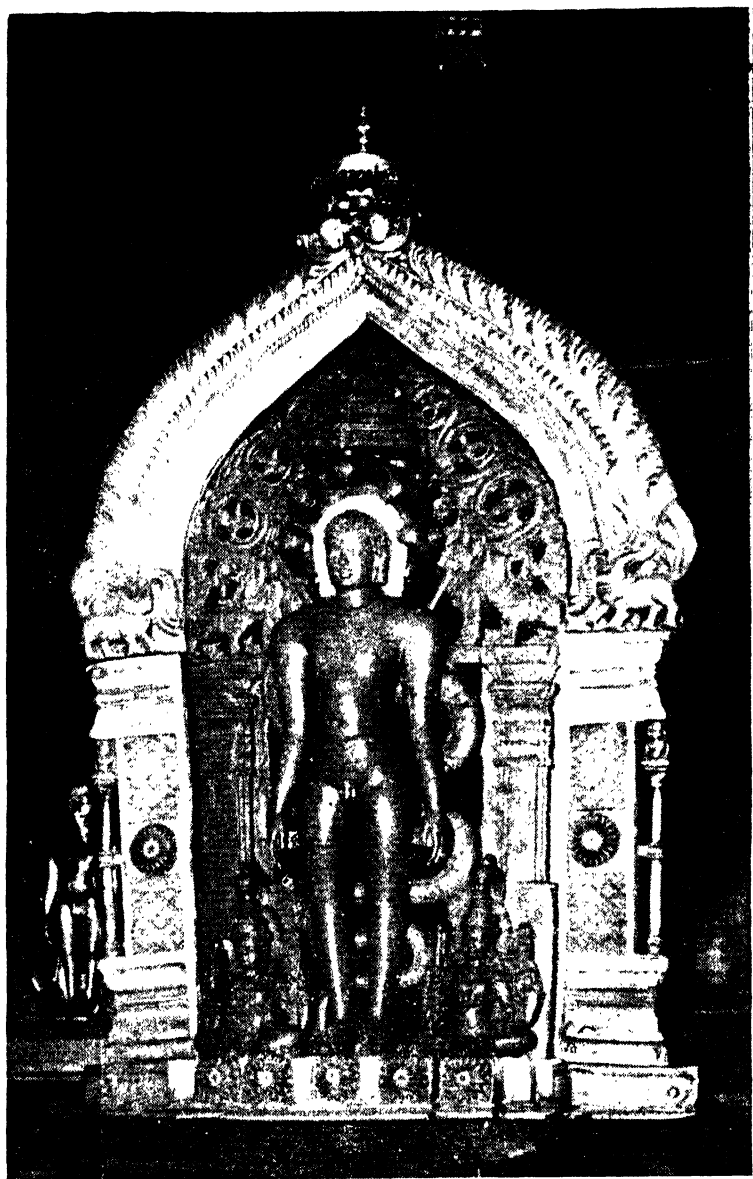
Immortality; Way of Wise; Judicious Steps; Mechanical Age; Charge of Suicide Examined; Heroic Stand; Spiritual Light-house; Courageous Stand; Ancient Literature; Pujiyapada's Elucidation; Noble Thoughts; The Central Truth.

Views & Reviews 317—320

Bibliography 321—322

Index 323—326





An Image of Tirthankar Parshvanath

" Like a pillar of some Supraterrestrial unearthly substance, the Tirthankar, the crossing maker, the breaker of the path across the stream of time to the final release and bliss of the other shore, stands supernally motionless, absolutely unconcerned about worshipping jubilant crowds that throng around his feet ",

—H. Zimmer [Indian Philosophies]

Religion and World Peace. ¹

If one peruses the pages of world history of religion, he is much distressed and disgusted to see how terrible massacre of innumerable souls was brought about under the banner of religion. Blood-soiled history of religion gives a warning to the sober-minded people, who strive for peace and happiness that it would be wiser on their part not to cherish any hope from this perpetrator of inhuman barbarities and cruelties. In view of this fact if religion connotes animosity, hatred, perverted and shortsighted vision, massacre of those, who are not in consonance with your way of thinking and observance of rituals, certainly then world peace will not be achieved even in dreams by means of such ignoble and pernicious religion, which appears as an immortal blemish for mankind. Swift's remarks are significant in this respect, "We have just enough of religion to make us hate, but not enough to make us love one another".

Chastisement of Religion :

Comparative study and mature thought lead us to the conclusion that real religion is the harbinger of peace and piety, amity and affection, happiness and harmony. It ennobles the soul and elevates the same to the state of perfection, immortality and everlasting bliss of beatitude. The mischief is wrought by the whims of short-sighted fanatics and bigoted devils, who pose themselves as persons of religion. It is unfair to penalise innocent religion for the acts of omissions and commissions of different factors. In this light the chastisement of religion by Marx as "opium of the people" or by Lenin

¹ This essay was written as a reply to the question—"Can world peace be established without religion?" sponsored by Ananaikyo, Japan.

as "The most odious thing on earth" is not justified. Nietzsche scoffs vehemently against christianity, "I call christianity, the one Great curse, immortal blemish on mankind". He rails against Gods, "Dead are all Gods. how we want the superman to live". Man's activities are motivated mostly by material desires. Atom-smashing and sky-flashing inventions of science have bewitched human personality so much that intelligentsia has in fact very little attraction for religion. Those who are puffed up to see their swelling number in the columns of census enumeration should carefully ponder over the point that religion is in fact on decay. Frankly speaking these days religion appears like a patient of the serious disease of tuberculosis. "I have noticed no definite progress in any religion," observed Gandhiji and added that "the world would not be the shambles it has become, if the religions of the world were progressive".¹

Now wealth, luxuries and physical comforts are taking all the time of man and he has no more to spend for a thing like religion. In this age of materialism the dollar has been called Almighty and it is the object of universal veneration. The living man has strange affection for dead things. He sees his happiness in dead distinctions, dead degrees, dead diamonds, dead gold and dead bank balances. These non-living objects do not quench the thirst of the soul. "What is missing in our age is the soul. There is nothing wrong in the body. We suffer from the sickness of spirits," observed Dr. Radhakrishnan. Economic and political problems are propelling the outer-man to seek its solution in the ruin of the inner-man. The economic man is out to destroy the ethical man to achieve his goal. There is spiritual bankruptcy.

We are proud of the achievements of science whereby we can fly like birds in the air, swim like fish in the water, but it is really sad that we do not

¹ L. Fischer's—The Life of Mahatma Gandhi, page 488.

know how to live on earth like man. Power politics, false sense of patriotism and vanity are putting innumerable hurdles in the way of noble ideals and achieving universal brother-hood. Selfish ends are ruling the human society. Few people really aspire for common weal and universal good. In his mad race for money and material gains man has absolutely no time at his disposal for introspection or inner vision. He is not going to pay any heed to his inner voice or to the call of his conscience. He has no interest in such questions as : "What am I, what is my nature, whence do I come, whither will I go ?" He treats this as mere waste of his precious time and energy. Whatever blessings he gets from his labours he himself wants to enjoy the fruits thereof only with those, who are of his complexion, creed or country. He does not want to participate in the joys and sorrows of the entire humanity. He looks like a horrible automaton; and hence he does not like to alleviate the sufferings of teeming millions by his efforts.

Duty of religionists :

Modern statesmen, politicians, philosophers and men of religion now appear much worried about the future of themselves as well as of the entire humanity, because horrible destructive power in the form of Super-Hydrogen bombs may destroy all the fruits of culture, civilization and science in no time. If the scientists think humanely with noble minds they can change the tragic trend of their researches into such noble forms as may remove suffering and give solace to the entire humanity. At this juncture religionists should come forward to give light to the benighted statesmen and diplomats, who are misleading the people to destruction. Julian Huxley has observed, "The need of the day is the emergence of a more highly developed religion. A developed religion today would seek to unify the various powers of the mind and soul so as to lead to the richest development of personality. It would be based on a sense of reverence for life and a belief

in the almost infinite possibilities of human development."

Scientific religion wanted :

In this age of Science and confluence of various cultures and cultured people old shabby religion and its irrational dogmas or fanatic ideals can not capture the minds of the educated. In fact, neither science nor religion, but scientific religion can only solve the world problems, which are agitating the minds of the well wishers of humanity. Once Einstein had said, "Without religion science can not walk; and without Science religion can not see. Religion and Science not only do not stand in conflict but actually complete each other." Likewise Tagore's remarks are worthy of note. "When infatuation in the garb of religion enters into a soul, he blindly persecutes others and dies himself. Oh Lord ! protect the perverted religionists. "

What is religion ? :

Thorough study of literature on comparative religion with a scientific and impartial attitude will lead to the conclusion that religion is not a bundle of irrational dogmas and unreasonable rituals but it is an exact science like mathematics. It is based on eternal truths. It does not feel shy of critical examination. It is systematic. It has the magic power to ward off all our worries immediately and establish lasting peace in our hearts. It provides peace, prosperity and happiness to the entire world. It elevates the soul and sweetens the life, Mythological, unscientific, superstitious faiths provide materials for fanaticism, which kills genuine and beneficial religion and makes life more miserable. In fact the religion of the fanatic is like a devil, who has cunningly put on the robe of lovely looking divinity.

Ahimsa Doctrine :

Scientific religion comprises of right faith, right knowledge and right conduct. This unison of

head, heart and hand leads to ever-lasting bliss of beatitude, infinite power and infinite knowledge. Compassion is the basis of religion. Jainism is renowned for its message of Ahimsa, which enjoins to respect all life. There is no religion on the face of the world which does not honour the divine doctrine of Ahimsa—Non-injury and love. The remarkable feature of Jainism is that it has scientifically and elaborately expounded the whole philosophy of Ahimsa in such a convincing way that a novice can easily be the master of this sacred principle of life. Under Gandhiji's lead India attained freedom by means of non-violent struggle. This is sufficient to convince the sceptic of the marvellous power of this moral weapon. According to Romain Rolland, "The Rishis, who discovered the law of non-violence in the midst of violence were greater geniuses than Newton, greater warriors than Wellington. Nonviolence is the law of our species as violence is the law of the brute." ¹

Radhakrishnan quotes from Gandhiji's 'Harijan' :—"Non-violence is the greatest force at the disposal of mankind, It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." ²

Jainism—The Pioneer of Ahimsa :

The philosophy of Ahimsa was first taught by the Jain Tirthamaker Rishabhadeo, after whose illustrious son Bharat, India is known as Bharat-varsha. This golden gospel was preached by all the 24 Tirthamakeras, but the name of the last Vardhman Mahavira is conspicuous all over the world. The Chinese scholar Prof. Tan-yun-san had written to me from poet Tagore's university, Shantiniketan that it was Lord Mahavira, who first preached the golden rule of Ahimsa. These words are worthy of attention, "Ahimsa is the royal road to peace and

¹ Mahatma Gandhi—Rolland, page 48.

² Religion and Society—Radhakrishnan, page 237.

Lord Mahavira was the first and foremost pioneer of this road in this world. I say 'royal road' because it is now the one and only road open to mankind for ensuring peace and contentment in the present world, torn with growing hostility and uncontrollable violence. Ahimsa is the message not of Jainism alone, but also of other great Indian and Chinese religions such as Buddhism, Hinduism, Taoism and Confucianism.... It is the kernel and nucleus of our Sino-Indian life. By promoting Ahimsa, we shall lead the world to real and permanent peace, love, harmony and loftiness despite the encircling gloom of war clouds that surround our existence. I reiterate that Ahimsa is the Royal Road to peace and let humanity march through it towards the ultimate goal of international peace and brotherhood."

Gandhiji's view.

Gandhiji had once said that if the world adopts the Ahimsa of Bhagwan Mahavira peace will bless the universe.¹ The need of the hour is that the religion of Ahimsa should adorn every heart. When I met Gandhiji in Wardha Ashram in

¹ 'Gandhiji had grown up under the influence of the absolute non-violence of Jainism.'—L. Fischer.

(*The Life of Mahatma Gandhi*, P. 260.)

"His mother came much under the influence of Jain monk after her husband's death."—George Catlin.

(*In the path of Mahatma Gandhi*, P. 161.)

In his autobiography Gandhiji himself speaks of Jain influence in these words : " Jainism was strong in Gujrat and its influence was felt every where and on all occasions. The opposition to and abhorrence of meat-eating that existed in Gujrat among the Jains and Vaishnavas were to be seen nowhere else in India or outside in strength. "

"Certainly Buddhists and Jains preached and practised Ahimsa, and the Jain influence is still a vital force in his native Gujrat. The first five of Gandhi's vows were the code of Jain monks during two thousand years."

H. S. L. Fola.

1934 he said, "It is remarkable that unlike vedic religion Jainism always stood for pure Ahimsa without any reservation." He also eulogised the Syadvad doctrine of Jainism and recommended me to read Syadvad-Manjari an excellent treatise on Syadvad. In view of the prevailing hatred, vanity animosity, discord and other evil tendencies it appears that we have unwisely constructed our houses over a silent-looking volcano and no one knows what will happen the moment the volcano becomes active to emit fire out of it. The ambrosia of Ahimsa is the only effective and powerful remedy to undo the pernicious effects of materialism and self-centered outlook. Mere name of Ahimsa or sweet orations in its praise won't serve our purpose. It must be honestly translated into life.

Jain thinkers have enjoined upon a votary of Ahimsa to get rid of such violent callous and cruel practices as meat eating, hunting for sport and drinking which make the heart merciless and in fact kill our conscience. The noble ideal of sanctity of life should be honoured without any reservation. If one takes a broader outlook and adopts a benevolent attitude he will immediately understand the utility of the above ordinance. One, who relishes the flesh of an animal without any compunction, cannot really understand and fully appreciate the sublimity and majesty of Ahimsa doctrine.

If a person fattens his body by the flesh of other animals his adoration of Ahimsa is in fact hypocritical. The point for serious consideration is : if a thorn, which pricks into your foot, makes you uneasy and uncomfortable, would not your bullet-shot or stroke of knife cause indescribable agony to the hapless, miserable and poor victim, who unfortunately is not in a position to describe its pangs ? It is extremely puzzling and surprising to hear tall talk about morality, amity, harmony, fraternity and universal brotherhood from the cultured leaders of modern society, who forget the miseries

of the mute animals, whose flesh they enjoy with great taste and satisfaction.

Jain thinkers have strictly laid down that a disciple should at the outset learn the lesson of sanctity of life. He should treat all life as sacred. Those, who kill others forget that a time will come when they will have to reap the fruits of their cruel practices. If we sow the seed of a banyan tree how can we get an oak tree ? Likewise if we nurse violence, cruelty or hatred in our hearts we will not only spread the baneful area of the evil thought, but it will also give rise to more heinous evil tendencies. If on the other hand we sow the seed of goodwill, sincerity and friendship towards all beings, we are sure to reap a rich harvest of increased goodwill and friendship. The Bible says, "What soever a man soweth that shall he also reap. He that diggeth a pit shall fall into it. They have sown the wind and they shall reap the whirlwind."

We should inculcate this truth into our hearts that our future, dismal or brighter mainly depends upon our present way of living and thinking. Our dispositions are shaped by our actions, therefore, in fact we are the real architects to carve out our future life.

Some think that their sins will be condoned and they will be forgiven if they pray and praise the almighty benevolent Lord of the universe. Jain thinkers do not agree with this view. Were it in the power of the so called divine father to play a miracle and shower solace, comfort and happiness all over the world, there would not have been any misery, penury and catastrophe. All should have been happy and blessed. But our experience is that misery and calamity are the common things. Arnold in his ' Light of Asia ' argues :—

“ How can it be, that Brahma,
 Would make a world and keep it miserable,
 Since, if all powerful, he leaves it so,
 He is not good, and if not powerful,
 He is not God.” ¹

The words of ‘ The Bankruptcy of Religion ’ are worthy of deep consideration,..... “ We should like to see this supreme benevolence that feeds ravens, making some mark in the human order, helping our halting wisdom to lessen the world old flow of tears and blood, guarding the innocent from pain and privation, snatching the woman and child from the war-drunk brute or what would be simpler and better preventing the birth of the brute or the germination of his impulses.”

“ Even today we gaze almost helplessly upon the wars, the diseases, the poverty, the crimes, the narrow-minds and stunted natures, which darken our life. And God it seems was busy gilding the sunset or putting pretty eyes in peacock’s tails... . . Religious writers say that God permitted the war on account of sin. The motive matters little. Such permission is still vindictive punishment of the crudest order. What would you think of the parent who would stand by and see his daughter grossly outraged while fully able to prevent it? And would you be reconcoiled if the father proved to you that his daughter has offended his dignity in some way?”

The erudite scholar of comparative religion, C. R. Jain enlightens us thus : “It is certainly not a universal truth that all things require a maker. What about the food and drink that are converted in the human and animal stomach into urine, faeces and filth? Is this the work of a God? There are other forms of filth, which are made in the body. I shall never believe that a God gets into the human or animal stomach and intestines and there employs

¹ “ Light of Asia ”—E. Arnold.

himself in the manufacture, storage and disposal of filth. Now if this dirty work is not done by a God or Goddess, but by the operations of different kinds of elements and things on one another; in other words, if bodily product be the result of purely physical and chemical processes going on in the stomach, intestines and the like, it is absolutely untrue to say that it is a rule in the nature according to which everything must have a maker or manufacturer.”¹ Julian Huxley says, “Who and what rules the universe? So far as you can see, it rules itself and indeed the whole analogy with a country and its ruler is false.”

Law of Karma operating :

There are several grounds which incontrovertibly establish that we are not the puppets in the hands of any divine being and that our future does not depend upon his idiosyncrasies. We are the masters of our fortune and it is unfair to transfer our responsibility upon other agency. All living beings, great or small are guided by the law of Karma inexorably. If all people, be they peasants or politicians, statesmen or scientists or artists etc. imbibe this central truth that they will have to reap the consequences of their actions, they will shudder for a moment, when they plan for launching upon any barbaric and cruel expeditions with a view to build their palaces of pleasure upon the corpse of common people, because they will also think of the inevitable disaster that will be awaiting them.

Those, who are extremely busy in inventing most horrible weapons of destruction, if for a moment divert their attention from their laboratory to their innerself, will realise that they should forthwith stop their devilish inventions and divert their energy and intelligence for the betterment and happiness of all living beings, otherwise they will themselves undergo untold agony and lead the life of misery.

¹ Confluence of Opposites, p 291-192

This very idea should enlighten the hearts of those who eat flesh and are interested in hunting for sport.

Don't be a tyrant :

Poet Rabindranath Tagore had said that once a man imbibes the sacred ideal of sanctity of life, he will treat all living beings as his friends and would refrain from killing them for meals or for pleasures. J. A. Froude's remarks are noteworthy, "Wild animals never kill for sport. Man is the only one to whom the torture and death of his fellow creatures is amusing in itself." G. B. Shaw sarcastically condemns hunting, "When a man wants to murder a tiger, he calls it sport. When a tiger wants to murder him, he calls it ferocity." The hunter should foresee his own fate in the mirror-like life of the carnivorous creatures. All know that a time may come when the hunter meets his tragic end at the hands of powerful beasts. It is wrong to call the hunter a brave man.

He is coward to the strong.

He is tyrant to the weak.

It is a great pity that persons of high rank who are known for their cultured life and humanitarian behaviour very little care for the bewailings and untold agonies of the poor creatures. In their mood of fun and frolic they make their hearts of steel to steal away the lives and pleasures of other beings who have also a right to live and enjoy like others. An officer of Indian Political Service relates his horrible experience in these pithy words, "My thoughts went back to Bharatpur, where we used to make preparations for months for the great duck shoots—the greatest of all in India. In my three years in Bharatpur the biggest shoot yielded 2400 birds only. The record shoot was Lord Linlithgo's in 1937 when 39 guns shot down 4200 birds. Todd, then Political Agent Bharatpur, shot down 360 birds in one day with the Maharaja, of Dholpur, a close second." ¹

Alas ! the polished, civilised and cultured man becomes stone-hearted and that he is devoid of the sublime sense of sympathy for the victims of the sport. The hunter appears to be without ears to hear the inarticulate anguish and agony of the dumb creatures. Does this way of life indicate that the man is behaving like a man ? In fact such inhuman butchery surpasses the atrocities of a ruffian savage, who lives upon pilfering, murder and similar other criminal ways. The rejoicings of heartless hunters remind of the joyous mood of the clowns in the Hamlet : "Has this fellow no feeling of his business that he sings at grave making?" observes Hamlet to his friend Horatio, whereupon Horatio comments ; "Custom hath made it in him a property of easiness" (Act v, Sc. 1).

Even the lives of tiny and uncultured animals provide us sound lesson of love, sympathy and compassion. Shakespeare tells that mercy blesseth him that gives and him that takes. Bible clearly says that only the merciful will obtain the Divine mercy. Such noble thoughts find habitation in the hearts of those who are really cultured men. It is remarkable that there are millions of humanitarians in the West who are utterly opposed to the killing of birds or animals. When the Duke of Edinburgh, the husband of Queen Elizabeth had visited India in January 1961 with his wife, the Duke had shot a tiger from a platform on a tree near Jaipur city. A front page editorial in the daily Mirror of 25th January sharply criticised the shooting and described it as a "jarring episode" at the beginning of an important commonwealth tour by the Royal couple. The Reuter news agency informs that Daily Mirror had remarked. "The British Royal family must realise that millions of Britons regard the killing of animals and birds with disgust."

Vegetarianism :

Tolstoy is of opinion that meat-eating should be abandoned since it develops animal passions. He

had adopted vegetarianism. Lenin quotes Tolstoy as follows, "I am a dreadful wicked sinner, but I am engaged in moral self-perfection. I don't eat meat any more. I now eat rice pudding." Those who think that vegetarianism has no connection with the idea of establishing world peace and amity are in the wrong. Animal butchery is a handicap in the way of achieving noble results and accomplishing sublime works. Bernard shaw, who had embraced vegetarianism says "I flatly declare that a man fed on whisky and dead bodies cannot do the finest work of which he is capable." The words of John Milton deserve serious attention. 'The lyrist may indulge in a free life, but he who would write an epic for the nations must eat beans and drink water.' These experiences support the contention of Bernard Shaw. According to Jain sages there cannot be any spiritual advancement without adopting strict vegetarianism. Jain saint Gunbhadra says : "Piety is the cause of happiness."¹ From this we infer that cruelty is the cause of distress. This sounds logical and reasonable.

It is lamentable that this rational man forgets the simple fact that his filthy frame is a temporary tabernacle of this soul. Who knows that he may enter the jaws of death the next moment? These days we hear a lot of cases of heart-failure or accidents. Bacon therefore asks, "Why should there be such turmoil and such strife to spin in length the feeble line of life?" Gandhiji's views about the fickleness of human life are significant. He had written a letter to Sri Jawahar Lal Nehru about his fast from Yervada Jail in 1933, "I want you to feel, if you can, that it is well if I survive the fast and well also if the body dissolves inspite of the effort to live. What is it after all more perishable than a brittle chimney piece ? You can preserve the latter intact for ten thousand years, but you may fail to

keep the body intact even for a minute. And surely death is not an end to all efforts.”¹

After death the soul leaves the body and all other possessions here and takes rebirth in other conditions of life, in accordance with its dispositions and actions. The pious, peaceful, pure and compassionate carves a bright and glorious future. The cruel, callous and tyrants have the life of all misery and indescribable agony. The world respectfully cherishes the sweet memory of the good and the benevolent, but forgets the oppressors and evil doers. Moderners should bear in mind the fact that:—

He, who places in man's path a snare.
Himself in the sequel stumbles there.
Joy's fruit upon the branch of kindness grows
Who sows the bramble shall not pluck the rose.

These remarks are quite sensible and significant : “Our ingress through the world is trouble and care; Our egress from the world will be no body knows where. But if we do well here we shall do well there.”

Really Ahimsa is a head-light to illumine our dark path of human existence. Jesus warns us, “This world is a bridge, pass thou over it, build not upon it.” If this warning is carefully borne in mind people will dissociate themselves from such cruel activities which in vain destroy innumerable persons. Power-mad nations always think of waging most horrible wars to increase their kingdoms. but they do not see beforehand the pernicious after effects resulting from them. When President Eisenhower of America had come to India in the December of 1959 he had said : “The only alternative is too horrible even to mention.” (Our common Quest p. 4). The Chairman of the Executive Committee, U. N. E. S. C. O. had given a note of warning, “If

we do not end wars, the wars are likely to end us.”¹ The selfish devil in human form fails to observe that war destroys innumerable innocent souls, wastes nations wealth, chokes its industries. Duke of Wellington said, “Take my word for it, if you had seen even a day of war, you would pray that you might never again see an hour of war.”

The hollowness of war has been exposed by these trenchant observations of J. C. Kumarappa : “Murder in retail is visited by capital punishment. But murder in wholesale of innocent young promising lives is rewarded by National honour being accorded to the doers of such dastardly deeds, by conferment of titles, by erecting monuments in their memory in holy places of worship such as the Westminster Abbey or St. Paul’s Cathedral. Is there not something radically wrong in a system which has to resort to such devious way to maintain itself”?²

At any rate our entire outlook should be spiritualised. Selfish ideas should be substituted by noble and lofty thoughts coupled with good deeds. This path of piety and purity raises the man to the state of Godhood. It is not the monopoly of some Omnipotent and Omnipresent Being. When man destroys his passions, he becomes pure and perfect. The pure and perfect soul is known as Parmatman or God. He is then blessed with infinite knowledge, infinite happiness, infinite power and infinite creation. He then becomes free from transmigration in the world. He enjoys the life-immortal for ever. He is pure soul. The blemish or alloy of good or evil Karmas is burnt in the fire of self-concentration. Miraculous are the powers of spiritualism. If the materialist-inventor takes a dip into the holy water of spiritualism he will forge such things, which will adorn our civilization and provide peace and plenty

¹ Report of the Executive Committee U. N. E. S. C. O.

² Economy of Permanence, P. 99

to the teeming millions. All progress and real prosperity are in the hands of good and noble souls.

Culture of cultures :

Kindness and affection for all living beings make a man cultured in the real sense. One whose heart and hands are soiled with the blood of the innocent cannot be known as a refined personality. His culture will be that of vultures which always prey upon the dead bodies. Really cultured soul has the prophetic vision of his future. The compassionate heart knows and thinks that all living beings have similar feelings of pleasure and pain ; therefore he carefully avoids destruction of life as far as possible.

Jain masters have ordained that intentional injury to the living must be abandoned at any cost. We must not forget that all of a sudden our bulb of life will get fused. It is therefore advisable that we should treat others as brothers and friends. The soul which is over-brimming with the nectar of fellow-feeling and universal brotherhood is the object of universal veneration. Pure mind is the abode of Godhood. A Poet says :—

Heavens are still, no sound,
Where there shall God be found ?
Search not in distant skies,
In man's heart he lies.

This point should also be borne in mind that the heart, which cherishes evil thoughts of hatred, deceit, anger, vanity, avarice, delusion etc. becomes the abode of the devil. These evil propensities make satan of a man. The sensible person should not try to play the part of a devil by pernicious practices. Life of Ahimsa makes one fearless. He does not bow before might. He has faith in his invincible

soul. Alexander had called a naked saint to his residence. It was communicated to the saint that he will be beheaded by the world-victor—Alexander, in case he declined to go. He will be blessed with priceless presents if he reached there of his own accord. The spiritual hero replied, “All the gifts and promises of Alexander are to me utterly useless. Should he cut off my head, he cannot destroy my soul.”¹ This touching reply of the fearless saint had surprised the power-mad monarch.

The view points of the wise :

The rational man understands that he is not the body. The body is non-sentient. It is lifeless. It cannot be one with the intelligent Self. The saints teach us to be detached from the non-sentient body, which abounds in the filthiest substances. The ignorant treats the body as his own self. therefore he does not blush to perform most detestable works for the sake of his mortal coil. The American physician Holmes throws light upon human body as follows, “A few gallons of water, a few pounds of carbon and lime, some cubic feet of air, an ounce or two of phosphorous, a few drams of iron, a dash of common salt, a pinch or two of sulphur, a grain or more of each of several hardly essential ingredients and we have man.” This material man has been explained thus: “93 percent of the weight of the body is made up of three elements-oxygen, carbon and hydrogen, nearly 6 percent of nitrogen, calcium and phosphorous and the rest of traces, but very important traces, of various minerals and salts among which iron and iodine are the most necessary.”

The spiritual man is equipped with knowledge like all other living beings. The knowledge of the soul and its attributes is essential for a person, who wants to be free from the pangs of birth, old age, death and transmigration in the world. Swami Vivekanand has said, “Without the knowledge of the

¹ The Age of Imperial Unity.

spirit all material knowledge is only adding fuel to the fire. Religions of the world have become lifeless mockeries. What we want is character. To be and to do good, that is the whole of religion.”

Since we have forgotten our own soul and we are devoted to material comforts and prosperity we have begun to abhor simplicity, which bestows real peace. Life of modern man is the life of multiplicity and luxury. This way of living does not give us the satisfaction we need. Our complex way of living is increasing worries and uneasiness. As saline water does not quench our thirst, rather it goes on increasing, similarly the greater is the number of objects to placate our longings, the more unhappy we become. This way of life makes us a slave of temptations. It is surprising to think of the lot of humanity, which captivates itself in the meshes of attachment and aversion. We mourn and bewail for our miseries and feel as if some outer agency is the mischief-monger, but serious thought enlightens us that it is sheerly wrong to blame any body. We are solely and wholly responsible for all our ills.

Vanity & avarice :

The cause of universal unrest and misery is avarice and vanity. Unbridled acquisitive temperament is misleading the world. Our longing for luxuries and sense-pleasures has been enhanced to such a high pitch that in this mechanised age, where production has tremendously advanced, innumerable souls suffer the pangs of poverty amid prosperity and plenty. One, whose vision is blurred by vanity, should visit the places, which are now in dust and ruins, but which were formerly abodes of astonishing progress and prosperity. Compare the fortune of past Roman Empire with the present conditions. When most powerful nations and empires have vanished and their remnants adorn the gallery of dead antiquities, what wonder is there if an owner of big bank balances or a lord of huge

industries will be a zero figure in the twinkling of an eye ! We must always remember that :—

We are like sands upon the shore.

A little wave and we are no more.

The economic and mechanic mind is much inclined towards money and material advancement. He is unable to comprehend the salutary and splendid suggestions of the conscience. His dictum is : Gold is God and God is Gold i.e. material gains only will solve all our intricate problems. These views are represented by Cobbett, when he says : “I despise the man that is poor and contented ; for such content is a certain proof of a base disposition, a disposition which is the enemy of all industry, all exertion, all love of independence.” As long as man resides in the body, he has to look after the necessary requirements. If he goes on following his ever-increasing wants and desires he will not enjoy any peace and serenity of mind. The inordinate desires should be checked. Justice J. L. Jaini's remarks are very sound and thought-provoking : “Man really wants very little here. Alas ! He wants much to possess and then to live in the world.” He further adds, “Our whole civilization is based on physical comforts, luxuries and adornment. Food, gratification and all are needed only for the flesh. The poor immortal captive needs nothing. The soul is in its essence separate from the bodily requirements ; but yet as being linked to it, it is impossible for the animal not to be swayed by the corpus. Indeed our animal instincts and needs make us thralls, not seldom unwilling thralls, of social conventions and fashions.” The materialist in fact is busy digging his own grave like the bee which remains ever busy in collecting honey from every nook and corner, but which is found dead in the honey itself. The proverb : “no vice like avarice” is full of wisdom. Perpetual peace can-not be attained on the plane of satisfying our material desires and comforts. Since the soul is different

from matter it should be the aim of the sensible Self to be really 'in'-dependent. His 'out'-look of looking 'out' should be superseded by the modest way of 'looking'-in'. A man of inner-vision kicks even kingship for spiritual elevation of equanimity. Extreme view will multiply the existing misery. Moderation is needed. Jain teaching is : curtail your wants as much as you can. This self-imposed ordinance will be a blessing to the society as a whole. Unrestricted race after comfort will lead to disaster.

History supports this point very well. Thomas Fuller's remarks are illuminating : "Contentment consisteth not in adding more fuel, but in taking away some fire; not in multiplying of wealth, but in subtracting man's desires."

We should not aim at the life of a glutton or the pleasures of a pig. Since we are men, we should set the highest value not on living any how but on living well. It is nescience which has dragged us to the brink of destruction, wherein war and carnage are looming ahead. The voice of reason ordains, 'Thou shalt not build thy happiness on the misery of another'. If we aspire to continue and to contribute to the stock of human civilization, we must stop mad race for worldly pleasures. Due to ignorance and infatuation, we seek our pleasure and happiness in material things, but the wise tell us that the soul itself is the abode of lasting and uncontaminated happiness,

Contentment :

If you go on multiplying your wants and try to satisfy them, your efforts will surely be futile. Jain thinkers and sages advise us to cut short our wants as much as possible. The lesser the wants the greater the happiness and contentment. Life of simplicity and purity bestows sweeter results than the life of luxury or perplexity. The following description of Dr. Tagore's Santiniketan University

gives us an insight into poet's mind : "In Santineketan boys learned to think truth more important than riches, to love nature and to respect all life. He believed that India's work is to teach the world the love of outward simplicity and inward truth. People gather too many things round them—money, motors, radios and lose the secret of real happiness. India needs to find again the secret of real happiness and to do so she needs modern forest schools away from the noise and rush of town" (Sykes, 'Rabindranath Tagore' p 52.)

How significant are these remarks : "Happy child, the cradle is still to thee a vast space, but when thou art a man the boundless world will be too small for thee." All know the wonderful power of the temptations and avarice, therefore one who wants to develop his Self so that he may be above wants, is to follow the right track gradually. All of a sudden nothing can be achieved. Cato's suggestion is appealing : "Buy not what you want, but what you have need of ; what you do not want is dear at a farthing." Impartial and peaceful thought will enlighten every soul that one who is above want is the happiest. In this light the nude cultured monk is the happiest being on the surface of the earth. His life radiates religion and morality to the spiritually-sick souls. Gandhiji in his letter to Churchill had expressed his desire thus : "I told Churchill I would love to be a naked fakir, but I am not one yet"¹ Bhartrahari in his Vairagya shataka says ; "Oh my Lord : When shall I be lonely, desireless, peaceful and nude monk having my hands for utensils and acquire capability to uproot all my karmas."²

In the 'Heart of Jainism' Mrs. Stevenson writes, "Being rid of clothes one is also rid of a lot of

¹ L. Fischer's book 'The life of M. Gandhi,' P. 473.

² एकाकी निस्पृहो शांतः पाणिपात्रो दिगम्बरः ।

कदाऽहं संभविष्यामि कर्मनिर्मूलनक्षमः ॥

other worries. No water is needed in which to wash them. The Nirgrantha Jain saints have forgotten all knowledge of good and evil. Why should they require clothes to hide their nakedness ?”¹

A Persian poet describes the nude saints as adorned with divine dress and says that cloth-clad persons always have their attention upon the washerman² Formerly statesmen, emperors, and other eminent persons used to visit these saints and prayed them for enlightenment. They gave correct and infallible guidance.

The nude saint Gunbhadra tells us to limit our possessions as far as possible for the following reason: “Every living being has such a deep pit of worldly desires that all objects in the world amount to a particle for it. What and how much, then, can each get ? Useless is thy desire of sense-enjoyments.”³ Human desire is such that it will go on increasing by leaps and bounds, when efforts are made to satisfy it by means of physical objects. It is therefore wise on the part of all to curtail useless needs. In this way the economic problem too will be easy of solution.

Frederic Bentham in his ‘Economics’ has made valuable remarks⁴: “But it is quite impossible to provide every body with as many consumer’s goods, that is with as high standard of living as he would like.” He further observes, “If all persons were like Jains-members of an Indian sect, who try to subdue and extinguish their physical desires, it might be done. If consumer’s goods descended frequently and in abundance from the heavens, it might be done. As things are it cannot be done.”

¹ Heart of Jainism, P. 35.

² है नज़र धोबी पे जामापोश की । है तजल्ली ज़ेबरे उरयातनी ॥

³ Atmanushasan, 36 verse—आशागर्तः प्रतिप्राणि यस्मिन् विश्वमणूषमं

⁴ ‘Economics’ by Bentham, P. 8.

A Seer's soulition :

His Holiness Charitra Chakravarty Acharya Shri Shantisagar Maharaj, the head of Jain hierarchy, when requested by me for his valuable guidance to improve the distressed conditions prevailing all over the world, had told me in 1954 that Ahimsa and Truth will bestow peace and happiness¹. By Ahimsa His Holiness meant abandonment of meat-eating, drinking, commerce in flesh, killing of animals for sport, destruction of human or subhuman life. Thinking of doing evil to others or causing pain to fellow-creatures is also to be given up. His adherence to truth consisted of realising the real nature of soul and giving up of reliance upon the material objects.

His Holiness further observed, "Really speaking Ahimsa is the only Dharma, which can lead you to peace and God-hood. Violence is the cause of all distress and worries. For clarification truth, non-stealing, celibacy and abandoning of material possessions have been added to Ahimsa doctrine. The house-holder partially observes the aforesaid vows; the saint fully practises them. These fivefold observances provide real peace to the individual as well as to the group of individuals, who faithfully and sincerely follow them. People should give up evil practices coupled with impure inclinations. Unless the thoughts and actions are noble, no salutary consequence shall be achieved." Therefore His Holiness warned all nations to practise Ahimsa, (non-violence), otherwise violence will lead them to untold distress and universal destruction.

¹ Mahatma Gandhi is known for his adherence to the principles of Satya and Ahimsa. In his book 'Delhi-Chunking' K. P. S. Menon observes : "Mr. Chang chao said that M. Gandhi's conception of truth and Satya closely approximated to the Chinese conception of Chun. So also the Indian Conception of love resembles the Chinese conception of 'Jen.' The great Chinese exponent of this doctrine of Jen was Meitze." (Page 63)

Unfortunately our professions and practices are poles apart. There is no co-ordination between them. Unless the mind is pure and compassionate the sublime efforts will remain barren. How true and pithy are these remarks coming from the lips of the villain king, the murderer of Hamlet's father while praying ¹

My words fly up, my thoughts remain below
Words without thoughts never to heaven go

Introspection and meditation :

With a view to purify ourselves we should devote some time for contemplation upon our real nature. We should commune with our spirit and realise that we are full of knowledge. "It is my treasure and every thing, and not even a particle of matter belongs to me. I am a living substance. Matter is non-sentient. How can I be one with utterly different substance ? My soul is the abode of infinite peace. I should not run outwardly in quest of happiness. I possess boundless knowledge. When karmic bonds are broken by dint of self-contemplation I can attain God-hood. Disease, old age and death do not trouble the soul any more and it becomes perfect and happy for ever."

Acharya Gunbhadra suggests us to take a lesson from the pans of a balance. The loaded pan goes downwards indicating thereby the fate of one devoted to the mad pursuits after wealth and luxury; on the other hand the pan with less load rises upwards denoting the uplift of the person who keeps few things and has few desires. If a person imbibes this truth in his mind and always remembers that 'nothing is mine,'² he becomes the lord of the universe. The words of old Testament are noteworthy : "Naked came I out of my mother's womb and naked shall I return." A Jain poet asks us always to remember the fact that on the eve of

¹ Hamlet, Act III, Sc. III

² Atmanushasana.

death not even a particle of matter will accompany the departed soul. Emerson's remarks are illuminating : "Several landlords owned large farms, which rendered them bumper crops of corn, apples, hay, hemp and other things. The land-lords said that they were the masters of the farms. Hearing this the earth echoed back :

They call me theirs'
Who so controlled me ;
Yet every one
Wished to stay and is gone.
How am I theirs'
If they cannot hold me
But I hold them ?

To establish peace it is essential that our temperament should not be muddled with mean and low thoughts. Jesus says : "Blessed are the pure in heart for they shall see God." The Mandukopnishad says : ¹. Whatever sphere the purified nature desires, whatever object he fixes his heart upon, he obtains those worlds and objects. Therefore he who is desirous of prosperity should pay honour to the man of Selfrealisation " This state of mental health and purity does not consist of sweet orations, shedding of crocodile tears, high sounding expressions of goodwill and universal uplift as well as very pious wishes. It is a task which is hard to achieve and few cultured souls are qualified to attain that distinction. Millions follow such cultured souls like the multitude of sheep which move according to the wishes of the shepherd. In order that the mind may not be the devil's workshop strict spiritual discipline and moral training are needed.

A Jain saint's observations are illuminating : ²
"Abandonment of material belongings, subduing of

¹ यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।

तं तं लोकं जयते तांश्च कामान् , तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः

² संगत्यागः कपायाणां निग्रहो व्रतधारणम् ।

मनोदायाणां जयश्चेति सामग्री ध्यानजन्मनः ॥

passions (Anger, avarice, hypocrisy and vanity,) observances of vows (non-injury, truth, non-stealing, chastity, and detachment from worldly objects) and control over mind as well as senses provide material for meditation.”

Where such enlightened souls reside peace and plenty prevail there. Even brutes abdicate their inborn hostile attitude and they become friends with their natural enemies. A lioness loves a calf as her own cub, a peacock harbours affection towards a cobra etc. Marvellous are the effects of the serenity of mind and purity of life. In Mahapurāṇ the marvellous effect of the penances and self-control have been depicted with reference to the life of Lord Rishabhā Deo busy in supreme contemplation in a lonely forest. Poet Jināsen says : “Oh, the tigers out of compassion were setting free the Chamri deer, whose tufts of hair were entangled in the thorns of shrubs.” ¹

“The lions had renounced their inimical tendency towards deer and the like. They had developed a temperament to keep friendly company with elephants. Verily, this is the glory of yoga-meditation.” ² (chapter 18, 8 , 82 Mahapurāṇa)

We should feel detached from the worldly dead objects. Jain thinkers have said, “Live in the world like a lily in a tank.” A person blessed with this view adopts pure and pious life of his own accord. Vincent Smith in his History of India remarks, “Jain ethics are meant for men of all positions ; for kings, warriors, traders, artisans, agriculturists and indeed for men and women in every walk of life. Do your duty and do it as

¹ कंटकालम्बवालाग्राश्रमरी श्रमरीमृजाः ।

नखरैः स्वेरहो व्याघ्राः सानुकम्पं व्यमोचयन् ॥

² मृगारित्वं समुत्सृज्य सिंहाः संहतवृत्तयः ।

बभ्रुर्गजयूथेन माहात्म्यं तद्धि योगजम् ॥

humanely as you can. This in brief is the primary principle of Jainism.” (p. 53)

In this age we should have cosmopolitan outlook and we should treat all life as sacred. This humane outlook heralds an era of peace, plenty and prosperity. It is therefore apt to conclude that only the religion of peace and rational outlook will be able to establish individual as well as universal peace. In order that our mental vision may remain bright and clear we should ever remember these sublime words of Acharya Amitgati.

“O my lord, make myself such that I may always have love for all living beings, pleasure in the company of the virtuous, sympathy for the afflicted and tolerance for those perversely inclined.” ¹

May peace and contentment bless the world.

¹ सत्त्वेषु मैत्र्यां गुणिषु प्रमोदं ।
क्लिष्टेषु जीवेषु कृपापरत्वम् ॥
माध्यस्थ्यभावं विपरीतवृत्तौ ।
सदा ममात्मा विदधातु देव ॥

This is the moderated reproduction of the essay published in the Japanese monthly ' The Ananai ' of May 1956.

CHAPTER II

Heart of Religion ₁

“I bow to Lord Jinendra, who is the correct guide on the path of Nirvana-salvation, who has destroyed the mountain-like bundle of karmic shackles and who knows the essentials of the universe by means of omniscient knowledge. May these divine attributes bless my soul.” ²

I am profoundly pleased to witness this huge gathering of scholars and thinkers, as well as of men of religion, assembled here from all corners of the world with a view to find out light by deliberations and friendly discussions for our world, which is in a state of unrest and unhappiness, because of the terrifying inventions of science. The ideal before Ananai-Kyo-the world congress of religions, of universal advancement and real illumination is laudable.

Humanity in peril :

At this juncture humanity looks like a child with expectant eyes in calamity remembering the real mother in its period of peril engendered by soul-less researches and inventions of science. This mother is no other than the beneficial religion. Now it is expected of those who are well-versed in religious lore to help the tormented humanity in finding a way out of the encircling gloom. Since Japan was made the target of atomic explosion, this land of Buddha wisely remembered the message

¹ Address delivered on 26th of September, 1956 in the Eighth World Religious Congress at the Head-quarters of Ananai-Kyo, Shimizu city, Japan.

² मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूताम् ।
ज्ञातारं विश्वतत्त्वानां वंदे तद्गुणलब्धये ॥

of emperor Asoka, who had deputed even his sons and grandsons to preach far and wide that real and lasting victory is achieved by means of Dharma-piety and not by destruction of human souls in the battle-field. He said in his edict:—

“Let my sons and grandsons bear in mind the fact that they should value that victory only which is obtained by means of Dharma.”¹

Aim of religion :

The Dharma aims at establishing amity and concord in the world, which has been much narrowed by means of scientific inventions. The need of our age, is to have a polished and modified view of religions, because the contact of persons of several nations brings into light the beauties of various creeds, which ordinarily were thought of as senseless and insignificant.

This religion has been interpreted in different ways, but in fact it is the balanced outlook and way of life, which lead to Divinity, perfection, omniscience and bliss of beatitude. Ordinarily we are in the habit of telling that all religions lead to the same goal of peace and happiness, but if we critically examine this view-point, difficulty will come in our way, because unfortunately some such matter is dressed as religion, which is just the antithesis of it. Superstition, fanaticism, bigotry and ignorance mislead many a man in the name of religion. Vivekanand has said, “Sacrifices, genuflexions, mumbling and muttering are not religion.”

A couple of years ago a man in his dream was graced by the vision of certain goddess, who blessed him and persuaded him to make her an offering of his only son. Poor fellow acted accordingly. Since this will bring him all prosperity. In the morning he had killed his son and offered him to his goddess.

¹ पुत्राः प्रपौत्राः मे श्रणुयुः, तमेव विजयं मन्यन्तां यो धर्मविजयः

Can anybody think that the act of the father was in consonance with the real spirit of religion ? Such practices bring ignominy and disgrace to the sacred name of religion.

Let us have another example. At the time of Lord Buddha there was one religious preacher 'Goshal' who preached the glory of ignorance as the way of Nirvana. He explained his point thus, "Knowledge is the real source of our misery. The greater the knowledge, the intenser the calamity and trouble. Supposing a man hits the head of another person by his foot knowingly. Don't you think that he will not feel offended or get irritated ? But if by mistake or ignorance the same act takes place, the offended person would smilingly say, "doesn't matter." Thus ignorance wards off the trouble. From this he jumps to the conclusion and speaks of the great gifts of ignorance.

Therefore, while dealing with religion the sane person must guide himself against those false, misleading and pernicious principles which as a matter of fact, kill the very soul of religion. The great philosopher of Athens, Socrates has clearly explained the value of knowledge. He says in Crito, "Reason is our guide." If we adopt the path of ignorance or Agyan as our guide, we shall be no less than beasts, who are steeped in the abysmal darkness of ignorance.

Fanaticism kills religion :

Fanaticism also destroys the life of real religion. It engenders the vicious circle of hatred in the hearts of noble souls against this beneficial religion. To me, it appears that the modern majority of thinkers bids good-bye to grand old religion because of its harrowing and horrible history of persecution and massacre of mankind. As a matter of fact fanaticism is the real devil, which destroys all the good points and the best in religion. We must be thankful to this age of scientific investigations which

has revolutionized the mental attitude of all of us and therefore we are not in the grip of that cruel and merciless attitude so as to think of the destruction of the votaries of other creeds. It is this inhuman persecution and bigotry which has created disgust in the minds of modern thinkers, who have lost all hopes from this harbinger of perennial peace and concord.

Race after dead matter :

Now a days we see that religion is losing its grip from human mind. The problem of bread and satisfaction of our carnal cravings is haunting the minds of the majority. The economic man is out to dig the grave of the ethical man. The outer man is trying to achieve joy and prosperity at the cost of the innerman. We value the greatness of a person, a community or a nation not by what he or they have contributed to the betterment of humanity and all living beings ; but by material gains and possessions. If this race after dead-matter goes on ceaselessly and unabated, no-body can save us from universal suicide and destruction.

Jesus was right when he said that an impossible thing like the passing of a camel through the small eye of a needle might be feasible but it was altogether impossible for an individual to reach the kingdom of heaven by means of wealth or worldly possessions. The Nirgranthas headed by Lord Rishabhdeo, the Founder of Jainism and the other Jain Tirthankaras, amongst whom Lord Mahavira the senior contemporary of Buddha, was the last one, preached the very Truth. They not only talked of that golden ideal, but they lived up to that noble path of truth whereby they got Nirvana or salvation. These days all people, be they pacifists or war-mongers, are equally straining every nerve or appear to be trying their level-best to find out the key of knowledge, whereby the firmament may be free from fire-spitting and blood-raining clouds which indicate the definite destruction of the denizens of our world.

Essence of Religion :

If we try to consult innumerable creeds on the point, we won't achieve our objective; for if unfortunately we are entangled in the details, our fate will be that of the spider, whom we see dead in its own web. Therefore in the words of Asoka, whom H. G. Wells highly praised thus, we should look to the essence of religion or 'Dharmasar.'

"Amidst the line of thousands of names of monarchs that crowd the columns of history-their majesties, their graciousnesses, their serenities and royal highnesses and the like-the name Asoka shines and shines alone as a star; from the Volga to Japan, his name is still honoured. China, Tibet and even India, though it has left his doctrine preserve the tradition of his greatness. More living men cherish his memory today than even have heard the name of Constantine or Charlemagne."

It would have given me much pleasure if I could speak to you on the rational and ennobling detailed truth revealed by the Omniscient great expounders of Jainism, but the circumstances suggest me to concentrate upon one point only. Therefore I propose to explain what is this 'धर्मस्य सार'—the essence of religion. My study of comparative religion makes me bold to announce in this Parliament that if we abide ourselves by the golden essence of religion, not only the present deplorable condition of the mundane world would be immediately improved but in the next world also we shall be nearer our goal of spiritual liberation and we shall attain Divinity thereby.

Now the question is : what is the essence ? The student of mathematics knows how to find out the G. C. M. of several terms. If we apply the same method here, we will come to the conclusion that Maitri of Buddha, Love of Christ, Reciprocity of Confucious and the Ahimsa of Lord Mahavira can be called the gist of religion. It mainly rests on one's way of thinking as well as living. In this age

of tailor-made civilization, equipped with sweet expressions, the actions do not coincide. The observations of Vivekanand are very significant, "What good is it, if we acknowledge in our prayers that God is the Father of us all, and in our daily lives do not treat every man as our brother ? Books are only made so that they may point the way to a higher life, but no good results, unless the path is trodden with unflinching steps." (India, page 23)

Those who believe that God created the entire universe should have sweet and amiable relations with all living beings being progeny of the same heavenly Father, but this conviction is belied by practice. Vivekanand also condemned meat-eating thus : "To eat meat is surely barbarous and vegetable food is certainly purer. Who can deny that ?"¹

In the Panchtantra we come across an interesting story of a very old tiger who enticed a traveller by sweet words asking him to take away his golden ornament, which it wanted to dispose off due to charitable disposition, but ultimately devoured the greedy and unfortunate fellow. The same drama is being staged on the world forum. Sincerity appears almost absent with the result that we see strife and calamity haunting us. Confucious admonishes us not to resort to these activities which we do not like to be done unto ourselves. The Vedic saint similarly says,

आत्मनः प्रतिकूलानि परेषां न समाचरेत्—

Do not practice unto others what is not agreeable to you.

Other sages also share the same opinion.

Don't inflict pain :

In this respect our experience also agrees with the above views. I once read a story of a preceptor asking a man to catch a burning charcoal in his

hand. He declined saying that his hand would be burnt thereby. The teacher further asked, what is the harm if it is burnt? He replied that he will experience severe pain and that sensation is not agreeable to him, nay to all beings. The teacher explained him that in the like-manner he should not inflict pain upon others, remembering his own lot under similar circumstances. The adage 'as you sow, sow you reap,' is known to every human being, but unfortunately due to self-interest and infatuation, we forget the truth and act as a barbarian when we are in a superior position.

Rule of the brute :

It is argued that in this world life thrives upon life, therefore the golden rule of compassion or fellow-feeling cannot be faithfully followed by mankind. Serious reflection reveals that the rule prevalent amongst the beasts should not be a guide to man, whom, according to Christians, God created in his own image and according to Muslims, who is the best of God's creation. The good and the great preachers of religion observe that this human form is extremely precious. Once it is lost in sensual life it is hard to get it again. Gauging the greatness of human form, it is upto us to act wisely and with a sense of justice. It doesn't become a rational animal i. e., man, to inflict pain upon others for his comforts. Justice is expected of him.

Neminath, the Lord of Mercy :

In the Light of Asia poet Arnold rightly observes, 'How man, who prays for mercy to the gods, is merciless.' In the Jain literature we come across a thrilling incident associated with the life of the 22nd Tirthankara, Lord Neminath, whose marriage procession was proceeding through the high-ways of Junagarh in Gujrat. He heard the moanings and wailings of mute animals who were captivated in a large pen. On enquiry the chariotteer told, "Sire, these beasts will form part of the

feast of your father's friends and rulers who have come to grace the occasion of your marriage." Neminath's heart felt much wounded. He became deeply pensive and said to himself, "How selfish is this man, who puts on shoes to protect his feet against the thorns, does not think for a moment while piercing his arrows through the body of innocent poor mute creatures? This rational man appears much worried about the least pain in the little finger but he looks completely callous about the agonies of the mute creatures, whom he cruelly butchers for his material pleasures or games!" So thinking he left the marriage procession, climbed the Girnar-Hill and attaining Omniscience by means of penance, preached all over the world the message of mercy, compassion, non-injury or universal brotherhood. Mahatma Gandhi, who liberated India without war, belonged to that province of Neminath. Gandhiji's biographers relate that he was influenced by the Jain teachings. When he was proceeding to England, he had to take same vows to satisfy his mother in consultation with a Jain saint. Romain Rolland says, "Before leaving India his mother made him take the three vows of Jains, which prescribe abstention from wine, meat and sexual-intercourse." To me, it appears that Lord Buddha must have drawn inspiration from the life of the prophet of Ahimsa—Lord Neminath. A Mantra (aphorism) in the Veda invokes Lord Neminath for his blessings,—

स्वस्ति नः ताश्चर्योऽरिष्टनेमिः

This mission of mercy has the power to establish the kingdom of heaven upon this earth. All the leaders of religion and saviours of humanity agree upon the utility and efficacy of this doctrine of compassion. Some say : God really resides in the heart of the merciful and by virtue of this noble doctrine one can attain the status of Godhood. Unless we are meek and compassionate, we will never get the blessings of the Lord. Jesus Christ's

words should be seriously borne in mind, "If you love me keep my commandments." He further observes, "Why call me Lord and do not the things which I say." Those who forget the idea of fellow-feeling and fraternity, should remember the warning of Mahatma Gandhi that retaliation is no remedy, only compassion can bless our world.

Alpha of religion :

A Sanskrit Jain poet says, "They are the servants of Death, who treat animal-destruction as sport, who enjoy by uttering vitals-cutting words and whose business is to cause trouble to others." The alpha of religion is a feeling of respect for the lives of others, howsoever insignificant they may be. The attitude of a tyrant or an oppressor will never be a solution of our deep-seated ills, which are dragging humanity to the brink of destruction. In his message to America, eminent Indian poet Rabindranath Tagore, had advised them to listen to the call of the soul, the Atma. He led emphasis on soul-culture. Japan is familiar with cultured pearls. It does solve the economic problem but for spiritual quietitude we need soul-culture by regarding the natural rights of other beings. This Ahimsa is called परमोधर्मः, the Supreme religion.

Life is dear to all creatures and the entire treasures of the world are almost nothing as compared with it. Once upon a time a king was going with his four queens. They happened to see a person, who was awarded capital punishment. One of the queens asked her Lord for a boon. It was granted. She said, "I want that this accused be sumptuously fed, clothed and be given thousand gold coins, before he is hanged. The second queen and also the third one similarly expressed their desires to give the unfortunate man double the amount of gold coins and other comforts. The fourth queen was persuaded by the king, if she had any say in the matter. When the king promised her to fulfil her demand, she asked for the absolute

