"GIVE AWAY VIOLENCE, PRESERVE LIFE": CONTEMPORARY CALL OF THE SRAMANA RELIGIONS

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1. Introduction:

Religion gives meaning to society. It operates from ultimate perspectives, in terms of end or goal of life. It does not provide merely an abstract creed as a set of beliefs, but offers at the level of behaviour certain ethical principles through which the believing community seeks to reach the proposed goals. It is the task of religion to orient the whole of life, the common good of humanity, etc.

Religion and society shape each other in history. Society, its cultural and other changes might affect the external structure of any Religion. There might be adaptations, even renewals. For instance, religions like Buddhism and Christianity had adapted local cultural and traditional elements. But this does not mean that the basic outlook of Buddhism or Christianity have changed due to changes in cultures and traditions. The central figures of these religions, their worship, adherence to their precepts, etc. have by and large remained the same in history. It is such 'changeless' elements that offer 'newness' to life everywhere.

There is a basic ethos in *Sramana* culture and thought. Buddhism may not believe in a permanent substance called *Atman*, but it believes in *karma* and rebirth, the ills of the world and of the human beings, their remedy, etc. In the same way, Jaina Dharma upholds the sanctity of life and urges its promotion and protection. These *Sramana* traditions are realistic about the existence of misery and its root cause, propound a path of purification and deliverance from all that is evil and all that is limiting.

These *Sramana* religions have recourse to conduct as the major means of liberation. Of all moral principles, *Ahimsa* or non-injury to life is the focal point around which the whole gamut of religion and philosophy is built. Without this there is no life, no existence. In other words, it is this moral principle of *Ahimsa* that describes briefly these *Sramana* religions – *Jainism is sometimes called 'the Religion of Ahimsa'*. It is *Ahimsa* that guides both at the level of conduct as well as ideas and reflection. Down the centuries, *Ahimsa* has acquired new meanings, particularly in the social and

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political planes. Persons like M. K. Gandhi have translated this concept into every sphere of life.

The *Sramana* religions believe that it is *himsa* or injury to life, which is the root cause of all ills in this world. Hence they offer *Ahimsa* as the method and means to revert this situation. The following pages roughly portray the ugly situation into which life is drawn into, and how the Sramana religions offer a suitable remedy to such a situation.

2. The Ugly Face of the Human Situation

The human predicament especially in India can be broadly characterized by inequality, poverty and religious and cultural (ethnic, lingual...) fundamentalism. The caste discrimination is a strong impediment to the development of the individual and society. The prevailing injustice in the agricultural sector in land ownership and illiteracy, the degrading economic scene, the problem of inflation, inequality in income distribution, black money, the social injustices done to women and children, the dowry system, child labour, juvenile delinquency, gender discrimination in family and society and many others are basically the outcome of inequality both at the conceptual as well as at the actual levels.

2.1. Poverty and Inequality

What gives a low profile and an unstable condition to an individual is the thought that one is poor. Not only that poverty affects the development of personality it also leads, because of inadequate resources, to illness, mobility and mortality. The culture of poverty suffocates the breath of hope and confidence in living. The economically poor realize a sense of the improbability of achieving success in terms of values and goals of the larger society.

Inequality, caste discrimination and poverty give birth to categories like the untouchables and the evil called untouchability. In the words of M.K. Gandhi:

> Socially, they (the untouchables) are lepers, economically they are worse than slaves. Religiously they are denied entrance to places we miscall 'houses of God'. They are denied the use, on the same terms as the caste Hindus, of public roads, public schools, public hospitals, public wells, public taps, public parks and the like. In some cases their approach within the measured distance

> is a social crime, and in some other rare enough cases their very sight is an offence. They are relegated for their residence to the worst quarters of cities and villages where they practically get no social service. Caste Hindu lawyers and doctors will not serve them as they do other members of society. Brahmans will not officiate at their religious function.[1]

To abolish this inhuman practice, the Government had given a number of provisions in the Constitutions and had undertaken necessary steps.[2] For instances, the abolition of untouchability (article 17, constitution of India); appointment of a minister in charge of the scheduled castes in some states (article 164); reservation of seats in the Loksabha (article 330) and in the Legislative Assembly in every state and union territory (article332); safeguards for the claims of the member of scheduled castes while making appointments to the Central and State Government jobs (article 335); appointment of a special officer to take care of the interests of the scheduled castes (article338) and in pursuance of these provisions, the parliament and the State Legislatures have enacted numerous laws but India has suffered, to this day, blame from global community.

2.2. The Environmental Degradation

Another area of concern is the environment and the people who are affected by it directly. Nature and humans are so close to each other for mutual existence and sustenance. Only by acting on nature can man develop his drives and abilities. Humans appropriate more and more of nature making it the object of their knowing, feeling and acting, by adapting objects of nature to satisfy their various needs. They transform it into material inorganic body that is to say, nature excluding the human body itself. To say that humans live from nature means that nature is their body with which they remain in a continuous interchange in order not to die.[3]

But the growing menace of pollution of nature is like stripping the mother goddess naked and insulting her. For instances, the spoiling of water resources like rivers, ponds, lakes and even oceans and the poisoning of the atmosphere with chemicals because of the high concentration of industries and factories, the throwing out of the garbage and solid wastes anywhere at people's convenience, the high level noise specially in urban areas that harms the human nervous system, the petrol and diesel fumes from vehicles which affect even some sensitive plants like tobacco,

potato and some cereal crops and certain flowers etc. are but some of the results of the pollution menace.[4] Such pollution harm life in general.

The problem that the environmental science faces today is the preservation of its forest assets. Deforestation is not merely an ecological problem but a problem of human beings. The human element gives meaning to ecology and the environmental question becomes relevant to society only when it is viewed in relation to the people who are affected by it.[5] The environmental destruction has led to the intensification of poverty and destitution of the forest dwellers by way of non-availability of food, fuel, fodder, fertilizer and construction material, non-availability of medical herbs etc. An increase in the reserve forests that cater to the needs of industry has deprived the forest dwellers very much. And those who are displaced and uprooted from their homeland due to natural calamity and planned destruction of forests.

While the social cost in such a despicable condition is being ignored, the material side of the scene is still worse, namely, floods, droughts, sedimentation and other forms of ecological damage like soil erosion, wind and water erosion etc. Food and droughts follow as a natural consequence to soil erosion since water does not seep into the soil and the ground water level goes down. Increased salutation and rise in the level of rivers, reservoirs and dams results in the reduction both with capacity of the dam to hold back heavy flood waters and in its irrigation potential. A result of the salutation of the major dams is floods that ravage the country every year.[6]

2.3. Problem of Fundamentalism

One of the foremost problems that India faces today is religious fundamentalism. Basically fundamentalism is a defect in attitude. We often do not know the faiths of other believes and their practices. This type of ignorance sometimes leads us to petty quarrels, fights and other harmful relationships. At times it takes the form of a tolerance which almost negates the other or, at the most, have nothing to do with the other. Such an attitude does not lead one to a healthy encounter. It sabotages seriousness in mutual learning and relationship. To the extent one affirms one's own faith or ideology to be the only truth there is not much of an opening to healthy encounters. Fundamentalism is a form of closure. The eyes are turned inside and there is a refusal to see the world at large.

Prof. Amaladoss[7] points out that fundamentalism can go to the extent of creating a state religion. It is seen wide spread in the world today. While fundamentalism often refers to religious fundamentalism, it is also seen in other spheres of life like politics where political ideologies do not make easy way to encounter the rest. Today inter-religious or even inter-political dialogue is useful and necessary not merely to come to know the other better and to dispel prejudices, etc. but also for a healthy collaboration between religious communities and political parties in order to promote common humanity based on justice and freedom.

3. Evil and its Root Cause

Indian philosophical and religious traditions have reflected on the causes of such a situation and have also offered suitable remedies. Nirvana or Moksa is a stage of life where one experiences cessation from pain, from birth, from ignorance, from karma, etc. Religious scriptures affirm that liberation is a state of good after overcoming evil. Now one cannot find solution to evil unless one is aware of the root cause for it.

The root cause of all evil according to Jaina and Buddhist traditions is violence to life (*himsa*). According to the Jaina tradition, ignorance (*abodhi*) and carelessness (*pramada*) cause violence. Ignorance is with respect to right knowledge, right vision and right conduct and carelessness is by way of certain types of activities, like alcohol, sensual pleasures, the passions, sleep and unprofitable conversation.[8] Hence Mahavira, the founder of Jainism, preached discrimination (*viveka*) and renunciation (*vairagya*).

Buddhism too acknowledges that it is the passionate heart, which is the primary cause of evil. Many Buddhist schools of thought like the Theravadins, Sarvastivadins and the Yogacara school term these following six as the morally defiling passions (*kilesa*): greed (*lobha*), hatred (*dosa*), delusion (*moha*), conceit (*mana*), speculative views or heresy (*ditthi*) and doubt or uncertainty (*vicikkiccha*). To these are usually added mental idleness (*thina*), boastfulness (*iddhacca*), shamelessness (*ahirika*) and hardness of heart (*anottappa*).[9] Milindapanha too confirms this.[10] All these amount to a foundational cause known in Buddhist term as desire (*trsna*) and, in Jaina traditions, passion (*kasaya*).

Indian philosophical and religious traditions assert that the root cause of all evil is the desire to be and the desire to have. Having weighed life experiences, the Sramana sages have come to the conclusion that the outcome of all existence is pain and suffering. Hence Nirvana or Moksa would primarily mean cessation from all suffering. Early Buddhist and Jaina traditions therefore sought to practise good conduct and penance in order to achieve this goal. The personal effort in achieving this end is seen in the Hinayana ideal of the Arhat, which later got developed into a collective social meaning found in the Bodhisattva ideal in the Mahayana tradition. But it has often remained primarily a personal endeavour in both these traditions.

The root of desire is again traced to egotism or *ahambhava* or the I-ness. This attitude expresses itself in acts of violence in order to gratify oneself, such as act of grabbing, retaining, etc. In Jaina tradition, the intrinsic nature or *svabhava* of the Soul (*Atman* or *Jiva*) is pure consciousness and it has nothing to do with all others like egotism, desire, passions, activities, relations, etc. and they are extraneous to it.[11] And hence realization of the true self is not possible without abstinence from all passions and, subsequently, from all forms of violence. We could see this type of extreme ascetic life in a Jaina monk. In the Buddhist tradition, the Buddha chose a middle path by avoiding both extremes of luxury and austerity. A Bodhisattva takes hardships upon himself (an act of self-suffering and infliction of violence to oneself) in order to remove the pain and ensure salvation to others.[12] Both the systems recognize *himsa* or injury to life as the ultimate cause of all evils and hence lay stress on personal and collective morality to overcome it.

Suffering, pain, etc. are forms of violence. Inequality results in caste/class discrimination, unequal income distribution, environmental disasters and ecological imbalances. All these are but a few manifestations of violence to life (*Jiva himsa*). Jaina metaphysics believes in the pluralism and equality of *Jiva*.[13] Life may show itself in a variety of forms. But life-as-such is the same in each living being. The plurality of *Jiva* manifests itself in many spheres of life. But the individuality of a being, be it a plant, or an animal or a human being or a higher spirit has to be acknowledged and respected. The intrinsic capacity or value of life (*Jiva*) is beyond bounds. The Jaina system proclaims that any form of violence done to any living organism is ultimately violence done to oneself.

3.1. The Phenomenon Called 'Violence'

Acarangasutra, one of the earliest Jaina Canon, expounds the phenomenon of violence in these terms: 'the (living) world is afflicted, miserable, difficult to instruct and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain.'[14] The very first sermon of the Buddha in the deer park has all the elements of *maitri* and *karuna*[15] and at the same time the four Noble Truths lay stress on pain and suffering as results of violence.

Prof. Das Gupta contends that both Jainism and Buddhism appear to have arisen out of a reaction against the sacrificial discipline of the Brahmanas marked by a strong aversion to the taking of animal life and against the practice of animal sacrifice.[16] Whatever may be the context in which these traditions evolved, the phenomenon of violence and the consequent stress on *ahimsa* have been the hallmark of their attitude, religiosity and moral life down the centuries.

3.2. Meaning of Violence

Violence is understood as malevolence, hatred, vengeance, enmity, murder, injury, war, cruelty, barbarity, torture, deception, rape, exploitation and so on. *Prasnavyakarana*[17] gives nearly thirty Prakrit equivalents or synonyms to the word *himsa.* Of these the following are considered important: destruction of life forces (*pranavadha*), carelessness (*asamjamo*), wheel of birth and death (*parabhavasamkamakarao*) and that which makes one devoid of virtues (*gunanam virahana*). *Himsa* is the destruction of life forces caused by carelessness actuated by passion like attachment and aversion.[18] It destroys goodness and purity of the soul. In Buddhist tradition, destroying life intentionally is termed as violence.[19] In other places[20], it is understood as cruelty, harming (killing), hurting, etc.

3.3. Aspects of Violence

Himsa is both mental and physical in Jaina tradition. *Himsa* does not depend on acts alone. The law of love will be broken by the absence of compassion shown when a person is carried away by anger. Hence a distinction has to be made between the intention to hurt (*bhava himsa*) and the actual hurt (*dravya himsa*).[21] Violence is committed when either the inner self of a being (*bhavaprana*) or the outer vehicle of it, namely, the body (*dravyaprana*) is in anyway hurt.[22] If one acts

carelessly moved by passion, *himsa* is certainly present whether a living being is killed or not.[23]

In *Sutrakrtanga*[24] there is a long discussion between Sudharma and Jambusvamin as regards the judgement of an act whether if is violent or not. It finally concludes that there is sin though [the preceptor of an action] does not possess sinful thoughts, speeches etc. And those creatures such as the earth-bodied, etc. which have no development or mature reason nor consciousness nor intellect, nor mind, nor speech (those which lack judgement) are still full of hostility and wrong against all sorts of living beings. Thus even senseless beings are reckoned instrumental in bringing about slaughter of living beings.[25]

It may look irrational and unjust to think how these senseless beings are led to violent deeds. But the Jaina spiritual masters say that with regard to the six types of living beings, from earth-bodied (one sensed) to human beings (with the internal organ as the sixth sense), Soul or *Jiva* is the same. It is this self due to wrong belief (*mithyadrsti*) that commits sin of violence or does cruelty to other creatures.[26]

Buddhist tradition pays greater attention to the intention of the doer. It posits five necessary conditions in the crime of killing: the knowledge that life exists, the assurance that a living being is present, the intention to take life, some actions must take place and some movements towards that action, the life must actually be taken.[27]

4. Justification of Violence to the Self

4.1. Self-suffering, Self–mortification, Self-purification, Self-restraint in Religion

There are debates whether one is allowed to take one's life in the process of saving oneself or others. In other words, how are self-mortification, self-persecution and the like are justified? Can a person harm himself/herself or others to safeguard one's own interests?

We see in the Brahmanic tradition the sacrifice of animals, birds, etc. in order to obtain wealth and prosperity to the owner of the sacrifice or the *yajamana.* Sacrifice of these birds and animals were justified by stating that the victims will enjoy a better status in the life to come.[28] L.C. Burman argues against this contention saying that the same soul works in all and it is sinful to kill any kind of animal at any

time and at any place: *Sruti* does not set down injunctions to kill. Self-protection is the aim of every creature and *Atman* has no narrow domains. It is all and everywhere.[29] It is this sacrificial attitude of the Brahmanas that led Hemachandra to call the Law of Manu as '*himsa sastra*' or the Law of Violence.[30] The Jaina Acaryas, particularly Amrtacandra and Amitagati, maintain absolute *Ahimsa* and preach that it is wrong to kill even destructive animals.[31]

Self-mortification is usually understood as inflicting pain upon oneself. But in a religious and ethical sense it does not result in pain. It is rather the joy of offering oneself in sacrificial service. To an observer the act might evoke sympathy, etc. but the motivation offers tremendous satisfaction and joy to the one who is involved in such a practice.

In Buddhist tradition, there are examples of self-sacrificial attitude in a Bodhisattva. According to *Prajnaparamita sutra, Siksasamucchaya* and certain other Mahayana texts, a Bodhisattva shows compassion or *karuna* by resolving to suffer the torments and agonies of the dreadful purgatories during innumerable aeons, if need be, in order to lead all beings to perfect enlightenment.[32] The story of Purna in *Samyutta Nikaya* explains to what extent forbearance of an individual can go.[33] A Bodhisattva is the greatest forgiver and embodiment of forbearance. Even if his body is destroyed and cut into hundred pieces with swords and spears he does not conceive any anger against his cruel persecutors.[34]

Jaina moral tradition upholds a practice called *Sallekhana*. This vow is taken with the objective to fulfill what is known as *samadhi marana* or peaceful passing away, *sannyasa marana* or disease in asceticism, *panditya marana* or the wise man's demise. This practice has been frankly recognised as religious self-purification and it is highly commended for both the laity and the monks. It is described at length in the first anga of *Acarangasutra* (i.vii.6ff) and its preliminaries are described in detail in the *Aurapaccakkhana*, the *Samthara*, the *Mahapaccakkhana* and the *Candavejjhaya*, the 3rd, 4th, 5th and 6th of the *Painnas*. Jaina tradition also gives a list of those who took to *Sallekhana*: Tirthankara Parsva and Aristanemi[35], monk Khandage[36], Layman Ambada[37] and all those celebrated in *Uvasagadasao*. From middle age till recent years this practice of extreme asceticism is seen: Hemachandra in 1172 A.D., King Kumarapala[38], a monk at Ahmedabad[39] and a nun at Rajkot and so on.

A Jaina monk undertakes this extreme form of self-mortification when he suffers from a fatal disease or when he is unable to follow the rules of his Order[40] or when he is faced with obstacles to follow his religion. *Purusarthasiddhyupaya* claims that *Sallekhana* is not suicide because the passions are attenuated. But he who acts with full of passion is guilty of suicide. There are five desires that are fatal at the time of *Sallekhana*: desire to live, desire to die, attachment to friends, recollection of pleasures and desire for future pleasures.[41] It is almost killing of activity in oneself besides the abnegation of desires.

Extremism is not accepted in Buddhism as it chooses the middle path for its goal. Hence suicide is condemned without qualification: A monk who preaches suicide, who tells man, 'Do away with this wretched life, full of suffering and sin; death is better in fact preaches murder, is a murderer, is no longer a monk'.[42] Buddhists object to thirst for non-existence (*vibhavatrsna*) as they object to thirst for existence (*bhavatrsna*). A saint must abide in indifference without caring for life, without caring for death. He will not commit suicide in order to reach Nirvana sooner. Is not suicide a desperate act of disgust and desire - disgust with existence and desire for rest? The pilgrim I-tsing says that Indian Buddhists abstain from suicide and, in general, from self-torture.[43]

But there are number of stories[44] to show that suicide in certain cases may be the actual cause of or occasion for the attainment of Arhatship, one step lower than the ideal of Buddhahood, although in certain other cases it may be pre-mature and sinful. The Mahayana Buddhism praises suicide as self-surrender and worship. The Bodhisattva of the past practised in that way[45] any heroic deed (*duhkara*), for instance, in the ancient Buddhist canon *Chariyapitaka, Jataka.*

Religious suicide is approved in India. But it is significant to note that it has been in the case of men who have lived a full life and acquired a high measure of power. Suicide in other cases has never been authorized; rather it has been strongly condemned. In Buddhism as well as in every Indian system (except Carvaka) it is held that suicide results in another life still burdened with the consequences of the individual's previous karma.

4.2. Duty and Promotion of Social Good

Apart from religious suicide and self-mortification that are justified on religious grounds, both Buddhism and Jainism seek justification for violence in certain other cases. Although Jainism is absolute about non-injury to life and living beings, yet it

prescribes a practical way of life to the laity who engage daily in unavoidable injuries to living beings because of duty and responsibility.

To ascertain the truth that absolute non-injury is the only requirement for Moksa, Jaina tradition believes that as long as one engages oneself in worldly life one cannot attain salvation. Hence one has to become a monk for sometime in life or aspire to religious life in order to practise *Ahimsa* in a more perfect manner. History reveals that there had been Jaina kings, generals and soldiers who, by duty, had to engage themselves in political wars. But the Jaina Acaryas do not call them heretics (*mithyadrsti*) because of blood they shed during wars.[46]

Such illustrations as these show that unavoidable circumstances and duty consciousness make allowance for violence. While the Jains profess that there is no *himsa*, which has purely pleasant and agreeable consequences[47] they also concede to certain activities of the laity performed by way of duty (for instance, punishment), etc. Buddhism considers *danda* or punishment as unattached violence. The crime includes both punishment of criminals and waging a righteous war.

In Buddhism, a Bodhisattva can kill a person who intends to murder a monk or his own parents: 'it does not matter if I suffer in purgatory for this sin but I must save this misguided creature from such a fate.'[48] Harsh speech is sometimes permissible to a Bodhisattva: 'he may speak harshly in order to retain foolish persons from evil actions.'[49]

While Buddhism is more liberal in its understanding of *himsa*, Jainism holds on to its ideal way. For instance, it condemns euthanasia or mercy killing. *Purusarthasiddhyupaya* warns against wielding a weapon in the false belief that those living in great pain ought quickly to be released from their misery. Even those who are suffering should not be killed.[50]

Generally violence is not justified except as a necessary evil, an evil done out of love, piety, pity or duty, and this is the most controversial part of the doctrine of *Ahimsa*. Questions are asked as to when violence is justified and in what forms and to what extent.[51] There can be situations in which the use of violence alone can set the process of transformation in motion. What is important is not to know whether violence is required or not but to know whether violence is necessary at all and

whether it is oriented towards positive, meaningful changes in the social order or whether its objectives tend toward its total destruction.

For instance, to fight against unjust authority, to participate in military or revolutionary violence in order to attain social just objectives, etc. is not condemned. To refuse to take relevant action while injustice does its work and subsequently the poor die of hunger is one way of promoting the unjust system. It is often violence of the oppressor that prompts counter violence of the oppressed. Although debatable, today in practical circumstances, it is violence that assures the defence of the poor and it is violence that stands in the face of exploitation, coercion and oppression by the rich and the powerful. Today people realize that poverty is not a result of fate but the result of forms of social and economic oppression. Anything that tends to perpetuate poverty or to divert forces that should be devoted to this collective struggle against oppression is treason to the poor. Jacques Ellul says that remaining silent or passive in the face of evil reinforces evil.[52]

Indian history, even until Gandhi[53], has accepted violence as a means to promote social good. Mahabharata says that there are two things: 'abstention from injury and injury done with righteous motives. Of these two, that which brings in righteousness is preferable. There is neither act that is entirely pure nor any that is entirely simple. In all acts, right or wrong, something of both prevails.'[54] Violence as such is ethically bad but in life one has to consider the whole situation before deciding whether the use of violence is justified as a mixed good. The whole situation may not be dominated by one, single ethical principle.[55]

5. Countering the Many Faces of Violence: The Sramana Call to Life

5.1. Social Inequality and Caste Discrimination

Sramana culture is said to be a reaction to the brahmanical system of social stratification and to the authority of the Vedas. Dharmakirti says that there are five sins or folly of those who have lost their intelligence: belief in the validity of the Vedas, belief in a creator, expecting ethical merit from ablutions, pride of caste and engaging in violence to be rid of sin.[56] All these five elements are linked to the Brahmanical system of life and society.

The social system was such that the Brahmanas as priestly community occupied the prime place of honour, were propitiated and consulted not merely in religious matters but also on every aspect of social and political life. Their authority was the authority of the Vedas. Their sanctity was the sanctity of the various gods. Their honour was the propitiation of these gods by way of gifts and sacrifices. Until post-Vedic period, *Sannyasa* was not considered as the last stage of life and everyone who wanted to renounce this world had to go through the other stages of life. *Grhastha dharma* or the householder's life was considered meritorious and significant. Only certain types of people were admitted to Holy Orders of priesthood and women could not have access to it. Similarly, recitation of the Vedic texts was restricted only to the Brahmanas and no outcast was accepted to the learning and life of a Brahmacarin.

It is during the post-Vedic time (the time of the Upanisads and the great Epics) we see a drastic change in the thinking pattern. The Sramanas must have made a significant influence on the Brahmanic society and its traditional ideals. For instance, there is a reversal in the traditional understanding of a Brahmana. In the new definition, there are five requisites for being regarded as a Brahmana: *Varna (ubhato sujato hoti), Jati (avikkitto anupakutto jativadena), Mantra (ajjhayako hoti mantradharo), sila* and *panditya.* But what really makes a person Brahmana is conduct and learning.[57]

Vajrasuci Upanisad[58] traces the source of Brahmanhood to the purity of heart. In Mahabharata[59], king Yudhistira is asked, 'who, O king, is a Brahman?' The answer is 'a Brahmana is one who evinces the truth, liberality, forbearance, virtue, mildness, austerity and pity. Anyone who possesses these qualities should be called a Brahmana; anyone bereft of these should be called a Sudra.' It is no more by birth that someone claims to be Brahmana but by austerities (*tapas*) and good conduct (*caritra*). Visvamitra, a ksatriya, claims the birth and rights of a Brahmana by austerities.[60] The Jaina canon asserts that it is by one's deed that one becomes a Brahmana: one does not become a Sramana by tonsure, nor a Brahmana by the sacred syllable Om, nor a muni by living in the woods, nor a tapasa by wearing clothes of kusa grass and a bark. One becomes a Sramana by equanimity; Brahmana by chastity, a Muni by knowledge and a *Tapasa* by penance.[61] Anti-caste attitude is noticed in the legend of Harikesa Bala in one of the early Jain canons, *Uttaradhyayanasutra.*[62]

There are instances of declaration that the status of Ksatriya was higher than that of the Brahmana.[63] The Ksatriyas placed themselves in a superior position decrying the caste hierarchy, in favour of spiritual learning and achievement: *khattiyo settho jane tasmim ye gottapatisarino / vijjacarana sampanno so settiho deva manuse ti* (Among those who claim a lineage or *gotra*, the Ksatriya has a superiority. However, the person who has learning and character is superior to men as well as gods).

To a question relating to *gotra* the Buddha answered Sundarika, a Brahmana of the Bharatvaja gotra: 'I am not a Brahman, or the son of a king or a *vessa*; having taken a *gotra* that of common people, I wander about in the world, without possessions, meditating. Clad in the *Sanghati*, I wander about houseless with my hair shaven, tranquil, and not consorting with men in this world. Inopportunely O Brahman, does thou make enquiry of my *gotra*.'[64] Implicit in the words of the Buddha is that ascetic life itself becomes a protest against the tyranny of caste. An ascetic surpasses caste and other such institution of mundane life. He is casteless not because he is below caste but because he is above it. An ascetic is free from the bondage and artificial restrictions of society, which an ordinary man might not transgress.

The Sramana movement was a threat to class/ caste division and Brahmana supremacy. It was originally a monastic structure. The *Sangha* or the Holy Order admitted all types of people, even outcasts and women.[65] This was not possible in the Brahmanic set up. Even the administration of the *Sangha* was similar to the tribal organisation. Democratic form of government was followed especially with regard to admission into the Order, regular meetings and consultations, authority and accountability among the residents, general governing of the Body, etc.[66] All these were prompted by the belief in social equality and understanding of hierarchy on the basis of conduct and experience.

5.2. Accumulation of Wealth and Private Ownership

The attitude towards wealth and riches among the Sramanas was highly contemptuous. They were well aware of the transient nature of things, of the harm these riches did to the moral progress of human persons: 'great wealth and women, a family and exquisite pleasures - for such things people practice austerities. All this

you may have for your asking. What avail riches for the practice of religion, what a family, what pleasures? We shall become Sramanas possessed of many virtues and wander about collecting alms.'[67] In *Uttaradhyayanasutra* there is a dialogue between a father and his sons. The father tells his sons, 'the study of the Vedas will not save you; the feeding of the Brahmanas will lead you from dreaminess to darkness and the birth of sons will not save you... pleasures bring only a moment's happiness but suffering for a very long time, intense suffering, but slight happiness; they are an obstacle to the liberation from existence and are a very mine of evils.'[68] Finally the father persuades his sons to embrace the life of renunciation: 'my sons, after you have studied the Vedas and fed the priests, after you have placed your own sons at the head of your house and after you have enjoyed life together with you wives, then you may depart to the woods as praise worthy sages.'[69]

One of the major ethical principles of the Jains is *aparigraha*, literally meaning non-grabbing. The metaphor generally refers to non-accumulation of wealth and simplicity of life. Several instances in the Jaina canon point out to the deadly nature of wealth persuading the believer to follow the course of religious mendicancy. Every attachment is a cause of sin[70], an accumulation of *karma* for which one has to reap the consequences. They call for subduing desire by desirelessness[71], giving up the world[72], his possessions and relations and all undertakings and become a wanderer and homeless without worldly interests.[73] A *Muni* is said to be the one who knows the doctrine of sin, who knows the time, the occasion, the conduct, the religious precept and disowns all things as not required for religious purposes.[74] In him there is no worldly desires and attachment.

Uttardhyanyanasutra describes a conversation between King Nami and the god of gods Sakra, in the guise of a Brahmana. Sakra asks King Nami, 'Your place is on fire, why do you not look after your seraglio?' To this the king replies, 'Happy are we, happy we live, we who call nothing our own; when Mithila is on fire, nothing is burnt that belongs to me. To a monk who has left his sons and wives and who has ceased to act, nothing pleasant can occur, nor anything unpleasant. There is much happiness for the sage, for the houseless monk, who is free from all ties, and knows himself to be single and unconnected (with the rest of the world)'.[75]

Ideas cherished by such mendicants give us a different perspective to the understanding of wealth and the rich blessings of the world. Such an attitude

towards wealth keeps religion as priority and religious living as the sure means to attain the goal of life. 'Making faith his fortress, penance and self-control the bolt (of its gate), patience its strong wall... making zeal his bar, its string carefulness in walking (*iriya*) and its top (where the string is fastened content, he should bend (this bow) with Truth, piercing with the arrow, penance, (the foe's) mail, *karma* (in this way) a sage will be the victor in battle and get rid of the samsara.'[76]

From the Sramana perspective, wealth cannot give what is necessary to man: 'If there were numberless mountains of gold and silver, as big as Kailasa, they would not satisfy a greedy person; for his activity is boundless like space.'[77] 'Wealth cannot really save me: It is only a fool who thinks that his wealth, cattle and relations will save him; they him or he them. But they are no help, no protection.'[78] Fourteenth chapter of Uttaradhyayana describes how two sons took refuge in the path of the Jina. As the father discourages and dissuades his sons from a life of austerities, the sons reply to him, 'if the whole world and all treasures were yours you would still not be satisfied, nor would all this be able to save you. Whenever you die, O king, and leave all pleasant things behind, the law alone and nothing else in this world, will save you a monarch.'[79]

It is easier for a monk to lead a life with frugal means. The life style of a mendicant provides austerity measures. An individual may be weak and slip back into his old ways[80] but by assisting one another the mendicants would strengthen one another's efforts. The mendicants' way of life has provided rules for begging food, clothes, couch, bowl and it also regulates the possession of a mendicant.[81] A householder, on the other hand, is in the midst of a world with vast differences in attitude and behaviour. When the worldly ways pose a challenge to a life of Dharma and Moksa, a householder is at a loss to balance between needs and wants, between extremes of life.

5.3. Attachment and Dominance

The word parigraha refers to possession and private ownership. Aparigraha is an attitude of detachment, and in the economic realm it may mean non-obsession with material things or, simply, non-possession. Aparigraha, besides being a *vrata* or vow, is an attitude toward life and specifically toward the material universe. Implicit in the vow is the great reverence to the autonomy of the material universe. What we call

wealth, possessions and the pleasures, etc. are strictly outside one's self. They may be meant for oneself but does not really belong to the self. This basic understanding comes from the idea that Jiva or the self is identical only with consciousness and all others like pleasures, activity, etc. are extraneous to it. This is the quintessence of Jaina philosophy. Hence, in order to attain the objective of life, namely the realization of the true self devoid of all that is extraneous to it, *Aparigraha* or the vow of detachment and non-possession is proposed. *Aparigraha* clarifies the vision regarding the true nature of the self and, at the same time, to respect the autonomy of the material universe.

A question arises whether it is really possible for embodied beings to be detached from the empirical world? Jaina tradition says that it is possible from an absolute, ideal, attitudinal or *niscaya* point of view. Whereas from an actual, practical or *vyavahara* point of view, one cannot be without the material universe because the embodied being itself is a combination of mind and body, spirit and flesh. And one has an intimate relationship with the material universe. But this relationship could be one of domination or of mutual collaboration and the Jaina visionary would prefer the latter. In domination one is a slave to the passions and in collaboration there could be the attitude of detachment and healthy indifference. Thus *aparigraha* helps one to achieve this mental equanimity and allows a sort of ownership achieved not by grabbing the material possession or by fighting for it but through a detached acceptance and use of the same. Any possession out of greed and other passions would come under violence to the material world, in other words, *dravya himsa.*

Amitagati[82] points out that violence is committed for the sake of accumulation of wealth or possession. Hence a householder should constantly try to limit his activity to obtain possessions. Ownership can have two results: attachment and aversion. The former manifests itself as a tendency to accumulate wealth by possessing, garbing, etc. and the latter in the form of violence. Ownership is in possession of land, house, jewels, money, livestock, servants and other luxury items.[83] Attachment to wealth and a desire to accumulate it are seen when one is found extremely sad at a loss incurred in some transaction, or in hoarding grains and other items to sell them at a higher price or at a later date, overloading animals and extracting more work from servants, etc.[84] *Parigraha* is evident when one takes things that are not one's own or when not given[85], when dealing with illicit business[86],

indulging in adulteration, use of false weights and measures[87] and writing false statements or forgery, etc.[88]

Jaina ethical literature elaborately deals with the way one has to acquire the means of livelihood. In order to be detached, one has to keep a check on oneself mainly in the way one acquires wealth and other possessions. Firstly, the Jaina householder chooses a profession that involves least violence to sub-human beings[89] and he does least violence to his partners in business, his servants, the customers, etc.[90] Secondly, he takes to *dig vrata*, literally meaning control of directions. This vow restricts one's movements minimizing greed and violence. It limits one's freedom of movement by climbing, ascending mountains, descending into the well or underground, storehouse etc., entering a cave, etc.[91] *Desavakaikavrata* limits the extent of territory for movements and objects of senses.[92]

Thirdly, the Jaina householder takes to *bhogapabhogaparimana vrata*, which puts a limit to the use of objects in order to minimize attachment to them. They include meat and honey, intoxicants, ginger, faddish, carrot, butter, unsuitable means of conveyance or unsuitable ornaments, the use of bizarre dresses.[93] The householder should avoid the use of five *udumbara* fruits[94] and abandon the use of non-sentient but life-substances like roots, fruits, seeds, etc. without boiling them.[95] Finally a Jain householder is expected to fast on *astami*, *caturdasi* and *purnima*.[96] Asadhara, Vasunandin, Amrtacandra and others have prescribed the procedure for fasting[97], meditation, study of scriptures, worship of Jina, saluting and feeding the sadhus, vigilance in conduct and thinking of anuprekasas or themes of contemplation, etc.[98] Such a means of livelihood according to the tenets of religion not only prepares a Jaina householder mentally with attitudes of detachment but also externally curtails him from hoarding.[99]

A significant practice among the Jaina householders, which further helps in minimizing attachment to the material universe, is gift offering *or dana*. It is popular among the Buddhists as well. In the absence of this practice no ascetics can survive and consequently there could be no transmission of their sacred doctrine. *Dana* as understood in its largest sense includes the giving of one's daughter and the transmission of property to one's heirs, the exercise of charity, the construction of temples and community institutions such as common kitchen or *posadhasala*, or

even the performance of puja viewed as the giving of flowers, incense, flag staff and similar offerings.

Generally ascetics are given food and drink, clothes, blankets, bedding and other necessary accessories. *Ahara, abhaya, sastra* and *bhaisajya* are the four types of gift-offering made to the ascetics. Acarya Vasunandin says that in any act of gift-offering five factors have to be considered: the recipient (*patra*), the giver (*datr*), the thing given (*datavya, dravya*), the manner of giving (*dana vidhi*) and the result of giving (*dana phala*). [100] Like other meritorious acts, it can contribute to the extinction of *karma* or to the amassing meritorious karma or may find requital in the present life.

Acarya Hemachandra proposes a scheme wherein illustrious disciples sow their wealth on the seven fields with compassion for those in great misery.[101] They are:

i. Jaina images: wealth is spent on them by setting them up, by performing the eight-fold *puja*, by taking them in procession through the city, by adorning them with jewels, and fine clothes;

ii. Jaina temples: wealth is spent on building new domes and for old ones to be restored;

iii. Jaina scriptures: wealth is spent on copying the sacred texts and giving them to learned monks for writing commentaries;

iv. Monks: wealth is spent on alms giving and for taking care of the monks;

v. Nuns: wealth is spent on alms giving and for taking care of the nuns;

vi. Layman: wealth is spent on inviting the co-religionists to birth and marriage festivals, distributing food, betel, clothes and ornaments to them, constructing public *posadhasalas* and other buildings for them, and encouraging them in religious duties. Charity is to be extended to all those who have fallen into evil circumstances; and,

vii. Lay women: all the duties under the last head apply equally to women.

Hemachandra goes on to say that an illustrious householder (*mahasravaka*) should use his wealth indiscriminately to assist all who are in misery or poverty, or

those who are blind, deaf, crippled or sick etc.[102] Such sowing of one's substance is to be made with limitless compassion.

For a Buddhist lay person practice of generosity has been cast in certain routine forms since earliest days of Buddhism. It consists largely in remunerating the monk's services to villagers. Thus a lay person gains merit by giving food, robes, money (often to the head of monasteries for the community's needs) to monks or, sometimes, land or materials or labour for building a new monastery or *Vihara*.[103]

Both Jaina and Buddhist traditions have given much importance to gift-offering, an act of sharing of one's substance or wealth. It only shows the rational understanding of the concept of Jiva as entirely different from the material (*Ajiva*) and the earnestness of the Jaina believer to realise the real self, the ultimate objective of life.

6. Conclusion

As contemporary India is going through a slow process of development and growth, the land and its people encounter different forms of violence in different spheres of life. Cultural and religious fundamentalism, inequality and social dominance and subjugation between ethnic and linguistic groups, economic imbalance and unequal distribution of wealth, environmental degradation and so on seem to tear the social fabric of India and tarnish the life-style of its people. While different social and political forces are at work to redeem a situation such as this, religious and spiritual resources offer permanent solutions to the contemporary evils in society.

The Sramana religions like Jainism and Buddhism propose their basic ethical principles like non-injury to life and detachment in procuring and use of wealth, etc. as the only source of remedy. The simple life-style and the generous attitude prompted by their sages and spiritual masters is a sure step to meet the challenges of the contemporary world of consumerism and hoarding mentality. Ultimately it is violence done to life out of greed and other passions that causes conflicts among individuals and communities. Even more harm is done to life at the level of attitude. Violence to human and environmental life is prominently seen as life is categorized as high and low, and subsequently treating humans and others as lesser beings. It is the same narrow attitude that prompts people to violence in the use of language, that

lodges people in a ghetto world, that refuses to allow changes, accommodations in one's own thinking and behaviour.

Jaina and Buddhist attitude to life prompts a dharmic way of life which, in general, promises to preserve and to promote life with dignity and freedom. This prompting could be a happy lead to cross over a life of sorrow and danger in contemporary India, if only the call of the Sramanas could be meaningfully heard.

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[53] For Gandhi 'to cause pain or wish ill to or take the life of any being out of anger or a selfish intent is Himsa. On the other hand after a calm and clear judgement to kill or to cause pain to a living being with a view to its spiritual or physical benefit from a pure, selfless intent may be the purest form of Ahimsa...the final test to its violence or non-violence is after all the intent underlying the act' (Young India, 4.10, 1928, published in book form by Tagore and Co., Madras, 1972); As such, killing is not himsa when life is destroyed for the sake of those whose life is taken (Sharma: Gandhi as a political thinker, Indian Press, Allahabad, First impression, p. 52); Violence is admissible to Gandhi, (i) if non-violence would cause the sacrifice of some other values of great worth like honour of women, freedom and honour of the nation, overall strength and growth of the race, or survival of democracy was at stake (N. K. Bose: Selections from Gandhi, p. 155, 156, 168, 170), (ii) if a sufficient number of people were not ready and could not be persuaded to believe in and practice true Satyagraha, violent struggles for just causes would be justified (ibid. p. 169, 174), (iii) if there is a little prospect of the conversion of the oppressor to the course of justice through Satyagraha, the victims must defend themselves violently [The heart of the doctrine of Non-violence is the principle of 'universal convertibility' i.e. the belief that all evil-doers, anywhere and in all circumstances, can be persuaded to give up their course of

evil if their victims practise Satyagraha] (N.K.Bose, selections from Gandhi, pp 159,175-177)

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[40]Encyclopaedia of Religion and Ethics, Vol. 4, p. 484, ed. James Hastings, Clark T and T Publication

[41]Purusarthasiddhyupaya, ibid. p. 177-178

[42]Parajika III, Sacred Books of the East, Vol. 13, p. 4

[43]Thakkasu, J. Tr. A Record of Buddhist Religion, Oxford, 1896, p. 197ff

[44]Story of Siha (Therigatha, 77); of Sappadasa (Theragatha, 408); of Vakkali (Theragatha, 350); of Godhika (Kathavathu, 1.2); also Sacred Books of the East, Vol. 35, p. 273ff

[45]Story of the future Sakyamuni giving his body to feed a starving tigress, Jatakamala, 1, Sacred Books of the Buddhists, Vol. 1

[46]Example of Chandragupta Maurya (4 Cent. B. C.); Kumarapala, king of Gujarat (12 Cent. A. D.), Jaina Gazette, Vol. 12, p. 266

[47]Acarangasutra, ibid. 1.4.2.6

[48]Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Kegan Paul, Trench, Trubner and Co., London, 1932, p. 208

[49]Ibid. p. 202

[50]Purusarthasiddhyupaya, ibid. 85

[51]Ahimsa Voice, January 1990, p. 33

[52]Ellul Jacques, ibid. p. 33-34

[53]For Gandhi 'to cause pain or wish ill to or take the life of any being out of anger or a selfish intent is Himsa. On the other hand after a calm and clear judgement to kill or to cause pain to a living being with a view to its spiritual or physical benefit from a pure, selfless intent may be the purest form of Ahimsa...the final test to its violence or non-violence is after all the intent underlying the act' (Young India, 4.10, 1928, published in book form by Tagore and Co., Madras, 1972): As such, killing is not himsa when life is destroyed for the sake of those whose life is taken (Sharma: Gandhi as a political thinker, Indian Press, Allahabad, First impression, p. 52); Violence is admissible to Gandhi, (i) if non-violence would cause the sacrifice of some other values of great worth like honour of women, freedom and honour of the nation, overall strength and growth of the race, or survival of democracy was at stake (N. K. Bose: Selections from Gandhi, p. 155, 156, 168, 170), (ii) if a sufficient number of people were not ready and could not be persuaded to believe in and practice true Satyagraha, violent struggles for just causes would be justified (ibid. p. 169, 174), (iii) if there is a little prospect of the conversion of the oppressor to the course of justice through Satyagraha, the victims must defend themselves violently [The heart of the doctrine of Non-violence is the principle of 'universal convertibility' i.e. the belief that all evil-doers, anywhere and in all circumstances, can be persuaded to give up their course of evil if their victims practise Satyagraha] (N.K.Bose, selections from Gandhi, pp 159,175-177)

[54]Mahabharata, Santiparvan, 15.48-50, Adi to Bhisma parvans, ed. V. S. Sukthankar and others, Pune, 1927; Ed. T. R. Krishnamacharya and T. R. Vyasacharya (Kumbakonam edn.), 6 Volumes, Bombay, 1906

[55]Tahtinen Unto, Non-violence as an Ethical Principle, Turku, 1964, p. 66

[56]Dharmakirti's Verse

[57]Dhammapada, 396-423, ibid. p. 91ff

[58]Vajrasuci Upanisad, 9, Vasudev Laxman Shastri Pansikar, One Hundred and Eight Upanisads, Pub. Pandurang Jawaji, Bombay, 1925; Ayyangar Srinivasa, T. R. The Samanya Vedanta Upanisad, p. 422-425

[59]Mahabharata, Ajagaraparvan in Vanaparvan

[60]The rivalry between the two great Orders or castes: the story of Vasista and Visvamitra in Mahabharata, Adiparvan, 6638f

[61]Uttaradhyayanasutra, 25.31-32, Sacred Books of the East, Vol. 45, p. 130-140

[62]ibid., 12

[63]Kalpasutra, Sacred Books of the East, Vol. 22, Part I, pp. 225-226

[64]Sutta Nipata, 3.4, Sacred Books of the East, Vol. 10, pp. 74-75

[65]Carus Paul, The Gospel of Buddha, National book Trust, India, 1971, p. 92

[66]Sankrityayan Rahul, ed. Pp. 25-29

[67]Uttaradhyayanasutra, ibid. 14.16-17

[68] ibid. 14.12-13

[69]Ibid. 14.9

[70]Sutrakrtanga, ibid. 1.3.2.13

[71]Walter Fernandez, ibid. p. 18

[72]Acarangasutra, ibid. 1.2.2.1

[75]Ibid. 9.20-22

[77]Ibid. 9.48

[78]Sutrakrtanga, ibid. 1.2.3.16

[79]Uttaradhyayanasutra, ibid. 14.39-40

[80]Carus Paul, ibid. Ch.17, Verse 2

[82]Dasavaikalikasutra, 6.20, Arya Sayyambhava, tr. and notes by K. C. Lalwani, Motilal Banarsidass, Delhi, 1973

[83]Caritrasara by Camundaraya, Manikacandra Digambara Jaina Granthamala, No. 9, Bombay. 1917, p.12

[84]Ratnakarandakasravacacara, 62 by Acarya Samantabhadra, with Comm. of Prabhacandra, Manikacandra Digambara Jaina Granthmala, No. 24, Bombay, 1926

[85]Ibid. 57

[86]Pujyapada on Tattvarthasutra, 7.27, Sarvarthasiddhi, Tr. Reality, S. A. Jain, Virasena Sangha, Calcutta, 1960

[87]Tattvarthasutra, ibid. 7.22; Ratnakarandakasravacacara, 58

[88]Upasakadasanga, 1.46, with Comm. of Abhayadeva, ed. with tr. by Hoernle, Bibliotheca Indica, No. 105, Calcutta, 1890

[89]Fifteen forbidden trades are listed in Sagaradharmamrta of Asadhara, see Williams, R. Jaina Yoga, London, 1963, p.117-121

[90]There is a general impression that the Jains, being a business community, have an objective of accumulating wealth by any means. There are several ideas and values in Jaina ethics to show that they are consistent with the spirit of capitalism (Arvind K. Agarwal, 'Jaina Ethics and Spirit of Capitalism - A Critical Reappraisal of Weber' in Ideal, Ideology and Practice, Studies in Jainism, ed. N. K. Singhi, Printwell Publishers, Jaipur, 1987, p. 199-202; also see another article in the same book 'Jainism and its perversion in actual practice' by Tarachand Gangwal, p. 124-136)

[91]Tattvarthasutra, ibid. 7.25

[92]Kartikeyanupreksa, 367 by Swami Kartikeya, Comm. by Subhacandra, ed. A. N. Upadhye, Agas, 1960

[93]Sagaradharmamrta, ibid. 5.15-17

[94]Purusarthasiddhyupaya, ibid. 61

[95]Kartikeyanupreksa, ibid. 379

[96]Siddhasena on Tattvarthasutra, 7.16, Surat, 1930

[97]Sagaradharmamrta, ibid. 5.36-38

[98]Ibid. 5.36-38

[99]'The ideal of Aparigraha (non-possession of wealth) is an underlying tenet for the simplistic, austere life of a Jain householder which provides ample empirical and logical evidence that the earning of profits is not for the sake of non-productive consumption but for reinvestment. This tenet also explains the large scale philanthropic activity done by such the miniscule Jaina community in Indian society', Idea, Ideology and practice, ed. 'N.K. Singhi, p.200

[100]Jnanapitha Murtidevi Jaina Granthamala, Prakrit Series No.3, p 200

[101]Yogasastra of Hemacandra, iii, 120

[102]It is important to note that Jaina householders pay attention to this aspect of gift offering or Dana and we could see in any Indian city and elsewhere hospitals, community halls, etc. for

public consumption. Social service and welfare has become one of the key notes of Jaina morality.

[103]Anathapindika, a man of unmeasured wealth was called the supporter of orphans and the friend of the poor, offers Jetavana and Visakha, a wealthy woman, offers Pubbarama or Eastern Garden, Paul Carus, ibid., Ch. 24 and 25

[77]bid. 9.48

[78]Sutrakrtanga, ibid. 1.2.3.16

[79]Uttaradhyayanasutra, ibid. 14.39-40

[80]Carus Paul, ibid. ch.17, Verse 2

[82]Dasavaikalikasutra, 6.20, Arya Sayyambhava, tr. and notes by K. C. Lalwani, Motilal Banarsidass, Delhi, 1973

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[86]Pujyapada on Tattvarthasutra, 7.27, Sarvarthasiddhi, Tr. Reality, S. A. Jain, Virasena Sangha, Calcutta, 1960

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[103]Anathapindika, a man of unmeasured wealth was called ' the supporter of orphans and the friend of the poor offers Jetavana (Ch. XXV). Visakha, a wealthy woman offers Pubbarama or Eastern Garden (Ch. XXIV) Paul Carus, The Gospel of Buddha, National Book Trust, India.