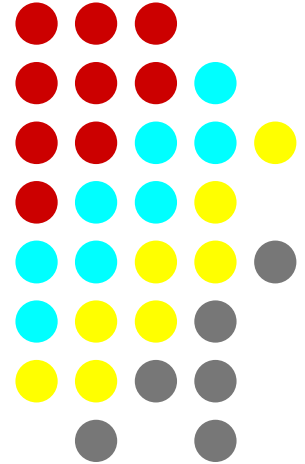


# Jain Model

## SWRK5003



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# SWRK5003

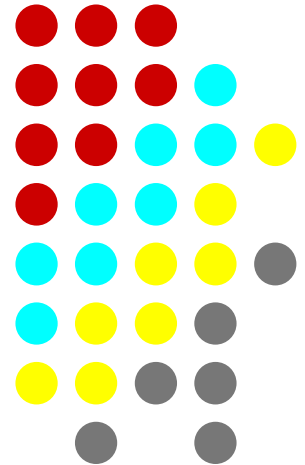
## Social Work Intervention

### Unit- IV

## Indian Approaches to Social Care and Well-being

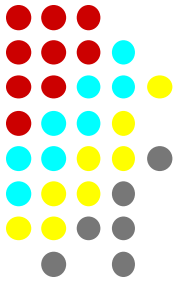


## Topic- Jain Model



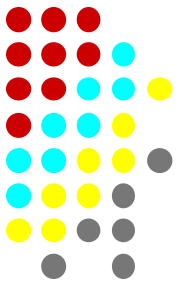


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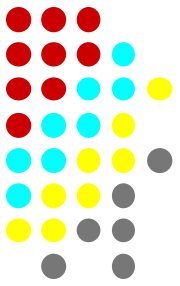
# Introduction



## Jainism

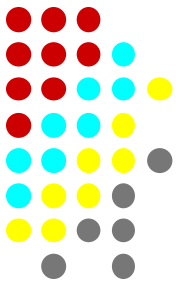
- Jainism, traditionally known as Jain Dharma, is a religion and philosophy originating from BC Centuries of South Asia.
- Jains have contributed to sustain the ascetic tradition.
- Jainism has significantly influenced other religions, ethical, political and economic spheres in India for well over two millennia.
- Jainism gives stress on the spiritual independence and equality of all life with a particular emphasis on non-violence which is one of the strategies being promoted by social work profession in several countries.
- Self control is the means by which Jains attain **Moksha**.

# Foundation of Jainism



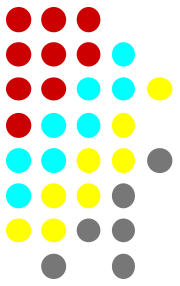
- The founder of Jainism was Vardhamana (C. 599-527 BCE), later known as Mahavira, the twenty-fourth and final Tirthankar.
- A wandering ascetic teacher, who recalled Jains to the rigorous practice of their ancient faith, and lived in Magadha, presently known as Bihar State.

# Life of Lord Mahavira



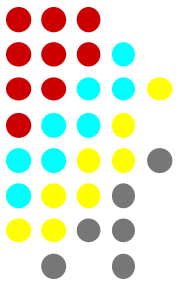
- Lord Mahavira was the son of the king of a politically powerful clan.
- He was educated as a prince, married and fathered a child.
- Despite his royal upbringing, he left his home to pursue a life of asceticism in search of spiritual salvation, at the age of thirty.
- Mahavira taught for thirty years with the patronization of kings and finally died of self-imposed starvation at the age of seventy-two.
- Mahavira, the last of the tirthankara, is considered the founder of Jainism.
- Mahavira stressed in his teaching the need to fight passions and bodily senses to purify the soul and gain omniscience.

# Model of Jain Dharma



- The ultimate goal of Jainism is the liberation of the self (**jiva**) from rebirth, which is attained through the elimination of accumulated **karma** (the consequences of previous actions).
- This occurs through both the disciplined cultivation of knowledge and control of bodily passions. When the passions have been utterly conquered and all karma has been removed, one becomes a Jina (conqueror), and is no longer subject to rebirth.
- Jainism conceives of a multi-layered universe containing both heavens and hells.
- Jainism doctrines emphasizing a peaceful and disciplined life, these include non-violence in all parts of life (verbal, physical, and mental), speaking truth, sexual monogamy, and the detachment from material things.

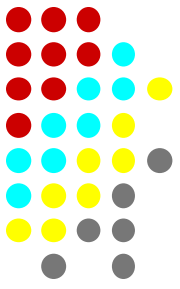
# Contd..



- The primary figures in Jainism are [Tirthankars](#).
- Jainism has two main divisions, which began around the second century BC and was finalized in the first century CE, formed the [Digambers](#) (“Sky Clad”), or naked ascetics, and the [Svetambaras](#) (“White Clad”), who wear a simple white garment.
- Both the sects believe in ahimsa (or ahinsa), asceticism, karma, sansar and jiva.
- Jainism's ethical system is based on the idea that right faith, knowledge, and conduct must be cultivated simultaneously.



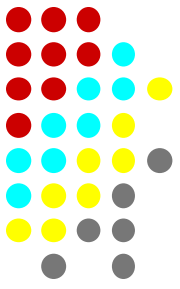
# Basic Tenets of Jainism



The Jains believe in the following principles and ethics.

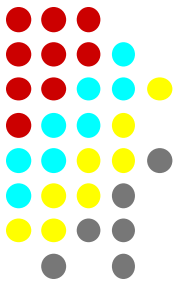
## 1. Ahimsa (non-violence)

- In **Jainism**, non-violence means that one should be peaceful in thought as well as action.
- All monks are strict vegetarians and regard even the tiniest insect as a sacred form of life.
- Mahavira taught that all beings desire life. Therefore no one has the right to take away the life of another being.
- According to Jainism, even the killing of animals is a great sin.
- Jainism further says that there is life in trees, plants and there is life in air, water, mud, etc., and that all things have the right to exist (live).



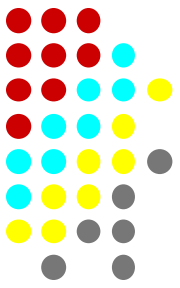
## 2. Sathya – Truth

- To speak the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, vulgarity, frivolity, etc., can speak the truth when required.
- Jainism insists that one should not only refrain from falsehood, but should always speak the truth which should be wholesome and pleasant.



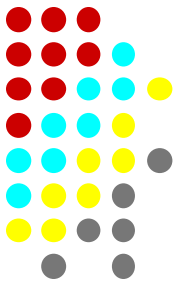
### 3. Asteya -non-stealing

- The vow of non-stealing insists that one should be honest and should not rob others of their wealth, belongings, etc.
- Further, one should not take anything that does not belong to him.
- It does not entitle one to take away a thing which may be lying unattended or unclaimed.



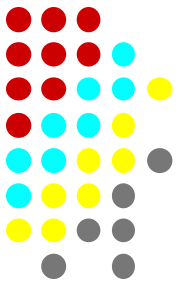
## 4. Brahmacharya (celibacy)

- Total abstinence from sex-indulgence is called brahmacharya or celibacy.
- Sex is an infatuating force which obscures the path of liberation and sets aside all virtues and reason at the time of indulgence.
- The vow of controlling sex passion is very difficult to observe, for in its subtle form, sex may occupy the mind.
- One may physically restrain from sex but think about it. Whenever one thinks about sex, one has engaged in sexual activity.



## 5. Aparigraha (non acquisition)

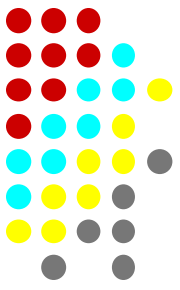
- Jainism believes that the more a man possesses worldly wealth, the more he may be unhappy and more likely he is to be attached to his possessions and his station in life.
- Worldly wealth creates attachments, which result in fear, greed, jealousy, ego, hatred and violence.
- Attachment to worldly objects results in bondage to the cycle of birth-death-rebirth.



## 6. Anekantavada (relativity)

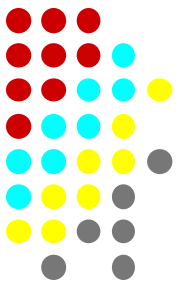
- This is the theory of relativity, not being absolute in one's points of view, and seeking relativism in all things.
- It means seeing the truth from many points of view.
- This has been a most valuable contribution of Jainism to world thought.
- Just as a coin has two sides, or a prism has many sides, similarly every substance or situation has many aspects which could be seen from more than one point of view.
- Such a teaching ultimately leads to respect for all, and to non-injury and non-violence in thought, word and action.

# Contribution of Jainism to Social Work in India



## Equality and Social Justice

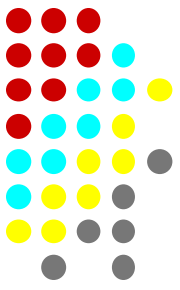
- The most significant contribution of Jainism in the social field was the establishment of social equality among the four varnas. i.e. classes, prevalent in the society.
- Mahavira recognized the division of society into four classes but based them on the basis of occupation of the people and not on the basis of their birth.
- Mahavira threw open the doors of Jainism to all including women and the Sudras, and gave an equal opportunity to everybody, irrespective, of his, class or birth but based them on the basis of occupation of the people , to practice religion according to his capacity.



## Education

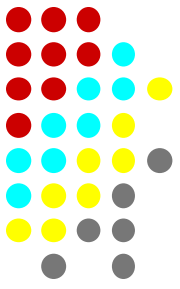
- Statistics reveal that there are over 4400 schools all over India established by and / or managed by Jains catering to the needs of 10-15 million students of all age groups.
- Similarly there are 100s of colleges in professions like engineering, medicine, management etc. established and run by Jains. S. P. Jain School of management in Mumbai is considered to be one of the finest management schools of India.
- Hundreds of Jain social organizations also offer scholarships to meritorious students for studying in schools and professional colleges (Sahu Jain trust, Mangalayatan, KundKund Kahan Trust at Sonagir and many more) along with prizes to meritorious students.





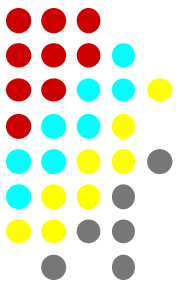
## Health and Food

- Health service is another thrust area of social works undertaken by Jains.
- There are over 100 medium sized hospitals run by Jains, notable being Mahavira Cancer Hospital Jaipur, Durlabhji's hospital Jaipur and Sunder Lal Jains charitable hospital in North Delhi etc.
- Almost every Jain social organization holds annual special health check up and treatment camps (eyes particularly) in remote areas for weaker sections of the society.
- Almost all big temples and Jain pilgrimage places have outpatient-consulting services with greater emphasis on alternative medicine systems (homeopathy, ayurveda, naturopathy, etc.).
- Mahavira Vikanka Jaipur popularly known as Jaipur Foot is doing a tremendous job of providing almost free artificial legs to amputees and are now extending their services in many countries overseas also.



## Weaker Section of Society

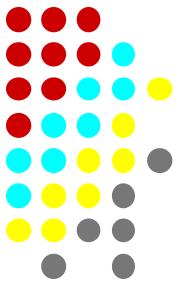
- There are a number of institutes all over India, run primarily by individuals or religious bodies, to provide training for women in crafts to become economically independents, for orphanages to provide monthly rations for sustenance of poor families and old age homes.
- There are organizations like Phoolwati Trust in Delhi who run a school for women in Delhi and distribute food rations for poor people.



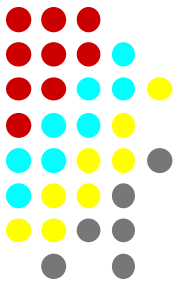
## Emancipation of Women

- Mahavira's acceptance of food from a slave and destitute woman and making her the head of his nun community and creating a separate community of nuns to practice religious activities was a revolutionary background for women empowerment.
- Mahavira rejected the prevailing practice of caste system and had declared that all living beings are equal.
- He said, "One becomes great by acts and not by birth."
- Further he opened his creed not only to all human beings, but to all living beings as **Sarvodaya**, i.e. enlightenment of all.

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**THANK YOU**