

Chapter 5

Ethical aspect of *ĀcĀrĀĒga-sŪtra*

5.1 Ethics and Morality

Ethics or moral philosophy is a branch of philosophy that involves systematizing, defending and recommending concepts of right and wrong conduct.¹ The term ethics is derived from *ethikos* which is derived from the word *ethos* meaning custom or habit. In the west, ethics has been precisely defined as the study of what is right or good in conduct.² The term 'Right' derived from latin means according to rule and Good also derived from latin means which is valuable for same end. Therefore, a conduct, which will be according to rules or right will also be valuable for some end is kept in mind while framing those rules. In India also the word '*dharma*' has been explained in context of ethics. On the one hand, it stands for preservation of traditional values as reflected in social customs and on the other hand it means moral qualities like non-violence and truth. The former view is emphasised by *PŪrvamimĀṅsĀ*, which defines *dharma* as 'rules lay down by the *vedas*'³. The later view is emphasised by Jainism which says that *dharma* is made up of 'non-violence, self-control and austerity.'⁴

Now, point to discuss is what the main problem of ethics is? The study of what is good or right. Is Happiness or pleasure is more preferable? Am I under any obligation to seek the welfare of other persons as well as of my too? What do the terms 'good', 'right', 'obligation', 'duty', 'conscience' signify practically and theoretically?⁵ Thus, there are

¹ See Internet encyclopaedia on Ethics.

² See John S. Meckenzie, A manual of ethics, p.1

³ See *MimĀṅsĀdarṢana*, Benaras, 1929.

⁴ See *DasavaikĀlika*, 1.1

⁵ See A.P. Rogers, A short history of ethics, p.1

many dilemmas at every step which we cannot escape. Here, we will not go into much detail but, we can answer that ethics investigates what is the best way for people to live. Therefore, the rules under a system of ethics are not to be framed for a particular end but for the attainment of supreme good which is the summum bonum of life. People with different ends in views, but, there is no denying the fact that every man and every sentiment being seeks happiness and repels misery. And to seek happiness and avoid sufferings is inherent nature which cannot be reasoned out. It is the inherent blissful nature of self that makes repulsive to misery. In practice, ethics seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. Now, the point is for what morality stands for?

The term moral closely associated with ethics comes from the Latin word 'mores' which primarily stands for 'custom' or 'habit' and secondarily it means 'character'. The word moral in its etymological sense means custom. Custom is some regularity of behaviour, not of an individual but group of individuals in a society and which is accepted by the group.¹ When one deals with morality one has to take into consideration individual's conduct as in relation to others. This through some kind of selection, preference and acceptance bring consistency for an order in the behaviour. This is the way morality or moral idea in the society works. But how can we differentiate the two?

We go for simpler answer that morals are the belief of the individual or group as to what is right or wrong. Ethics are the guiding principles which help the individual or group to decide what is good or bad. Both relate to 'right' and 'wrong' conduct. They are sometimes used interchangeably, but, they are different too. Ethics is the codes of conduct provided by external sources, where as morals are individual's own

¹ See S.S. Barlingay, A modern Introduction to Indian ethics, p.35

principles. Morals may differ from society to society and culture to culture. Now, let us examine the nature of ethics and morality in Jaina culture and other factor related to it.

5.2 Nature of Jaina Ethics and Morality

Ethical discipline (*ĀcĀra dharma*) is an important aspect of Jaina. It has two fold objectives. First, it brings about spiritual purification and secondly makes an individual a worthy social being who can live as a responsible and well behaved life. The ethical discipline is well graded in Jainism to suit the ability and environment of an individual. It is prescribed according to individual's will to carry out sincerely without any negligence either in understanding or in practice. Here below some chief characteristics of Jain ethics can be inferred and analysed.

5.2.1 *Īreyas* (Spiritual bliss) and *Preyas* (worldly happiness)

The main concern of Jaina ethics is *Īreyas* and not *Preyas*. It means that it aims at spiritual upliftment of the individual rather than his worldly well-being. Any extrovert activity, whether vicious or virtuous is the cause of bondage. Kundakunda says that vice and virtues are hackles of iron and gold respectively both of which bend us to the physical world.¹ A state of self absorption, with inner awakening is the highest moral ideal. But, for a man, engaged in worldly affairs, it is not possible to remain absorbed in pure consciousness. *PūjyapĀda* says that for it is better to wait, wait in cool shade rather than in the hot sun.² So when we turn to activities under compulsion, it is wiser to indulge in *Īubhopyoga* which leads to happiness rather than in *aĪubhopyoga*, which leads to misery.

With this ultimate aim to transcend eternal morality in our minds, we must be moral in the practical sense is the view of Jaina ethics.

¹ See SamayasĀra, Delhi, 1959, 146.

² See Ishopadeṭa, Bombay, 1954, verse 3.

There should be a balance between the supra-moral or transcendental morality and the practice code of morality. The practical code of mortality serves no good if it does not lead to the higher aspect of life. As long as one becomes perfect and passes beyond his mundane consciousness completely, he does require a clear distinction between good and bad. Both practical as well as transcendental morality is important in Jaina ethical system.

5.2.2 Based on Non- absolutism (*anekĀntavĀda*)

Jaina ethics is based on the fundamental doctrine of non-absolutism (*anekĀntavĀda*). It always takes into account all the different views and tries to reconcile them. It does not take one view into consideration as the sole factor in controlling our misery and happiness. There is reference to many such views in *SŪtrak^{at}ĀĒga* and *GommaġasĀra*. Like time (*kĀla*), Nature (*svabhĀva*), Fate (*Niyati*), Chance (*yad^achĀ*), matter (*BhŪta*) and their *Puruġa* (human efforts, God, Brahma). We will go for to brief discussion.

- **Time:** Time creates all, time destroys all, time is walking among sleeping people. Time can be deceived by none.¹ This is an absolutistic view, according to which everything is determined by time. It is true, in every walk of life, we do watch that time plays an important part, but, mistake lies in believing that everything else is important before time.
- **Nature:** It stands for inherent properties of things. They hold that events are determined by their own inherent nature. They argue out that if nature is hot the cause then 'who makes the sharpness of thorns, and who creates variety in deer and birds. Therefore, they establish that

¹ See *GommaġasĀra*, *KarmakĀĒda*, 819

everything behaves according to its own nature.¹ Hence, it denies any freedom of action and leaves no scope for human efforts.

- **Fatalism:** Fate means that whatever happens happens necessarily. We cannot choose between good and bad. In west, Spinoza was a staunch believer in determinism. During *MahÁvira's* time, we find *Makkhali GosÁla* and *PurÁĀakÁĀyopa* to be the believer of fatalism. The *SÚtrakrtÁĒga* summed up this doctrine of fatalism in the words: pleasure and misery, final beatitude and temporal are not caused by themselves, or by others, but the individual souls experience them, it is the lot assigned by destiny.² We can only say that Jainas favour relative determinism and has synthetic view. If our miseries and happiness were to be guided by some blind fate, all ethics and morals will lose their importance.
- **Chance (*Yad^acchÁ*):** This school of thought is called by the name of accidentalism, believe in cause effect relation between the objects. It is true that every act has cause, but which cause instrumental (*nimittakÁraĒa*) or substantial (*vpÁdÁrakÁraĒa*) holds primary position become important in deciding the event.
- **Matter (*BhÚta*):** Materialists hold unconscious matter to be responsible for everything. *SÚtrakrtÁĒga* gives the ethical implication of it as 'There is neither virtue nor vice, there is no world beyond to the dissolution of the body the individual ceases to be'³. The matter is as real as sentient, but to say that matter is the only reality would be against tall principles of Jainism.
- ***PuruĀa*:** The word *PuruĀa* has many connotations. First, it refers to the human efforts. It says that there is no exterior cause of human miseries

¹ Ibid, 883

² See *SÚtrakrtÁĒga*, 2.419

³ Ibid, 2.420

except him himself. There is complete freedom of will and no limitations on our efforts. But, we are free only to the extent, till our past actions allow us. We face happiness and miseries due to our own actions done in past or doing in present. Secondly, it also refers to '*Brahman*', vedāntist view of only one reality and upholder of everything. Thirdly, it also represents the aspect of 'God', followed by many religious systems for our miseries and happiness. But Jainism does not hold it logical to believe that there is eternal '*brahman*' or 'God' to control us and our actions.

At last, we only conclude that Jaina ethical system is non-absolutistic in nature which believes in many factors for our miseries and happiness and priority of factor is based on our own actions and attitude.

5.2.3 Unity of faith, knowledge and conduct

Jaina ethics lays emphasis on the unity of faith, knowledge and conduct. Thus Jaina ethics is not merely a system giving certain code of morality, but it is a religion to be lived in practice. We find many code of conduct in form of religious conduct which are scrupulously practise by monks/nuns and laymen/laywomen. Thus, it is a living system of ethics. Equal emphasis on faith, knowledge and conduct saves Jaina ethics from being either a mere speculation of philosophy or merely a religion of rituals.¹

5.2.4 Priority to Monks life

Jaina ethics provides primary place to the life of a monk and the life of a householder occupies only a secondary place. It is due to this fact that Jaina ethics lays more emphasis on individual and ascetic virtues than on social and positive virtues. The ultimate aim of life being

¹ See Dayanand Bhargava, Jaina Ethics, p.38

liberation, hence it never mingles its science of spirituality (*mokṣaśāstra*) with the science of social righteousness.

5.2.5 Based on equality

Jaina ethics is based neither on oneness of life as in *vedānta*, nor on momentary nature of self as in Buddhism. It is based on equality of life. All souls are equal and have its own independent individuality pleasure and pains are self inflicted.¹ However, suffering is not the real nature of the soul, hence suffering is to be avoided, and happiness is to be sought. For this seeds of passion are to be crushed. Where suffering gets eradicated automatically and the attribute of equanimity takes place. The virtue of equanimity is the heart of the *Ācārāṅga* and other norms of ethics thrive on this attribute.

Hence, we have tried to discuss some fundamental characteristics and salient features of Jaina ethics. It provides us with unique and relevant attributes for strong ethical system to sustain. Before here analysing the ethical aspects of *Ācārāṅga-sūtra* it was important to know the features of Jaina ethics. Beside this we found that some other factors also plays important role in building ethics of common man's life. Let us move to analyse those.

5.3 Related factors to ethics and morality

One of the difficulties in building a moral theory in Indian ethics is that when Indians talk of moral concepts they talk of it at different levels. The major role in building ethical system is about gaining more happiness and avoidance of miseries. Secondly, when we talk of happiness and misery of an individual; we go on deciding the factors responsible for it. Some philosophies regard it as given by 'God' or some as fruits of our own actions (*karma*). Both, factors affect the freedom of will of an

¹ See *Ācārāṅga-sūtra*, 2.22, 78, 5.24, 52

individual. Now, we move to discuss these factors which not directly but indirectly occupies place in sustaining healthy ethics and morals in the society.

5.3.1 The Doctrine of *Karma*

What is known as the law of cause and effect is the sphere of physical science is known by the name of *karmasiddhĀnta* in the sphere of ethics. We find in life that persons who have the same means for enjoying happiness do not get the same type of happiness. Misery comes in unequal ways. At the same time, we also find abundant inequality in the status and experiences of individual which is inexplicable by empirical methods of inquiry. The doctrine of *karma* provides this explanation.¹ The doctrine of *karma* offers a rational and satisfying explanation of birth and death, happiness and misery, of inequalities in mental and physical attainments of the living beings in mundane existence. We have already discussed about the *karma* in first chapter, so we will not go into other details but, will analyse it from ethical and moral aspects.

The law of *karma*, provides a moral law of causality which explains the cause and effects of actions based upon the moral principle of causality. Hence, we can say 'as one sows so must he reap', presents the whole doctrine in a nut shell. But, Meckenzie raises objections, the kind of actions that are supposed to produce good and bad fruits respectively, are by no means always actions that most of us would regard as ethically good and bad.² He thinks the doctrine of *karman* makes our admiration of pain and suffering endured by men for the sake of other absurd³ and one should not demand justification for suffering which humanity endures. Here, we can only say that actions or virtues which are regarded good and help in the

¹ See T.G.Kalghatgi, The Doctrine of Karma in Jaina Philosophy, p.229.

² See Hindu Ethics by John Meckenzie, p.218

³ Ibid, p.224

upliftment of an individual in society cannot be excluded rather on the basis that they have not produce good result instantly. Some actions like showing kindness to small mobile beings etc. proves equality of all lives and because man is superior to other animals does not give him licence to tyrannise them.

The doctrine of *karma* is an all pervading moral law of causation. If one does anything wrong or huts someone else, he has to suffer the consequences thereof, if not in this life in the next life. It enunciates that the practice of immorality, injustice and treachery causes the bondage of inauspicious *karmas* while the practices of virtues like truthfulness, self control etc. causes the bondage of auspicious *karma*. The law of *karma*, thus, inspires man to become virtuous and righteous and thereby elevate him and the whole society.

Hence, it is concluded that good and bad actions results in happiness and misery. But, then what about the eternal Lord or God who creates, sustains and destroy the universe. It is He who sends us misery and happiness. Meckenzie thinks "the idea of the grace of God is in contradiction to the *karma* doctrine".¹ We move further to analyse this.

5.3.2 The Grace of God

Many Popular religions, together with some systems of philosophy assert that there is eternal God of the universe who rules our actions. The approach of Hinduism that 'God is all-in-all' and we should surrender ourselves unconditionally to the will of almighty.² The fruits of every good or bad action must be surrendered to him. Christianity and

¹ See Hindu Ethics by John Meckenzie, p.223

² See Gita, 18.66

Islam also praise God for everything. God is one.¹ He is spirit², holy and righteous³, merciful and forgiving.

The theory of God is based on the idea that every action must have an agent. Now, the question is that if God created everything then who created God? If the supposed creator created this universe out of nothing or out of some material which already existed. He could not create it out of nothing because nothing can be created out of nothing. We see theistic theory of God responsible of everything is not free from doubts and ethically also it raises many questions. How can we dissolve this dilemma?

Keeping in view all these difficulties in accepting a universal God of the world, the Jainas believe that the non-absolute way of approaching to super power and individual soul provide us the solutions to all this dilemma. If God could be eternal and self-subsistent, there is no difficulty in holding that the universe with all its constituent spiritual and material forces is also eternal and self-subsistent.⁴ Substances which are endowed with certain qualities can produce new sets of qualities by the process of permutation and combination. These substances are independent in their functioning and do not obey any superior power.⁵ Hence, it is clear that this physical world is ruled by physical law and not by any divine law.

This, however, does not mean that there is no God, "God is the only the highest, noblest and fullest manifestation of the power lie latent in souls of men".⁶ There is no eternal God sitting upon judgement and controlling actions. Jaina believes that human souls themselves attain Godhood or become *Siddha* by shedding away all impurities or *karma*. These *Siddha* are possessed of infinite knowledge, potency, perception and

¹ See The Holy Bible by Mark, 12.29

² Ibid, 4.24

³ Ibid, 17.11, 25

⁴ See Dayanand Bhargava, Jaina Ethics, p.25

⁵ Ibid p.25

⁶ See S. Radhakrishnan, Indian Philosophy, p.331

bliss and are for more above Gods or deities. Every soul can become supreme soul by his/her own efforts. They neither create nor destroy anything. Universe is self sustained from beginning less time and will remain till endless. Hence each and every soul is free for choosing his/her own happiness and misery. We move further to analyse the idea of freedom of will.

5.3.3 Freedom of Will

In above two points, we have analysed that doctrine of *karma* and Grace of God neither teaches us to be immoral or idle nor does it deprive us of the right of improving and putting efforts for overcoming the force of circumstances. It is true that human beings are affected by circumstances and environment. But, still the main factor remains human effort (*puruṣārtha*). Here, we accept the existence of freedom of will over circumstances.

We take of mainly two kinds of causes the substantial cause (*upādānakāraṇa*) and instrumental cause (*nimittakāraṇa*). The inherent power of the agent is the substantial cause. The self accordingly is the agent of its own psychic modifications (*pariyāyas*). Jaina believes in the independence of each and every object. Our freedom implies freedom of others also. Therefore, Kundakund Ācharya favours *svakartāvāda*, viz. the idea that the self is the agent of its own modifications, but rejects *parkartāvāda* viz. that the self can interfere in the activities of others.¹

This kind of attitude, which gives subsidiary position to instrumental causes, accepts the doctrine of freedom of will and glorifies human efforts. This attitude makes Jaina ethics inclined towards

¹ See Samayasāra, 372

introversion also. 'The self, within self satisfied with self' is the motto of all individualistic systems of philosophy.¹

Hence, at last we conclude that all these three factors help us in understanding the necessity that why common ethics and morals are required for varied nature of people with different aim in social and moral life. The knowledge of these factors helps in building error free ethical modal and at the simultaneously conserves freedom of will. The formulation of only ethical concepts does not fulfil the aim of strong ethical system, but, its development in individual's life is much more important. Hence, the ancient text *ĀcĀrĀĒga-sŪtra* provides us with many means to develop ethics and morals in our lives and society too. Now, we move to analyse the ethical concepts available in the text.

5.4 Ethical Importance of *ĀcĀrĀĒga-sŪtra*

Lord MahĀvĪra's principle of "*parasparopagraho jivanam*"², that is all life is inter-related and bound together by mutual support and interdependence, has great relevance for man and the natural environment in which he lives. It implies togetherness, inter-connectedness and a sense of belonging to one another. Jaina view is life centred, not man centred. All souls are equal and it emphasizes reverence for all life irrespective of the fact that man is the most developed class of beings. The Jaina view of developing ethical and moral concepts and system is based on these principles of Lord MahĀvĪra. The same concept has been discussed in the text.

ĀcĀrĀĒga-sŪtra is highly conducting predicting text. What is doable and what is an avoidable kind of instructions are framed in the whole text. The *Āgama* says, 'suffering is to be avoided, happiness is to be

¹ See Dayanand Bhargava, Jaina Ethics, p.35

² See TattvĀrtha sŪtra, verse, 21

sought for'. This is the main theme of ethics of conduct¹ and the ethical concept behind this is the virtue of equanimity.² It is of twofold: Equanimity which is achieved by the subjugation of love and hatred resulting into experience of equanimity in both favourable and unfavourable circumstances is self-dependent equanimity. All the living beings seek happiness, none desires suffering hence, no living beings should be killed or hurt is the second category equanimity which is depends on others. Hence, the virtue of equanimity is the heart of *ĀcĀrĀĒga* and others norms of ethics thrive on this attribute.

5.4.1 Attributes of Pleasure and Pain in Mobile and Immobile Beings

Lord MahĀvĀra conveyed the important message that every living organism has consciousness, the core intrinsic quality of soul and they have the feelings of pleasure and pain. If we understand the value of their lives, we will not humiliate them for self interest. The binding force with all forms of life can help our planet to sustain keeping everyone to survive. The first chapter of *ĀcĀrĀĒga-sŪtra* deeply propounds the attributes of pleasure and pain in mobile and immobile living beings. Mobile constitute of earth-bodied, water-bodied, fire-bodied, air-bodied, and plant-bodied beings. The attribution of pleasure and pain to the immobile beings is an absolutely novel contribution. In upaniḥads there are discussions, about the existence of soul, but the doctrine of six classes of living beings is an absolutely original contribution of the Jainas. There is mention of mobile beings and also plant life in non- jain literature, but, the exposition of other types of living beings such as immobile beings and their scientific classification based on the number of senses is exclusively a contribution

¹ See *ĀcĀrĀĒga-sŪtra*, 3.2

² *Ibid*, 3.3, 3.28

of the Jainas. In *sÚtrakatÁEga*¹, and other subsequent scriptures², the doctrine of six classes of living beings has found universal acceptance.

The text clearly states that, 'one who denies the existence of other beings denies his own existence'.³ All souls are equal.⁴ No matter what size, shape, structure and colour their bodies are everybody has to be treated equally without any discrimination. In the same context, the doctrine of six classes of souls (*shadkayika jivas*) namely earth-bodied, water-bodied, fire-bodied, air-bodied, plant-bodied and the mobile beings has been propounded. The doubt may arise- are the earth-bodied etc. objects living organism? The earth-bodied organism have very subtle bodies and therefore of one, two or more such beings are not visible but we are able to see only a big lump of innumerable such beings huddled together.⁵ Modern geologists also agree that rocks, mountains etc. undergo growth and decay. They suffer fatigue, metabolism and death that are sure signs of life. The Japanese scientist, Masaru Emoto has done marvellous research on droplets of water to explore that the molecular structure of water changes dynamically with the exposure of positive and negative vibrations.⁶ Similar results of different types we can also observe from other bodied beings which prove their existences.

Lord MahÁvÍra did not propound mere consciousness in these six classes of beings but, disclosed many other facts like respiration, sensation, volume of the body, enjoyment, ageing and grief, instincts, knowledge, food, modes, passions etc.⁷ in them. Hence, they are also conscious souls and one has to think that as my suffering is not desirable to

¹ See *SÚtrakatÁEga*, 1/9/8, 9

² See *DasavaikÁlika*, IV

³ See *ÀcÁrÁEga-sÚtra*, 1.66

⁴ See *Bhagavati Sutra*, 7.8, *UttarÁdhyana*, 19.25, 32.107

⁵ See *Acaranga Nir yukti*, gÁthÁ 82, 83

⁶ See Masaru Emoto, *The message from water*

⁷ See *Bhagavati Sutra*, ch. 2, 6, 7, 19

me, so the sufferings of others are not desirable to them. No living beings should be injured, commanded, enslaved, tortured or killed.¹ Everybody has the right to live and they desire to live happily.² The understanding of this comparison with the self is a support to abstinence from exploitation of resources.

At present we clearly see the danger to an ecosystem and the cause of environment problems. The increasing human demands of greedy materialistic men are fast depleting natural resources and creating havoc among us. The question that what kinds of ethics and what kinds of actions are needed to overcome environmental problems is today troubling each of us. The Jain ethical principles claim that we need ethics in a sense of an inner moral conviction and moral attitude. We should make ourselves more aware and compassionate towards mobile and immobile beings towards which we are causing unnecessary harm. We must put certain questions to ourselves. Is it my need or greed? Can I do without this? Will this desire harm the eco-system? Am I nature loving person? If every individual take an initiative to understand and contemplate about the feelings of pain the mobile and immobile beings suffer when they are harassed more and more to fulfil our desires. We can surely our desires and become more eco-friendly. In this way, we can save our environment and indirectly to ourselves.

5.4.2 Control of Desires

After knowing that mobile and immobile beings are sentient and have sensations towards sufferings, we must develop mental attitude of Live and Let Live. The aim of developing better ethics and moral to sought maximum happiness, bliss and avoid misery can only be achieved if we learn to control our desires. Desires are needed to have incentives for

¹ See ĀcĀrĀĒga-sŪtra, 4.23

² Ibid, 2.63

achievement and progress but those desires are to be eliminated that harm other's life, self respect and values. The happiness is desirable to everyone and unhappiness is undesirable. The main cause of suffering in modern world is more desire which promote for more consumption, more production resulting in more harm to resources and nature.

Suffering is vicious circle¹ which is caused by the feelings of anger, pride, deceit, greed, love, hatred, delusion.² Suffering is caused by the passions. If the seed of passion is crushed, suffering gets eradicated altogether. Hence, one should try to inhibit the passions, when the passion decay attributes of equanimity and bliss take their place. The feeling of equanimity is very necessary for building healthy ethics and morals in society. The person with the outlook of equanimity is saved from vices.³ All souls are equal, this is the central theme of ethics and knowing the equality of all beings one should desist from the weapon of violence.⁴ All immoral practises of selfishness, ignorance, scarcity and injustice must be overcome and the real nature of soul of attaining bliss and peace must be attained.

The ethical ideas which Jaina gave with reference to individual could be interpreted afresh in the context of modern day global problems to suggest that all nations of globe could also maintain their individuality and yet live in peace and harmony if negative ideas of anger, pride, hypocrisy and greed could be renounced. The attainment of bliss is the objective of Jainas ethics to be aimed at.

Brahma is the delight of life and mind, the fullness of peace and eternity.⁵ The *Taittiriya-upaniṣad* compares *brahmic* bliss with other

¹ See ĀcĀrĀĒga-sŪtra, 3.83

² See ĀcĀrĀĒga-sŪtra, 3.84

³ Ibid, 3.28

⁴ Ibid, 3.3

⁵ See Taittirya-upaniṣad, I-6

types of physical bliss and after enumerating a number of bliss enjoyed by men, Gods etc. concludes that hundred bliss of *Prajapati* constitute the bliss of *brahma*. Such *Anand* (bliss) is experienced by the sage who is free from all desires.¹ Kundakund, a prominent Jain *Acarya* recognizes that the highest happiness is beyond any *upmā* (incomparable). If this motto is aimed by any citizen of global civilization there shall be absolute peace and harmony in that particular society. This is the highest aim of human life to attain eternal bliss.

Hence, we can conclude that it is not possible for us to completely overlook our desires and wishes except some groups which follow asceticism, but, to avoid unnecessary desires or will is possible. The Jain asceticism embraces social goodness within its fold along with individual goodness. The Jaina concept of small vows is a mean between necessary and unnecessary desires. It completely makes possible the achievement of social goodness and brings about individual goodness at social level.

5.4.3 Virtues and Values

In above two concepts we have learnt to overcome the negative aspect in developing ethics by removing our ignorance and desires towards beings and resources. Now, we move to develop positive aspects through good values and virtues for strong ethics and morals in our lives. It is interesting to point out that although Indian Philosophies have accepted virtues, *Yamas* and *Niyams*, they have not given any explanation as to why they are to be practised. Perhaps it was intuitively clear to them. If this is so it means their methods of ethics was only intuitive. But very interesting point in this regard is that there is very rich literature which illustrates in

¹ See *Taittiriya-upaniṣad*, II-8

story form (*udÁharaᅒa* or *d^aᅒtÁnta*) importance and significance of the virtue. It is our virtues and values which describes our ethics and morals.

In its original use virtue or (*Guᅒa*) meant a quality. In Indian context, *Sadguᅒa* acts as a synonym for virtue. In the Greek use it meant as characteristic, a merit of man and therefore came to be known in its normative use and was used as a moral concept. In its present usage virtue meant good qualities by virtue of which man is acclaimed as good. Virtues manifest types of individual behaviour and values are standards by which we judge actions. Both ultimately act as formative principle of society.

Before, we discuss the virtues generally in Indian context and particularly from Jaina point, one must know that virtues are traditionally classified into two classes. Firstly, the virtues which are prescribed only to ascetics, Bhikᅒus and munis. They may be called as *vratas* in this sense. Secondly, the virtues which are prescribed to the common man in general. Virtues which are developed or enumerated in orthodox tradition (Hindu, Buddhist and Jain) are *AhiᅒsÁ*, *Satya*, *Asteya*, *Brachmacarya* and *Aparigraha*. These are five cardinal virtues. In addition to these we also find virtues like *vinaya*, *karuᅒÁ*, *maitri*, *DÁna*, *Damana* and *Samana* etc.

The Jaina tradition provides us with ten cardinal virtues¹ a monk must develop in himself. These are as follow –

1. *KᅒamÁ* (Forgiveness) – is to control over anger even when provoked.
2. *MÁrdava* (Humility) – is not to be proud of caste, glory, learning and like as also not to resent even when humiliated.
3. *Árjava* (Straight forwardness) – is the simplicity of mind, speech and body.

¹ See TattvÁrtha SÚtra, 9.6

4. *Īauca* (Contentment) – is total abstinence from greed of life, health, sense organs and pleasure.
5. *Satya* (Truth) –
6. *Samyama* (Self-restrain) – is control over senses and abstinence from torturing others.
7. *Tapa* (Penance) –
8. *TyĀga* (Renunciation) – abstinence from the possession.
9. *Abincanya* (Detachment) – renunciation of attachment of body.
10. *Brahmacarya* (Celibacy) –

All these qualities are to be cultivated with the purpose of spiritual development and not with some worldly purpose by monks and nuns. The word "*uttam*" (perfect) is applied before each virtue which implement that it must be practised meticulously. These ten observances or commands are celebrated as a ten days festival in Jaina tradition for the aim of developing these virtues in our lives. These virtues are not only limited to monks/nuns but are equally important for common man.

ĀcĀrĀĒga-sŪtra interprets all these virtues in one or other way. Lord MahĀvĪra practised all these virtues in his life.¹ The five great vows (Truth, Non-violence, stealth, celibacy, non-possession), faith, equanimity, self discipline or self restrain, renunciation, righteousness, perception, control of passion, toleration are the virtues and values which are discussed all over the text. In one sense we can claim that *ĀcĀrĀĒga* is full of moral virtuous. We will not go into details discussion of these as I have already mentioned these in one or other chapters of my thesis. The point to be concluded is that, the main function of these virtues is to clean individual's

¹ See *ĀcĀrĀĒga-Bhasyam*, ch-9

mind so that the angularities of individuals would not come as obstructions in his development and would lead to social cohesiveness and order.

5.4.4 The Pre-requisites of Morality

Ethics is primarily concerned with practice and action. But, it is not just an action or practice, it is a theory of actions and practice.¹ It has, therefore, to take into account the impulse which induces man to action. Perhaps any impulse carried to excess may give rise to something bad. Bad or good are the notions which are primarily concerned with man and society. There it is pointed out that impulse becomes the pre-requisites to moral codes. It does not mean an action, it means what I ought to do. The impulse originates from individual, so there is a possibility of different impulses conflicting with one another. The impulse accepted by the number of people forms the codes which are regarded as moral or good. In this concern, we have also to learn to differentiate between desires and desirable. The code of conduct based on the universalization of impulse is regarded as moral or *dharma* which holds a society together.

In Indian tradition *dharma* is defined as *Dhriyate anena iti Dharmah* means which holds together. It is *dharma* which supplies the nucleus of the ethical theory in the Indian context. Traditionally, Indian moral philosophy recognises four *PuruòÁrthas*- *Dharma*, *artha*, *kÁma* and *mokòa* and it aims at the development or fulfilment of these *PuruòÁrthas*. We will not go into more details as we have already discussed. But now, we will switch to the Jaina concept of pre-requisites of morality.

Today we are surrounded by number of choices, options and alternatives, one has to have the faculty, power or insight of discrimination so that the decision taken is right, wholesome balanced or enlightened. The Jaina philosophy provides us the idea of *smayak darshan* i.e. Right vision

¹ See S. S. Barlingay, A Modern Introduction to Indian Ethics, p.135

or right intuition for deciding what is right and what is not right. It is said, '*Dansan mulo dharmmo*'¹, that means Right vision is the root or foundation of *dharmma*. It not only establishes moral and ethics but also spiritual discipline. It determines the path or course of action or choice of action. It sets the proper goals and guides consciousness to attain them. It gives us focus, direction, clarity of vision and balanced approach. It is basically an outlook or orientation. It provides dynamism, motivation, enthusiasm and commitment. It also leads to right knowledge and conduct. A person endowed with right vision not only perceives the reality as it is, but also experiences or realizes the values that are inherent within reality as it really is. He endeavours to free himself from the enslaving desires and passions, seek to minimize his needs and requirement and practices compassion towards others. This right intuition or *samyak darshan* forms strong foundation for moral system. The pre-requisites of *samyak darshan* are as follows:

- *Prasham* (control of passion)
- *Samvega* (enthusiasm for righteousness and positive motivation)
- *Nirveda* (detachment in worldly pleasure)
- *Anukampa* (compassion, service to people)
- *Astikya* (conviction, acceptance of reality)

ÀcÁrÁÉga-sÚtra also expounds Right view as necessary pre-requisite for righteousness. Righteousness cannot be achieved exclusively by suffering or by a pleasure way but, righteousness is indeed the abandonment of the passions. And the principal condition of righteousness is right view.² The word right³ has been explained in the *Niryukti* through

¹ See Kundakunda, Darshan Pahuda, gatha 2

² See ÀcÁrÁÉga CÚrÆi

³ See ÀcÁrÁÉga Niryukti, gatha 217

seven examples which relate to the various potentialities of an object with respect to the various aspect of its origin in a proper way. Like rightly produced, rightly renovated, rightly intermixed, rightly applied, rightly got rid of, rightly break-up, rightly operated. As a lamp placed in the middle of a hall enlightens the entire hall, exactly so the concept of right view expounds the entire doctrine of conduct. Hence, right view leads to right knowledge, right austerity and conduct.

At last, concluding the chapter it can be said that the text provide us with many concepts of morality and ethics which are useful and relevant for day to day life. The only need is the development of outlook for interpretation, justification and application for these concepts. The Jaina outlook for perceiving reality, desires, need and actions not only provide healthy society but, also lead to inner peace and spiritual upliftment.