

A STUDY OF SOCIAL JUSTICE IN INDIAN RELIGIONS
WITH SPECIAL REFERENCE TO
SRIMAD BHAGAVADGITA, UTTARADHYAYNASUTRA,
DHAMMAPADA AND SRI GURU GRANTH SAHIB

A Thesis
Submitted to
The Faculty of Social Sciences
Punjabi University, Patiala
For the degree of
Ph.D.
In
Religious Studies
2015

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CERTIFICATE

It is certified that Mr. Gurdeep Singh has worked entitled, "A STUDY OF SOCIAL JUSTICE IN INDIAN RELIGIONS: WITH SPECIAL REFERENCE TO SRIMAD BHAGAVADGITA, UTTARADHYAYANASUTRA, DHAMMAPADA AND SRI GURU GRANTH SAHIB". The thesis is based on original work carried out by the candidate and no part of it has been submitted for any other degree/diploma to this or any other university.

The thesis is worthy of submission for the degree of Doctor of Philosophy.

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Chapter - 1

INTRODUCTION

Justification

In this research work my aim is to discuss about the topic "A Study of Social Justice in Indian Religions" with the special reference to *Srimad Bhagavadgita*, *Uttaradhyayanasutra*, *Dhammapada* and *Sri Guru Granth Sahib*. These four scriptures mentioned in this topic give us the message to become a right man. These scriptures as representative of four Indian religions which motivate us to practice higher values of life like spirituality, liberality and morality for establishing peace and harmony in the human society. Religious world says that justice is firstly the practice of virtues and secondly the will of God and the divine law.

Indian religio-philosophical traditions conceived the idea of justice from *dharma*. *Dharma* inherits the values of life. It is a philosophy and complete lifestyle. From the ancient time the concept of *dharma* is known to be inseparable part of justice. To justify the meaning of life the practice of *dharma* is needed in every space and time. There is *dharma*, there is justice, contrarily there is *adharma* and there is injustice. In Indian religio-philosophical traditions *dharma* is only equivalent word for justice. *Dharma* occupies prominent place in the Indian culture. It is the basis on which the

entire Indian social structure is based. It presents all Indian religio-philosophical civilizations. The word *Dharma* is derived from 'Sanskrit' word '*dhri*' which means 'to sustain or uphold'. Therefore *dharma* is the sustainer of what is established, religion, custom, practice, duty, order, law, justice, merit, virtue, nature and characteristic mark.¹

Indian religio-philosophical thought occupies great position particularly in Asia and generally in the world. 'India has rich, long and diverse traditions of religion and philosophical thought, spanning two & a half millennia and encompassing several major religious traditions. Religion in the context of philosophy is particularly significant because traditionally in India it is believed that the role of philosophizing, in the sense of attempting to understand nature of whatever it is one is focusing on, is directly associated with one's personal destiny'.²

In India, *dharma* is considered to be integral part of life. Here the essence of social justice is understood as the practice of *dharma*. It requires the practice of virtues such as morality, spirituality, liberty, equality, fraternity and peace, justice in political and economic spheres of individual and social levels of life. These virtues are considered as back-bone of social justice. In Indian religious perspectives practice of *dharma* in daily lives, is

¹ Sanskrit-Hindi-English Dictionary, by Suryakanata, p.288

² Sue Hamilton, Indian Philosophy, Oxford University Press, New Delhi, 2006, p.1

the practice of everything i.e. righteousness, liberty, spirituality, etc.

‘R.C. Gupta rightly defines that India's strength rests upon the principle of spiritual experience. Spiritual life is related with *dharma* in India. Those who make the greatest appeal to the Indian mind, they are not the military conquerors, rich merchants, great diplomats and politicians, but they embody spirituality in its finest and purest form. Because of spirituality, they became holy sages of India. India's pride is that almost in every generation and in every part of the country, from the time of her recorded history, she has produced these holy men who convey a message of spirituality that still inspires the mankind. It is the message that the country holds most dear and sacred virtues. They have power of 'Spirit' to resolve the problems of their personal lives. They give same message to whole humanity to develop the power of spirit. To achieve this goal, they told us different paths i.e. Jainism, Buddhism, Hinduism and Sikhism. These great sages have also played a decisive role in bringing together the various activities, ideas, and ideals there by helping to build a compact just Indian society and world also.’³

History of Justice

Historically there are no easy written records available regarding the

³ Gupta, Ram Chandra, The Wonder That is Hindu Dharma, B.R. Corporation, New Delhi, 1987, p.187

term social justice. It does not have a long historical origin in any recorded legal document and its mention is also not found in the dictionaries. However, its traces are discernible historically in religious texts and as well as in the writings of ancient philosophers. The term ‘Justice’ used as equivalent to ‘righteousness’ since the beginning of recorded ethical and legal history. It is comprised whole of virtue and complete conformity with approved patterns of moral conduct. Even today the term still retains some of the significant traces of its original conotational comprehensiveness.⁴

‘Historically the idea of social justice conceived in two separate ways in human wisdom; one as a supramundane or divinely idea and second as a temporal or man-made social idea. Both ideas illustrate the different meanings between philosophical reflection and practical applications in conduct.’⁵

Justice as a Supramundane Idea

While we try to trace the idea of justice from early stages of human history it is accepted as the supramundane idea of justice without interferences of human beings. It is conceived as an independent idea of man. Sans referent weather the order of the universe, goes to a doubtless extreme, when it ignores or makes difficult for man’s knowledge and use of

⁴ Francis Macdonald Cornford, Republic of Plato, Oxford University Press, New York, 1945, p.1

⁵ Dictionary of the History of Ideas, Vol.4, p.652

the idea. Historically this independent idea of justice seems first to appear in a primordial conception of the relation between man and his surroundings. Gradually this conception emerged into the idea of naturalistic religion rooted in fear and need. It necessarily involved the submission towards the natural elements or forces conceived as gods and later called polytheism. All these primitive ideas of divine justice, one discerns the supernatural envisaged as an external power and God with man as the buffeted recipient of reward or punishment. Similarly this idea also assured by Hinduism and Sikhism as well. As depicted in Hinduism there is a word *Dharma* (law or righteousness) is naturally followed and there is perfect peace and order which synchronized with the “*Rta*” means cosmic or eternal law is called divinely will. “*Rta*” constitutes *dharma* and *dharma* to justice, law, virtue, and code of conduct, duty equality the observance of which is considered necessary for the welfare of the individual and society and truth.⁶ Therefore in Hinduism to dispense the justice of god upon earth it is necessary to follow dharma by masses. Further details are discussed in chapter-3.

In Sikhism for divine justice a word ‘*Niyāo Kartar*’ (Justice of God) is used. Since Lord Alone is true, His justice also is true. His justice is in accordance with His Law. Perfect is the justice of creator.⁷ This idea assured

⁶ Encyclopedia of Hinduism, Vol.5, p.340

⁷ A Conceptual Encyclopedia of Guru Granth Sahib, p.159

through the embodiment of 'Truth' and its expression. Through *Sacha Patshah* the justice of Lord dispensed upon earth. Further details are discussed in chapter-6. In Homeric poetry also the idea of supramundane justice is that the rulers on the earth pronounce justice on the basis of religion and customs (although it may be argued that if these traditions are the basis for justice, then man, by adopting them, also participate in the substance of justice). This idea of justice is explained by Protagoras (5th century B.C.) brought the idea of justice into a humanistic ideal statement 'that man is the central measure of all things'. Similarly the Greek term for justice is (a consort of Zeus) it might be defined as the righteousness in human conduct.⁸

In Semitic religious tradition it is believed that the revealed laws of justice operate over the world and society, so that all activities can be ordered according to the love and fear of God. They hold that God is above all a God of justice, who rules justly and commands justice for the good of living-beings. They accept God is still the judge of all the earth and requires just dealing of the human race.⁹

Plato considered justice as the transcendental and permanent harmonious unity, which while separately see from man at that time preserve

⁸ Dictionary of the History of Ideas, Vol.4, pp.652-53

⁹ Keith Ward, Religion and the Possibility of a Global Ethics, p.51, edited by Josph Runzo and Nancy M. Martin, Ethics in the world Religions. One World Oxford England, 2007, pp.39-62

some relation or link as an eternal object which has wider meaning. There one knowable mystery that man not yet completely embodied this idea in his institutions. But the man therefore aspires to apply this eternal, perfect, and ultimate idea to his regular moral conduct as an applied sense of justice. In its applied sense Plato understand justice to the three classes' philosopher ruler, policemen and workers. Therefore economical and political harmony to the state every-body should perform their required duties. Here justice is the principle of unity and harmony which keep them in level. In this way the Plato's conception about justice is eternal, universally valid and supreme one which is now sought to be understand and applied by man as natural justice obtained through reason.¹⁰

After Plato the next philosopher Aristotle who worked on justice, he divides justice into two parts, one natural, other conventional, and there by supports a concept of natural justice. Edmund Burke later elaborates the Aristotle's idea of natural justice. He wrote that human laws 'may alter the mode and applications, but no power over the substance of original justice'. Another philosopher Grotius describes the natural justice as essential morality as well as natural justice governing men and nations despite their varying customs. This idea of the justice is known as the natural or

¹⁰ Dictionary of the History of Ideas, Vol.4, p.652

supramundane justice which is beyond from the human intervention but man always try to follow this idea in his application through his intellect and reason.¹¹

The idea of supramundane justice is known as eternal and natural. In other words, it means the justice of Lord which is working without any human intervention. The natural justice is giving equal rights and opportunities to live life. It secures necessary things to all for sustaining their lives; the necessary requirements are air, water, earth, the period of birth to death and same spirit in all. All these requirements are assured by nature or God. It shows the independent idea of justice is not seen and only supernatural power automatically functions inherently.

Justice as Man Understands

Some philosophers understand the idea of supramundane justice is also related with man. This is because the man is social creature. Social justice is derived from good conduct of the human being. Let us see the example of social justice as Aristotle understands. Aristotle criticized the Plato's conception of justice devotes to time or space. Aristotle believed that man is a political and social animal, who alone has a sense of just and unjust, and he sought to reconcile justice with the conflicts he observed about him.

¹¹ Dictionary of the History of Ideas, Vol.4, pp.652-53

In his politics he states that justice is the bond of men in states and in rhetoric sense he gives it name justice is virtue which assigns to everyone their due in conformity with law. He classifies the justice into two types corrective and distributive. Like Plato Aristotle also said there are three types of persons whom should act justly; one the legislatures or statesmen who reward, second the judge who decides; and third the farmer or businessmen who exchange goods and services. This is the idea of justice as man understands. Anatole France's further said that justice is made to give every-one their due. Aristotle links justice to the human condition by saying that equity is justice that goes beyond the written law is left by the legislatures to permit a margin of fairness to soften the rigors of the statutes and therefore provides judges with a degree of discretion.¹²

Jainism and Buddhism believed that justice depends upon fair judgments which are manmade. Jainism says about the justice is *ahinsa* (non-violence). It secures first place among the five great vows. It is given by the Lord Māhavīra- *ahimsā savvabhūyakhemakarī*, meaning “*Ahinsa* promotes the good of all living beings” echoes the same truth.¹³ In Jainism justice is understood as the exercise of righteousness in daily life. And word *dharma* also stands for the uplifting of law in one's life. The essence of

¹² Dictionary of the History of Ideas, Vol.4, p.655-56

¹³ Dugar B.R., Nonviolence and Relative Economics and a New Social Order, Jain Vishva Bharati University, Ladnun, 2008, p.3

Māhavīra's teachings can be expressed only in one word equality (*samatā*). Equality is the spirit of social democracy in modern world even Māhavīra had described it 2600 years earlier. Further details we discuss in chapter 4th Jainism and justice with special reference *Uttarādhyayanasūtra*.

In Buddhist tradition the term *Dhamma* is used for justice. Lord Buddha preached in his teachings equal word for justice was *Dhamma*. The word *Dhamma* represents to righteousness, truth, law-order, virtue, non-violence, love, restraint and moderation etc. Lord Buddha saying that the wise person is that who decides everything in accordance with the law is one who safeguards the law; he is called '*dhammattho*' means one who abides by law.¹⁴ In this way justice means in Buddhism is to be righteous. The path of righteousness is the teachings of Lord Buddha. In Buddhism *prajñā*, *karunā* and *samatā* are practiced for social justice. Further its detail will be given in chapter 5th.

'In Chinese history justice explained by Confucius (551-479 B.C.) who appreciated the importance of just government and a just ruler, He said that the business of the government is "to rectify". He argued that a good ruler would be apparent to his people and maintain their confidence.'¹⁵

The Roman concept of justice we can conceive from their mythology

¹⁴ Encyclopedia of Buddhism: A World Faith, Vol.1, pp.325-338

¹⁵ Meraj Ahmad, Social Justice; Percept and Issues, pp.65-69, ed. C.P. Bharthwal, Social Justice In India, Bharat Book Centre, Lucknow, 1998,

which described customs or laws promulgated by Romulus (753-16 B.C.) and thereafter by other kings which for example created various classes, assigned powers and implicitly ordered the lives of people. The Roman Epicurean Lucretius conceived of order and law in nature as free from the caprice of Gods, thereby gaining security for the individual. Later stoic philosophy became the main inspiration in the further development of Roman jurisprudence which became oriented to the world rather than to the gods and Roman expanded into a world power, with a conquest required the concept of universal and uniform idea of justice equally accessible to all through reason. The term justice was for Rome given legal content first by Ulpian (A.D. 170-228) and later by Justinian (A.D. 483-565) they said 'the set and constant purpose which gives to every man his due'.¹⁶

Later Thomas Aquinas who formulated the natural idea of justice for man's enjoyment of a certain share in the divine reason, but this share could be limited to such law itself. This conception leads his idea for milestone conclusion. Aquinas proposes the secular and logical extension of his thought with extremely religious form. In his time the Christian ethics love of God and neighbor to achieve justice was practiced and the church was the best way to attain godly justice. At that time Aquinas propounds his idea of

¹⁶ Dictionary of the History of the Ideas, p.656

natural justice in religious form with reason in below manner. He said that the state, for one could independently so dispense justice even though ultimately there was the divine idea; commutative justice therefore could, in practical effects, stand alone.¹⁷

Kant and his followers have conceived the concept of justice only definition of justice, “just” and “unjust”. In an idealistic manner that justice was a quality not of social arrangements but of the human will. Applying Kant’s critical epistemology Hans Kelsen reiterated strongly over a period of years that justice is an irrational ideal. Justice is called the “end of law” by the English utilitarian’s like; Hume, Bentham, Austin and Mill. Marx, Engels and Soviet Jurists unlike Saint Simon and various other socialist theorists and unlike many of their own disciples Marx and Engels allowed no place for “justice” in their analysis of economic relations. Like Bentham they ridiculed the term regarding it as a mere mask for capitalist exploitation and hypocrisy. Later Pashukanis regarded justice interchangeable with equality with greater possibilities of disguising inequalities his polices was denounced by Stalin. It was the later Soviet writers only who accepted socialist legality of the term ‘Justice’.¹⁸

French Revolution- in the recent history of the world the era of the liberal

¹⁷ Dictionary of the History of the Ideas, p.657

¹⁸ International Encyclopedia of Social Sciences, Vol.8, pp.341-347

ideal of social justice as an integral part of democratic parties as well as socialist and democratic countries inaugurated by the French revolution of 1789. This was inspired by the ideas of Montesquieu, Voltaire and Rousseau who criticized undemocratic and European society in general. The main idea of French revolution is “Liberty, Equality and Fraternity”. It became the catchphrase and slogan, governing the revolution. Modern democratic and social welfare countries take the idea of social, economic and political equality from the French revolution of 1789.¹⁹

Justice as Active Process unaffected by the neo Kantian, utilitarian, and Marxist criticism, common usage continues to treat “justice” as denoting some of the greatest of human needs and worthiest of social enterprises. Philosophers miss the reference of the term insofar as they fail to observe the concrete experience and discourse of individuals and social groups. No concept would be adequate that identified justice with a merely ideal relations or static condition or list of perceptual standards. In common experience men turn to the vocabulary of justice when they confront a real or imagined instance of injustice. The ethical and biological functions of justice become evident in the sense of injustice. In this perspective, “justice” means the active process of preventing or remedying what would arouse in the

¹⁹ Meraj Ahmad, *Social Justice: Precept and Issues*, pp.65-69, ed. C.P. Bharthwal, social justice In India, Bharat Book Centre, Lucknow, 1998,

sense of injustice. Justice then is more than a static equilibrium or qualities of the human will it is as common usage has always hinted, an active process or agenda or enterprise. The meaning of the term comes alive when ever one confronts injustice and “Does” justice.²⁰

Temporal idea of justice is the product of human endeavor which took birth according to the demand of society. It is explained or implemented according to the contexts in human history. Jurisprudence, law, human rights, distributive or political justice, punishments and rewards, courts, etc. is the different modes of man-made justice. All these are invented by man for the welfare of whole humanity. Therefore the idea of social justice conceived from two separate ways.

Social Justice in Independent India

Reform movements in religion, social, political, educational and economic in the 19th century, particularly in the latter half of the century, brought about a kind of renaissance in India. This caused the emergence of a number of reformist movements. It also led to the start of the National Movement. The constituent assembly of India formed after independence evolved the first written constitution of India which came in force from January 26, 1950. It embodied political freedom which included socio-

²⁰ International Encyclopedia of Social Sciences, Vol.8, pp.341-347

economic emancipation of the masses. This is very emphatically stated in the preamble to the Constitution. It states that the constitution exists “to secure all of its citizens”, justice, social, economic, political, liberty of thought, expression, belief, faith and worship; equality of status and of opportunity; and to promote among them all fraternity assuring the dignity of the Individual”. The Constitution further elaborated upon the Preamble, particularly, in the form of fundamental rights and directive principles of state policy.²¹

In present context of India social justice means improving the downtrodden and weaker sections of the community, removing untouchability and the system of beggar; abolishing social evils like child-labor; preventing gambling; drinking and immoral traffic; and improving the lot of the scheduled castes, the scheduled tribes and other back-ward classes by reserving seats for them in the educational institutions, legislatures and administration. Social justice is working slowly-slowly in India, because of some ignorance, lackness of awareness towards rights and their proper applications, some regional and political discrimination, faiths, caste; languages differences etc. are the main causes for slow process of social justice. To wash out the very orthodoxy and ritualistic psychology of the

²¹ Encyclopedia of Hinduism, Vol.5, pp.344,345

Indian society is very difficult task. But now through T.V. channels, newspapers, radio programs, internet and computerization, education people awaking day by day.

To reduce the poverty and fulfill the basic needs of the people the Indian government is launching time to time new schemes and policies such as reservation, BPL and MGNREGS. Through these schemes minimum facilities provided to the people into their villages, cities and towns. By the reservation policy some seats reserved for scheduled castes, tribes and minorities. The task of BPL scheme is to provide home grants, daily useable items such as wheat, rice, natural kitchen gas etc. on very marginal rates. Under this scheme some time the house grant is also declared. MGNREGS is the new policy to provide granted employment for rural poor peoples. It is launched in 2 February, 2006 from Anantapur in Andhra Pradesh and initially covered 200 of the poorest districts of the country. In the beginning it was known as National Rural Employment Guarantee Act and it later re named as Mahatma Gandhi National Rural Employment Guarantee scheme on 2 October, 2009. The task of this scheme is to reduce poverty and increase the income of poor people of the rural areas in India. This scheme is working for economic justice.²² The task of these schemes is to minimize the

²² www.mgnrega.co.in, date-09/08/2013

economic differences among the masses of Indian population.

In this way the idea of social justice developed in its original sense since ancient times to present era through various religious, political, economic and social reform and freedom movements in different parts and times into the world and the term explained from various aspects. Let we shall explain the religious understanding of social justice.

Religion and Social Justice

Social justice is an integral part of Religion. On the matter of fact, historically the idea of social justice is conceived through religion. It is believed that religion is based upon universal values and human rights i.e. morality, righteousness, spirituality, liberty, equality, love, co-existence, etc. Similarly, Keith Ward in his article, "Religion and the Possibility of a Global Ethics" says that every religion of the world gives stress upon the practice of righteousness, morality, liberty, equality, fraternity, justice, charity, peace, love etc. It is based on the fact that humans are social animals and can realize their potentialities only by co-operation with others in society. It is bad to destroy the basics of such co-operation and good to build on it. This may be called the principle of justice, interpreted in a private way to include virtues of friendship and family. Religions are social phenomena, and they usually have authoritative rules of justice by which their societies are

ordered. From this statement it is clear that religion is also propounding the idea of social justice. Some religions, notably Hinduism, Judaism, Christianity, Islam and Sikhism believe that everything is going under the will of God. They hold that God is above, all a God of justice, who rules justly and commands justice for the welfare of creatures. So justice is given an objective instantiation to a maximal degree by being associated with one and only creator God. Therefore to operate society all activities can be ordered according to the love and fear of God.²³ Our need of today is to interpret Divine law as its applied sense, but there exist various traditions of interpretation.

Henceforth, the descending process in religious teachings, human rights and spiritual values are considered as the declinement of religion and social justice. Whenever the declinement comes in religion at the same time it also comes into humanity and society causing destruction. In order to be safe from this destruction the beloved of god, humanity and religion took birth time to time. And they restored the spirit of religion or will of God through the practice of virtues, spirituality and justice. In this way, religion means to dispel ignorance, bring enlightenment. Religion is also contributing to spread righteousness, maintains peace and harmony into society and

²³ Keith Ward, Religion and the Possibility of Global Ethics, pp.39-62, ed. Joseph Runzo and Nancy M. Martin, Ethics in the World Religions. Oneworld Oxford England, 2007,

provides justice not only to human-kind but, other living creatures also from the beginning of mankind's history. Such types of examples of religion we can find in scriptures of every religious tradition.²⁴

In this way, religion is playing an important role to bring social justice from various aspects i.e. theological, spiritual and moral. Improvement in moral character is the central theme of religion. If there is improvement in moral character of masses there will be improvement in everything. It may be the main cause behind the improvement of moral tendency of the human being. For the improvement of moral character, religion supposed to practice a set of virtues like truth, honesty, duty, contentment, charity, love, dignity, recitation of God's name, devotion, purity in thought, speech and action. This practice leads us towards righteousness, humanity, harmony, spirituality and justice in every sphere of life.

However, in India Mahavira, Buddha, Nanak and Vedanta engaged socially, economically, politically and religiously maintained the principles of righteousness, compassion, love, charity, and selflessness that inform the monastic people should be applied appropriately in the world of householders. The monastic peoples can exercise actively to serve others. But very few among monastic are working in this direction.

²⁴ Pillai M.P. *Christan and Primitive People*, pp.1-35, ed. Talib Gurbachan Singh, *The Origin and Development of Religion*, Publication Bureau, Punjabi University Patiala, 1997.

The religious teachings are particular principles of social justice and they all focus on sustaining a society where all people of different castes & creeds should be practicing righteousness, spirituality, liberty equality and fraternity. In this way, we should not deny the role of religions in creating just society. Religion is the main tool key to open the lock as how to establish balance between these duals like external & internal, personally & social, worldly & spiritual life spheres of life. Now we would like to describe about injustice. The understanding of injustice is necessary for the better understanding of justice.

Understanding of Injustice

Injustice is often understood as the antonyms of justice. It is conceived from religious point of view as declinment in truth, righteousness, will of God and spirituality. On the contrary injustice means unjust acts, negative attitude of mind and destructive use of force to assert everything for our own selfish interests. This kind of behavior is predicted almost in all the scriptures of world faiths. This behavior is according to the taste of individual's own creativity. But the demonic nature is the main cause of all the evils and unjust acts of human beings while the divine nature is the cause of all just and fair acts of human beings. In the light of Indian religio-philosophy, it is seen that selfishness and sensuality are the root cause of all

evils and misdeeds. This type of nature of a person is considered as main cause of bondage.²⁵ Through this bondage super power come into attachment with something (*rāga*) and aversion (*dveṣa*) which makes them enslaved.²⁶ Further this attachment and aversion leads us towards *kāma*, *krodha*, *lobh*, *moha* and *ahankāra*. These impediments are cause of injustice.

In Semitic religious tradition injustice or evil is considered as the disobedience of God's will or law. Similarly Aristotle has also defined two fold behaviors of human beings, while he said that human kind is a social and political animal and he has a sense of just and unjust.²⁷ For the consideration of just and unjust acts gradually man developed laws, rules and regulations by his own judgement and context to give justice to his fellow beings. For just actions people are rewarded while for unjust actions people are punished. In this way where, there is injustice, people demand justice. As a matter of fact some-time justice leads to injustice contrary injustice leads to justice. This fact we can-not under-mine. Now we shall try to describe the origin place of injustice as given below.

Genesis of Injustice

The origin place of justice and injustice is human mind. Actually the mind is the most powerful agent which commands the sense organs. In this

²⁵ Verma, K.M.P., Kant and the Gita, Classical Publishing House, New Delhi, 1980, p.113

²⁶ *Ibid*, p.110

²⁷ Dictionary of the History of Ideas, p.658

way mind intends and the body acts. But the wisdom of subject sanctions the dos and the don'ts of actions. Hence wisdom is the most valuable thing which leads an aspirant towards right path. On the contrary when wisdom works in wrong direction then the problems occur and wisdom becomes problematic. Wrong direction of wisdom creates injustice, violence, discrimination, crime, inequality, selfish ends, superiority, and attainment of power, competition for wealth, and ego. But its origin place is in the mind of the individual as well as the more persons who want to assert everything for their own welfare and popularity. Therefore injustice in the outer world is mere reflection of what is taking place within our mind. As the famous proverb says "War is first fought in mind and then in the battle field". Hence the human mind is the center of concern. So here must be a fundamental change in the human mind. Change in society is of secondary importance and that will come naturally and inevitably when the human beings have brought about the vital change in them.²⁸

In this way, the human mind is the origin place of injustice. The main causes behind its origin are attachment, aversion, selfishness, ignorance, pride, anger, ego, etc. So we tried to discuss the psychological aspect of the origin of the injustice. After the discussion of origin place and reasons of

²⁸ Dugar B.R., Nonviolence and Relative Economics and a New Social Order, Jain Vishva Bharati University, Ladnun, 2008, p.8.

injustice now we try to further explain meaning of injustice.

Meaning of Injustice

While we are talking about the meaning of injustice we have to talk about inequality, discrimination, partiality, unfairness, slavery, violation of human rights, untruthfulness, exploitation, violence, stealing, poverty, untouchability, social evils, rapes, child labor, female feticide, gambling and corruption. It is very difficult task to describe the meaning of injustice in nutshell.

In popular usage, injustice may involve no direct injury to person, property, interest or character, and no harmful intent, while wrong always involves both, one attributes another's truly generous act to a selfish motives does him an injustice.²⁹

Injustice generally is opposite of 'justice' or unjust actions of human kind.³⁰

In simple words we can say that Injustice is violence, harming anyone, corruption, stealing, untruth, etc. injustice is denial of justice an act that is contrary to equity. After the discussion of meaning of injustice we tried to make some classified types of injustice which are mentioned below manner.

²⁹ The New International Webster's Comprehensive Dictionary of the English Language, p.652

³⁰ The Oxford English Dictionary, Vol.7, 2nd Edition, p.982

Types of Injustices

There are some types of injustice which are receiving such as inequality, discrimination, violence, exploitation, corruption, robberies and stealing and violation.

Inequality based injustice- considered as caste and economics inequalities in masses. Caste based injustice means to consider some-one lower or very poor status on the behalf of his or her family's occupation, family-status and birth. Casteism we can see in Indian society. Economic inequality means dissimilarities among rich and poor people regarding the distribution of wealth or equal opportunities to earn or right of work.³¹ These are the symbol of inequality on the bases of caste and economic status of the individual and his family. Its examples we can see in Indian society which is bond from ages for the practice of inequality.

Discrimination Based Injustice- means to discriminate others on the be-half of their race and gender aspects. Racial discrimination means treating people on the bases of their birth land, skin and cultural differences. Its examples we can see in American and European countries on the behalf of their skin black and white. Gender discrimination means the discrimination between man and woman on the bases of education, jobs,

³¹ Barrow Robin, Injustice, Inequality and Ethics, Weataheaf Books Ltd., Great Britain, 1982, p.1

political power, policy discussion, for ownership of property etc.³² Gender based injustice exists in all over world. The discriminatory practices are the symbol of grabbing other's rights, dues, and suppression for the benefits of few.

Violence Based Injustice- means to act with great physical force to injure, damage, or destroy anything and forcefully, unlawfully grab others property or violation of human values. In the same way the standard social science definition of violence refers to “behavior designed to inflict physical injury on people or damage property”, or “ any observable interaction in the course of which persons or objects are seized or physically damaged in spite of resistance”. Violence is therefore the use of great physical force to inflict damage. According to Jain tradition violence consists into three stages of human behavior such as; first consists with mind because the good or evil thoughts come into mind first and after that the second consists with speaking or speech like bad calls loudly talking, use of rough language with others etc., and the third one consists with the body or action in the form of protest or physical attack on others.³³ There is completely banned any type of violence in Jain tradition through mind, speech and action or physically and other religions are also against any type of violation.

³² *Ibid*, pp.2,3

³³ Thomas Jospeh, *Social Movements and Violence*, Mittal Publications, New Delhi, 2001, pp.39,40

Exploitation Based Injustice- means the act of exploiting and Selfish employment for one's own use or advantage. Contrary exploitation is considered as a deed or act, especially one marked by heroism, daring, skill or brilliancy.³⁴ For example rulers exploit the people, businessman exploit whether it is of wealth, time, nature, physically and as well as mental is related with public or private properties which also come under the injustice in the sense of exploitive way.

Corruption Based Injustice- is a change for the worse of an institution, custom etc; a departure from a state of original purity. Similarly corruption is considered as a pervasion of a person's integrity in the performance of (esp. official or public) duty or work by bribery.³⁵ According to The New International Webster's Comprehensive Dictionary of the English Language define corruption the act or state of being corrupted, influence, as bribery. In other words corruption is a linguistic or orthographic change in a text, word, etc., to an incorrect form; also, an example of such a change. They further explain about the corruptionist is that person who is giver or taker of bribe. One who is guilty of corrupt practices while holding public office?³⁶

Robberies- are also the part of injustice. The meaning of robbery in

³⁴ The New International Webster's Comprehensive Dictionary of the English Language, p.448

³⁵ Oxford English Dictionary, Sixth Edition, Vol.1, p.529

³⁶ The New International Webster's Comprehensive Dictionary of the English Language, p.293

general is the act of robbing; the taking away of the property of another unlawfully, by force or fear. A robber seeks to obtain the property of others by force or intimidation: a thief by stealth and secrecy. Now days, this phenomenon is happening in banking field, governmental lands, forests and homes. Stealing is also under the robberies. It means to take from another without right, authority, or permission, and usually in a secret manner. To take or obtain in a superstitious, artful, or subtle manner: he has stolen the hearts of the people. To move, place, or convey stealthily: with away, from, in, into etc. to commit theft.³⁷

Violation- is the problem of human nature. It exists from ages into many forms such as violation of human rights, violation of forest and wild life, violation of water including sea, river and ground water etc. Violation is an activity against the law or order. The Longman Dictionary of Contemporary English concise the meaning of violation, an action that breaks a law, agreement, principle etc: human rights violation is its example they further said that violator is that person who disobey or do something against an official agreement, law, principle.³⁸

The social problems in our midst today are in large part and their result considered as injustice, inequality and unfairness. Stealing is

³⁷ The New International Webster's Comprehensive Dictionary of the English Language, p.1226

³⁸ Longman Dictionary of Contemporary English, p.1596

understood as shrinking work, stealing money, vehicles, clothes, daily useable items, animals, cars, ornaments, pick pockets, scams, robberies, use of bribe etc. related with our day to day life. These incidents happen into our surrounding areas and directly or indirectly related with us. A person who is receiving all his obligatory actions for his personal profits without performing his or her duty is also doing injustice with himself and others. A person who desires to take benefits from other such type of person is called cowardice member of society. The norms of social justice are broken by the criminal and powerful persons who want to appropriate everything for their own selfish ends. The descending process of morals, laws, spiritual, political values is also considered as the part of injustice. Corruption is another important event of injustice. Now we are going to discuss about injustice with the help of religious texts.

Injustice in the Context of India

Injustice and justice both are the part of every society. Here I would like to discuss injustice specially, in the context of India. Injustice prevails in India in many forms such as social, political, economic religious spheres of our day to day life. We must begin by acknowledging, first that there is an absence of two things in Indian society. One of these is equality based on privilege of graded inequality which means elevation for some and degraded

of others on the bases of their caste, family status and occupation. On the economic plane we have a society in which there are some who have immense wealth as against to them mostly who are living in object of poverty. Such type of examples we can see in villages, cities and towns of the India. In these cities and towns there are some areas where are rich people residing, in such areas there is availability of every facility like roads, parks, schools, drinking water, entertainment sources. On the contrary slum areas have no basic facilities. Even the city development plans are planned for rich areas in big amount and in less for slum areas. If planned for slum area they do not reach to them properly on time. In politics we have equality only for shaking the vote banks of the common man under the title of welfare and democratic governments with the false promises to provide them employment, education, health services, drinking water, food on low prices etc. There are so many examples of big scams which were done by our politicians. In addition, we can say that we have equality only in politics because of vote banks and we have not equality in our social and economic life.³⁹

Owner killing, dowry and abortion are also considered the types of injustice, which are prevailing in Indian society from ages. We have given

³⁹ Puri K.K., Policy of Job Reservation and Its Implications, pp.198-205, ed. C.P. Bharthwal, social justice In India, Bharat Book Centre, Lucknow, 1998

most of the relevant and important examples of injustice from various sources which were prevailing in *Vedic* period, *Mahāvīra* and *Buddha's* time and *Guru Nanak's* period also, and further moving on till now days which are relating our day to day life.

What is Justice?

Justice is not merely right determination and adjudication of disputes and enforcement of laws, but it is so comprehensive in its meaning and importance that it takes within its ambit the whole of political, social, juristic and moral idealism. It is so, because Justice has reference to the whole of human existence which we want to realize by our thought, will and action. The mystery of Justice cannot be unraveled by human reason, logic or language completely. It has greater appeal to human soul. Justice as reality is only fully reflected in our conscience and felt through our intuition. Jurists and philosophers have seen in the concept of justice in their own ideas which we have already mentioned in the history of the justice, so there is no need to discuss here. The term 'Justice' is used opposite of 'Injustice'. The demand of justice always founded in every-where there is the lack-of justice. Regarding social justice further details are discussed in chapter 2nd.

Chapter - 2

MEANING OF SOCIAL JUSTICE

Introduction

Social justice is the connotation of two terms: social and justice which are deeply related with each other. Social is the formation of individuals. The Webster's Dictionary refers that social as a number of groups to the people living in communities and enjoyed or taken in company with mutual understanding.¹ In very simple words social means more groups or communities are living with mutual friendship or enjoying common values. On the contrary, justice deals with righteousness, liberty, equality, fraternity, peace etc. Everyman's Dictionary of Religion & Philosophy explains that justice is the virtue of the state the condition in which everyone is acting in such a way as not to interfere with the interests of another.² Therefore justice stands for righteous acts or practice of virtues. In a society where more tribes or communities are residing there justice is required to create an appropriate system of laws, equal rights and opportunities through common values. The common values are known as righteousness, liberty, equality, brotherhood, peace and love, justice in social, economic, religious and political spheres of life. We can say society is the ground where justice is practiced. It is main

¹ The New Lexicon Webster's Dictionary of the English Language, p.941

² Everyman Dictionary of Religion & Philosophy, p.364

reason to connote both terms with each other. In this way social justice is a way of living in which every level of society feels free to live a dignified life. Dignified life means everybody has his/her own prestigious life.

The concept of social justice is known to be the best concept because this directly deals with the welfare of society. Its main purpose is to bring a minimum common standard of living with fairness among mass without any discrimination of culture, caste, and creed gender, rich and poor Society designed by individuals. But these individuals lead a variety of caste and creed, races into a society. Everywhere we can find such diversity. So therefore to bring equality among diversity and reducing variations i.e. racial, caste and economic the concept of social justice propounded by religious seers in initially stage.³

Acceptance of others existence means also social justice. Everything in this world is relatively co-existing. Apart from this everything is having its different identity, in this way all things are not similar but dissimilar also. This dissimilarity of the things leads to plurality.⁴ Accepting plurality and co-existence of others also means understanding equal to all. It is also part of social justice and it gives respect to all and creates social harmony and unity in diversity as well as national or global integration.

³ International Encyclopedia of Social Sciences, Vol.8, pp.341-347

⁴ Miller David, Social Justice, Claredon Press, Oxford, 1976, p.17

Concept of social justice regarded very useful from moral aspect. Morality deals with conduct. Conduct is based on the practice of virtues. Practice of virtues leads us towards righteousness. Contrary without the embodiment of virtues in our daily lives we cannot practice social justice. Hence Social justice lay down on righteous path. In this way, to be right means to be just. Similarly the just person can stand for just cause. In this way we cannot separate virtues from social justice. In addition to above we can say that *dharma* or religion means also the practice of virtues and purification of human character. In religious world without the purification of character we cannot attain spirituality. This way also empathically teaches us to be virtuous and inspiring us to bring social justice. Therefore social justice is conceived as virtue or righteousness from moral aspect. In this way we can say that social justice is an action. It is an action because it upholds basic human rights and principles. It seeks the way to break down the barriers that masses face. Upholding a social justice principle is displayed when equality, respect, loves and harmony is promoted. It is advanced when the barriers that challenge inalienable rights are broken down and a sustainable environment is advocated. So social justice not merely an activity it means also a lifestyle.

Social justice is understood as social democracy. Defining social

democracy and justice Ambedkar says that social justice is the essence of social democracy. According to his keynote address about democracy and social justice as a way of life is necessity for the participation of every human being in the formation of social, economic, and political institutions and values that regulate the living men and keep them together. This view gives to democracy its justice towards humanness, its youthfulness, eternally creating new dimensions of peace and social justice. The fundamentals of his democracy are equality, liberty, fraternity, reason, human experience, and rules of law, natural rights, social justice and an emphasis on the individual dignity in social relations.⁵ This is the democratic aspect of social justice which gives stress upon the participation of all in governing institutions.

Social justice considers political and economic aspects. Political deals with the human rights or liberty and economic deals with distribution of material goods among all. A famous political thinker John Rawls propounds the theory of social justice into two principles: (1) each person is to have an equal right the most extensive basic liberty compatible with a similar liberty for others. (2) Social and economic inequalities are to be arranged so that they are both: (a) to the greatest benefit of the least advantaged; and

⁵ Jatava D.R., Social Philosophy of B.R. Ambedkar, Rawat Publications, Jaipur, 1997, pp.129,130

(b) attached to offices and positions open to all under conditions of fair equality of opportunity. An equal liberty has first priority, followed by the demand for fair equality of opportunity. He believes that moral theory must accorded with our moral judgments or at-least with those intuitive judgments which we are not prepared to abandon in the light of the theory which is being offered.⁶ On the contrary, Mahatma Gandhi is his Concept of *Sarvodaya* mentioned the fittest model for social justice in which the weakest of the weak person of the society is considered to be given opportunity to raise.⁷ *Sarvodaya* means the welfare of all the spheres of people. This term derived from the ancient Indian thought and Literature. Similarly, in Sikhism a phrase '*Sarvatt da bhalla*' is always used as it also means the welfare of all.

Speaking on the Indian concept of social justice, Justice K. Subba Rao, a former Chief Justice of India identified a two-fold meaning of social justice. He Said, "The expression 'Social Justice' has a limited as well as a wider meaning. In its limited sense it means the rectification of injustice in the personal relations of the people. In its larger sense it seeks to remove the imbalances in the political, social and economic life of the people. Social justice is to be understood in the latter sense mostly but less in the former

⁶ John Rawls, A Theory of Justice, pp.302,303

⁷ Menen N.R., Madhava, Social Justice and Social Process In India, Indian Academy of Social Sciences, 1988, p.157

sense. As the three activities are interconnected, there cannot be social justice even in its limited sense, unless the society progresses in all directions. In short, social justice helps to bring about a just society. Further he described social justice in a limited sense the right to social justice may be defined as the right of weak, aged, destitute, poor, women, children and other under-privileged persons, to the protection of the state against the ruthless competition of life. It seeks to give the necessary aids to the under-privileged sections of society, so that they may have the equal opportunity with the more advanced in the race of life. It is a balancing wheel between the haves and have-nots. It is not aimed to pull down the advanced sections of society but only to uplift the backward sections thereof without unduly and unreasonably affecting the interests of the former. Protection by state of the weaker sections against ruthless competition of life and the provision of equal opportunity for the under-privileged in the race of life with advanced sections are key proposition in the above exposition of social justice. It stands for the welfare ideology of capitalist theory and it subsumes the egalitarian goal of socialist systems. It talks about the total social upliftment and balanced development of every section of society. The constitution does not limit itself to a mere need-based theory of social justice. While food, shelter and clothing are admittedly the minimum needs for human survival,

the constitutional theory of social justice is not the equivalent of distributive justice. Of course, equality is recognized as a master right in our socialist jurisprudence; but in its application and interpretation, the constitution itself provides for different standards which are strategically significant for unequal sections of the people. Personal liberty has emerged as a fountain head of social justice jurisprudence in the recent past. Right to livelihood, right to live with dignity and not merely to vegetable existence, right to privacy, right to access to justice and a series of other related rights were found involved in right to personal liberty. From this higher level of humanitarian jurisprudence, the Supreme Court developed imaginative legal remedies which manifested themselves in term of employment, rehabilitative justice, medical justice, housing justice, correctional justice, and gender justice. All these remedies strengthened the equality code of the constitution and the social justice mission of the laws. It is the Indian constitutional approach towards social justice.⁸

Understanding social justice from religious aspect it is considered as will of god, or rendering justice through righteous acts into daily lives of the mass. All the religion of the world gives emphasis on the practice of virtues at individual or collective levels. Mostly religions of world conceived idea

⁸ Menen N.R., Madhava, Social Justice and Social Process In India, Century Prints, New Delhi, 1988, pp.17,19

of justice eternal, divine will or justice of God. In Semitic religious tradition there are some Holy Texts which revealed on some Prophets as the commandments or law of God. The name of those scriptures are *Sahifa* (scroll revealed to Nuh), *Sahifa* (scroll revealed to Ibrahim), Taurat (the Holy text revealed to Musa), Zabur (the psalms revealed to Dawud), Injil (the gospel revealed to Isa) and Quran (the Quran revealed to Muhammad) these holy Texts for law, conduct, worship, welfare of the people and creating just society.⁹ On the other hand in Indian religious tradition *Vedas* and *Sri Guru Granth Sāhib* are known as Word of God on Vedic *rishies*, Sikh Gurus as well as *bhagatas and Sufis*. Buddhist canons and Jain *Āgamas* are also the teachings of Lord Buddha and Lord Mahavira. These canons deal with code of conduct, virtues, liberty, equality, peace, love, human rights, welfare of society and justice. This idea shows how religions contributing for social justice. In this way every religion of the world gives emphasis upon social justice.

Therefore this is the dynamic nature of social justice and its interpretation from various aspects into dynamic human thought. Social justice understood from numerous aspects after French Revolution in 1789 A.D. Before French Revolution term social justice mainly understood in the

⁹ Singh Rakesh Kumar, Muslim Law, Universal Law Publishing Co., New Delhi, 2011, pp.27,28

sense of Divine Will mostly and whole virtue of human behavior. In the present context when the secular, democratic, socialist policies adopted and practiced by maximum nations of the world in this context social justice occupies important place and playing very constructive role to remedy injustice. It is required by every secular and socialist country. Today's globalized era compels us to think about global or humanistic ideology of social justice. The global understanding of social justice described by Grotius, Leibniz and their followers in elaborating a new concept of society as cooperation of beings endowed with reason defined justice as custodian of societies. Justice puts on end to the conflict between the macrocosm and the microcosm, individual and the universal and brings the synthesis between the whole and the parts. That's why justice is by its very essence a '*justitia communis*', which reconciles in itself and transcendent the commutative, distributive and universal principles. They said that justice and morality both are combined. Justice is 'charity in conformance with wisdom'. It is moral charity intellectualized and logicalized. Justice is intermediary between love and reason or logical calculation. This theory of social justice is known as the international idea of justice. The idea of social justice is the solution of every problem.¹⁰ The humanist idea of justice is explained by our prophets,

¹⁰ Encyclopedia of Social Sciences, Vol-7, p.512

saints, gurus on the basis of love, virtues, peace, co-existence, brotherhood.

Because of dynamic nature and various meanings social justice occupies numerous meaning according to nation, culture, time and situation. In England it may be differ from India regarding their social, political, economic, geographical and cultural conditions, because these conditions vary from country to country, culture to culture and region to region. Social justice is understood in these days as liberty, equality, and fraternity. These three gems are working for betterment of society in spontaneously process. For example in India it is working to remove social evils, welfare of the weaker sections and down-trodden people provide equality, liberty and fraternity to all gradually.

Etymology of Justice

Etymologically the English word “Justice” derives from the Latin word “Jus” meaning righteousness or equity. Greek word for justice is ‘Just’ has as many senses as the English word ‘Right’. Indian word for justice is "Dharma" has various meanings i.e. virtues, righteousness, law, justice, etc.

Meaning of Social Justice

While we are talking about the meaning of social justice, we have to talk about righteousness, liberty, equality, fraternity, impartiality, fairness and eradication of poverty, gender, caste and color discrimination. Thus the

study on social justice has various meanings and these meanings are described through different aspects. It differs from society to society. But every country should not undermine the teachings of love and compassion, liberty and fraternity, plurality and co-existence of all inhabitants to which our religious scriptures understand essential. It is very difficult to consider the meaning of social justice in nutshell, but the various meanings of social justice have been considered as under:

1. Intellectually it means the acceptance of every human being as he/she is deserved.
2. In economic terms the meaning of social justice is the equal distribution of material goods. This term has been the interpretation of social justice in western civilizations from the days of the Bible to that of Marx. This means as Gandhi says, “We should wipe the tears from the face of poorest in the land” this is the Indian attitude regarding economics justice.
3. In practical or political terms social justice means bringing together the fierce and meek, economically rich and poor, socially and politically high and low on equal food so far as governmental and non-governmental treatment is concerned.
4. In the present context of India social justice has come to mean

improving the lot of downtrodden and weaker sections of the community improving untouchability and the abolishing of social evils.

5. In broader-sense social justice means equality, liberty and fraternity.¹¹
6. The spiritual dimension of social justice has been enumerated in the *Bhagavad-Gita* when it says that learned *Brahmins*, cows, elephants, dogs and *chandals* should all be treated as equally.¹²
7. The theological dimension of social justice is: according to the Webster's Comprehensive Dictionary One of God's attributes by virtues of which he will equal laws and make just awards.¹³

According to Oxford Dictionary, the observance of the divine law, righteousness, states of being righteous or before God.¹⁴

8. Meaning of social justice from peace point of view: According to Oxford Dictionary an inferior magistrate appointed to preserve the peace in a country, town or other district and discharge other local magisterial functions.¹⁵

According to Webster's Comprehensive Dictionary an inferior magistrates elected or appointed to prevent breaches of the peace

¹¹ R.R. Prasad Singh-B.K.. Jha, The Concept of Social Justice, ed. C.P. Barthwal, Social Justice in India, Bharat Book Centre, Lucknow, 1998, pp.45,47

¹² Srimad Bhagavadgita, 5/18, 123

¹³ The New International Webster's Comprehensive Dictionary of the English Language, p.693

¹⁴ Oxford English Dictionary, 6th Edition, Vol.1, p.943

¹⁵ *Ibid.*

within a country or township; to punish violators of the law, and to discharge various other local magisterial duties.¹⁶

9. Meaning of social justice in administrative sense is in this sense the administrator of laws task to make the forms and process of justice effective.¹⁷

We explained the numerous meanings of social justice from various aspects. No single aspect of social justice can explain its complete meaning. So, all the aspects of social justice may represent the complete meaning of social justice. These meanings represent different senses of social justice like: the acceptance of everybody, distribution of marital commodities, for earning to fulfill basic needs, give due respect and equal rights into the eyes of politics and law, provide equality, liberty and fraternity to all, treating every living creature equally, to punish violators of the law, the observance of the divine law, righteousness and before God, the task of an administrator is to make the form of laws and process of justice effective and redeeming poverty, discrimination, inequalities, injustice and social evils. This is the meaning of the social justice. In addition of this we can say that social justice is a way of treating everybody with respect and love. It is the end of law. Social justice is the formation of sound, prestigious and meaningful life

¹⁶ The New International Webster's Comprehensive Dictionary of the English Language, p.693

¹⁷ *Ibid.*

as well as society. Social justice provides a brave kind of life style. Social justice is generally a reflection of the principles of humanitarian equality and solidarity-principles that are based off of an understanding that values human rights and recognizes the self-worth of an individual.

DEFINITIONS OF SOCIAL JUSTICE:

1. According to Aristotle, “It is a virtue of the soul distributing that which person deserved”.
2. According to Sydney Smith, “It is the brightest emanation from the gospel: it is attributing of God”.
3. According to Benjamin Disraeli, “It is truth in action”.
4. According to Cicero, “It is to be sought in the divine law of eternal and immutable morality, Holiness towards god and justice towards men usually to go together. It is equally said to be the sum of moral duty”.
5. According to J.B. Basnquet, “If justice prevails, good faith found in treaties, truth in transactions, order in government, and the earth is at peace, and heaven itself sheds over us its beneficent light and radiates down to us its blessed influence”.¹⁸
6. Mo Ti (575-525 B.C.) described the essence of social justice in these

¹⁸ B.N. Puri, Social Justice, Social Equality and Social Security, ed. C.P. Barthwal, Social Justice in India, Bharat Book Centre, Lucknow, 1998, pp.21,28

words “The big state shall not oppress the small one. The crowd of group shall not crush the individual member. The stronger or wealthy man shall not grind down the poor. Social justice prevails when all are affectionate and filial”.

7. Confucius (551-478 B.C.) who appreciated the importance of just government and a just ruler, He said that the business of the government is “to rectify”. He argued that a good ruler would be apparent to his people and maintain their confidence.¹⁹
8. According to Kant, “Every man has a worth and a dignity, which forbids his exploitation by any purposes whatever”.²⁰
9. According to Conceptual Encyclopedia of *Sri Guru Granth Sāhib*, “Social justice is truth and truth is God, His justice is also true. His justice is in accordance with His universal and natural Law”.²¹

These definitions provide us knowledge about social justice from numerous aspects. And further tell us that social justice is the code of moral values, attribute of God, truth in actions, sum of moral duties, divine law, order of government transaction towards truth it leads peace and heaven upon the earth, equally treating every sphere of people, demand of just

¹⁹ Meraj Ahmad, *Social Justice: Precept and Issues*, ed. C.P. Barthwal, Social Justice in India, Bharat Book Centre, Lucknow, 1998, pp.65,69

²⁰ B.N. Puri, *Social Justice, Social Equality and Social Security*, ed. C.P. Barthwal, Social Justice in India, Bharat Book Centre, Lucknow, 1998, pp.21,28

²¹ *Sri Guru Granth Sahib*, p.84, Var Sri Rag, M.-4

government and a justified king or ruler who establish justice among his public, to provide dignified life and protect from any type of exploitation. We can sum up social justice within few words such as; social justice is considered as the recognition of human worth, the awareness of the preciousness of all lives, and the deep longing of one's being to be able to share and alleviate the other's burden.

IMPORTANCE OF SOCIAL JUSTICE

We cannot undermine the importance of social justice. It provides ground for everyone to rise or earn, to enjoy freedom, equality of all, brotherhood, to eradicate injustice and social evils. So it is the need of every society. It binds people into fraternity and national integration like a rosary beads. It provides dignity of life, due respect and protection to every sphere of people. It is a life style which leads people towards happy and justified life. It expands liberty to give some fundamental rights to everybody, to ensure equality of all, to bring fraternity among various castes and creeds, to maintain peace, love, etc. On the other hand where social justice prevails there is very less chance of crime, rapes and robberies. Because, every-body receiving minimum felicities to fulfill their basic needs. Its practice secures to all the people at individual and collective sense. It is a practice more than a theory. It promotes co-existence, humanism, non-violence, co-operation,

friendship, love, peace and harmony. Tolstoy said about social justice is a kind of service. According to him, “only those who love can serve to others”. So hate do not cease by hate, but cease by love.²² Therefore we can say that social justice is very important for the better human development and to create just society where everyone can enjoy his/her life with liberty, equality and fraternity.

CONCLUSION

Social justice is a complete life style because it deals and gives everyone to liberty, equality, fraternity, due respect, love, friendship and laid great stress upon the practice of truth in thinking, speech and action, to be righteous, carries our social, political, economic, religious duties and responsibilities with honesty and fairness. It was understood as a complete virtue of the human conduct and divine will mostly before French Revolution. But with the passage of time social justice interpreted from various aspects as well as gained new meanings in dynamics contexts of religio-philosophical thoughts, governmental bodies, global perspectives, cultural contents, practical applications and written forms. Therefore social justice described in present chapter from various possible angles i.e. dignity of all, economic aspect, political, theological, law, administrative, spiritual,

²² Jatava, D.R., Social Philosophy of B.R. Ambedkar, Rawat Publications, Jaipur, 1997, p.75

peace, etc. In Indian sub-continent the practice of dharma is considered as the practice of social justice. So, it is considered as a truthful way of life and depicted as heaven on the earth. With this understanding of social justice now we call it is an action and lifestyle that upholds basic human values, rights, principles and seeks to break down the barriers of inequality, discrimination and unfairness that many people facing in today's world.

Chapter - 3

**HINDUISM AND SOCIAL JUSTICE
WITH SPECIAL REFERENCE TO SRIMAD
BHAGAVADGITA**

Historical back-round of Hinduism

Hinduism is one of the oldest faiths among other Indian faiths. It is the dominant religion of the Indian sub-continent. From its beginning its history has profoundly influenced the lives and thoughts of millions of the Indian people. It has left an indelible impression on the heart of Indian people. The oldest name of Hinduism is *Sanatan dharma* or *Vedic dharma*. It is also known as *Brahman dharma*. *Santana dharma* means it has no particular founder because it is the oldest religion. In due course of time Vedas came into existence. *Vedic-Dharma* means the religion based on Vedic teachings. Vedas are the scriptures of the Hindu community. It means Godly-knowledge or Science of God.¹ *Sanatana* and *Vedic* both are Indigenous names of Hinduism.

Historically, it is believed that Hinduism as a merging of the beliefs and practices of two main groups, one the people of the Indus Valley and second the Aryans of Persia. These groups were not actually Hindus. There

¹ Williams Monier, Hinduism, Rare Books, Delhi, 1971, p.1

was no such thing as Hinduism when those groups were existed. Rather, Hinduism developed from their religious practices, literature, and systems for social order. Our knowledge of the early stages of Hinduism comes chiefly from archaeological findings and the earliest Hindu scriptures the Vedas. Archaeological artifacts help us to know about the civilization of the Indus Valley, both before and after the Aryan invasion. They tell about other matters of that period and they also tell about spiritual life of the same era. Scriptures are the center of the beliefs, rituals, and gods of the early Hindus, and they also add to the history of the civilization. From historical evidence, we know that in this period, early Hindu religious ideas were developed and clarified. Religion was a central part of the Indus Valley. It helps us to define the structure Indus society and their ways of acted and inter-acted. Many of these ideas, both social and religious, still considered form a part of the basis of Hinduism.²

But, Hindu name had originally a geographical significance. The great Aryan race which emigrated from central Asia, through Persia, into India, settled first in the districts near the river *Sindhu* (now called Indus). Hindu came into use when the Persians, in their attempt to label all non-Muslim people living beyond the *Sindhu* river, mispronounced the word *Sindhuas*

² Encyclopedia of World Religions-Hinduism, Vol-6, pp.14-15

Hindu. In later centuries, Arabs, Turks, Afghans and Mughals-all Muslims-used the term Hindu, just for the sake of convenience. In their view of the world, there were the believers of Islam and "the rest". Hindus were, therefore, "the rest," and Hinduism was considered to be the religion of all non-Muslims. It is important to note that all of those who were grouped together as "the rest" were not Hindus. As mentioned, Hinduism was a particular religion that gradually developed among the non-Muslims who were mostly belonged to area of Indus Valley to Ganga plains.³ Sindhu becomes Hindu because of its dialectical changes 'S' converts into 'H'. Therefore we can say that Hinduism is the geographical name not the particular person. That's why it is known as Hinduism in western world. But its original name is *Sanatana dharma*.

The Gods and Scriptures of the Hindus

The Gods- from its beginning Hinduism has been a polytheistic religions meaning that its followers believe in many gods. Some people estimate the number of Hindu gods to be in the thousands. Other suggests that through innumerable minor Gods exist there is really only one true "God" at the heart of Hinduism—*Brahman*. *Brahman* is also called the one, the Ultimate Reality, and the World Soul. According to this explanation,

³ Encyclopedia of World Religions-Hinduism, Vol-6, pp.6,8

many Gods are traditionally found in Hinduism, really from part of *Brahman*. *Indra*, *Agni*, *Surya*, *Rudar*, *Ushas*, these are the chief Gods but thirty three gods mentioned in the *Rig-Veda*.⁴

The Scriptures- there are two main categories of Hindu scriptures *shruti*, "that which is heard", and *Smriti*", "Tradition" or "that which is to be remembered". The Vedas (meaning Knowledge) is a term applied to divine unwritten knowledge, imagined being called *Brahman*, and thought to be itself self-existent. It means the *Vedas* are the spirit of devotion permeating the human mind or divine spiritual Knowledge and the *Upanishads* fall into the category of *shruti*. These writings are considered to be inspired by God and to have been revealed to human mind by ancient sages called *rishis*.

Four Vedas are;

1. *R̥g Veda* contains hymns, chants, and praises to the Gods.
2. *YajurVeda* serves as a guide book for rituals and priestly behavior.
3. *Sāma Veda* offers information on magic and charms that can be used as blessings or curses.
4. *Atharva Veda* gives musical notes to be chanted while performing the rituals.
5. The *Brāhmanas* were texts composed after Vedas. These texts give

⁴ Encyclopedia of World Religions-Hinduism, Vol-6, p.8

the details of the routines to be followed during the fire sacrifice.

6. *Āraṇyakas* "the forest book" composed after *Brahmanas* emphasize only the meaning of rituals.
7. The Upanishads, the latest of the *śruti* scriptures, were written around 700-500 B.C. One meaning for the word *Upanishads* is "sitting down near" a guru (spiritual Master) who passes on his secret teachings. Almost all the *Upanishads* are written in the form of dialogues between a student and a teacher. Most of them became important part of the Hinduism most of these are the concepts of *Karma* (ones deeds will later have an effect in this life or in another life, *samsara* (reincarnation, or the cycles soul birth or rebirth), and *Moksha* (release from the cycle of *Samsara*). In addition, the Upanishads questioned the nature of both *atman* (the soul of individual) and *Brahman* (the universal soul), and their relationship to one another. These questions have played an important role in the developed and practice of Hinduism. Because, of their divine origin.⁵

Each of the *śruti* text provides an important part of the foundation of Hinduism. The four *Vedas* are the oldest and primary scriptures of Hinduism. But it is very difficult to assign exact dates to these writings,

⁵ Williams Monier, *Hinduism*, Rare Books, Delhi, 1971, p.17

because many were compiled gradually, over centuries, through oral tradition. They were written down only long after had come into existence. Together, the four Vedas have had a deep knowledge and lasting influence on Hinduism.

‘Smriti’ means “memorized” literature and includes books on polity like Kautily’s *Arthashastra Brahmanical*, law codes like those of Manu and Yajnyavalkya, *Vedangas*, *Sūtras*, the two famous epics, the *Mahābhārta* and the *Rāmāyana*.⁶ This is the list of main literary sources of Hindus. Now we would like to illustrate a list of the prominent Hindu sects, and schools of its thought and philosophy.

Sects and Philosophical Schools of Hinduism

There are some devotional sects founded in Hinduism like *Vaisnavism*, *Saivism* and *Sāktism*. The followers of Vishnu are called *Vaishnav*. The devotees who follow Shiva are called *Saivism*. Apart from this some philosophical schools of the Hindus are also famous. Their names are *Nyāya*, *Vaiśeṣika*, *Sāṃkhya*, *Yoga*, *Purva Mīmāṃsā*, and *Vedānta* of Śaṅkara, Rāmānuja and Madhva.

Injustice in View of Hinduism

Injustice is considered as the unrighteous acts of human beings. It is

⁶ Williams Monier, *Hinduism*, Rare Books, Delhi, 1971, p.17

the negative aspect of human conduct. From religious point of view, injustice means declinment in practicing *dharma* or morality. Therefore justice is the need of human society. Where justice is not practiced it is considered that there *jungle raj* is existing. In *jungle raj* in spite of presence of a king it is said that there is no king or a puppet king. If the law and order is not follow how can one imagine justice from that king. Two epics of Hinduism are very famous one is *Valmik Ramayan* other is *Mahabharata*. The hero of Ramayana is Ram and the hero of the *Mahabharata* is Krishna. Ram fought against injustice and conquered over Ravan who had kidnapped Sita by his might while Sita was not ready to go with him. Act of kidnapping is the act of injustice. Therefore in *Mahabharata* Krishna fought with Kansa who was his maternal uncle and was a cruel king. This act of injustice had shaken the foundation of humanity. In this way we can say that for bringing peace and establishment of justice Krishna had fought with him.

Similarly *Srimad Bhagavadgita* also accepted and explained two fold natures of human beings like demonic and divine. Some causes of injustice mentioned in *Gita* such as while concentrating objects of the senses, a person develops attachment to the sense objects, from attachment desires are born and from desire (*Moha*) anger (*krodha*) arises. Anger leads to loss of memory (capacity of discrimination), delusion and then loss of spiritual

intelligence (eternal truth of scriptures). Due to defective perceptions, he makes errors leading to sinful actions which ruin him, as he drowns in *samsara* leading to endless cycles of births and deaths.⁷ The demonic nature which always takes interest in unjust actions has been explained by lord Krishna. *Gita's* chapter 16 verses 8,9,10,11,12,13,14,15,16,17,18,21.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७

Icchā-dueṣa-samutthen dvandva-mohena bhārata

*Sarva-bhūtāni sammohaṁ sarge yānti paramtapa.*⁸

Here Krishna indicates about demonic nature of that O Arjuna! Because of desires, hatred, anger, confusion and attachment, all creatures of the world are deluded by ignorance and fail to know me.⁹

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

Dambhodarpo 'bhimānaścakrodhaḥ pāruṣyamevaca

*ajñānaṁ cābhijātasya pārtha sampadamāsurīm.*¹⁰

Oh, Arjuna! Unreasonableness, arrogance, anger, ignorance, harsh, pride, all

⁷ Rao, D. Jaganatha, Essence of Hindu Religion and Philosophy, Viva Books, Delhi, 2012, p.158

⁸ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-7, V.-27

⁹ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.80

¹⁰ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-16, V.-4

these are the qualities of a demonic person.¹¹

In above given verses clearly stated that some cause of injustice as infinite desires, anger, attachment, pride, ignorance, arrogance etc. are the main causes of injustice which leads us towards destruction of dharma, society, wealth, and these are the symptoms of *tamsic* and *rajasic* qualities. Comparing the demonic and the divine persons Gita says that those who have the pride of personal wealth (*dhanamānamadānvitah*) are demonical persons, whereas the freedom from covetness (*alolupatvam*) is the sign of divine character. The word '*māmakāh*' used for the *Kauravas*, who have been symbolized in *Gita* as the force of greed (*lobhopahatacetasah*). This shows that the very sense of 'mineness' is the source of evil or injustice.¹²

Indian society is full of several religions, sects, castes, and sub-castes. The tradition, and conventions that are result of discrimination based on the family origin, are detrimental to our rich culture. Our social life is divided due to social injustice and is a root cause of several problems that threaten our social integrity. There are several dimensions of social injustice. While several attempts have been made at ground level to overcome social inequality one needs to realize that the tendency to discriminate between human beings is basically an issue, which is conceived as mindset, as well as

¹¹ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, pp.137,138

¹² Sinha, H.S. Communism and Gita, Concept Publishing Company, New Delhi, 1979, pp.130-31

ego or superiority.¹³ This is the most extensive problem of Hinduism comparatively. Mostly, behind the unjust acts greed, ignorance, selfishness, hate, attachment etc. are reached on their extreme level at that time problems occurred. Injustice is the result of unethical lust and greed. In Hindu view of life, there is no place for greed, because it is considered as main cause of injustice.¹⁴ All these are called major thieves which took far away us from morality, righteousness, spirituality, divine nature etc. H.S. Sinha stated, "The masses, however, are groaning under drudgery and baneful living conditions. The wealthy are also suffering from mental torture, always aware of the impending danger of being deprived of their possessions. The rise of giant multi-nation aggregates, equipped with tremendous resources, has disturbed the global equilibrium. The growth of a peculiar nexus of rights and duties, which is the outcome of the complex forms of corporative state, and private property as well as hitherto unknown types of labor, have projected new versions of inequalities. We are living in a world where a few men receive their just desserts mighty nations wage unjust wars against their smaller neighbors and the bounty of nature is unfairly disturbed among the people of the earth. The social problems in our midst today, result in and are

¹³ Aniruddha Deshpande, *Hindutva and Social Justice; Philosophy and Practice*, pp.136-43, Ed. Vijay Chauthaiwale, *Hindutva in Present Context*, Bharatiya Vichar Manch, Ahmadabad, 2010, p.138

¹⁴ *Ibid*, p.143

in large part the result of injustice, unfairness and inequality".¹⁵

This is the idea of injustice which was described by *Shrimad Bhagavadgita*. This idea shows that the human behavior has two sides one is demonic and other is divine. The divine nature of the person leads his/her towards righteousness and justice. Therefore, we now discuss about social justice.

Social Justice and Shrimad Bhagavadgita

Social justice has deep concern for the establishment of balance in society through the practice of morality, equality, liberty, brotherhood, love, peace, respect, and to provide right to earn, faith, expression, education, etc. in general. The concept of social justice depended upon the social order of the nation, state and globe. Therefore, the social order of the Hindus was founded not upon the comparatively modern democratic principle of equality, but upon the conception of social hierarchy based upon caste and sanctioned by *dharma* (religion). And this hierarchy was not by birth but on the behalf of some *gunas* (qualities). Another good impact of this hierarchy is all the works are divided among the persons according to their qualities and they contributed society with their qualities and capacities. This was invented to maintain balance and the participation of all into all the spheres

¹⁵ Sinha, H.S., *Communism and Gita*, Concept Publishing Company, New Delhi, 1979, pp.136-37

of society. It sometime seems to same like modern democratic societies. For democratic social purpose *Shrimad Bhagavadgita* suggested the four fold stratification of society. So *Gita* says, "The order of the four fold *varnas* was created by me according to the difference of *gunas* (qualities) and *karmas* (actions) of each". This is the democratic principle of free choice which allows every individual to contribute his mite 'according to his/her congenital abilities' (*svabhāvajena*). Radhakrishnan has very correctly pointed out that "democracy is not the standardization of every one so as to obliterate all peculiarity. This would be dictatorship." Democracy on the other hand, requires the equal right of all to the development of their respective innate capacity and the talent with which nature has endowed them. Thus, the four fold scheme of *Gita* affords the opportunity to every individual to manifest whatever is unique in him and there by recognizes his dignity as a 'social being'. Recognition of man's dignity that is the recognition of the fact that every individual is equally capable of making contribution to society in his own way is one of the essential conditions of democracy.¹⁶ In this way, the Hindu society is based on hierarchy. This hierarchy is based on qualities not by birth. Therefore to establish balance into hierarchal social order Hindus applied the idea of justice for creating a

¹⁶ Sinha, H.S., *Communism and Gita*, Concept Publishing Company, New Delhi, 1979, p.16

just society.

According to Hinduism the *dharma* is the best way to practice social justice. Hindus believe that the whole universe is bound in natural law that natural law is known as *dharma*. This natural law is understood as “*Rta*” means cosmic or eternal law. Every natural discipline is disciplined by *Rta*, righteousness, justice, law and virtue. These qualities are also not out of natural law. *Dharma* is expressions of word *dharma* i.e. code of conduct and duty is considered necessary for the welfare of the individual and society.¹⁷ In this way the word *dharma* represents the totality of *Brahma*, His creation and functions according to Hindu thought. Hinduism teaches us to practice *dharma* in daily lives. Everyone is motivated to perform his duty according to his mastery with honesty. This is considered as *svadharma*. The practice of *svadharma* is the practice of social justice. The ignorance of *svadharma* is the practice of injustice. Therefore *Srimad Bhagavadgita* inspires us to practice *svadharma*. In *Srimad Bhagavadgita* uses word

*svadharma nidhanam śreyah*¹⁸

Here lord Krishna says to Arjuna that the nature of your *dharma* is the best. So you must fight according to your own warrior qualities.

Both *dharma* and justice deals with society. And both have primary

¹⁷ Encyclopedia of Hinduism, Vol-5, p.340

¹⁸ *Ibid*, p.340

concerned with righteousness. Righteousness deals with human conduct. So where there righteousness prevails in individual's life there justice prevails in society. Society is the formation of individuals. Thus *dharma* or justice has primary concern to be righteous and practice of virtues in human conduct. It leads humanity towards spirituality, liberty, equality, harmony, peace, justice in political and economic spheres. That's why our seers stressed upon the practice of *dharma* (righteousness).

R̥g-Veda had proclaimed the character of justice though equality; “No one is superior or inferior all are brothers. All should strive for the interest of all and should progressive collectively”.¹⁹

Atharva articulated the minute principles of substantive equality thus; “All have equal rights in articles of food and water”.²⁰

Therefore the concept of social justice is linked with balance and welfare of society. Our ultimate goal is to have society that has assimilated the concept of *dharma* in its true sense and to reform society which is devoid of discrimination and exploitation. For this purpose social justice is practiced in social life. Dispensing justice means in Hindu thought arranging matters so as to ensure the victory of *dharma* or *satya* (right or truth) over *adharma* or *asatya* (wrong or untruth). *Dharma* is always considered as a power

¹⁹ Menon N.R. Madhava, *Social Justice and Social Process In India*, Century Prints, New Delhi, 1988, p.139

²⁰ *Ibid*, p.139

which preserves, so that if a king or other member of society helps in the victory of *dharma* over *adharma*, he would surely gain well-being and if he does not take the side of truth, he would be destroyed by his own *adharma*. *Dharma*, *vyavahāra* (law suits) and *daṇḍa* (punishment) are used to express the idea of justice according to the particular context.²¹

The origin of the Hindu judicial system can be traced from the pre-historic Vedic times. The name of *sabha* (judicial assembly) is usually associated with the pronouncement of judicial decisions. In the *Atharva Veda* reference is made to the fire which is used *sabhya* appears to indicate such fire. The *Rg-Veda* describes the *sabha* and refers to the delights and relief of litigants when they came out successfully from the *sabha's* deliberations. In the *purusamedha*, of the *suklayajur Veda*, the *sabha* is described as the place where a litigant receives justice. Jayarama describes the *sabha* as 'resounding' and 'shining' because of the performance of justice.²²

According to the Hindu theory, the administration of justice is one of the essential functions of the state. The judicial system should be based on the central idea that the justification for the existence of the state lies in its maintaining *dharma* and ensuring justice to the people. The end of law is to

²¹ Saral Jhingran, *Aspects of Hindu Morality*, Motilal Banarsidass Publishers, Delhi, 1989, p.87

²² Gupta, Ram Chander, *The Wonder that is Hindu Dharma*, B.R. Publishing Corporation, New Delhi, 1987, p.143

promote the welfare of all beings both individually and collectively. The administration of justice should be actuated by a high sense of duty and the lofty ideal of impartial justice to all.²³

Some Hindu thinkers like *Narada*, *Bādarāyana Vyāsa*, *Manu* and *Chanakya* prescribed affirmative duty of kings to assist the weaker sections like the diseased the women, children and the downtrodden people of the society. “*Dharmo Rakshati Rakshitah*” becomes the basic norm of political system. The movement of the *bhagatas* in north and south India played important role to aware the people from existing casteism, inequality and they condemned the social evils.²⁴

Narada emphasizes the importance of elderly people, *dharma* and truth in the court of justice. This *sabha* was a place where the king and elderly and wise people, who were free from personal prejudices and sentiments, used to sit to judge the cases, which were brought for consideration before it. It was a place where *dharma* (*satya*) prevailed over untruth (*asatya*) and thus *dharma* (justice) was upheld.²⁵

Justice as interpreted by Sukara consists of two elements: 1st consists in a discrimination of the good from the bad. 2nd it has a utilitarian basis in

²³ Encyclopedia of Hinduism, Vol-5th, pp.340-343

²⁴ Menon, N.R. Madhava, Social Justice and Social Process In India, Century Prints, New Delhi, 1988, p.117

²⁵ Gupta, Ram Chander, The Wonder that is Hindu Dharma, B.R. Publishing Corporation, New Delhi, 1987, p.143

as much as it is calculated to contribute to the virtues of the rules and the ruled and promote common welfare. In this way the doctrine of dharma as justice is thus organically connected with the theory of the state as contrasted with non-state. This brings the practical aspect of *dharmā* as law i.e. the application of law to the different cases of the administration of justice. A magnificent administration of justice synchronizing the principles with the fairest procedure is the contribution of Hindu judicial system in India.²⁶

Social transformation and struggle for equality was an integral part of pre-independence Hindu renaissance movements. Several social reform movements took birth time to time considered as *Brahma Samaj* in 1828 by Rammohan. It created the atmosphere of liberalism, rationalism and modernity. Its purpose was to create social equality, liberty and brotherhood among people of India and abroad.²⁷ Therefore some other movements like *Arya Samaj*, *Prathana Samaj*, *Satyashohak Samaj* etc. were established during this period for the same goal.

Aniruddha Deshpande says in his Article 'Hindutva and Social Justice, Philosophy and Practice' Hindutva, which has at its core the concept of

²⁶ Gupta, Ram Chander, The Wonder that is Hindu Dharma, B.R. Publishing Corporation, New Delhi, 1987, pp.142-43

²⁷ Das chander Mohan, the Philosophy of Rabindranath Tagore, Deep & Deep Publications, New Delhi, 1996, p.34

social justice through 'universal brotherhood' cannot accept any thought that is non-inclusive, discrimination or will result into isolation of any section of the society.²⁸

From above stated Hindu conception of justice, we can judge that the idea of justice is always mainly discussed according to the requirements of time. With the passage of time it gains new meanings and different methods to render justice into society. But essence of justice is in following *svadharrma*. The idea of justice can be more effective while *svadharrma* is practiced at individual level. The meaning of justice is to be right person. Because, in the presence of right persons into a society, social force gets strengthen. On the contrary in the absence of right persons into a society social force seems weak and without strengthens. So, there is strengthen in society there is justice and in opposite conditions there is social force without strengthen there is injustice. So to establish a strong or healthy society we should practice first righteousness or virtues and ensure to give everyone due respect dignity equality means the right of equal participation in every sphere of life i.e. political, religious, social and economic. Then it may be possible to create a just society. Such kind of notions of social justice has been propounded by Hinduism time to time.

²⁸ Vijay Chauthaiwale, *Hindutva in Present Context*, Bharatiya Vichar Manch, Ahmadabad, 2010, p.136

Divine Justice

Reasonably, Hindus believed that *Brahma* is the supreme reality and whole universe is His expression. He is rendering His justice through “*Rta*” means cosmic or eternal law which is called 'divinely will'. “*Rta*” constitutes *dharma* and *dharm* to justice, law. And they believe that *dharma* always protected by God. He took incarnate in human image or sent to His Saints, Prophets. Here one example from *Gita* is given below

त्वमक्षरं परमं वेदितव्यं विश्वस्य परं निधानम् ॥ १ ॥

त्वमव्ययः शाश्वत्धर्मगोप्ता सनातनस्त्वं पुरुषे मतो मे १

Tvamaṣṣaram paramam veditavyam viśvasya param nidhānam

*tvamavyayah śāśvata-dharmagoptā sanātanastvam puruṣo mato me.*²⁹

Oh Bhagwan! You are God irreducible and imperishable. You are the sustainer of this world. You are the protector of the permanent righteousness and undying ancient being.³⁰ This verse shows that the *Gita* ensures the idea of godly justice. Further *Gita* also describes how a person can manifest Godly justice into his earthly life. Its example from *Gita*.....

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

Sarvabhūtaśhitaṁ yo māṁ bhajatyekatvamāśhitaḥ

²⁹ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch-11, V.-18

³⁰ Patil Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.106

*Sarvathā vartamāno 'pi sa yogī mayi vartate.*³¹

He, who goes beyond the multicity of existence, and experiences unity with Me, lives in Me; for him, there is nothing which is separate from Me. For him, there exists nothing else. He sits walks and does all things according to My dictates³². In this verse explain if a person with his complete surrenderness dedicate all his actions without any the desire of fruit and following my will he can dispense my qualities into him and can render justice in society.

According to the *Upanishads*, *Brahman* or God which is the ultimate reality of the nature of universal existence (*sat*) universal consciousness (*cit*), and eternal bliss (*ānanda*). Existence leads to knowledge, righteousness, reason and truth, consciousness leads to will, power and action and *ānanda* leads to happiness, satisfaction, peace, welfare etc. From this point of view *Dharma* is justice because it is the expression of right, truth, existence etc. which also implies knowledge and virtue. *Dharma* as consciousness implies will, desire, power and action for reformation and regulation of life. *Dharma* as bliss implies real satisfaction material as well as spiritual. The latter is more enduring and is related to soul as the former related to body or sensual pleasure. *Dharma* as right or justice prevails over

³¹ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch-6, V.-31

³² Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, pp.71-72

wrong or *adharma* or injustice.³³

Justice and Virtue

Unless one has virtue he cannot understand value of justice. Morality deals with human character. Morality is the science of ethics as well as virtue. It is considered as the practice of righteousness and virtues into daily life. Righteousness is conceived as the foundation stone of good character. That's why all the religions of world stressed upon its practice. Similarly the moral aspect of social justice also requires being right. Therefore morality is the part of Hinduism also like other faiths of world. But the gentleness of the socio-moral concerns of Hindu thinkers and law givers is undeniable. The term *dharma* is used to express morality. It means to adopt righteousness or morality to sustain present and to support *dharma* or society for its betterment. From this definition of *dharma* has given slight base to the entire Hindu thought in favor of morality into social stability. That's why Hindu seers as well as Law givers emphasized *dharma* or duties of the individual which directly contribute to the stability and harmonious preservation to social order. The Hindu thinkers recognize both, man's universal duties (*sādhārṇa dharma*) which appertain to him as man and his specific or class duties which are obligatory upon him by virtue of his class or stage of life

³³ www.bhu.ac.in...09...7_THE%20IDEAL%20OF%20DHARMA.doc, date 24/042013

(*varṇāśrama dharma*). But their chief concern being social stability, they are mainly interested in setting forth the *varṇāśrama dharma* which expresses an essentially social, but relativistic approach to morality.³⁴

Hindu social morality is relativistic on several counts. First, man's duties are frankly accepted to be time (yuga) and place (*deśa*) so that the *dharma* the region is acknowledged to be non-applicable to another age and place. Secondly, the duties of a person are also strictly relative to his *varṇa* (class) and the stage of life (*āśrama*). The two together are called *varṇāśrama dharma*. Thirdly, the individual's duties are also relative to one's sex. Thus, women of all *varṇas* treated as a class apart, their duties and virtues being very different from these of their men-Falk.³⁵ In this way, there are some virtues qualities stated into the *Vedas*, *Upanidhas*, *Epics* and *Dharmasutras*. But here we shall discuss with the reference of *Gita* mainly. *Gita* also laid down stress upon the *svadharma* (duty). Discharge of one's own duty is called *Karma Yoga* in *Gita*. Therefore, according to *Gita* if a person is following his *svadharma* it means he is practicing righteousness in his daily lives. Similarly here we are illustrating one example of *svadharma* or duty from *Gita*.....

"Better is *svadharma* one's own duty though devoid of merit, than the

³⁴ Saral Jhingran, Aspect of Hindu Morality, Motilal Banarsidass Publishers Private Limited, Delhi, 1989, p.74

³⁵ *Ibid*, p.74

duty of another will execute. He who performs the duty enjoyed by own nature, does not incur sin".³⁶

In this verse stated that the practice of *svadharma* is very pious and free from sin if the doer is doing his duty with devotion and without the result of its fruit. It leads a person towards righteousness and its example from Gita.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रिया ॥२०॥

Ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate

*Śraddadhānā mat-paramā bhaktāste 'tīva me priyāḥ.*³⁷

He, who has completely surrendered and is devoted to me from the depth of his heart, is a believer and practices the path of righteousness, is abundantly dear to me.³⁸

So, righteous person always stands for righteous causes and justice. Therefore *Gita* also gives more and more stress upon the practice of righteousness or to be moral. This practice of righteousness with devotion without desire of fruit leads a person towards God. In this way *Gita* also

³⁶ Danodaran K., *Man & Society in Indian Philosophy*, People's Publication, New Delhi, p.20.

³⁷ Nataraja Guru, *the Bhagavad Gita*, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-12, V.-20

³⁸ Patil, Shivraj V., *Shrimad Bhagavad Geeta*, Prof. B.V. Motipawale, Latur, 2007, p.118

interpret the moral aspect of social justice. A chapter 16 verses 1,2,3, tell us some virtues qualities and required to be practice. Its explanation is given in below manner

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

*Abhayam sattva-saṁśudhirjñāna-yoga-vyavasthitiḥ
dānam damaśca yajñaśca svādhyāyas tapa ārjavam. (1)*

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दयाभूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥

*Ahimsā satyamakrodhastyāgaḥ śāntirapaiśunam
dayābhūteṣvaloluptvaṁ mārdaṁ hrīracāpalam. (2)*

तेजः क्षमा धृतिः शैचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

*Tejeh kṣamādhṛtiḥ śaucamadroho nātimānita
Bhavanti saṁpadaṁ daivīmabhijātasya bhārata.³⁹ (3)*

Total absence of fear, purity of heart, implicit faith in spirituality, dedication, complete surrender, total control of senses, appropriate conduct, good health, introspection, penances, an upright body, senses and self, Non-violence, namely full evolution of the soul, truth, absence of anger, renunciation of the

³⁹ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-16, V.-1,2,3

good and evil fruits of action, tranquility and equilibrium of the mind and the heart, non performance of deeds that are against noble aims, compassion for all beings, non-attachment even when the senses come in touch with objects of pleasure, tenderness, feeling of shamefulness on distancing oneself from the goal, devoid of unnecessary desires, brightness, readiness to pardon and forgive, bravery, purity, absence of animosity towards anybody, absence of self praise, Arjuna all these are the qualities of a divine person.⁴⁰

Another place in *Gita* in a chapter 18 verse 41-47 deals with virtues qualities on the bases of different-different qualities. And these are required to be practiced our lives according to their own capabilities and qualities for social and individual gain.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वाभावजम् ॥ ४२ ॥

Śamo damastapaḥ śaucam kṣāntirārjavameva ca

*jñānam vijñānamāstikyam brahma-karama svabhāvajam.*⁴¹

Control over the mind and senses, total purity and piety, penances of the mind, tongue and body, straightforwardness of the mind, the senses and body, belief in the existence of god and the knowledge of the path of piety, awareness of the science of existence, readiness to behave in a manner

⁴⁰ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.137

⁴¹ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-18, V.-42

provided by the scriptures, awareness of the cosmic power, all these are the qualities of a person who can be called a "Brahmin". He who has inculcated these qualities in himself totally is called a "Brahmin".⁴² It means if a person has such qualities but he is not discharging his duty he is not considered *Brahmin*. On the behalf of this example we can say that all the castes are on the basis of qualities not by birth. So, one should do duty with righteous spirit. Similarly Gita says that one should perform his duty without devotion or at any cause. Its example from Gita is

योगस्थः कुरु कर्माणि स्सडंगः त्यक्त्वा धनजज्य ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४७ ॥

Yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

*siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate.*⁴³

Oh Dhananjaya! Without desire and attachment, with equanimity and equilibrium in achievement and non-achievement, immersed in Yoga, discharge your duties.⁴⁴ Another verse also gives stress upon duty in below manner

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रयोऽन्यत्क्षत्रियास्य न विद्यते ॥ ३१ ॥

⁴² Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.156

⁴³ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-2, V.-48

⁴⁴ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.37

Svadharmam api cāvekṣya na vikampitum arhasi

*Dharmyād dhi yuddhācchreyo 'nyat kṣatriyasya na vidyate.*⁴⁵

Furthermore, Oh Arjuna! You are a warrior, a *Kshatriys*. Your duty is to fight. Nothing is more important than performing your natural duty.⁴⁶

From above discussion we can say that the practice of virtues or morality leads a person towards righteousness, truth, makes him wise, spiritual, etc. According to *Gita* it is possible through the discharging duty without its fruit and under the will of God. That's why righteous persons always stand for justice and truth. Ultimately they win. So only truth is ever last to protect this truth one should discharge his duty. Now we discuss the next point spiritual justice.

Spiritual Aspect of Justice in Shrimad Bhagvad Gita:

In spiritual aspect of justice we tried ponder over how a spiritual person contributes for justice. The moral implication of the theory of *Gita* is that individual should seek his perfection by an active participation in the system. In the last discourse of *Gita* Arjuna is persuaded to stable his personality to the social whole. After becoming righteous person goes towards spirituality. And spirituality is the name of stability in one's soul as well as cosmic soul. This stability is known as '*sthitpragnya*' in *Gita*. A chapter 2, verse 55, 56, 57, 58 describes the nature of *sthitpragnya*.

⁴⁵ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-2, V.-31

⁴⁶ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, 2007, p.33

Defining the meaning of spirituality in *Gita* Shri Bhagwan said:

अक्षरं ब्रह्म परमं स्वाभावोऽध्यात्ममुच्यते ।

भूतभावोद्धवकरो विसर्गः कर्मसञ्ज्ञितः ॥३

Akṣaram brahma paramamsvabhāvo 'dhyātmamucyate

*bhūta-bhāvodhava-karovisargaḥ karam-sañjñitaḥ.*⁴⁷

That which is not perishable is the Brahma. Stability in the self is spirituality and is the core of the soul. Matter which produces something, either, good or bad, may come to an end.⁴⁸

Thus in this verse the nature and meaning of spirituality is discussed clearly as the stability in self. Without stability in self, one can-not understand the secrets of the self or God. That's why *Gita* stress to be righteous, to do one's duty without any desire of fruit and to be stable in self through knowledge, action and devotion. With the help of these three one can stay in self and can realize the God. So in this way a spiritual person attains liberation. A spiritual or enlighten person stand for truth, equality and liberty fraternity etc. So here we would like to give some examples of spirituality and its impact on justice from *Gita*

विद्याविनयसम्पन्नो ब्राह्मणो गवि हस्तिनि ।

शुनि चैव श्रवपाके च पण्डिताः समदर्शिनः ॥२७॥

⁴⁷ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, Ch.-8, V.-3

⁴⁸ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.81

Vidyā-vinaya-sampanne brāhmaṇe gavi hastini

*Śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ.*⁴⁹

A wise person does not differentiate between a philosopher and a rogue, between a dog, a crow and an elephant. He treats them with equal compassion and understanding.⁵⁰

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिता ॥११॥

Ihaiva tair jitaḥ sargo yeṣāṃ sām्यe sthitaṃ manaḥ

*nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇṣ te sthitaḥ.*⁵¹

He, whose mind is stable and treats everyone with justice, is really the conqueror of this entire world. The cosmos is pure and equitable. When his mind also becomes pure and just, he becomes one with the cosmos.⁵²

ब्राह्मस्पशेष्वसक्तात्मा विपन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

Bāhya-sparśeṣvasaktātmā vindatyātmani yatsukham

*sa brahma-yoga-yuktātmā sukham akṣayam aśnute.*⁵³

Such a person is stable-minded, without any doubts, merges with the cosmos, the elements, and is the knower of the cosmos, and established in

⁴⁹ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-5, V.-18

⁵⁰ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, pp.64-65

⁵¹ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-5, V.-19

⁵² Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.65

⁵³ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-5, V.-21

the divinity.⁵⁴

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु

साधुष्वपि व पापेषु समबुद्धिर्विशिष्यते ॥१॥

suhṛn-mitrāry-udāsīna-madhyastha-dveṣya-bandhuṣu

*sādhuṣv api ca pāpeṣu sama-buddhir viśiṣyate.*⁵⁵

A great soul, attaining this state, becomes a person of equitable and undiscriminating nature and treats everybody and everything with equal respect and attention whether they are his enemies or friends, pious or sinful.⁵⁶

The above mentioned verses from *Gita* shows the nature of spiritual person as to how he is stable in himself and God without any discrimination of caste, creed, race, sex, region, friendship and enmity. Such types of person give equality, respect, love, to all and they understand we are children of same god and they accept also unity and diversity as well as co-existence of others. They all stand for these realities and justice. They serve humanity without any discrimination and reward. So the enlighten person also playing important role for social justice. And they can contribute more if they want. In India there are so many spiritual persons working in this

⁵⁴ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.65

⁵⁵ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-6, V.-9

⁵⁶ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motilawale, Latur, 2007, p.68

direction. Thus spirituality helps to attain emancipation of liberty. Now we discuss the next aspect of justice as liberty or justice.

Justice and Liberty

Liberty is the third notion of social justice. Without liberty, social justice is incomplete. Therefore liberty discuss at two level in Hindu religious world one according to the modern concept of liberty as everyone has same fundamental rights. Another especially discuss in it's purely sense which is known as freedom from all the bondages which suffocates our freedom. There are some impediments which bonds us and restricts our freedom that are recognized as greed, anger, pride, desires, ignorance, etc. to attain emancipation from all these impediments is considered as the real liberty. These impediments not come from out-side they are inside. And they create obstacles in stability and liberty. We are the human beings are slaved more our desires, fear, ego, etc. then outer forces i.e. capitalist, rulers. Some examples of liberty we are illustrating here from Gita.....

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

Karma jam buddhi-yuktā hi phalam tyaktvā manīṣiṇaḥ

*janma-bandha-vinirmuktāḥ padaṁ gacchantyanāmayam.*⁵⁷

⁵⁷ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, Ch.-2, V.-51

He, who lives with the help of his wisdom, discretion and understanding, in a balanced manner, is freed from the bonds of birth and death and attains the bliss of immortality.⁵⁸

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि व ते न प्रसिद्धयेदकर्मणः ॥ ७ ॥

niyataṁkuru karma tvam̐ karma jyāyo hyakarmanah̐

*śarīra-yātrāpi ca te na prasiddhyedakarmanah̐.*⁵⁹

Arjuna! Perform the duties, which are expected of you. There are many things which can be done. But do those things which are declared as your duties. Doing your duty is better than doing nothing. If you keep doing your duty without any expectation or desire, you will be freed from the bondage of life and death. Without doing your duty, you will not be able to fulfill the purpose of your existence, and sustain your life.⁶⁰

These verses described wisdom, duty, etc. is the rights of everyone and they are free to do their action according to the qualities and abilities from the side of nature or God. If they are not doing like this what's the fault of God. It's the fault of that person who is not understanding his right to work and not discharge his duty it means he is slave his desires, ignorant and

⁵⁸ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.37

⁵⁹ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed., 1961, Ch.-3, V.-8

⁶⁰ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.44

renouncing his responsibility to do work. So *Gita* gives right of liberty to everyone. Where liberty prevails there equality exists.

Justice and Equality

Equality is the important notion of social justice. Equality means to be equal or understand every one equal. In Hinduism also accept equality in separate way. They say that everyone is the creation of God but everyone has some unique qualities (*gunas*). The outlook of equality which we find in the *Gita*, may be interpreted in two ways, (1) Duality or differentiation and (2) Oneness or sameness or homogeneity. Equality, from the viewpoint of differentiation, implies the existence of diversity or multiplicity of beings and things. All men are equal in the sense that everyone has his own individuality, independent existence and is an end in him-self. One individual is to be considered as an equal to another in matters of equal rights and opportunities. The outlook of equality thus maintains an attitude of sameness towards all individuals.⁶¹

Equality means according to *Gita* cultivating the subjective outlook of sameness or oneness towards the pairs of opposites such as pleasure and pain heat and cold, victory and defeat. It uses word *Samatva*, equality. Explaining the spirit of *samatva* S.N. Dasgupta wrote, "This sameness can

⁶¹ Reddy, A.V. Rathna, The political Philosophy of the Bhagavad Gita, Stealing Paper Back, 1997, p.115

be attained in three different stages: subjective sameness, or equanimity of mind, or the sameness in joys and sorrows, praise and blame and in all situations of life; objective sameness, as regarding all people, good, bad or indifferent, a friend or an enemy, with equal eyes and in the same impartial spirit; and the final stage of achievement of this equanimity is the self-realized state when one is absolutely unperturbed by all worldly things- a state of transcendence called *gunāṭīta*".⁶² It is stated in *Mahābhārata* of which the *Bhagavadgita* forms a part not only illustrates the duties and responsibilities of the people in a society divided into classes but also indicates the social conditions of a much earlier period, of a bygone age in which Indian society was not yet divided into different classes. According to great epic, there were neither classes nor castes in the earlier epoch in human society. Sage Bhishma, for instance, referring to this primitive cultures society points out at that time i.e. *Kritayuga* there was no state, no being, no punishment, no punisher. All men used to protect one another by dharma, i.e. by virtue and moral duties". Sage Bhrigu says that in primitive society there was no distinction between *varṇa* and *varṇa* because the whole world was *Brahman*. Only *Brahmins* were born out of *Brahmin* and they were later divided into *varṇa* according to their work.

⁶² *Ibid*, p.116

Similarly equality is the notion of *Gita* like other sacred texts of Hindu religion. This also accepts the equality of everyone and says that all beings are the creation of god. A relevant example from *Gita* we are discussing here which represents the equality of all as well as the creation of one God.

अहमात्म गुडाकेश सर्वभूताशायस्थितः ।

अहमाष्ठिश्च मध्यं व भूतानामन्त एव च ॥२०॥

Ahamātamā guḍākeśa sarva-bhūtaśaya-sthitaḥ

*Ahamādiśca madhyam ca bhūtānām anta eva ca.*⁶³

I am the universal seated in the hearts of all beings. This sloka of the *Gita* shows that god is the creator of all creation and he regards everyone equal.⁶⁴ On this behalf we can say that *Gita* gives equality to all as to be the creation of same God. Another example of equality from *Gita* is

Eshwarahsarvabh –utaanamhraddesearjunatishati

Arjuna! God abides in the hearts of all living beings.

Lord krishana says that all embodied beings Arjuna, prabritti or nature is the conceiving mother, while I am the seed giving father.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥३॥

⁶³ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed. 1961, Ch.-10, V.-20

⁶⁴ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.99

Mama yonirmahadbrahma tasmīngarbham dadhāmyaham

*sambhavaḥ sarva-bhūtānām tato bhavati bhārata.*⁶⁵

Oh Arjuna! I am the entire Universe which generates all beings, in whom I sow the seeds of consciousness. All beings are created with the combination of matter and spirit.⁶⁶

They criticize others and do not recognize God in them and insult and hate him, through their arrogance and anger to other human beings.

I put them in the category of sinners because of their insult to God in all human being, because they perform bad deeds, and abandon righteous paths. They are degraded human being. These are no other human degraded, than the doers of cruel deeds.

Gender Equality- *Mahabharat's* says *anusanavarav* says that one who desires prosperity must honor and respect woman and that wife who is petted and labored is the goddess of fortune

Woman in *Vedic* period: the ideas of human-hood of which we have evidence in the Vedic age and that same as those which evidence in the age of the epics and we earlier *smritis* nor were these later the fame as those which have been preserved to us in the classical age of Sanskrit literature have been changes in the position of human in society from age to age. In

⁶⁵ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed. 1961, Ch.-14, V.-3

⁶⁶ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.127

the Vedic age women were not divided advantage of education in sacred literature they were not considered in component to study the Vedas and *dharma sastaras* or systems of philosophy then inexistence. Some the humans of *Rig Veda* were composed by women they could be invested with the sacred thread and could perform the prayers including the recitation of the *savitri* after finishing of course and education they could either enter upon marriage life or devotee themselves religious and metaphysical studies just like men.

The *Upanisadas* contain evidence of learned women taking part in philosophical discussion in public assemblies. As married women, they took part in the sacrifice performed by their husband and the term *patni* which is applied to wife indicate this participation. By marriage a wife obtained opposition of honor in the house her husband she was mistress of her husband exercising of authority over her father in law her husband brothers and unmarried sisters. There was provision to widow marriage if women raised this question. Women could live a life of celibacy they freely appear in public and were not required to obscure seclusion. During *Samriti* period society had settle in orderly condition different reasons was assign for disapproval of the marriage of brother-less girls, according to Manu the danger in this case was that daughter might be *puterke* or appointment would

become the son of his grand-father by legal fiction or by convection during the period of sutras writers the position of women under serious notorious in many respects just as there was degradation of Hindu wife during the epic period and even till recently was very similar to roman wife in the age Cicero. Women were diverted the study of Vedas and term consider to be unfit to remove and pronounce *Vedic* mantras. The reason assigned for that women were destitute of males of Vedic texts and destitute of strength.

Justice and Fraternity

Fraternity is another important notion of social justice which is considered as social harmony and brotherhood among the people of different castes and creeds. It is the merely outlook of righteousness, spirituality, liberty, and equality. Where there all these norms of social justice prevail there social harmony comes naturally. Hindus believed that there is perfect peace and harmony in the order of this universe. Which is maintained through *Rta* the cosmic order or divine will.

In a strange way, the Hindu idea of Caste is meant to ensure social harmony. The caste system is based on interdependence of each part of society relying on the rest.

Most modern Hindu's in the United Kingdom reject caste but believe in principle that we should treat all people equally and with respect. Mahatma

Gandhi is an example of a Hindu who fought against racism in all its forms in South Africa and later against the British in India.

On his Ashrams (communes) he insisted that Hindus did not live by caste, sharing in all manual tasks. It is a strong Hindu belief that as a person loses oneself in God (Brahman), caste is truly left behind.

When asked what his religion was, Gandhi replied: *I am a Hindu, and a Muslim, and a Sikh and a Christian.*" All his life he openly read and used ideas from all of the main holy books of the different religions.⁶⁷

Long ago Swami Vivekananda drew his attention also *Gita's* doctrine of fraternity in his historical speech at parliament of world religions in America: *whosoever so comes to me, through any form, I reach Him; all men are struggling through paths which in end lead to me.*⁶⁸

Hindus believed that the harmony in life comes through the balanced life or through the *purusartha-s* of life. There all these goals of life fulfilled with balanced way there should be harmony in life and society. This is the universal notion of Hinduism which helps to bring social harmony. Similarly the *Gita* has also way to harmonies wonderfully the philosophy of action, devotion and knowledge. All these are blended beautifully. The *Gita* gives preference to action against non-action. Again and again, it emphasizes

⁶⁷ www.hindu.com/thehindu/mp/2003/01/30/.../2003013000040100.htm date-03/08/2014

⁶⁸ www.exoticindiaart.com > Books > Hindu, Date-03/08/2014

action and renunciation of any desire for its fruits. Go on constantly performing action, but keep renouncing the fruit of it". This touchstone of renunciation of fruit is of universal application. Actions bound by *rajas* and *tamas* are to be abandoned altogether as these are always associated with great passions for the fruits of action. Further relinquishment is of three types, namely: of the fruit of action, of the idea that self is the agent and the consequent attachment, and of all agencies along with the realization that the lord is the author of all actions.⁶⁹ So the balance among these three leads everyone towards harmony in one's life and the harmony of individual life brings harmony into society. So it is the notion of fraternity in Hinduism. In this way, social harmony comes into society. It further leads society towards peace. We shall explain now the idea of peace or justice.

Justice and Peace

Peace in society is the outcome of social harmony and absence of wars into human conduct. Peace is also required important notion of social justice. Regarding peace *Gita* says that peace comes from stability of mind if mind is in confusion than there is no peace at all. If mind is not in confusion there is peace. Its example from *Gita*

स्पर्शान्कृत्वा बहिर्बाह्यंश्चैच्चान्तरे भ्रुवोः ॥

⁶⁹ Cheema, A.S., The Gita & Youth Today, B.V. Gupta, New Delhi, p.80

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २६७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः

विगतेच्छाभयक्रोधे यः सदा मुक्त एव सः ॥ २७ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

Saarsānkr̥tvā bahirbāhyāmścakṣuṣcaivāntare bhruvoḥ

*prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau.*⁷⁰

Yatendriya—mano-buddhirmunirmokṣa-parāyaṇaḥ

*Vigatecchā-bhaya-krodha yaḥ sadā mukta eva saḥ.*⁷¹

bhoktāraṃyajña-tapasām sarva-loka-maheśvaram

*suhṛdam sarva-bhūtānām jñātvā mām śāntimṛcchati.*⁷²

He, whose mind does not concentrate on things outside his self, does not think about the outer world, fixes his sight between his two eyebrows, and gains the power of concentration. Slowly, after plenty of practice, he is liberated. He becomes peaceful and is liberated, after gaining the knowledge of the reality of existence.⁷³

Another verse tells us that how we can attain peace its example from

Gita

⁷⁰ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed. 1961, Ch.-5, V.-27

⁷¹ *Ibid*, V.-28

⁷² *Ibid*, V.-29

⁷³ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.66

युजत्रोवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संथामधिगच्छति ॥१४॥

Yuñjannevaṁ sadātmānaṁ yogī niyata-mānasaḥ

*Śāntim nirvāṇa-paramāṁ mat-saṁsthāmadhigacchati.*⁷⁴

He, who concentrates on meditation, acquires the peace and tranquility, which is in Me.⁷⁵

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्चान्तिरनन्तरम् ॥१२॥

Śreyo hi jñānamabhyāsājñānāddhyānaṁ viśiṣyate

*Dhyānāt karma-phala-tyāgācchāntiranantaram.*⁷⁶

Merely controlling the mind is not as good as performing your duties with full understanding of their implications. Meditation is superior to the practicing one's own duties. Renouncing the fruits of one's own duties and not expecting any returns from the duties done, is superior to meditation. In this way, the credit for performing duties is given to God, who the real and ultimate doer of all things that happen and God becomes responsible for the welfare of such a devotee. With this kind of renunciation, the devotee achieves complete peace of mind.⁷⁷

⁷⁴ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed. 1961, Ch.-6, V.15

⁷⁵ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.69

⁷⁶ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed. 1961, Ch.-12, V.12

⁷⁷ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p.117

अद्वेष्टा सर्वभूतानां मैत्र : करुणा एव च ।

निर्ममो निहङ्कारः समदुःखसुखः क्षमी ॥१३॥

Adveṣṭasarva-bhūtānām maitraḥ karuṇaevaca

*Nirmamo nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī.*⁷⁸

He, who attains peace of this kind, is without hatred for any being, is kind to everybody, not arrogant, remains unattached and treats others on par with one another.⁷⁹

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदङ्गस्य च ॥ ५१ ॥

Buddhyā viśuddhayā yukto dhr̥tyātmānaṁ niyamya ca

Śabdādīnviṣayāṁstyaktvā rāga-dveṣauvyudasya ca. (51)

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥४२॥

Vivikta-sevī laghvāśī yata-vāk-kāya-mānasaḥ

Dhyāna-yoga-paro nityaṁ vairāgyaṁ samupāśritaḥ. (52)

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ

⁷⁸ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, 1st ed. 1961, Ch.-12, V.13

⁷⁹ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, p. 117

*vimucya nirmamaḥ śānto brahma-bhūyāya kalpate.*⁸⁰(53)

He, who is equipped with a pure mind, is a lover of solitude, peace and piety and is a Renouncer of verbal practices and dules. (51)

He, who consumes just that quantity of food, which is needed for subsistence, is a person whose mind, language and body, are under control and are conquered; has achieved self-abnegation, is always involved in meditation. (52)

A person who has given up arrogance, show of strength, ego, anger, material goods and timidity of heart; is without affection or attachment with anybody, is of a peaceful temperament, is capable of uniting with God.⁸¹ (53)

All these verses of *Gita* are describing peace of mind. Without peace of mind there is no peace in society. Wars or other unpeaceful activities are the production of unstable mind. So *Gita* tell us the path of peace and how we can attain it. According to *Gita* for peace of mind we must be stable in ourselves or on one point. This stability comes through meditation, devotion, and action without the desire of its fruit. This is the way according to *Gita* to attain peace. Such kind of peace considered as eternal peace. Peace brings heaven upon earth and helps to maintain justice with coolness and dialogue.

⁸⁰ Nataraja Guru, the Bhagavad Gita, D.K. Printworld (P) Ltd., New Delhi, Ch.-18, V.51,52,53

⁸¹ Patil, Shivraj V., Shrimad Bhagavad Geeta, Prof. B.V. Motipawale, Latur, 2007, pp.- 158-59

It leads the path of non-violence also towards all creatures of this creation. So now we shall discuss about the political justice.

Justice in Political Matters

Political justice deals with law, administration, and government. It is known as practical justice also. In Hinduism it is believed that justice prevails in society on the shoulders of King or government. If there is wise and enlightened king there will be justice. On the contrary there is ignorant king there will be no justice. Therefore justice is conceived as the primary duty of king and his administrative assistants in Hindu thought of state. Similarly the political anthropology of the *Mahabharata* says, "Such is the natural man, or man as nature made him." Hence, institutions were made to advocate man out of the deplorable mire of primitive license and lastly freedom. The state is designed to correct human vices or restrain them and open out the avenues to a fuller and higher life. And this is made possible only because of the origin of king and his authority. In this way King and his authority was created to overcome the state of anarchy and confusion and maintain *dharma*, which had then lost its significance.⁸² According to Hindu concept of state came into being with the creation of king and the king was created by a divine agency and that qualities were blended in him.

⁸² Gupta, R.C., Wonders that is Hindu Dharma, B.R. Publishing Corporation, New Delhi, 1987, p.102,103

According to Kautilya king may be looked upon as an abode of *Indra* and *Yama*. Similarly Manu said that the King embodies the virtues or qualities of eight dities and is linked to Gods because of the functions he performs.⁸³ In the context of a king the Sanskrit word *deva* connotes merely his moral superiority to his subjects and not omnipotent divinity. It appears that the divine right theory was propounded to give to the people a sense of security that their ruler was one in whom they could repose confidence since he was created by the *Brahman* and his virtues and abilities were greater than usual. It means the main purpose of a state or king is to protect the people against anarchy and confusion, it was also to re-establish *dharma* which had lost its significance, and to regulate the conduct of the people in accordance with its injunctions.⁸⁴ Thus Kāllidaśa explains this idea in the *Raghuvamśa* when he says that *Dilipa* was the real father of his subjects because he led them along the path of righteousness, protecting and feeding them.⁸⁵

Similarly The *Gita* most solemnly declares that there is nothing higher for a *Ksatriya* than a righteous war, that a *ksatriya's* duty requires him not to quail in battle, that if he dies in battle he goes to heavens and if he survives he rules over the world, that he should fight as a duty without caring for gain or loss victory or defeat, and if he fights with this attitude no sin attaches to

⁸³ *Ibid*, p.104

⁸⁴ *Ibid*, p.105

⁸⁵ Gupta, R.C., Wonders that is Hindu Dharma, B.R. Publishing Corporation, New Delhi, 1987, p.115

him.

King alone never dispenses justice alone. He needs good assistants. So the king must appoint good efficient and honest persons as his ministries is considered his prime duty as the honest discharges of his responsibilities depends upon them. In order to perform his duties efficiently and righteously, the king must be conversant with the knowledge of all the four *vidyas*.

Justice in Economic Matters

Economics is considered as the management of material goods. It is a subject for acquiring wealth, education, lands, gold, cattle, grain, domestic utensils, and friends, along with augmenting acquired things through *Arthasastra*.⁸⁶ So in this way economics justice stands for the equal distribution of material commodities to fulfill the primary needs of people and to give them equal opportunity to earn. Hindu economics thought has been based on *dharma* (righteousness), which is the sheet anchor of all the other goals of life *purusarthe*-s including *arthe* (wealth) also. *Dharma* or the just and dutiful performance of all acts, particularly in service or business, was regarded as essential for earning *artha* (money or wealth); money earned honestly led to *Kama* (enjoyment), and all the three ends achieved

⁸⁶ Encyclopedia of Hinduism, Vol-4, p.528

lawfully paved he was for *Moksha*. So every Hindu endeavored to achieve the desired goals through this *Purusartha*-s. The entire society was directed towards promoting the realization of these goals. Hindu economics stress earning of money/wealth by just means, spending it on liabilities, social obligations and pious activities, just administration and maintenance of the household.⁸⁷

The *Gita* concedes the economic liberty of the individual, namely the right to work. It institutionalizes economic liberty through the social institution of the caste system. Its concept of economic liberty, however, does not imply the accumulation of wealth for selfish ends. It condemns the competitive economic liberty of accumulation of wealth by a few, without its concomitant of social distribution of wealth, as sin. This is evident when it says: "Those sinful ones, who cook for the sake of nourishing their body alone, eat only sin." It says that the wealth of the individual is for social purpose. It thus converts economic liberty, the right to acquire wealth, into economic freedom, namely freedom from possessive or acquisitive wealth.⁸⁸

The *Gita* views economic freedom in terms of increased productivity of wealth. The productive wealth of society is the outcome of collective efforts, which is *Yajna* or sacrifices itself. As social wealth is based on

⁸⁷ *Ibid*, p.527

⁸⁸ Reddy, A.V. Rathna, *The Political Philosophy of Bhagavadgita*, Steeling Paper Back, 1997, p.69

cooperative effort, it belongs to all. This is the social and economic meaning of the *Gita's* concept of sacrifice. Its economic freedom stands for equitable distribution of wealth in society. It defies neither poverty nor recommended indulgence in prosperity and disapproves their extremities. Thus it ensures freedom from want, promotes mutual economic aid and social cooperation. When the individual of the *Gita* renounces the fruits of his economic liberty, it leads to the economic upliftment of the poor. For this purpose the *sarvodaya* movement of Vinoba attempts to materialize the economic freedom of the *Gita* by inculcating the spirit of sacrifice, material and moral, among both the rich and the poor. Vinoba wanted to free the Indian peasant from economic bondage by means of *Bhoodan*, gift of the land to the landless. He launched the *Bhoodan Yajna* in Telagana on April 18, 1951, which insists on the "trusteeship" of the soil. He believed that land belongs to God and not to any individuals. He proclaimed: "Land, like air and water, should be the common property of the people and should be equitably disturbed". The *bhoodan Yajna* would diminish the sense of attachment to land. As the economic freedom of the *Gita* condemns the unlawful accumulation of wealth by a selfish few, its state of political freedom also spurns the abuse of political power by the rulers.⁸⁹

⁸⁹ *Ibid*, p.70

Classification of the Forms of Economic Activity in *Gita*

In *Gita* three types of activities explained on the basis of three *gunas* (qualities) *tamsic*, *rajasic* and *satviic*.

Demoniac Economic Activity-is concerned with the materialists. The *Gita* classifies them as demoniac because they are the senseless persons who have "embraced a nature which is selfish, demoniacal and delusive."

मोघाशा मोघकर्माणौ मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

Moghāśā mogha-karmāṇo mogha-jñānavicetasah

rākṣasīmāsurīm caiva prakṛtiṁ mohinīm śritāḥ. (Gita,IX:12).

As far as the nature of their economic activity is concerned, they know not what right activity is, for they are given to the enjoyment of sensuous pleasures', they strive to obtain by unlawful means hoards of money and they are filled with intoxication of wealth. Sri Aurobindo warned that science has encouraged economic barbarism, "Which is now progressing to its culmination and its close. This economic barbarism is essentially that of the vital man who mistakes the vital being for the self and accepts its satisfaction as the first aim of life."⁹⁰

Tamasic Economic Activity- is a kind of economic activity of the

⁹⁰ Reddy, A.V. Rathna, The Political Philosophy of Bhagavadgita, Stealing Paper Back, 1997, pp.106,107

individual is based on exploitation of man by man. The *tamaisc* individual is deceitful, inclined to rob others of their livelihood.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

ayuktaḥ prākṛtaḥ stabdhaḥ śaṭhonaikṛtiko 'lasaḥ

viṣḍā dīrgha- sūtrī ca kartā tāmasa ucyate .(Gita, XVIII: 28)

Differentiating true economics from false economics Gandhi Ji wrote: "An economics that inculcates *Mammom* worship and enables the strong to amass wealth at the expense of the weak is a false and dismal science. It spells death." While the Gita denounces the demoniac and *tamasic* forms of economic activity, it commends the commitment of the individual to promote the religious and spiritual forms of economic activity.⁹¹

Religious Economy: Sacrifice- the *Gita* speaks of rituals such as 'gift' and 'sacrifice' in terms of promoting righteous economic activity of the individual. It commands the individual not to relinquish them under any circumstance. Accepting the Vedic concept of sacrifice, the *Gita* gives a new spiritual meaning, a wider economic content and a social purpose to it. The Gita's concept of sacrifice conveys that the individual has to share the fruits of his economic activity with his fellow beings. As the sacrifice stands for a

⁹¹ Reddy, A.V. Rathna, The Political Philosophy of Bhagavadgita, Steeling Paper Back, 1997, p.107

distributive economy on a voluntary basis, it gives no scope for concentration of wealth in few hands and exploitation of man by man. Sacrifice implies that property is the natural right of the individual. It also means property, though personal, is meant for serving the needs of society. The property-owner has to regard himself as its social custodian only. The *Gita's* interpretation of sacrifice reconciles the individual initiative and enterprise with social responsibility, they is, the right to acquire personal property, on the one hand, and the social obligation of voluntary distribution of wealth in society, on the other hand. Its concept of sacrifice reminds us that it combines the features of both the laissez-faire and the socialist economy. According to laissez-faire economic system, it recognizes the right to property of the individual and encourages him to produce wealth by hard work. As the socialist economy, it shows that the wealth is not for personal use but meant for promoting public welfare. Therefore the *Gita's* concept of sacrifice maintains a harmonious balance between private enterprise and public welfare.⁹²

Spiritual Economy: Desire-less Action- *Gita* divides society into the classes of wise and ignorant similarly to economists as it into rich or poor. The wise is in pursuit of desire-less actions and the ignorant in attachment to

⁹² *Ibid*, pp.107,108

action. The ignorant whose activity is confined to seeking after the transitory worldly desires, is blind to see the deep-rooted riches of desire-less action. The wise who disowns the material possessions, multiplies the richness of society, both in material and spiritual terms, by his desire-less action. He seeks to promote the material welfare of society and also of the welfare of mankind in general. This desire-less action of the *Gita* prescribes dedication of the wealth of selfless activity of the individual to society. The selfless activity of the individual which is free from obligation is a religious offering to society.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६

Mukta-saṅgo 'naham-vādīdhṛty-utsāha-samanvitaḥ

Siddhy-asiddhiornirvikāraḥ kartā sāttvika ucyate. (Gita, XVIII: 26)

Explaining the ideal of dedication, *Acharya* Vinoba Bhave said: 'As at the time of putting oblations into the sacrificial fire we say, 'This is for *Indra* not for me', so we should say of whatever we produce in fields or factories, 'This is for the community, for the nation; it is not for me'. We should dedicate all that we have to society'. It must be admitted that the ideal of desire-less action of the *Gita* represents the functions of the welfare state or the democratic socialist state, which deploys its mission of disinterested action

to promote public welfare. The socialist state shoulders the wheel of desireless action of the *Gita*.⁹³

The idea of economic justice is governed in Hinduism by the spirit of *dharma* means righteousness to earn wealth or others facilities. In *Gita* also in favor of righteous acts for earnings and one should be renounce desire of one's actions fruit. This is called *Yajna* for god and which brings economic justice and uplift the poor. The enlightened persons of *Gita* and the morally disciplined persons will never desire to bring the economic goods under their personal ownership. This is the idea of economic justice which is expounded by the Hindu thinkers.

Conclusion

In the conclusion of this chapter we can say that for social justice entire Hindu philosophy is based on the practice of *dharma* in individual's life and social obligations. *Dharma* is the only one word in Hinduism which is explained every aspect of life i.e. religious, social, moral, political, and economic, liberty, justice, etc. so the practice of *dharma* is the practice of social justice. *Dharma's* practice leads a person towards righteousness and righteousness towards stability and spirituality, liberty, equality, fraternity, peace, justice in political and economic spheres of life. We have tried to

⁹³ Reddy, A.V. Rathna, The Political Philosophy of Bhagavadgita, Stealing Paper Back, 1997, pp.109-110.

discuss all these various aspects of social justice under sub titles with examples from Hindu Literature especially with the reference of *Srimad Bhagavadgita*. *Gita* also lay down its whole stress upon discharge of one's own duty or *dharma* according to his qualities with devotion and without the desire of fruit of his actions. It ensures social justice on the basis of the practice of duty, equality, liberty, spirituality, and detachment. So to bring social justice into society law is not merely the measurement of justice but the practice of righteous is the essence of justice. Righteous persons always stands for right causes and they embody their righteousness into their social judgments and they rightly pointed out that what is right or wrong according to social perspectives. So the Hinduism also helps to maintain social justice from its own point of view and method. It has developed some norms of social justice and they all are stand on *dharma* and its practice. *Dharma* always sustains society.

Chapter - 4

JAINISM AND SOCIAL JUSTICE WITH SPECIAL REFERENCE TO UTTARADHYAYANASUTRA

Introduction

Jainism is one of the oldest faiths of India. It has a tradition of 24 *tirthankaras*, who preached the *dharma* from time immemorial. Although historians have made various speculations about the origin of Jainism, but its origin remains untraceable. Jainism believes the universe to be eternal, its constituents such as living and non-living things may change form, but they are basically eternal. Time rotates in a cycle, like a wheel moving clockwise. The time in which pleasure increases is ascending and decreases is descending time. Lord Mahavira was the 24th *tirthankara* who established the four-fold order comprising monks, nuns' men and women householders and taught right path of human beings.

Term 'Jain' is derived from word '*Jina*' means 'Victor'. In this way *jina* means that one who overcoming the passions i.e. anger, ego, greed, and hypocrisy finally attain perfection. According to Jain faith everyone can be a *jina* by practicing religious austerities and vows. *Jina* literally means victor. *Jina* is also known by other names such as *Arihanta* (who destroys the inner enemies), *Arhan* (who is worthy of being worshiped), *Vitaraga* (one who is

devoid of attachment and hatred *sarvajna* (the omniscient) *paramesthi* (one who has attained the highest state, *Sarvadarsi* (one who is all seeing), etc.¹From above idea we can say that '*jinas*' are the conquerors of them-self. *Tirhanakaras* have achieved liberation. They have attained the true characteristics of the soul such as infinite faith, infinite knowledge, infinite conduct, infinite bliss and eternity by destroying all karmic bondages. The *Tirthankaras* are they who establish *Dharmatirht*. *Tirth* is a place of sanctity which helps as aspirant in his search of soul. A Jain *tirth* is established on the four pillars known as monk, nun and gentle-lady and gentleman householder. *Tirthankara* is he who establishes *tirth*. He possesses the omniscience. His teachings always remain beneficial for all beings. He teaches the righteous law (dharma) on the basis of five great vow such as non-violence, truth, non-stealing, non-possession's and celibacy. Through the practice of these vows one can attain right conduct. Right conduct further leads towards right faith and right knowledge. The *tirthankara* leads society towards the path of spiritual perfection by teaching the truth about the universe and its nature. The life can be meaningful by practicing the ethical values. In this way Jainism is a system of ethics. It is characterized but the strictest discipline and severe austerity not only for monks and nuns but for

¹ Dr. Pradyumna Shah Singh, Jainism in Punjab, Publication Bureau Pujanbi University Patiala, 2010, p.4

the laity also.

List of *Tirthanakaras*

Jainas believed that they have the tradition of twenty four *Tirthankaras*. Let us see the list of 24 *Tirthankaras*: Risabhadeva, Ajita, Sambhava, Abhinandana, Sumati, Padmaprabha, Suparsva, Candraprabha, Suvidhi, Sitala, Sreyansa, Vasapujya, Vimala, Ananta, Dharma, Shanti, Kunthu, Ara, Malli, Munisuvrata, Nami, Nemi, Parsva, and Mahavira.² In addition of this we can say that the present Jainism is based on the teachings of the Lord Mahavira who is considered as the last *Tirthankara*. He preached human values which were based on truth, love, equality, liberty and so on.

Life of Vardhmāna Mahāvīra

Mahāvīra took birth in 599 BCE in the royal family of king Siddhārtha of Kuṇḍapura which was a suburb of Vaiśālī situated in the north Bihar. His mother was Triśālā and his elder brother was Nandivardhana. Mahāvīra's birth name was Vardhmāna. He was married and had a daughter Priyadarśanā.³

Mahāvīra sought the spiritual life and wanted to renounce the world, but he prepared himself till his parents were alive as it would hurt their feelings. At the age of twenty-eight his parents died and with the permission

² Shah Natubhai, Jainism, Motilal Banarsidass Publishers Private Limited, Delhi, 1998, p.21

³ Chandra, K.R., Vardhaman Mahavira, ed. Dr. Upadhye A.N., Mahavira and His Teachings, Bhagwan Mahavira 2500 Nirvana Mahotsava Samiti, Bombay, 1977, p.209

of his elder brother he entered upon the life of an ascetic at the age of thirty years. After renouncing the world he started the practices of as an ascetic. He began fasting and meditation. With the passage of time he controlled his vices, desires and became so cool. When he entered into the thirteenth year of his penances he attained the supreme knowledge at bank of the river Rujupālikā town Jṛmhikagrāma.⁴

Therefore he went to Pāvā-madhyamā to deliver his first sermon to suitable persons. There he made 11 great Brahmin scholars his disciple, who was later known as 11 *gandharas*. For thirty years Mahāvīra wandered as a traveling teacher spreading the gospel of love and non-violence. At the age of 72 he attained *Nirvāna* at Pāvā.⁵ He preached five great vows; such as, *ahinsaa* (non-violence), *satya* (truthfulness), *asteya* (not taking anything without the owner's permission), *brahmacarya* (control over the senses, chastity) and, *aparigraha* (non-attachment to worldly things) whole life. So in this way he preached his teachings and strengthens his faith.

Jain Philosophy of Metaphysics

Jain metaphysic is considered as the inquiry of reality. It is describing the nature of *jiva* (soul, energy) and *ajiva* (Matter). According to Jains without understanding of *Jiva* and *Ajiva* we cannot understand the reality of

⁴ Chandra, K.R., Vardhaman Mahavira, ed. Dr. Upadhye, A.N., Mahavira and His Teachings, Bhagwan Mahavira 2500 Nirvana Mahotsava Samiti, Bombay, 1977, p.211

⁵ *Ibid*, p.212

the universe. Both *jiva* and *ajiva* are the two sides of the same coin. Both are the co-existent. Apart from these two there will be no universe. The dominant points of interest in Jaina philosophy are *nirvāṇa* release from worldly bondage or salvation and *mārga* the way leading to salvation. A set of seven principles called *tattavas* has accordingly been postulated in Jaina philosophy in order to explain the world view which an aspirant to *nirvāṇa* must accept as the right view. Let us now discuss about the seven fold nature of Jain-Metaphysics

Jiva: the aggregate of the countless life-monads. Each is uncreated and imperishable, by nature omniscient, endowed with infinite energy, and full of bliss. Intrinsically the life monads are all absolutely alike, but they have been modified, diminished, and tainted in the perfection, through the perpetual influx of the second and opposite constituent of the universe, namely *ajiva* (matter).⁶

***Ajiva* (not-soul)** the principle of *ajiva* (not-soul) comprises substances which are insentient and constitute the physical universe. These substances are five in number, viz.i. *Dharma* (medium of motion), ii. *Adharma* (medium of rest), iii. *Ākāśa* (space or medium of accommodation), iv. *Pudgala* (matter), and v. *kāla* (time). Of these the first three are formless

⁶ Heinrich Zimmer, *Jainism: A Study*, pp.42-119, Ed Jain, Akshaya Kumar, Lord Mahavira in the Eyes of Foreigners, Meena Bharati, New Delhi, 1975, p.111

(*amūrta*) and indivisible wholes. The *dharma* and *adharmā* pervade only in the cosmic space (*lokākāśa*). The *ākāśa*, which is infinite, consists in the cosmic space as well as the extra-cosmic space (*alokākāśa*) surrounding the cosmos which, according to Jainism, is finite in magnitude. The fourth substance, viz. *puḍgala*, stands for matter, both atoms and conglomeration of atoms. *Kāla* (time) is atomic in dimension and the *kala*-atoms pervade the whole cosmic space.⁷ *Ajiva* is, firstly, space (*akasa*). This is regarded as all-comprehending container, enclosing not only the universe (*loka*), but also the non-universe (*Aloka*). The latter is what lies beyond the counters of the colossal macrocosmic Man or woman. *Ajiva* comprises, moreover, countless space units (*pradesa*), and is indestructible. Besides being space, however, *ajiva* is also manifest as all four of the following constituents of the world, which are distinguished as the several aspects of this single antagonist to the *Jiva*.⁸

***Asrava*:** "influx", the pouring of *Karmic* matter into the life monad. This is related with *jiva* especially human beings. This takes place through forty-two channels, among which are the five recipient sense-faculties the three activities of mind, speech, physical action, the four passions of wrath,

⁷ Dr. Nathmal Tatia, *Jain Philosophy*, pp.13-39, Ed, by Gurbachan Singh Talib, Jainism, Publication Bureau Punjabi University Patiala , 1975, p.18

⁸ Heinrich Zimmer, *Jainism: A Study*, pp.42-119, Ed Jain, Akshaya Kumar, Lord Mahavira in the Eyes of Foreigners, Meena Bharati, New Delhi, 1975, p.111

pride, guile, and greed and six non passions known as mirth, pleasure, distress, grief, fear, and digest.⁹ In other words the soul attracts matter on account of yoga or the activity of its body, speech organ, and mind, and the consequential inflow of the material particles into the soul is called *āsrava* in *Jaina* Philosophy. The nature of the activity determines the inflow as *puṇya* (good) or *pāpa* (bad) according as the activity is *śubha* (meritorious) or *aśubha* (demeritorious). The Jainas also conceive an activity which is *śudha* (neutral) that is neither meritorious nor de-meritorious. Such activity causes an inflow which is neutral.¹⁰

***Bandha* (bondage)** it is another aspect of the doctrine of karma is the category of bondage which is the resultant of *āsrava* or inflow. The inflow as stated above is due to activity (yoga) which may be polluted or unpolluted with passions. In case the activity is polluted the material particles would settle down in the soul and stay there for periods which vary in length according to the intensity of the passions. The act of settling down is called *bandha* (bondage) which is determined by five causes, namely *mithyādrśana* (preserve view of things), *avirati* (non-detachment), *pramāda* (absence of alertness, abhorrence of the good and perverted awareness), *kaṣāya* (passions), and *yoga* (activity). The first four factors are in fact an

⁹ *Ibid*, p.114

¹⁰ Dr. Nathmal Tatia, *Jain Philosophy*, pp.13-39, Ed, Talib, Gurbachan Singh, Jainism, Publication Bureau, Punjabi University Patiala , 1975, p.26

amplification of the concept of *kaṣāya*, though *kaṣāya* itself is one among them. In this way viewed bondage is due to only two factors, viz. *kaṣāya* and yoga, the latter being responsible for what is termed *sthitibandha* and *pradeśabandha*, which will be discussed presently. Four *bandhas*: the soul attracts material particles as stated above on account of its activities which generate bondage. The material particles thus attracted are neither too gross and are prone to entering the soul and mutilating its innate qualities. On entering the soul they divide themselves in eight groups to produce eight types of bondage corresponding to the eight categories of *karma* mentioned earlier. The resultant bondage is known as *prskṛti-bandha* (basic type of bondage) which is mainly due to yoga (activities). The length of stay (*sthitī*) of the material particles in the soul and their depth of fruition (*anubhāva*) are respectively called *sthitibandha* and *anubhāvabandha* which are primarily due to the passions in their various intensities. The intake of the material particles as related to the parts (*pradeśa*) of the soul (which being an extended substance is conceived as possessed of parts) is known as *pradeśabandha* (bondage with the parts of the soul). This *pradeśabandha*, like the *prakṛtibandha*, is mainly due to yoga (activities).¹¹ Fettering and something of *jīva* is come by *karmic* matter. The bondage comes through

¹¹ Dr. Nathmal Tatia, Jain Philosophy, pp.13-39, Ed, Talib, Gurbachan Singh, Jainism, Publication Bureau Punjabi University Patiala , 1975, pp.28,29

pap and pun also.

Samvara: "stoppage", the checking of the influx. It is the stage where the new karmic influx banned. It is the principle of self-control by which the influx of sins is checked or stopped. The category of *samavara* comprehends the whole sphere of right conduct.¹² It is the path of positivity.

Nirjara: "shedding", the elimination of karmic matter by means cleaning of austerities burning it out with the internal heat of ascetic practices as by a sweating cure. It consists in the wearing out of the accumulated effects of karma on the soul by the practice of austerities. It helps for *moksha* (liberation).

Moska: is release.¹³ The practice of *samvara* stops the fresh inflows of material particles and physical austerities and mental discipline. In other words it is considered as the result in eradication of the accumulated *karma*. On the absolute eradication of *mohanāya-karma*, which is necessarily followed by the eradication of *jnānāvaraṇa*, *darśanmvaraṇa* and *antarāya karma*, there arises pure knowledge called *kevalajñāna*.¹⁴ *kevalajñāna* is the ultimate knowledge and bliss or final release.

¹² Ed, Bakshi S.R. & Dr.(Mrs.) Sangh Mittra, Encyclopedia of Saints of India-Lord Mahavira, Criterion Publications, New Delhi, 2002, Vol.-5, p.71

¹³ Heinrich Zimmer, Jainism: A Study, pp.42-119, Ed Jain, Akshaya Kumar, Lord Mahavira in the Eyes of Foreigners, Meena Bharati, New Delhi, 1975, p.115

¹⁴ Dr. Nathmal Tatia, Jain Philosophy, pp.13-39, Ed, Talib, Gurbachan Singh, Jainism, Publication Bureau Punjabi University Patiala , 1975, p.30

Jain Cannons

According to the Jains there were originally two kinds of sacred texts: the 14 *Purvas* and the 11 *Angas*. The *Purvas* are no longer extant, but the *angas* continue to be read and used and as such are the oldest parts of the Jain canons. Therefore *Svetambaras* and *Digambaras* both sects have their own separate canons.

For the *Digambers*, the canonical texts are mainly the books written by *Acharya Bhutbali* and *Pushpandanta* and known as *Shatkhandagama*. In addition to these texts, the books written by *Acharya Kund-Kund* (in the 1st century B.C) such as the *Pahudas*, the *Samayasara*, the *Niyamasara*, the *Panchastikyasara*, are also revered as equivalent to canonical books. The language of the *Digambara* texts is mainly *Shaurseni*.

Svetambaras mainly believe in 45 Agamas. The list of these Agamas as,
11 Angas: *Achara, Suthrakrta, Sthana, Samavaya, Bhagavati, Jnatadharmakathas, Upasakadasas, Anutakrddasas, Anuttraupapitikadasas, Prasavyakarana, Vipaka* (Drstivada , no longer extant);

12 Upangas: *Aupapatika, Rajaprasniya, Jivabhigama, Prajnapana, Jambudvipaprajnapti, Chandraprajnapati, suryaprajnapati, Nirayavali* (or *Kalpkal, Kalpavatamsika, Puspika, Puspachulika, Vrsnidadasas*;

10 Painnas (*parkirnas*); *Chatuhsarana, Santaram, Aturapratyakhanam, Bhaktaparjina, Tandulavaiyali, Chandavija, Devendrastav, Ganivija, Mahapratyakhyana, Virastava,*

6 Chhedasutras: *Nisitha, Mahapratyakhyana, Vyavahara, Dasasruta, Brhatkalpa, Panchakalpa;*

2 sutras without a common name: *Nandi and Anuyogadvara;*

4 Mulasutras: *Uttaradhyayana, Avasyaka, Dasavaikalika, and Pindaniryukti.* Most of the canonical books have been edited in India, some with commentaries.¹⁵

A large literature of glosses commentaries has grown up round the basic canonical texts; and, besides these, there are other texts containing systematic expositions of the Jains faith in *Prakrit* and *Sanskrit*, the oldest of which is *Umasvati's Tattvartardhigama-Sutra* (first century A.D.). Some of the most extra-canonical works of the Jains are: *viseshava-syakabhashya*, the *Tarkavarttika*, Siddhasena's *Nyayavatara*, Mallishena's *Syadvadamanjari*, Haribhadra's *Shaddarasana-samucchaya*, Merutunga's *Shaddarasana-vichara*, Vidyanaanda's *Jainasloka-varttika*, Gunabhadra's *Atmanusasana*, Amitachandra's *Tattvarthasara*, Anantaviryya's *Parikshamu-Khasutralaghuvritti*, Prabhachandra's *Prameyakamalamartanda*,

¹⁵ Hermann Jacobi, *Jainism*, p.14-41, Ed. Jain, Akshaya Kumar, Lord Mahavira in the Eyes of Foreigners, Meena Bharati, New Delhi, 1975, pp.20-21

Hemachandra's *Yogasutra*, and Devasuri's *Pramanayatattvalokalamkara*. English translations have been published of the *Acharanga*, *Sutrakratanga*, *Upasakadasas*, *Antakrddasas*, *Anuttarauapapatikadasa*, *Uttaradhyayana* and two *Kalpasutras*. The *Jains* also possess secular literature of their own, both in *Sanskrit* and *Prakrit* languages. There are also several moral tales and *Jains* plays. The *Jains* author have significant contributed to the scientific literature of India in its various branches, such as logic, grammar, poetics, and metrics.¹⁶

Uttaradhyayanasutra

The *Uttaradhyayanasutra* is one among the four *Mula-sutras*. It contains 36 chapters and 1714 verses. All the chapters have been given different–different titles, which deal various aspects of *Mahāvīra's* teachings.

Injustice in View of Jainism

Injustice is the violation, denial of justice, an unjust act as well as a wrong action.¹⁷ In religious world injustice means the declinment of morality, truth, nonviolence and righteousness inhuman conduct. In Jainism injustice is considered as the evil actions, un-law, impurity, violence, and unrighteousness. In the *Acharanga Sutra* the root cause of violence are

¹⁶ Bibhu Padhi Minakshi Padhi, *Indian Philosophy and Religion*, D.K. Printworld (P) Ltd., New Delhi, 1998, pp.66-67

¹⁷ The New International Webster's Comprehensive Dictionary of the English Language, p.652

mainly considered to be greediness, possessiveness and desire to acquire power.¹⁸ They believe that for injustice, there are some motive passions which lead a person towards violence or evil actions. Thus, these motive passions are considered as five sense organs, anger, conceit, crookedness and greed. The *Tattvartha-Sutra* defines violence as

*Pramatta yoaāta parapraṇavyaparopaṇo himsā.*¹⁹

It means Injury to ones vitalities (*prana*) out of negligence (*pramada*). These are the main causes of injustice according to Jainism.

Apart from this some other causes of injustice are considered as ten Vitalities. Jains believed that there are ten vitalities such as five sense organs viz. eye, nose, ear, skin and tongue, mind, body, speech, breathing and life. The role of these vitalities is very significant to promote goodness and badness. But here we try to describe badness of these vitalities. These vitalities promote violence, desires, etc. violence means to harm physically, mentally, emotionally, spiritually. It shows that violence means not only an injury to life but to put any obstacle in the free movement of a living being. To put censor while speaking, to deprive one from the acquirement of knowledge which he can do through the senses, to put improper pressure on one's mind, to put restriction on others are the acts which promote violence.

¹⁸ Acharya Mahapragya, Economics of Non-Violence, pp.3-8, Ed. Dugar B.R.' Nonviolence, Relative Economics and a New Social Order, Jain Vishva Bharati University, Ladnun, 2008, p.4

¹⁹ T. S. 7/1

Violence is also the part of injustice. The term negligence (*pramāda*) in the definition, explain the motives. It means all types of negligence leading an aspirant astray from the goal of spiritual purification, all acts that pollute the soul and make it extrovert. They are considered as intoxication, objects of sensual enjoyments, passions, slumber and futile gossip. If all above mentioned considerations are kept in view, one can clearly observe the principle of non-violence. It provides equal rights to every human-being not only to live but to fully develop and exercise all his potencies.²⁰

The prominent Jain *Āgama Utradhyaansutra* also describes the cause and nature of unjust actions and deeds are mentioned regarding injustice and some regarding miss-conduct of the human beings. Its example from *Utradhyaansutra* is given below

जे पावकम्मेहिं धणं मणूसा, समाययन्ती अमइ गहाय ।

पहाय ते पासपयट्टिए नरे, वेराणुबद्धा नरयं उवंति

Ja pāvkaṃmhim dhaṇaṃ maṇūsā samāyayantī amayim (amayam) gahāya

*pahāya te pāsapayathiye nare varāṇubudhā naryam uveṃti.*²¹

'Man, adhering to wrong principles acquires wealth by evil deeds, that person falling into the snares (of his passions) and being held captive by

²⁰ Ed, Bakshi S.R. &Dr.(Mrs.) Sangh Mitra, Encyclopedia of Saints of India-Lord Mahavira, Criterion Publications, New Delhi, 2002, Vol.5, pp.145-46

²¹ Uttaradhyayanasutra, Chapter-4, Verse-2

their hatred takes birth in the hell.²² In this verse, it has been stated that the practice of the wrong principles is not acceptable by the members of human society. This practice creates problem and generates a sense of hatred. But love is the all acceptable virtue and exists in the environment of right principles. We would like to illustrate another verse of *Uttaradhyayanasutra* about ignorant man which is mainly responsible for injustice.

हिंसे बाले मुसावाई, माइल्ले पिसुणो सढे ।

भुंजमाणो सुरं मंसं, सेयमेय ति मन्नई ।

Hir̥ṣa bāla musāvāyī māyille pīsūṇe sadhe

*Bhunjmāṇe suram maṁsar̥ṁ se-meyam ti mamayī.*²³

An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking that this is the right to do.²⁴ In this verse we can understand the acts of an ignorant person which are very harmful and unjust to the society. He can do anything to fulfill his/her needs harming the genuine interests of others. Beyond all this his/her ignorance is working. There are some causes of this ignorance are described into *Uttaradhyayanasutra* in below manner.

अह पंचहिं ठाणेहिं, जेहिं सिक्खा न लब्भई ।

थम्भा कोहा पमाणं, रोगेणाऽऽलस्सएग य ॥

²² Sacred Books of the East, Vol.45, Jain Sūtras, Part-2, p.18

²³ Uttaradhyayanasutra, Chapter-5, Verse-9

²⁴ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.21

*Ah pancehim thāṇehim jehim sikhā na labhaye
thambhā kohā pamāeṇam rogeṇālassaeṇam ya.*²⁵

There are five causes which render wholesome discipline impossible: egoism, delusion, carelessness, illness, and idleness.²⁶ These five causes make an aspirant unable to attain education.

This verse considers five causes of ignorance, which are against the disciplined life, spiritual life as well as of social justice. Due to these motive passions no one can lead his/her life with truth, justice, and disciplined way.

Therefore, all these verses described the nature of unjust acts of the human behavior. These can be considered as the evil of human character which derives away to humanity from divine nature, just acts, welfare of others etc. Such kind of human behavior of a person creates problems for others and to fulfill his needs he becomes selfish, unjust and immoral. Moreover they do injustice even with themselves as well as with others under the impression of injustice. They try to grab other's wealth, rights etc. Their main object remains to enjoy the sensual pleasures and fulfillment of their own desires. That's why they want to earn worldly things more and more. For this purpose consequently they go to be unjust, violent and criminal.

²⁵ Uttaradhyayanasutra, Chapter.-11, Verse-3

²⁶ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.46

After considering the causes of this promotes injustice in society. Let us consider the causes which promote justice in society. *Uttaradhyayanasutra* puts the problem of the causes of injustice and gives the solution as to how maintain the social justice in the society.

Social Justice

Social justice is the main aim of every society, nation as well as religion also. Social justice is based upon society and society on rules and regulations. In Jainism society is formed through four wheels. The four wheels are connected with one axle which is known as law (*dharma*). *Dharma* teaches to a number of communities residing into a society with mutual understating and friendship. *Dharma* is justice that refers to the practice of virtue, equality, liberty, fraternity, peace, and so on. In this way, Jainism is a life style which is lived by people. This life style is founded by countless *Jinas*. *Jinas* supposed us to do the practice of justice at individual and social level not only with their own community members but with other co-existing communities also. Henceforth, in religious world justice means the practice of righteousness in human conduct.²⁷ Similarly the Jain faith also lay down great stress upon the practice of righteousness in daily lives. Righteousness means the quality or character of being righteous, uprightness

²⁷ International Encyclopedia of Social Sciences, Vol.8, p.342

and rectitude as well as morally, virtuously justifiable in daily life.²⁸ Righteousness is also considered as virtue. On the bases of *Uttaradhyayanasutra* we can say that the essence of social justice is virtue which leads everyone towards moral and just actions, spirituality, liberty & equality, love & peace, brotherhood. There are some equal words of justice which we found In Jain Tradition like law (*Dharma*, preached by *Jinas*), friendship or equality (*sammatta*), non-violence (*ahimsā*), non-absolutism (*Anekāntavāda*) and righteousness.

The most appropriate word for justice in Jainism is law (*dharma*). *Dharma* depicted as law in *Uttaradhyayanasutra*. Law is considered as essence of this universe. The spirit of law exists into five great vows and three jewels.²⁹ Here law means the practice of morality, truth and to do duty with devotion.

Similarly, Lord Mahāvīra 'Hindi-English Jain Dictionary' defines *dharma* as the daily observances of religious rites or the practice of law in daily life.³⁰

Dasvaikālikasūtra also describes the importance of *dhamma*. Its example from *Dasvaikālikasūtra* is given below.

²⁸ The New International Webster's Comprehensive Dictionary of the English Language, p.1084

²⁹ Bhuvanhanusoorishwarji, A Handbook of Jainology, p.10-11

³⁰ Lord Mahavir Hindi-English Jain Dictionary, Digambar Jain Trilok Sodh Sansthan, Jambhoo-weep-Hastinpur, p.275

dhammā mangluekkthaā āheīsmā sangmo tavo
*devā ve ta namsaeti jassas dhamme sayā marṇo.*³¹

A person who set his mind on highest values like *dharma*, non-violence, restraint, penance and spiritual path that person is revered even by the gods.³² This verse shows that *dharma* is the well-being object of the eternal bliss or liberation. Non-violence, contentment and penances all these are roots of *dharma*. A person who has come under the shelter of *dharma* even the divines revere to that person. All these are the norm of social justice which are justifying the life of people and helps to establish social justice into society.

So, therefore in Jainism the essence of social justice is in righteousness, law (*dharma*) and virtues. The practice of law (*dharma*) leads a person towards virtuous life. And virtuous life further leads towards liberty it means free will, equality to consider others equal to his/her-self, and fraternity friendship with others without any discrimination of caste and creed. Jains believed that these types of practices possible under the shelter of law (*dharma*) by our own actions, discipline, meditation, penances, etc. We would like to describe the importance, nature of law (*dharma*) and illustrating examples from *Uttaradhyayanasutra*. 14th chapter of

³¹ Lalwani , Kastur Chanad , Dasvaikalikasutra, Motilal Banarasidass, Delhi, 1973, Chapter-1, Verse-1, p.1

³² Lalwani, Kastur Chanad, Dasvaikalikasutra, Motilal Banarasidass, Delhi, 1973, p.1

Uttaradhyayanasutra deals with the law and explains its nature and importance.

जा जा वच्चइ रयणी, न सा पडिनियत्तई ।

धम्मं च कुणमाणस्स, सफला जन्ति राइओ ॥

Jā jā vacche rayṇe, na sā padiniyattaī

*dhammaṃ ch kuṇamāṇssa, saflā janti rāio.*³³

"The night that passage away never returns; the nights become meaningful to him who acts according to the law (*dharma*)".³⁴

This verse explains the importance of law and its fruit. The message of this verse is clear that we should not waste our time in worldly matters more than the need. We should practice the law (*dharma*) without the wastage of time. Another example is also very important in this connection.

जरामरणवेगेण, वुज्झमाणाण पाणिणं ।

धम्मो दोवो पइट्ठा य, गई सरणमुत्तमं ॥

Jarāmarṇvegeṇ, vūjhmāṇ pāeṇṇaṃ

*dhammo devo pithā ya gye sharṇmuttaṃ.*³⁵

"The flood is old age and death, which carry away living beings; Law is the

³³ Uttaradhyayanasutra, Chapter-14, Verse-25

³⁴ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.65

³⁵ Uttaradhyayansutra, Chapter-23, Verse-68

only island, the firm ground, the refuge and the most excellent shelter".³⁶

In this verse the law is considered as the highest shelter for every being. It is the island of heaven, liberation, peace and bliss. So we have needed to live under the shelter of the law. Thus the practice of the law is higher and brings liberty, equality, fraternity, peace, love, respect, and ridiculed the injustice.

There are some other teachings which provide us help to create a democratic society. The mission of Lord Mahāvīra can be testified in following steps therefore one should-

1. Respect the life of others is the theory of non-violence; this is the foundational value of Jain ethics.³⁷ Ethics is the foundational value of justice.
2. Respect the Mind that is the essence of Jain theory of non-absolutism (*Anekāntavāda*) this is the foundation of Jain logic.³⁸ Non-absolutism is the principle of co-existence.
3. Respect the personal efforts the Jain theory of Karma is based on the idea that a being himself/herself is responsible for his/her happiness

³⁶ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.127

³⁷ Ed, Bakshi S.R. & Dr.(Mrs.) Sangh Mittra, Encyclopedia of Saints of India, Lord Mahavira, Criterion Publications, New Delhi, 2002, Vol.5, p.6

³⁸ *Ibid*, p.6

and miseries.³⁹ He himself is the maker of this hell or heaven.

Doctrine of karma is the key of character on the basis of action.

4. Respect for spiritual Potency. Every soul according to Jainism possesses unlimited potencies. Fundamentally all souls are equal. The difference shows only the stages of development. Jainism does not accept any difference of caste or creed on the basis of birth.⁴⁰ Spiritual potency indicates us on the level of spirit all are equal on the contrary from behavior level all are different. But respect to all is necessary.

The role of Non-Violence and Non-Absolutism in Social Justice

Jains deeply believes in the practice of non-violence and non-absolutism. Both are the essence of Jain community. Both promote the spirit of equality and co-existence of other beings. Similarly social justice has great concern with the non-violence and non-absolutism. In this way we can say that Jains also considered social justice lies in non-violence and non - absolutism.

Non-violence is the first off-shoot of the principle of Jain morality and ethics. It means do not harm and violent to any human being as well as other living creatures willingly. One should feel in the same way for others as he/she feels for himself/herself. No one like to injure to his/her own body,

³⁹ *Ibid*, p.6

⁴⁰ *Ibid*, p.6

mind and soul, similarly others also do not like it. It is therefore an imperative duty of a democrat that he should not injure anybody physically as well as emotionally. In Jainism non-injure has a wider meaning, it covers not only physical, but mind and soul also. The doctrine of non-violence gives equal respect and dignity to all. It promotes the spirit of equality and brotherhood.⁴¹ In this way the principle of non-violence helps to establish justice, peace, equality and brotherhood.

The next principle of social justice according to Jainism is non-absolutism. Non-absolutism means that all our judgments are relative and is nothing absolute. In other words, it means co-existent. The principle of non-injure even to any living creature has laid the foundation of Jain logic in the form of non-absolutism (*anekantavada*). The Jains tell us that the absolute truth or *Kevala-Jñāna* is our ideal. But so far as we are concerned we know only part of truth. *Vastu* is *anekadharmātmākam*; it had got many sides of it; it is complex; it has many qualities. People begin to realize this side of it or that side of it, but their views are partial, tentative, and hypothetical. The complete truth is not to be found in these views. It is only realizable but the souls who have overcome their own passions. This fosters the spirit which makes us believe that what we think right may not after all be right. It makes

⁴¹ Ed, Bakshi S.R. & Dr.(Mrs.) Sangh Mitra, Encyclopedia of Saints of India, Lord Mahavira, Vol.5, Criterion Publications, New Delhi, 2002, p.3

us aware of the uncertainties of human hypotheses. It makes us believe that our deepest convictions may be changeable and passing.⁴² Further the same thing which is good for you can be bad for your colleague, and the latter also has got a perfect right to perform his/her judgment according to their choice. The principle of non-absolutism teaches that in place of rebuking our opponent we should try to understand them, study the circumstances, environment and the mental make-up under which he/she is speaking. We should honor the mind of our opponent as we do our own.⁴³ The doctrine of non-absolutism accepts others and gives stress upon love, peace and co-existence. All these are also the norms of social justice which helps to create the healthy and just society, where people can live freely and enjoy their life with smoothly, peacefully or co-operatively.

Therefore, in Jainism non-violence and non-absolutism both are the democratic principles of social justice which promotes peace, harmony and coexistence in society. Society cannot run without coexistence, peace and harmony. For the establishment of coexistence, harmony and peace in society Jainism teaches us the doctrine of non-violence and non-absolutism. In this way, Jainism is helping to promote social justice through the practice

⁴² S. Radhakrishnan, Mahavira And His Religion, p.181-184, Ed. Sharma, Suresh K. Usha Sharma, Cultural and Religious Heritage of India, Mittal Publications, New Delhi, 2004, Vol.2, pp.183-84

⁴³ Ed, Bakshi S.R. &Dr.(Mrs.) Sangh Mittra, Encyclopedia of Saints of India, Lord Mahavira,Vol.5, Criterion Publications, New Delhi, 2002, p.3

of non-violence and non-absolutism.

Justice and Virtue

Virtue is the back-bone of social justice. Virtue is considered as a set of some moral values such as truth, righteousness, celibacy and honesty. The practice of these virtues makes a person righteous and just. The righteous person helps to establish justice into society. Similarly, justice comprised the whole of virtue and complete conformity with the approved patterns of moral conduct.⁴⁴ The Jains believe justice alone is sufficient to comprehend the entire scheme of divinely ordained behavior. In other way they place justice in various combinations of primary virtues such as truth, friendship with all living creatures, love, sympathy etc. Virtue means the disposition to conform to the law of right, moral excellence, or the practice of moral duties and the abstinence from immorality and vice.⁴⁵ It is the imbibitions of moral values, which can help us to lead a righteous life. Similarly the Jain philosophy also lay down great stress upon the practice of virtues. In Jainism the practice of small and great vows main purpose is to make a person morally or virtuously justifiable. All the *Jinas* were stand for this mission. Three principles asserted by Mahavira when he mentioned *darśana*, *jñāna*, *caritra*. We must embody these great principles to our own life. *Caritra*,

⁴⁴ International Encyclopedia of social Sciences, Vol.8, p.341

⁴⁵ The New International Webster's Comprehensive Dictionary of the English Language, p.1404

conduct is the equally essential. We start with *darśana*, *pranipāta* or *śravana*. We come to *jñāna*, *manana*, or *paripraśna*; then we come to *nididhyāsana*, *sevā* or *caritra*. As the Jain thinkers put it, these are essential. Now question arises, what are the principles of good conduct? The answer is the Jain teachers ask us to take different vows. Every has to take five vows; not to kill anything, not to lie, not to take what is not given, to preserve chastity and to renounce pleasure in external things. But among them the most important is not to lie and non-violence.⁴⁶

According to Jainism these are some virtues which can be helpful to lead a virtuous life as well as good conduct (*charitra*). We can easily find virtuous message from the teachings of Jain seers. Seventh chapter of *Uttaradhyayanasutra* gives stress upon the practice of righteousness. One example of virtuous person from *Uttaradhyayanasutra* can be seen as –

जोसिं तु विउला सिक्खा, मूलियं ते अइच्छिया ।

सीलवन्ता सविसेसा, अदोणा जन्ति देवयं ।।

Jassim tu vioulā sikhā, muelim te ācechayā.

*silevanttā siebsassā, addenā jeniti devam.*⁴⁷

"But he who increases his capital, is (to be compared to) one who practices

⁴⁶ S. Radhakrishnan, Mahavira And His Religion, p.181-184, Ed. Sharma, Suresh K. Usha Sharma, Cultural and Religious Heritage of India, Mittal Publications, New Delhi, 2004, Vol.2, p.183

⁴⁷ Uttaradhyayansutra, Chapter-7, Verse-21

eminent virtues; the virtuous excellent man cheerfully attains the state of gods".⁴⁸ This verse describes the importance of virtue as; by the exercise of virtue one can increase his/her capital and attain the same position like gods.

Jains believed that discipline is also a great virtue. They said that everyone should lead a disciplined life. Discipline helps a person to be virtuous and dutiful. Virtuous people play his role to maintain social justice. Eight causes of discipline are mentioned in *Uttaradhyayanasutra* and discipline is declared great virtue. Example of discipline from *Uttaradhyayanasutra* is given below

अह अटूठहिं ठाणेहिं, सिक्खासीले त्ति वुच्चई ।

अहिस्सरे सया दन्ते, न य मम्ममुदाहरे ॥

नासीले न विसीले, न सिया अदत्वोलुए ।

अकोहणो सच्चरण, सिक्खासीले त्ति वुच्चई ॥

Ah athehim thāṇehim sikhāela Te vuchī

Ahseisra sayā dante na ye mammudāhare

Nāshella n veshella na siyā ālōolū

*akkohṇ sachraī ta vuchī.*⁴⁹

Not to be fond of mirth, to control one's self, not to speak evil of others, not to be without discipline, not to be wrong discipline, not to be covetous, not

⁴⁸ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.30

⁴⁹ *Uttaradhyayanasutra*, Chapter-11, Verses-4,5

to be choleric, to love the truth, for their influence discipline is called virtue.⁵⁰

In these verses discipline is considered as the greatest virtue. Discipline comes through the practice of eight qualities like self- control, love, truth. Discipline is the key of success in life. Without discipline no one can be successful in spiritual, professional, householder, life. Another example from *Uttaradhyayansutra* in favor of the importance of virtue is given below

धोरस्स पस्स धीरत्तं, सव्वधम्माणुवत्तिणो ।

चिच्चा अधम्मं धम्मिट्ठे, देवेसु उववज्जई ॥

Dherassas passas dhertam savhdammanvetiaṇ

*chchā adhammaṃ dhemithe devasu uvvajjī.*⁵¹

See the wisdom of the wise man that follows the true: turning away from unrighteousness, the virtuous man will be born as a god.⁵²

In the absence of righteousness, law and virtues we cannot achieve the goal of justice. Contrary the exercise of virtues leads a person towards wisdom and truth. In addition of these two we can say that the exercise of virtues leads a person towards spirituality and liberty both means free from

⁵⁰ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.46

⁵¹ Uttaradhyayansutra, Chapter-7, Verse-29

⁵² Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.31

all the bondages. Therefore the practice of virtues is the essence of social justice in Jainism as well as in other faiths of the world. The practice of virtues is the fundamental requirement of the theory of social justice. The next pillar of the social justice as spirituality and its relation with justice is required to be dealt.

Justice and Spirituality

Jains believed that after the practice of virtues the level of spirituality arises. Spirituality is the novel and the divine essence in human behavior. Every religion shows the way to promote the sense of spirituality in human beings. Similarly the Jain religion leads us towards the path of spirituality also. Spirituality means the condition of being spiritual; regard for spiritual as opposite to material things and special the study and the practice of prayer, especially as leading to union with God.⁵³ According to Jainism spirituality means spiritual conduct.⁵⁴ In simple words spirituality means the practice of righteousness, regular prayer or meditation. Spirituality leads a person towards liberation, equality, fraternity, peace of mind, political, social and economic justice. Jains believed that the spiritual atmosphere of the one's mind is produced through practice of virtues, discipline of mind, body, and soul, five great vows, three jewels etc. On the contrary justice has

⁵³ Shorter Oxford English Dictionary, 6th Edition, Vol.2 N-Z, p.2961

⁵⁴ Lord Mahavir Hindi-English Jain Dictionary, Digambar Jain Trilok Shodh Sansthan, Jambhoo-weep-Hastinpur, 2004, p.24

also the same purpose to generate balance between private and public, economic and political, religious and worldly, individual and collective. Therefore both terms have similar meanings. There should be balance between individual and social life. According to the Jainism the nature of spiritual justice is illustrating through following example

तो नाणदंसणसमग्गो, हियनिस्सेसाए सव्वजोवाणं

तेसिं विमोक्खणद्धाए, भासइ मुणिवरो विगयमोहो ।।३

Ton nāṇdaṣṇ samaggāo hieyanissaaesāe savvajīvaṇ

*tasim vimokkhṇthaye bhasī mūnivaroo viggyamoho*⁵⁵

The most of the sages, who are exempt from delusions, say that every *jīva* possesses perfect knowledge and faith, speaks for the benefit and eternal welfare, and for the final liberation of all beings.⁵⁶

This verse explained the nature of spiritual person as well as spirituality. It describes the nature of a spiritual person as he is above from all the bondages, love and hate, pleasures and sorrows, friend and foe, human and other animal, wards, trees. He feels same for others as he feels for him/her-self. His judgments are also considered fair and based on justice. He stands for the welfare of all. Such kind of persons is the pioneer of social justice. Therefore, we can say that a spiritual person can play an important

⁵⁵ Uttaradhyayansutra, Chapter-8, Verse-3

⁵⁶ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, pp.32,33

role for social justice without any selfish causes. There are many spiritual adherents in Jainism who played their role to establish the doctrine of *dharma*. They stressed upon the practice of *dharma* to raise spirituality that's why social justice can practice into society. In this way spirituality is also playing important role for social justice.

Justice and Liberty

Liberty is the fundamental of social justice. There is liberty there is social justice and there is justice there is liberty. Liberty is the part of religion also because without the practice of liberty no religion can exist. If there is liberty prevails in religion, there justice exists naturally. Therefore, liberty and justice both are same. Liberty means the freedom from all bonds in religious world. For a Jain, true freedom lies in not being bond to matter and the suffering that matter entails. Each liberated soul is free in being self-determining, content in its own state of supreme knowledge, in need of nothing and desiring nothing. This idea has something in common with the secular notion that freedom consists in being able to do whatever one wants. So Jains have little interest in extending the sort of freedom that will result in bondage to desire. Such a renouncing tradition in its full severity is for few. Most householders will have an interest in the freedom to practice their faith, and thus in the construction of a society in which freedom even in the

most extreme renouncing traditions, for renounces cannot exist without householders to support their practice. Nevertheless in general the ideal of freedom is determined by the ideal of the supreme good as one of freedom from suffering.⁵⁷ Liberty described as in *Uttaradhyayanasutra*

अरइरइसहे पहीणंसथव, विरए आयहिए पहाणवं ।

परमट्ठयएहिं चिट्ठई, छिन्नसोए अममे अकिंचणे ।।

Arririsssha pheeṅsathve veraye āyehiye mahāṅvī

*Parammathapyehim chiathye chinnchōye amme aakichṇe.*⁵⁸

He is neither grieved nor pleased (by anything) he abandons his relations with men, he ceases (to act), is intent on the benefit of his soul, he strives for the highest good (viz, *mukti*), and uses the means to reach it, free from sorrow, egoism, and any kind of property.⁵⁹ Another example of freedom from *Uttaradhyayanasutra* is given below

सोही उज्जुयभूयस्स, धम्मो सुद्धस्य चिड्डइ ।

निव्वाणं परमं जाइ, घयसित्तिव्व पावए ।।१२ ।।

Sohi ujjybhusass dhammo sundress chithī

*nivvāṇ param jāye ghayesitavv pāvaye.*⁶⁰

The pious attain purity and the pure stand firmly in the law: (the soul

⁵⁷ Keith Ward, Religion and the Possibility of a Global Ethics, Ed. Joseph Runzo and Nancy M. Martin, Ethics in the World Religions, Oneworld Publications, Oxford England, 2007, p.46

⁵⁸ Uttaradhyayanasutra, Chapter-21, Verse-21

⁵⁹ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.111

⁶⁰ Uttaradhyayanasutra, Chapter-3, Verse-12

afterwards) reaches the highest Nirvana, being like unto a fire with ghee.⁶¹
(*Uttaradhyayanasutra*, Chapter-3, Verse-12)

Therefore the idea of liberality in *Uttaradhyayanasutra* described as the freedom from all the fetters of karmic bondage, ego, property, anger, conceit, etc. the above stated two verses of the *Uttaradhyayanasutra* also define liberality as freedom from desires, worldly possessions, hate & love.

Ākârâᅅgasûtra's chapter seven has known as 'Liberation'. In this chapter liberality define as the freedom from all the fetters of human karma, bondage from five senses, desires, but not only political or economic, cultural or social.⁶²

So the person who is liberal according to the Jains idea of liberty can do justice with all without any discrimination of caste and creed. To bring social justice everyone should have right to exercise of law and the right of freedom. Without the exercise of virtues no one can be liberal. Therefore to be liberal we should practice the virtues. So the liberal person can think about the welfare of the others and all. Thus the notion of liberty creates the idea of equality. All our seers, saints, *suffis* and *bhagatas* were liberal and all they stands for the right to exercise of virtue to all, right to liberty for all, and for social equality. The teachings of all religions are very goof but

⁶¹ Sacred Books of the East, Vol.45, Jain Sûtras-Part-2, p.16

⁶² Sacred Books of The East, Jains Sutras, Part-1, Vol.22, Pages 62-78

followers of different religions distort the teachings and propagate the teachings not in proper manner. They promote groupism and distort saying their group is superior and others group is inferior. Their religion is superior and others religion is inferior. Unfortunately a kind of conflict emerges and different religious groups distort fights with others whereas the religious groups should not fight. But they should work for the benefits of other groups also.

Justice and Equality

After discussing the practice of virtues, spirituality, liberty, the next cardinal point of social justice is social equality. Without social equality imagination of social justice cannot be done. Equality means the state of being equal. Similarly the Jainism also emphasizes on the notion of social equality. Equality (*Samata*) is the nucleus thought of Jainism. Other faiths also consider equality as essential part of social justice. Jains believes that human beings deserve equal status in society. They get honor in society on the basis of their karmas. No one is high or low on the basis of birth. Someone is high or low because of his/her actions not by birth. According to Lord

Mahāvīra there is no discrimination of caste creed or sex in the field of spirituality. Everyone can perform practice realize spirit. Purity of the

soul is the main aim to realize that spirit in this field. Everyday whether a male or female a *brahman* or the so-called untouchable possess the same right to study religious scriptures, practice prescribed therein and attain salvation there by.⁶³

Uttarādhyayanasūtra the prominent Jain *Agama* refutes the caste system as it is found in *Brahmanism*. It says one becomes *Brahman* by his *karma* and not by his birth. Its example from *Uttaradhyayanasutra* is given below

समयाए समणो होइ, बम्भजेरेग बम्भणो ।

नाणेण य मुणो होइ, तवेण होइ तावसो ॥३२॥

samyāye samṇo hoi bhambhchraṇ bhambhṇo

*nāṇaṇ ye mūṇī hoi tavaṇ hoi tāvsoo.*⁶⁴

"One becomes a *Sramana* by equanimity, a *Brahmana* by chastity, a *Muni* by knowledge and a *Tāpasa* by penance".⁶⁵

This verse shows that one can be a *Sramana*, *Brahmana*, *Muni*, and *Tāpasa* by their own efforts not by any caste or creed. So one should be high or low by his/her efforts not by birth. Another example from *Uttaradhyayanasutra*

⁶³ Keith Ward, Religion and the Possibility of a Global Ethics, ed, Joseph Runzo and Nancy M. Martin, Ethics in the World Religions, Oneworld Publications, Oxford England, 2007, p.4

⁶⁴ Uttaradhyayansutra, Chapter-25, Verse-32

⁶⁵ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.140

कम्मुणा बम्भणो होइ, कम्मुणा होइ खत्तिओ ।

वइसो क्रम्मुणा होइ, सुदो हवइ कम्मुणा ।।३३।।

kammūṇa brahmaṇo hoi kammūṇa hoi kshattio

*Vaisya kammūṇa hoi sudra havi kammūṇa.*⁶⁶

"By one sactions one becomes a *Brahmana*, or a *kshattriya*, or a *Vaisya*, or a *Sudra*".⁶⁷

In this verse described one can be a *Brahmana*, *Ksatriya*, *Vaisya* and *Sudra* is by their *karmas* not by their birth. This shows that we all are equal and one should be good or bad on the basis of their action.

Acharya Shree Tulsi was a great Jain saint of India in 20th century. He provided his services to all Jains and non-Jain both. His very essential dialogue for social equality is, "*Insāna pahle insāna, phir Hindu ya Musalmāna*"- at first man is human, thereafter he is Hindu or Muslim. It shows he was in favor of social equality which is the essence of social justice as well as democracy.⁶⁸

Gender equality- In Jainism it is believed that from the time of first *tirthankara* there was provision for woman can get initiated into *sangh*. In *Swetāmbar* Jain order it was considered that woman also can get liberation

⁶⁶ Uttaradhyayansutra, Chapter-25, Verse-33

⁶⁷ Sacred Books of the East, Vol.45, Jain Sūtras-Part-2, p.140

⁶⁸ Acharya Shree Tulsi: A Legend of Humanity, Acharya Tulsi Janam Shatabadi Samaroh Samiti, New Delhi, 2013, p.9

as man can get. Lord Mahāvira initiated Chandanbala as Jain nun and declared her as head of nuns. It shows that Lord

Mahāvira was also in favor of women's liberation and participation in religious activities. *Swetāmbar* gradation accepted that 19th *tirthankar* Malinath was woman. One example of a liberated woman is described in *Uttaradhyayansutra*. Twenty two chapter of the *Uttaradhyayanasutra* is known as Rathanemi. In this chapter there is one character of woman whose name is Rāgīmatī was virtues and noble Jain nun. She attained the *kêvaljnān* through herself penances.⁶⁹ This story shows that woman can attain liberation by her efforts. In present days also so many nuns are practicing their vows and are engaged in penances and working hard for human services as monks does.

Suppose a lady is very intelligent and her life is very valuable for others she deserves honor and secures very important place in the society. On the contrary a man is very fool and his life is very harmful to others he deserves no respect and secures very dis-respect in the society. Here the importance and rejection does not belong to gender but belong to works done by person weather a male or female. In this way we can say that the implementation of the thoughts of Jain religion regarding gender equality

⁶⁹ Uttaradhyayanasutra, Chapter-22

can be helpful in establishment of an egalitarian society.

From above discussion regarding justice and social equality at the end it can be stated that there is no provision of caste and gender discrimination in Jain tradition. Jains believes that there is no one superior and inferior on the basis of birth but if having such type of inferiority and superiority it is on the basis of *karmas* otherwise all are equal. For social equality everyone should have equal rights and opportunities into every sphere of life. The essence of equality lies in right conduct and spirituality. In this way both right conduct and spirituality is the most desired human value that is required to be practiced justice and to establish social equality in society.

Justice and Fraternity

Fraternity is the most important norm of social justice. It stands for social harmony, brotherhood, family hood, and the integration among the masses. In general sense fraternity means the condition of brotherhood.⁷⁰ In other words fraternity means a group or order of people organized for religious purposes or devout and the state of being fraternal.⁷¹ In same way Jainism is also creating a sense of brotherhood through the non-violence and non-absolutism. It is the strength of a family, state, and nation. Without social justice fraternity cannot bring into society or masses. Fraternity can

⁷⁰ Webster's Dictionary, p.502

⁷¹ Shorter Oxford English Dictionary, 6th Ed., p.1035

bring into society through the practice of virtues, spirituality, liberality and equality. The practice of virtues makes a person pious, wise, and good. Moreover we can say that the virtuous life leads us towards liberty and free will. The practices of these values lead us towards equality and fraternity. So where virtue, liberty, equality, prevails there fraternity exists. Jains believe in universal brotherhood. The practice of non-violence and non-absolutism also give opportunity to everyone to avail dignity of life. Further this practice also leads us towards brotherhood and this establishes social harmony. One marvelous line from *Āgam* literature explained here, "*Mitti me savvabhutesu*" (I have friendship with all beings).⁷² Friendship with all living beings is necessary to establish fraternity and harmony. Fraternity leads us towards peace.

According to Jainism for the establishment of fraternity among people the practice of non-violence and non-absolutism is required. The practice of non-violence promotes the feeling of non-injury towards others. Further the feeling of non-injury leads us towards the friendship with others. Friendship with others means the acceptance of co-existence and this leads us towards the practice of non-absolutism which means co-relative and co-existence. This is the best way to harmonize the people of various caste and creed. This

⁷² Ed. Dr. S.R. Bakshi Dr. (Mrs.) Sangh Mitra, Encyclopedia of Indian Saints, Lord Mahavira, Vol.-5, Criterion Publications, New Delhi, 2002, p.3

harmony among people of numerous communities is also the part of social justice. The *namaṣkar mantra* of Jainism is in favour of fraternity.

नमो अरिहंताणं,
नमो सिंद्धाण
नमो आयरियाणं
नमो उवज्झायाणं
नमो लोए सव्व साहूणं ।

It promotes the friendship among the various groups of people. It is the thread of brotherhood according to the Jainism. It gives the respect and dignity to all. Through the dignity and respect, people become friends and create the atmosphere of brotherhood.

Justice and Peace

Peace is another important desired thing that cannot be deleted from society. Peace means the absence of wars and fights. So without peace there is quit impossible to bring justice for a long time and in every sphere of life. Thus, the peace does not merely mean the absence of wars but it means establishment of multidimensional development in which every member of the mass can be the beneficiary of the policy. According to Jains the peace comes from the practice of non-violence. Mind is considered as the originator of all the positive and negative attitudes. Therefore non-violent

mind brings peace. There is a relation of peace with non-violence. Present time world is seeing towards peace but violence promoting activities are hurdles in establishing peace. To keep our mind always in positive attitude we have to follow the way of Lord Mahāvīra. To promote peace we should see the life of Lord Mahāvīra as a peace promoter. He told the importance of self-control and self-discipline to bring peace into our mind through meditation, five great vows, three jewels and penances. Peace is of two kinds one is outer peace other is inner peace. Outer peace belongs to surrounding environment and inner peace belongs to mental satisfaction and controlling over sense organs. A person who has inner peace, he can help to establish outer peace. In this way we can say that to bring peace in outer world there should be peace in inner world first. A person is required to establish both kind of peace.

For the peace of mind Lord Mahāvīra suggested the practice of two things which are mentioned in *Uttaradhyayanasutra* which is known as five *samities* and three *gupaties*. Its example from *Uttaradhyayanasutra*

There are five *samitis* and three *guptis* which constitute eight articles of the Jains creed. The *samities* are the following 1 going by path trodden by men, beats, carts, etc. and looking carefully so as not to cause the death of any living being; 2 gentle, sweet, and religious speech; 3 receiving alms in

so nice manner that the 42 faults are avoided; 4 receiving and keeping things for religious exercise; and 5 answering the call of nature in an unfrequented place. The three *gupits* are the following 1. preventing the mind from sensual pleasures by engaging it in contemplation, study, etc. 2. preventing the tongue from saying bad things through a vow of silence, and 3. putting the body in an immoveable posture.⁷³ The five *samitis* helps to a person to control his body as well as sensual organs. The control over the sensual organs further leads to control over mind. According to Jains to control one's mind one should practice three *gupties*. This is the way to be peaceful in Jainism.

For the establishment of peace in society the practice of non-violence and non-absolutism both are required by Jainism. Non-violence means the absence of wars and disputes from human society. Non-absolutism means the acceptance of others existence with mutual underrating and mutual friendship. Both doctrines of the Jainism are promoting peace into society and peace promotes social justice in society.

Justice in Political Matters

Since, justice is a higher moral value therefore it should be play primary role in the politics. Until the justice is given importance how can the

⁷³ Ed. Dr. S.R. Bakshi Dr. (Mrs.) Sangh Mitra, Encyclopedia of Indian Saints, Lord Mahavira, Vol.-5, Criterion Publications, New Delhi, 2002, p.101

moral value are protected. However justice in politics motivates rulers to do justice with their subjects. For this the king and his ministers should be noble and above from attachment (raga) aversion (duvash). Many types of people live in a province like Hindu, Muslim, Sikh, christen, Jain and Buddhists rich and poor etc. they need justice from political, economic, level. In democracy their vote keeps value and shows their importance. Religion says that they should not discrimination with them on the basis of region and religion, poverty and richness. Such kind of ruler can do justice with his subject. For this Jains believed that the king or leader should be morally high. Politics is the science of administration. It is the ancient idea of practical justice. According to Jainism the administration of justice means the appropriate system of rewards and punishments. To dispense administrative justice the judgment of the king must be fair. So while a king delivering his judgment he follows the path of justice. His judgment should be as follow; if the owner of bullocks was prepared to take out his eyes, the culprit will let him have his bullock back. If the horseman was ready to take out his tongue the farmer will return his horse. The culprit will be awarded capital punishment provided anyone out of the acrobats was prepared to tie a string to his culprit laying the tree, on the body of the culprit lying below.⁷⁴

⁷⁴ Ancient life as Depicted in Jain Agamas, p.80

It means in a state or nation or kingdom the people of different spheres are treating equally whether they are rich or poor. In *Uttaradhyayanasutra* also mentioned the qualities of a king or leader.

जइ तंसि भोगे चइउं असत्तो, अज्जाइं कम्माइं करेहि रायं ।

धम्मे ठिओ सब्वपयाणुकंपी, तो होहिसि देवी इओ विउव्वो ॥

Je tasi Bhogay chaeo assto, azzgai kamai Kriahi ray.

Dhamay Theo Sbpunkampi, to Hohosi devi eo bobay.

"If you are unable to abandon pleasures, then do noble actions, O king: following the law, have compassion on all creatures: then you will become a god on entering a new existence".⁷⁵

In this verse mentioned the king or leaders must follow the law and compassion. Without the practice of these qualities justice cannot prevail. So, need to practice of these qualities for a ruler is required to establish a kingdom of justice.

Justice in Economics Matters

Economics is known as the science of management of expenditures. In other words it teaches us how we can earn or utilize our wealth to fulfill our primary needs. Here economic justice stands for the equal distribution for the material goods. That's why the people of country or globe can fulfill

⁷⁵ Sacred books of the East, Jain Sutras, Part-2, Vol.45, Chapter-13, Stanza-32, p.61

their primary needs like food, clothes, and shelter, education, medicine etc. Therefore to fulfill these needs the practice of economic justice is required. Jains believe to bring economics justice Lord Mahāvīra stressed upon non-possessiveness, self-restraint, etc.⁷⁶ Because of these vows the people do not increase their desires. Without self-restraint to decrease desires not possible. And the vow of non-possessiveness also reduces human desires and save the property and natural resources from exploitation and the fear of completely utilization. If we carry it further we have to learn non-attachment towards not only external objects but the internal notions and feelings as well. If we learn non-attachment with our preconceived thoughts, prides and prejudices we can easily arrive at the truth. The Jain theory of non-absolutism is nothing but a method for dispassionate thinking. Further we have to learn non-attachment towards our caste, creed, country, tradition and all other things, attachment to which is highly commended by the so-called cultured society, in high sounding works like patriotism etc. and which is the poor case of all international crises.⁷⁷ According to Acharya Mahapragya economic justice is below

"If economics continues to remain merely the economics of utility, it

⁷⁶ Acharya Mahapragya, Economics of Non-Violence, pp.3-8, Ed. Dugar B.R., Nonviolence, Relative Economics and A New Social Order, Jain Vishva Bharati University, Ladnun, p.3

⁷⁷ Ed. Dr. S.R. Bakshi Dr. (Mrs.) Sangh Mittra, Encyclopedia of Indian Saints, Lord Mahavira, Vol.-5, Criterion Publications, New Delhi, 2002, pp.140,150

will not be possible for us to remove social disparities. If the basic human values like nonviolence, peace, purity of means, self-restraint as propounded by Lord Mahāvīra are integrated with the modern economic principles, it will bring about a big change in social outlook towards production, distribution and consumption. It will also result in the fulfillment of the primary needs of the poor and weaker sections of society. Lord Mahāvīra had laid down the vow of non-possession for ascetics. He knew that it was not possible for the house-holder to refrain completely from possessions, so he propounded the principle of limiting individual desires and needs. If an individual can limit his desires and needs, it will pave the way for an economically sustainable society."⁷⁸

Therefore, this is the idea of economic justice in Jainism which stands on the pillar of self-restraint and non-possessiveness. Non-Possessiveness means to minimize one's desires as well as to be satisfied with minimum sources. This idea can be helpful to make people contemplative. Through this economic ideology we can satisfy more people and can bring economic equality and can minimize the gap between rich and poor.

Conclusion

In conclusion we can say that Jainism also stands for social justice.

⁷⁸ Gandhi S.L., Economics of Nonviolence and The Visio of a Sustainable world, p.9-22, Ed. Dugar B.R., Nonviolenc, Relative Economics and A New Social Order, p.11-12

They believed that we should practice the virtues first. The practices of virtues lead us towards liberty means free will to live, and liberality towards equality means all are equal. Equality further leads us towards fraternity means social harmony, co-existence and brotherhood. Fraternity towards peace means peace of mind and absence of wars or quarrels. Peace towards political or economic justice. The practice of all these norms further creates just society. Such a society is heaven on earth.

Chapter - 5

BUDDHISM AND SOCIAL JUSTICE WITH SPECIAL REFERENCE TO DHAMMAPADA

Introduction

In Indian religions Buddhism is one of the very popular religions in *śramaṇa* tradition. The *śramaṇa* tradition has two off-shoots one is Buddhism and another is Jainism. Apart from this Buddhism is one of the major faith among other major faiths of the world. Buddhism is spread thorough-out Asia form its home land India. It has had a significant role and lasting impact not only on India but also on China, Japan, Korea, Thailand, Tibet and other Asian countries. Today, Buddhism is the major religion in Japan, Tibet, Laos, Myanmar, Singapore, Srilanka, Taiwan, Thailand, Cambodia, Bhutan and Vietnam. In China Buddhist followers are also in a sizable minority. Buddhism is not confined solely in Asia. In the past century, it has won admires and followers in Europe and the United States.¹

The great soul Buddha was the propagator of the Buddhist tradition. He established *dhamma* and *sangh*. To stay in *dhamma* and *sangh* it was necessary to seek refuge of Buddha. These are three gems of Buddhism to which Lord Buddha has deemed necessary for every monk. The Buddha was

¹ Encyclopedia of world Religions-Buddhism, Vol.3, p.6

not only a religious icon but he was the social reformer. He opened the door in his *sangh* for all to become monks. By birth he was called as Siddhartha. When he got enlightenment, he became Buddha. Buddha-hood was his prime aim of life. He had attained what he wanted to attain. He realized that world was full of sorrows. He wanted to share his enlightened knowledge with his worth friends who had gone away from him leaving him alone. When Lord Buddha came to know through His enlightened knowledge that his friends were at the Sarnath he went there to share his knowledge with them. He had thought like that because those five fellow friends were eligible to understand the truth. This event of telling the *dhamma* to five persons is famous as '*Dharma Chakra Pravartan*' in this world. This is very re-owned event because the wheel of *dhamma* started revolving from that day for welfare of the persons who want to know the mystery of life. What Buddha had shared to five fellow monks became famous as Four Noble Truths. The first Noble truth is- the world is full of sufferings. Second Noble Truth is – the sufferings are caused. Third Noble Truth is – the sufferings are ceased. Fourth Noble Truth is – there is way to cease the sufferings. Until these four Noble Truths is understood the heart of Buddhism cannot be understood. Buddha actually was very conscious to remove sufferings from the life of common people. That is why he underwent sever penances to find

the way to cease sufferings from the day to day life. The cycle of sufferings can be stopped by ceasing the cause which cause and effect remains always in progress. The Eight Fold Path is final remedy to remove all sorts of sufferings from the life. The eight fold path is- Right views, Right aspiration, Right speech, Right conduct, Right livelihood, Right effort, Right mindfulness and Right concentration.²

Whatever Lord Buddha had done for the welfare of masses was based on his feelings of great compassions. He tried through enlightened knowledge to show the right path to humanity. His compass of right path was very wide. All the sufferers who were suffering due to their ignorance were the main subject of Lord Buddha's establishment of the triple gem viz., *Sangh*, *Dhamma* and refuge of Buddha. The formulation of the three gems by Buddha was for the welfare of the masses. The monks were asked by Buddha to walk on the earth for the welfare of all, for the pleasures of all, for seeking the blessings of all ditties and men. Before we say something about social justice in *Dhammapada* a famous Buddhist text, we should focus in nutshell on the life of Buddha.

What is Buddhism?

Buddhism is a path of spiritual discovery. Its founder Sidhartha

²

Gautama, looked at the human condition, much as a doctor does. He found disease, decay and death. He fully realized all these existed ailments in human behavior. He recognized that nothing is fixed world and all things in a transmitted process. Even joy and sorrows are also impermanent. Death is cause suffering. Because of his Indian back round, Sidharth's did not believe that death was a final release from sufferings but the cycle of birth, death, and rebirth goes on unendingly. All living beings caught in this cycle. Sidhartha devoted his life to pondering denial and meditation until he reached an answer. In the moment of his insight he became Buddha, a title means 'the enlightened' or 'the awakened'.

The Buddha diagnosed human desire in all its forms as the cause of suffering. Therefore his treatment or solution was to eliminate desire by right thoughts and right actions. This could be done by following the Noble Eight Fold Path. This was a series of eight stages of high ethical code. The first stage of this path was guides, calling for kindly behavior to all living things and latter stages required meditation and long discipline. This truth of Buddha's laws and teachings later considered as Buddha *dhamma*. Indeed, Buddha *dhamma* is the name of the religion in Asia and also called the Middle way. Buddha advised those who wished to follow the *dhamma* to avoid extremes such as attachment to the pleasures of the senses, which is

low and vulgar and attachment to self-mortification, which is painful. Both are unprofitable joy and pleasure.

During his lifetime, the Buddha institutionalized his teachings by forming *Sangha*. The *Sangha* is the community of monks and nuns who practice the religion and teach it to others. Today, the number of the *Sangha* provides a living link with their religion's founder. Correctly following the eight fold path bring one in time to nirvana means 'blowing out' (as a flame is blown out). What are blown out are hatred, greed, and delusions. In other words *nirvana* is the loss of the 'ego' or 'I' self a condition that ends the path of human sufferings and pain when human beings travel from one life to another life.³

Life of the Buddha

Prince Siddhartha Gautama became Buddha after his attainment of full knowledge. He was born around the year 563 B.C.E. His birth place was the town of *Kapilavastu* in what is now Nepal. His father's name was *Suddhodana* and his mother's name was Maya.⁴ The birth, enlightenment and death these three main events happened same day in Buddha's life on *Pūrnimā* or full moon day in the month of *Vaiśākha*. He grew up in luxurious environment of palace. He got married with *Yośodharā*, she gave

³ Encyclopedia of world Religions-Buddhism, Vol-3, pp.6-10

⁴ *Ibid*, p.16

birth to a child known as *Rāhula*. Siddhartha Gautama led a sheltered life where the world's miseries were hidden. On four occasions when he went out of his place so the legend tells us, he met or saw an old man, and felt that he was subject to the frailties of age, met a sick man and felt that he was liable to sickness, met a corpse and felt that he was also a subject of death and met an ascetic with a peaceful countenance who he adopted the traditional way of the seekers of religious truth. The Buddha resolved to gain freedom from old age, sickness and death by following his example.⁵

The sight of holy man impressed Buddha. Like this Buddha decided to renounce the world and devote himself to a religious life. He left his home, wife, son parents and luxury life. Put on the grab and habits of a mendicant, and fled into the forest in order to mediate on human sufferings, its causes and the means by which it could be overcome. He spent his life's six years to ponder this truth. He spent his time in the study of the most absolute doctrines of religion, suffered the severest austerities, reduce him to the verge of starvation in the hope that, by mortifying the flesh, he would surely attain the knowledge of truth. But he did not reach on conclusion and he gave up ascetic life and took bath and food which was offered by *Sujāta*. After that he felt relaxed and refreshed and again sat under the shade of

⁵ S, Radhakrishnan, Buddha and His Religion, pp.1-12, Ed. Sharma, Suresh K. Usha Sharma, Cultural and Religious Heritage of India, Mittal Publications, New Delhi, 2004, Vol-3, p.1

Bodhi Tree for seven week, one day he was sitting in deep meditation, he attained the enlightenment. After this he wished to preach the knowledge which he gained after hard renunciation and penances. After having received *Buddhatva*, He preached and set his wheel of law at Banaras. After that he spent his life's remaining part to preach his message of love, friendship, equality, morality. At the age of eighty he was on his way to Kuśinagara, the town in which he passed into *parinirvāṇa*.⁶

The Great Variety of Buddhism

Buddha never wrote down his words. His disciples memorized his words and their followers carried on the oral tradition. The written record of the Buddha's doctrine was not compiled until 500 years after his death. By that time, Buddhism had already developed two major forms Theravada Buddhism and Mahayana Buddhism. In general Theravada adherents followed more literally the teachings of the historic Buddha, while the followers of Mahayana more freely adopted the Buddha's doctrine. Another branch of Buddhism around the 5th century C.E. arose in India. It is called Vajrayana, or Tantric Buddhism.⁷

Buddhist Literature or Three Baskets

⁶ S, Radhakrishnan, Buddha and His Religion, pp.1-12, Ed. Sharma, Suresh K. Usha Sharma, Cultural and Religious Heritage of India, Mittal Publications, New Delhi, 2004, Vol-3, p.2

⁷ Encyclopedia of world Religions-Buddhism, Vol-3, pp.50-67

As has been said already, Buddha was basically an ethical teacher. True, Philosophical problems attracted his attention, but he preferred to remain silent on issues like soul and God. His teachings were mainly oral and have been collected by his followers into the *Pali* Canon (so named because they were written in *Pali*), popularly known as *Tipitaka* (three Baskets). The canonical literature consists of (1) *Sutta-pitaka* (relating to the doctrines and forming the best source for an understanding of the religion), (2) *Vinaya-pitaka* (relating to the rules and regulations for the Buddhist monks, and, roughly translated, means "the baskets of disciples"), and (3) *Abhidhramma-pitaka* (relating to the technicalities and complexities within the doctrine and can be roughly called "the baskets of higher religion").

After Buddha's death in (?) 483 B.C., the first stirrings of the conflict between his followers could be discerned. Several attempts were made, in the form of Councils, to establish the true canonical literature. The first such *Pataliputra* during the reign of Asoka in 241 B.C. in all these Councils the disciples attempted to complete the *Pal* Canon, comprising the teachings of the elders, and it came to be known as *sthaviravāda* (doctrine of the elders).

The *Sutta-pitaka* contains five sections or collections, known as *Nikāyas*. They are five:

- (1) *Digha-Nikāya* (section of the greater length),
- (2) *Majjhima-Nikāya* (section containing the middle portion of the *sutta*),
- (3) *Samyutta-Nikāya* (section containing an account of different meanings),
- (4) *Anguttara-Nikāya* (section depending on the increase of the topic by one), and
- (5) *Khuddaka-Nikāya* (section containing further extension in the form of several "sub-section," such as *Khuddakapātha*, *Dhammapada*, *Jātaka*, *Niddesa*, *Buddhavamsa*, and *charyāpitaka*).

The second major text or "basket" is called *Vinaya-pitaka* and prescribes rules and regulations for monks and nuns. It is divided into three main parts, which are:

- (1) *Suttavibhanga*, further divided into *Pārājika* and *Pāchittiya*,
- (2) *Khandaka* further divided into *Mahāvagga* and *Chullavagga*, and
- (3) *Parivāra*.

The third main text, *Abhidhammas*, which deals with Buddhist ethics, psychology, and metaphysics, has the following seven sections:

- (1) *Patthāna*, (2) *Dhammasangani*, (3) *Dhatukatha*, (4) *Puggalapaññatti*,
- (5) *Vibhanga*, (6) *Yamaka*, and (7) *Kathāvatthu*.

Apart from these three major text, together constituting *Tipitaka* there

are quite a few non canonical texts, like *Milinada-panha* (questions and arguments of king Milinda in the company of the monk Nagasena), *Dipavamsa*, *Mahāvamsa*, *Visuddhi-māgga* (relating to the doctrine of the *ras* or purists), the last written by the well-known scholar a of Asokan times, Buddhaghosa, who also wrote several commentaries on the principal texts.⁸

The Jātakas

The *Jātkas* are in *Pāli* language form a very vast literature contains the teachings of the Buddha. They are in numbers 555 main stories of the previous births of the Buddha (but the number of *Jātakas* available so far is 547) and a number of interlinking stories of the *Boodhisatta* striving for the fulfillment of ten perfections for the attainment of *Buddhahood*. The *Jātakas* in their original form were in verse (*gāthās*) and the number of verses contained in the available *Jātakas* is 2440.⁹

The Lotus Sutra

The Saddharma Pundarika, or ‘the Lotus of the true Law’ is one of the most important sutra of Mahayana Buddhism. In it the Buddha teaches a disciple named Sariputra. The sutra is a justification of the additional features of Buddhism that appeared in the Mahayana forms of the religion.

⁸ Bibu Padhi Minakshi Padhi, Indian Philosophy and Religion, D.K. Printworld (P) Ltd., New Delhi, 1998, pp.98-99

⁹ Sobti, Dr. Harcharan Singh, An Image of Woman as Reflected in Jātakas, p.251, Ed. Harcharan Singh Sobti, Mirror of Buddhism, Eastren Book Linkers, Delhi, 1997, pp.251-260,

Among these are the lesser vetches such as the *Bodhisattvas*.

Zen Stories

In Zen Buddhism disciples received their training from master who already had experienced of enlightenment. The Tibetan book is known as the dead.¹⁰

Dhammapada

Dhammapada is the main source of this chapter but some other sources also use for the help. *Dhammapada* is a part of the *Khuddaka-Nikāka* of the *Sutta – Pitāka* has in the *Pāli* version 423 verses divided into 26 chapters with different titles. It is an anthology of Buddhist devotion and practice, which brings together verses in popular use or gathered from different sources. Thought it may not contain the very words of the Buddha, it does embody the spirit of the Buddha's teachings summoning men to process of strenuous mental and moral effort. *Dhamma* is discipline, law righteousness, religion; *pada* is path means (*upāya*) way (*magga*). *Dhammapada* is thus the path of virtue. *Pada* also means base, *Dhammapada* is then the base or the foundation of religion. If *pada* is taken as a part of verse, then *Dhammapada* means the utterances of religion. The

¹⁰ Bibu Padhi Minakshi Padhi, *Indian Philosophy and Religion*, D.K. Printworld (P) Ltd., New Delhi, 1998, pp.68-81

Chinese translate *Dhammapada* as scriptural texts since it contains passages from the various canonical books.¹¹ Now we discuss about injustice from Buddhist point of view.

Injustice in View of Buddhism

Injustice is unjust act of human being. In Buddhism it means *adhamma* is injustice. This is the negative mental condition of individual and more. It became us ignorant and ignorance further lead us towards suffering, desire, craving, lust, conceit, and so on.

Buddha proclaimed, “All is pain, all is ephemeral”- human experience of whatever kind engenders suffering. The body is pain, because it is the place of pain; the senses, objects, perceptions are sufferings, because they lead to suffering. Pleasure itself is suffering because it is followed by suffering, declares the Buddha. “All is suffering for the sake”, says Patanjali.¹²

According to Buddhist idea of injustice or suffering took birth from ignorance. Buddhists believe that from ignorance of *dhamma* there comes into the following succession of events: a continuous stream of enemies in ever-increasing numbers, the rivalry from achieving selfish aims, and the efforts to defeat others in this struggle while one triumphs as the conqueror.

¹¹ S. Radhakrishnan, Tr., The Dhammapada, Oxford University Press, Madras, 1966, p.1

¹² Encyclopedia of Buddhism: A World Faith, Vol-12, p.292

Those who view the world in this they equip their own notion powerful and for this they equip their forces with the most deadly weapons and then no longer able to arrive at a peaceful settlement of disputes, prepare for terrible wars. Because of those uncontrolled stains in hearts of individuals, the strong currents of lust, hatred, delusion, anger, greed, conceit, cruelty and violence and so on, begin to rush along with full force like the roaring of mighty rivers carrying all before them. The result of all this, for beings who have no refuge, is that they are compelled against their wishes to exist amidst these torments of *dukkha*, while if only men had an understanding *dharma* and were guided by it, then this tumult of various suffering would cease.¹³

Therefore Buddha says that Ignorance (*avidya*) is the main cause of all the sorrows, desires, attachments, evils, violence and injustice.¹⁴

In *Dhammapada* Buddha defined the two fold nature of human mind one is positive second is negative. Therefore *Dhammapada* includes some chapters which deal with the negative nature of mind like; the Immature, the Evil, the Woeful state, and Craving. These chapters deal with the negative nature, suffering, ignorant, violent, or unjust actions of man. Here we would like to illustrate some examples of negative nature of human mind and

¹³ Encyclopedia of Buddhism: A World Faith, Vol-12, p.324

¹⁴ H. Saddhatissa, Buddhist Ethics, George Allen & Unwin Ltd., London, 1965, p.70

behavior from Buddhist texts. One example of unjust acts of a person from *Dhammapada* is quoted as.

*Yo apadutthassa narassa dussati suddhassa pasassa anaṅgaṇassa tameva
bālaṃ pacceṭi pāpaṃ sukhumo rajo pativātaṃva khitto.*

If a man offends a harmless, pure, and innocent person, the evil falls back upon that fool; like light dust up against the wind.¹⁵ In *Dhammapada* the ignorant man is considered as a fool person. Its example from *Dhammapada*

चरन्ति बाला दुग्मेधा, अमित्तेनेव अत्तना।

करोन्ता पापकं कम्मं, यं होति कटुकप्फलं।¹⁶

Caranti bālā dummedhā amitteneva attanā,

*Karontā pāpakarṃ kammaṃ yaṃ hoti katukapphalam.*¹⁶

With themselves as their own enemies, fools lacking in intelligence, move about doing evil deeds, which bear bitter fruits. Buddha says; the fool is his own enemy, because it is simply on his own accord that he goes on missing all that is meaningful in existence. Those who do not know, what is good for this world as well as what is good for the other world are considered as childish and deficient in wisdom. They go about doing only the

¹⁵ Encyclopedia of Buddhism: A World Faith, Vol-1, p.156

¹⁶ Dhammapada, V. 66

unwholesome which bear them bitter fruits.¹⁷ Therefore this is the ignorant nature of a person which comes through the negative attitude of the mind, which leads a person for bad actions and bad fruits. In this way the foolish persons creates injustice into society. In this way we can say that Lord Buddha was deeply known about the two fold nature of human mind. He explained both aspects of human mind. He further described the profits of the both aspects of human mind. After the discussion of the injustice according to Buddhism now we would like to describe about the social justice.

Social Justice

Social justice is the basic pillar of every nation. It is basically understood that the practice of righteousness, liberty, equality, fraternity, etc. in other words it means the state of being righteous and conformity to moral right, reason, truth and fact.¹⁸ Thus, Buddha also wants to create a society based on social justice. The Buddhist idea of social justice also deals with the state of being righteous as well as the conformity to moral right truth in its practical manifestation in daily lives of individual and collective level. The Buddhist social order runs on four wheels of laymen & laywomen, monks & nuns and also accepts the idea of co-existence. In the teachings of

¹⁷ Encyclopedia of Buddhism: a World Faith, Vol-1, p.83-84

¹⁸ Shorter Oxford English Dictionary, 6th Ed, Vol-1, p.1481

Brahmavihara Buddha has preached four human values. They can be considered as the four strong pillars of the social equality, harmony and justice; *Maitri* (friendship), *Karuna* (compassion), *Mudita* (sympathy), and *Upekha* (Equanimity-detachedness), which purify the environment and generate an atmosphere of justice, peace, and tranquility which is very much essential for a smooth life.¹⁹ Approximately, for all have same rights.

According to Buddhism the ideal society in which well-being and happiness will prevail in an optimum form is conceived of as both socialistic, being founded on the principle of equality and democratic as affording the best opportunities or the exercise of human freedom. Such a society is also just as it is based on principle of righteousness.²⁰ Similarly Buddha said both layman and monks can attain the first stage of spiritual progress as well as some of the latter stages.²¹

The teachings of the Buddha can be summed up in one word; *Dhamma*. It means truth, that which really is. The truth is tastier than the all other tastes.²² It is the principle of righteousness. *Dhamma*, as law of righteousness, exists not only in a man's heart and mind but it exists in the universe also. The entire universe is an embodiment and revelation of

¹⁹ Encyclopedia of Buddhism: A World Faith, Vol-2, p.386

²⁰ Jayatilleke, K.N., The Message of Buddha, George Allen & Unwin Ltd, London, 1975, p.231

²¹ *Ibid*, p.234

²² Saccam satutaram rasanam.....

Dhamma.²³ In other words, *dhamma* is to maintain purity of life, to reach perfection in life, to live in *nibbana*, to give up craving, to believe that all compound things are impermanent and to believe that karma is the instrument of moral order.²⁴ So *dhamma* is the true nature of this creation. If a person lives according *dhamma*, he can escape himself from misery and come to *nirvana* the final release from all suffering. A person who discovers *dhamma* is only one way by developing his own character. This development comes only through control of the mind and purification of the emotions.

As the ultimate reality of *Brahmanic* tradition is based on *Brahma* similarly the ultimate reality of Buddhist tradition is based on *dhamma*. Lord Buddha preached *dhamma* in *his* teachings and gave stress upon the practice of it in daily lives. The word *dhamma* represents to righteousness, truth, law-order, justice, virtue, non-violence, love, restraint and moderation. But Buddha mostly used *dhamma* as the practice of righteousness in human conduct. Therefore the practice of righteousness in daily life leads a person towards morality. And morality further leads a person towards wisdom and wisdom towards spirituality and ultimately towards *Nibbana* (liberation). In addition of this we can say that wise man can manifest the idea of justice in

²³ Encyclopedia of Buddhism: A World faith, Vol-13, p.258

²⁴ Ambedkar B.R., The Buddha and His Dhamma, Siddharth Publication Bombay, 1974, pp.160-171

his/her life and can manifest it in his/her social relations or for the betterment of the society. Example of wise man from *Dhammapada*

न अत्तहेतु न परस्स हेतु,
न पुत्तमिच्छे न धनं न रद्धं।
न इच्छे”य अधम्ममेन समिद्धिमत्तनी,
स सीलवा पञ्जवा धम्मिको सिया।।⁸⁴

*Na attāhetu na parassa hetu
na puttamicche na ddhanam na ratham
na iccheyya adhammena samiddhimāttano
sa sīlavā paññavā dhammiko siyā.*

He who, for his own sake or for the sake of another, does not wish for a son or wealth or a kingdom, if he does not wish for his own prosperity by unfair means he certainly is virtuous, wise, and religious.²⁵ Such kind of virtuous or wise persons is the basic requirement to bring the idea of social justice into practice. The judgments of this kind of persons will be based on truth, which is the cardinal point of justice from Buddhist point of view.

Similarly, be wise, be just and choose good company is also means

²⁵ S. Radhakrishnan, *The Dhammapada*, Oxford University Press, Madras, 1966, p.86

dispensing justice according to Buddhism.²⁶

From Buddhist point of view justice is the symbol of balanced conditions of progress on different planes, in relations with *karmic* law. They correlated judgment with justice judgment denotes an estimation of the stage of progress in relation to the completion and perfection of quality, that relates with truth. Justice requires balanced conditions on each plane of nature.²⁷ This judgment can come through the practice of *Dhamma*. In Buddhism for social justice righteousness, spirituality, liberty, equality, fraternity, peace, charity, etc. are practiced. These are the principles of social justice according to the Buddhism. But, among these principles of social justice, the practice of "Righteousness" is considered as the foundation of it on which the palace of egalitarian society is based.

In Buddhist tradition '*Saddhamma*' is considered as the universal law of justice and righteousness. It means to cleanse the mind and its impurities, to make the world a kingdom of righteousness.²⁸

Regarding justice from Buddhist point of view S. Miyamoto in his article, "Freedom, Independence, and Peace In Buddhism" says that the human rights in Buddhist thought can be said to be: Freedom (*vimutti*), independence (*aparapaccaya*), righteousness (*sammā* or *sammāditthi*, etc.),

²⁶ Ambedkar B.R., the Buddha and His Dhamma, Siddharth Publications, Bombay, 1974, p.262

²⁷ Encyclopedic Dictionary of Buddhism, Vol-2nd, pp.393-394

²⁸ Ambedkar B.R., the Buddha and His Dhamma, Siddharth Publications, Bombay, 1974,

and Peace (*nibbāna*).²⁹ Further Ambedkar also claimed that he had also adopted the Buddha's social philosophy.

Dr. Baba Saheb Ambedkar, a neo Buddhist who had assimilated the spirit of dharma, once observed, "My social philosophy may be said to be enshrined in three words; liberty, equality, and fraternity: Let no one, however, say that I have borrowed my philosophy from French revolution. I have not. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my master the Buddha".³⁰ From the above statement of Dr. Ambedkar it is clearer that the Lord Buddha's philosophy seems as based on the practice of social, democratic, humanistic, moral, justice. Here we would like to focus only on righteousness, spirituality, liberty, equality, fraternity, aspects of justice.

Justice and Righteousness

Righteousness is the essence of Buddha's *dhamma*. The entire philosophy of Buddhism is based on *dhamma* (righteousness), whether it is morality and ethics of social, political, economics, and religious life. So *dhamma* is a complete meaning giving system to life. *Dhamma* is a righteousness or virtue. Righteousness means the quality or state of being

²⁹ Miyamoto S., Freedom, Independence, And Peace In Buddhism, p.2443, See, International Encyclopedia of Buddhism, Vol-26,

³⁰ Encyclopedia of Buddhism: a World Faith, Vol-13, p.461

righteous, uprightness, rectitude, virtue, integrity.³¹ Similarly *dhamma* in Buddha's words is the expression of truth and righteousness in human conduct.

But on the other hand there is something more specific implied on term *dhamma*. Some different aspects of the word *dhamma* found in Buddhist literature as: *Dhammattha*, *dhammacain* and *dhammajivin* may be translated 'being established on *dhamma* or righteousness', 'one who acts and live accordance with righteousness', and 'a person who is just or upright in action and living' respectively. And when we meet with the phrase, 'being established on *dhamma*', or word *dhamma* will remind us of something more special than mere virtue or morality, which will form the foundation of our moral conception or serve as the fundamental principle or our moral action of life. We may call it righteousness, or truth.

So the centre of Buddha's *dhamma* is man and the relation of man to man, in his life on this earth. His main postulate was that the world is full of suffering and the only purpose of *dhamma* is to remove the sufferings from the world. To remove the suffering the Buddha proclaimed: the path of purity, righteousness and virtues. The path of purity means, 'not to injure or kill', not to steal or appropriate one-self anything which belongs to another,

³¹ Shorter Oxford English Dictionary, 6th Edition, Vol-2, p.2583

not to speak untruth, not to indulge in lust, not to indulge intoxicating'. The essence of Buddha's *dhamma* is purity of mind, speech, and action. For Buddha reaching on perfection and nirvana is the aim of *dhamma*. It was nothing but noble eight fold path. The Buddha preached and praised spirit of contentment, compassion and simple life. The purpose of *dhamma* is to make the world a kingdom of righteousness. He told people that to remove their misery each one must learn to be righteous in their conduct in relation to others and thereby make the earth the kingdom of righteousness. According to Lord Buddha the aim of life is not having imaginary heaven. The kingdom of righteousness lies on the earth and is reached by man by practicing righteous conduct. According to Buddha man's miseries are the result of man's inequality to man. There is no caste, no inequality, no superiority, no inferiority all are equal. This is what he stood for. Identify yourself with others. As they, so I do. As I, So they' considered by Buddha.³²

Sīla is the first step of the path of the Buddha. It is understood as; nature, character, habit, custom, practice of virtues, moral deeds, moral principles and so on. The traditional sense further goes to describe it as basic

³² Encyclopedia of Buddhism: a World Faith, Vol-12, p.327

foundation of moral life or the pivotal point of the holy life.³³ Some moral precepts of Buddhism are the *Pañca-sīla* (five moral precepts), *Atta-sīla* (eight moral precepts), *Dasa-sīla* (ten moral precepts), *Maṅgala-sīla* (noble deeds), *Diśa-pūjana-sīla*, *Indriya-samvara-sīla*, *Santosa-sīla*, *Ajiva-pārisudhi-sīla*, and *Pātimokkha-Samvara-sīla*.³⁴ These are some moral precepts which are obligatory for householders and monastic life. The entire Buddhist morality is based on these moral precepts. Regarding some virtues Buddha said, "The spokes of the wheel are the rules of pure conduct, justice is the uniformity of their length, wisdom is the tire, modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed".³⁵ To cease the entire sufferings one must walk on the right path. Right path means in Buddhism is that right views will be the torch to light this way. Right aims will be his guides. Right words will his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshment will be the right way of earnings. Right effort will be his steps, right thoughts his breath and right peace will follow in his footprints.³⁶

Dhammapada is the path of righteousness (*dhamma*). In it more stress has been given on the right conduct. And further right conduct leads a

³³ Prof. Mahesh Tiwary, *Sila*, pp.293-310, Ed. Sobti, Dr. Harcharan Singh Sobati, *Mirror of Buddhism*, Eastern Book Linkers, Delhi, 1997, p.293

³⁴ Prof. Mahesh Tiwary, *Sila*, pp.293-310, Ed. Sobti, Dr. Harcharan Singh Sobati, *Mirror of Buddhism*, Eastern Book Linkers, Delhi, 1997, p.296

³⁵ Paul Carus, *Buddha & Buddhism*, New Age Publishers and Distributors, Jullundur, 1980, pp.30-31

³⁶ *Ibid*, p.31

person towards wise-ness and wise-ness towards freedom from all kinds of bondages. Freedom leads to equality and equality to social harmony etc. In *Dhammapada* 19th chapter deals with righteousness. In same chapter's verse 2nd a word, '*Dhammattho*' is used for righteous person. Let us see example of righteousness from *Dhammapada*

असाहसेन धम्मेन, समेन नयती परे।

धम्मस गुत्तो मेधावी, धम्मद्वो ति पवुच्चति।²⁵⁷

Asāhasena dhammena samena nayati pare,

dhammassa gutto medhāvī dhammattho ti pavuccati.

He who guides others by a procedure that is non-violent and equitable, he is said to be a guardian of the law, wise and righteous.³⁷ In this verse the characteristics of the righteous person explained. Here the practice of righteousness is required. Here we would like to illustrate another example which laid down great stress upon the practice of righteousness.

यं किञ्चि यिट्ठं च 'हुतं च लीके,

संवच्छरं यजेथ पुञ्जपेक्खो।

सब्बं पि तं ल चतुभागमेति,

अभिवादना उज्जगतेसु सेय्यो।¹⁰⁸

Yaṁkiñci yitthaṁ va hutāṁ va loke

³⁷ S. RadhaKrishan, The Dhammapada, Oxford University Press, Madras, 1966, p.140

samvaccharaṃ yajetha puññapekko

sabbampi taṃ na catubhāgameti

*abhivādanā ujiugatesu seyyo.*³⁸

Whatever sacrifice and offerings one make in this world for a year in quest for merits even the whole of that will not be a fourth part homage paid to a straight forward person is greater.³⁹ In this verse Buddha rejected all the offerings to attain happiness in life, but he accepted only the practice of righteous is the right way to attain happiness in life.

A person who is practicing truth, virtue, pity, restraint, moderation and is free from impurities is called wise and an elder one.⁴⁰

At the end we can say that the fundamental stone of Buddha's *dhamma* is the practice of righteousness. Through its practice there will be purity in character. And the purity of the character makes a person perfect in life on this earth. And this perfection gives liberty, equal dignity, respect, love, compassion, freedom, justice to others. So the essence of justice lies in the practice of righteousness in all domains of life, whether they are related with social, political, economic, and religious aspects. The practice of righteousness makes a person right and just. Its natural, the person who is right or just in his/her thinking, speaking and acting they do justice with

³⁸ Dhammapada, V. 108

³⁹ S. RadhaKrishan, The Dhammapada, Oxford University Press, Madras, 1966, p.95

⁴⁰ Ambedkar B.R., The Buddha and His Dhamma, Siddharth Publications, Bombay, 1974, p.264

themselves first and then in their social relations and for welfare of society. This is the impact of righteousness on justice. Now we would like to discuss the next aspect of social justice which is considered as liberty.

Justice and Spirituality

Spiritual justice is the part of social justice. Spirituality is the essence of *dhamma* (religion). Spirituality means marked or characterized by the highest qualities of the human mind; intellectualized. It can be understood as spiritualization. It means to make spiritual; free of grossness or materialism: to spiritualize the thoughts, to imbibe with spirit animate and to treat as having a spiritual meaning or sense.⁴¹ In other words it means the realization of the ultimate reality. It means the absolute unity of mind, speech, and body and its manifestation into its social relation such as no one is friend or foe, but all are equal to me and me to them. It is the stage where man becomes free from hate and love. Such kind of person who is above from all the worldly relations and possessions do justice with all without any discrimination of caste, creed, race, culture and sex. The judgment of a spiritual person will be just free from attachment and aversion. This judgment helps to give punishment to evil doer and reward to good doer.

⁴¹ The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition, p.1210

The Buddhists believe that the spiritual justice can be expressed through the *arhat* and *bodhisattva* personalities. *Arhat* is a person who by lives of self-elimination attains *Nibbana* is called the spiritual person. The *arhat* dedicates the *bodhisattva* vows from the first to his whole endeavor to the service of mankind. In this way the former concentrating on his own improvement, aims at reducing the power of the selfish self or not-self, until there is no longer a self to impede the will of the whole, "Forgoing self, the universe grouse". The later concentrating on the need of all humanity, aims at so expanding the germ of the universal life within that self grows into self and self into self.⁴²

The *Brāhmanavagga* of the *Dhammapada* deals with spirituality and giving the characteristics of the true *Brāhman* or saint, all the above mentioned characteristics easily found in this chapter. Here one example from *Dhammapada* is given below which represent the nature of spiritual justice.

गम्भीरपञ्जं मेधाविं, मग्गामग्गस्स कोविदं।⁴⁰³

उत्तमत्थमनुप्पत्तं, तमहं बूमि ब्राह्मणं।।

Gambhīrapaññaṃ medhāvīṃ maggāmaggassa kovidāṃ

⁴² Christmas Humphreys, *Studies in the Middle Way*, Curzon Press, London, 1976, pp.79-80

*uttamattha manuppattam tamaham brūmi brāhmaṇam.*⁴³

Him I call a Brahmana, whose wisdom is deep, who possesses knowledge, who discerns the right way and wrong and who has attained the highest end.⁴⁴ This verse showed the nature of a spiritual person who is above from everything and attained the highest knowledge. He can perform justice with all without any discrimination of caste & creed, culture & race, because he has realized the truth which is the essence of the existence. A spiritual person can teach people love, peace, and morality. It will be helpful to bring social justice. Another example from *Dhammapada*

निधाय दण्डं भूतेसु, तसेसु, थावरेसु च।

यो न हन्ति न घातेवि, तमहं बहूमि ब्राह्मणं।।⁴⁰⁵

Nidhāya daṇḍam bhūtesu taesu thāvaresu ca

*yo na hanti na ghātei tamaham brūmi brāhmaṇam.*⁴⁵

Him I call indeed a *brahmana*, who finds no fault with other beings, whether feeble or strong, and does not kill nor cause slaughter.⁴⁶ Such type of saints also promotes equality, freedom and gives their teachings and judgments to all according to their acts. At last we can say that spirituality provides a good judgment to do justice and make the decisions fair without any personal

⁴³ Dhammapada, V. 403

⁴⁴ S Radhakrishnan Tr. The Dhammapada, Oxford University Press, Madras, 1966, p.183

⁴⁵ Dhammapada, V. 405

⁴⁶ S. RadhaKrishnan, The Dhammapada, Oxford University Press, Madras, 1966, p.183

benefit. Buddha was a spiritual person. After his realization of truth or *dhamma* he attained the nirvana and stood for the social justice.

Justice and Liberty

Liberty is the basic notion of social justice. Without liberty we cannot imagine about social justice. It is the prerequisite of a good society. Liberty means exemption or release from captivity, bondage or slavery. From theological point of view it means freedom from the bondage of sin or of the law.⁴⁷ Similarly Rabinder Nath Tagore says, "*Swaraj* is a kind of liberation in which people discover their truth of their country. Freedom means not just political independence, but the freedom of each individual to become himself only within the stream of communion of people with people, which gives rise to a good society. A good society should ensure for its people certain social rights such as right of work, the right of food, the right of education, health, shelter and security to "most vulnerable and the weakest". Everyone wants freedom and happiness".⁴⁸

Therefore the teachings of Lord Buddha are based on the idea of liberty from sufferings, release from captivity, as well as slavery, In Buddhism the word "Freedom" implies bondage of whatever kind i.e. karmic, material, etc. Freedom is always freedom from the bondage.

⁴⁷ Shorter Oxford English Dictionary, 6th Edition, Vol-1, p.1591

⁴⁸ Encyclopedia of Buddhism: a World Faith, Vol-12, p.292

Freedom from that state of being physical, emotional, intellectual, which confines me, limits me, degrades me, and chokes me. All these activities are created by my own thinking, speaking and acting that are expressed by my own feelings and thoughts. I have created all these for myself and others. Similarly others have created these types of thoughts for me, in which I have played little, more and no part. Both I and other have together created it for us. In whatever way one defines, 'freedom' or both I and other have together created it for ourselves. In whatever way one defines 'freedom' or 'liberty' either in political philosophy or in the philosophy of law or in different spiritual traditions, those states is clearly what freedom is freedom from.⁴⁹

Lord Buddha also stood for the liberty of mass. He open the door to practice of *dhamma*, right to honest earning, right to equality of male or female right to education, health and way of freedom from sufferings of the world. He said to his followers as mentioned in *Saṃyutta Nikāya*

"Straight' is the name that Road is called, and 'Free from Fear' the Quarter whither thou art bound. Thy chariot is the 'Silent Runner' named, with wheels of Righteous Effort fitted well. Conscience the leaning board; the Drapery is the heedfulness; the driver is the *dhamma*, I say, and right views, they that run before. And be it women or be it man whom such

⁴⁹ Encyclopedia of Buddhism: A World Faith, Vol-6, p.92

chariot doth wait, by that same car into 'Nibbana' a presence shall they come".⁵⁰

This is the way of liberation for all women and men high or low. They can attain the final liberation or freedom from the worldly attachments or passions which bound us with themselves and create thirst and thirst to sufferings. This is *dhamma* who help us to attainment of liberation.

Buddhism concerned with spiritual salvation whereas human rights aims a natural salvation, i.e. safety of the rights or equality, dignity and freedom at worldly level.⁵¹ For the respect and dignity of human beings Buddha said that

Yath ahah tatha ete yatha ete tatha ahah,

Attanan upaman katun nahaneyyana shataya.

Everyone is suggested to treat others just as he or she has love and attachment for himself or herself.⁵²

Freedom is the highest value according to Buddha, the *Summum Bonum*, there is nothing higher than that. But by freedom he does not mean the freedom of consciousness. Our consciousness is in a deep bondage; we are chained. Inside is our prison, not outside. The walls of the prison are not

⁵⁰ Tambiah, S.J., World Conqueror and World Renouncer, Cambridge University Press, London, 1976, p.1

⁵¹ Gobulesh Sharma, Human Rights & Legal Remedies, Deep & Deep Publications, Pvt. Ltd., New Delhi, 2000, p.20

⁵² *Ibid*, p.19

outside us; it exists deep in our deep unconsciousness. It exists in our instincts, it exists in our desires and it exists in our unawareness. Freedom is the goal and awareness is the method to reach that goal. So in Buddha's philosophy the prime emphasizes upon the need for freedom from the constraints of egoism and freedom from the desires and cravings to which we are constantly subjects as phenomenal beings and which are unfailingly productive of discontent and misery.⁵³ In Buddha's words freedom is *Nibbana*. It example from *Dhammapada*

जिघच्छा परमा रोगा, सडारा परमा दुखा।

एतं अत्वा यथाभूत, निब्बानं परमं सुखं।।

*Jighacchāparamā rogā saṅkhāraparamā dukkhā
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.*⁵⁴

Greediness is the worst of diseases; propensities are the greatest of sorrows. To him who has known this truly, nirvana is the highest bliss.⁵⁵ Here *nibbana* considered the eternal or everlasting bliss of freedom. Greediness and propensities are the sorrows or diseases.

Moksha is human freedom, not only in a personal but also in social sense, from whatever suffocates, chokes, exhausts, distressed and disturb.

⁵³ Encyclopedia of Buddhism: A World Faith, Vol-6, p.90

⁵⁴ Dhammapada, V. 203

⁵⁵ S. Radhakrishnan, English Tr. The Dhammapada, Oxford University Press, Madras, 1966, p.126

And true freedom is freedom from *tamas*. The national *Moksha* lie not only freedom from corruption but from all the ills which suffocate the nation.⁵⁶

So Buddha was well-known from the sufferings and he gave us the right of freedom and the way how one should be free from sufferings and can attain liberation. To be liberating one should be follow the noble eight fold path. Buddha promoted the idea of freedom in social, political, economic, and religious spheres of life. A person who is free from all the bondages he can stands for the social justice like Lord Buddha and as well as other such kind of liberated souls. So to bring social justice in every sphere of life we need to be free from all the distressed and sorrows. Therefore the idea of liberty brings the social equality.

Justice and Equality

After discussing the importance of righteousness, spirituality and liberty for establishing the social order in society it is needed to maintain the importance of equality to maintain the social justice. Social justice cannot prevail without social equality. Equality means the state of being equal, exact arrangement and uniformity.⁵⁷ In other words equality means the absence of caste, gender, race, or inequalities of different spheres of life. In this way equality is the acceptance of everyone as a human being without

⁵⁶ Encyclopedia of Buddhism: A World Faith, Vol-6, p.92

⁵⁷ The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition, p.428

any difference of caste & creed, race & culture, rich & poor.

Similarly, Lord Buddha stands for social equality. In his teachings there is no such word which is against the spirit of equality. He accepts everyone equal without any difference or discrimination. For the establishment of an egalitarian society Lord Buddha ridiculed the caste system. Further he said that all are equal. For Buddha man's miseries are the result of man's inequality to man. No caste, no inequality, no superiority, no inferiority, all are equal. This is what he stood for. "Identify yourself with others, as they, so I and as they, so I" so Buddha.⁵⁸ It means Buddha understood whole humanity is equal. Buddha was against the caste system and he rejected the caste system.

For equality the message of Buddha in the language of modern social science, we can say that merit has to replace all kinds of subjective considerations like, bias, caste preference and prejudice etc. The *Madhuriya Sutta* of the *Majjhima Nikaya* propounds absolute equality of all the four order so far as the punishment for evil deeds and reward for meritorious actions, both in this secular world and beyond are concerned. It ridicules the claims of *Brahmanical* superiority as unfounded and illogical.⁵⁹

Similarly in *Assalayana Suttanta* of the *Majjhima-Nikaya* Buddha

⁵⁸ Encyclopedia of Buddhism: A World Faith, Vol-12, p.327

⁵⁹ Ed. Bakshi, Dr. S.R., Encyclopedia of Saints of Indian, Gautama Buddha, Vol-4, Criterion Publications, New Delhi, 2002, p.306

condemned the traditional *varṇa* system. He was expounding the concept of *Catuvanni sudhi*: he advances nine arguments are historical, biological, physical, ethical, eschatological etc. in this *Suttantta* he appears a great champion of the masses. He gives equal right to the *sudaras* for meditation. He accepts not only the claims of the *sudaras* to ritualistic sacrifices, but also of the *chandals*, *nishads*, *basor*, *rathakara* and *pukkusa*.⁶⁰ One example of equality from *Dhammapada*.

न जटाहि न गोत्तेन, न जच्चा होति ब्राह्मणो।

यम्हिसच्चं च धम्मी च, सो सुची सो च ब्राह्मणो।³⁹

Na jatāhi na gotten na jaccā hoti brāhmaṇo

*yamhi saccañca dhammo ca so sucī so ca brāhmaṇo.*⁶¹

Not by wearing matted hair, nor by lineage, nor by caste, does not become a *brahmana*; only he who realizes the truth and the *Dhamma* is pure; he is *Brahmana*.⁶² It means the real *Brahmana* is that who is living with truth or according *dhamma* not by birth no one is *brahmana*. Another example from *Dhammapada*

न चाहं ब्राह्मणं ब्रूमि, योनिजं मत्तिसम्भवं।

भोवादि नाम सो होति सचे होति सकिञ्जचनो।

⁶⁰ Ed. Bakshi, Dr. S.R., Encyclopedia of Saints of Indian, Gautama Buddha, Vol-4, Criterion Publications, New Delhi, 2002, p.293

⁶¹ Dhammapada, V. 393

⁶² Encyclopedia of Buddhism: A World Faith, Vol-1, p.455

अकिञ्चनं अनादानं, तमहं ब्रूमि ब्राह्मणं॥³⁹⁶

Na cāham brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ

bhavādi nāma so hoti sace hoti sakiñcano

*akjiñcanaṃ anādanaṃ tamahaṃ brūmi brāhmaṇaṃ.*⁶³

I do not call him a Brahman just because he is born from the womb of a *brahmana* mother. He is just a *bhovadi brahmin* if he is not free from moral defilements. Him I call a *brahmana*, who is free from moral defilements and attachment.⁶⁴ Another example of equality from *Vasala-Sutta* is

Not by birth does one become low caste, not by birth a *brahmana*, by his deeds he becomes low caste, by his deeds he becomes a *brahmana*.⁶⁵

These examples show that Lord Buddha was not in favor of the caste system. He stands for social equality. He criticized and rejected all those rituals and superstitions which were against the spirit of social equality. He accepts all are equal.

Gender Equality is Buddhism

The position of women in Buddhism is very high, bright and equal to man in all the spheres of life. In Buddhism women can preach *dhamma*, attain nirvana. Its example in Buddhist tradition *Viśaka* in the *Saddharma-pundarikam* the blessed one appears on his holy mountain surrounds by

⁶³ Dhammapada, V.396

⁶⁴ Encyclopedia of Buddhism: A World Faith, Vol-1, p.459

⁶⁵ Edith Ward, The Buddha and His Teachings, Orient Publications Delhi, 1986, p.-52

multitudes of disciples and among them are six thousand female saints. In Buddhist texts women are always named before men. It is the example which shows the equality of gender in Buddha's life time.⁶⁶

Regarding the respect and dignity of the woman Lord Buddha said to his followers as, "If the woman be old, regard her as your mother, if young, as your sister and if very young, as your child".⁶⁷

Buddhism being a matter of self-control and self-purification culture, it regards every individual whether male or female, as a complete whole. In all the Buddhist countries the influence of Buddhism has been such that women have always had fair play. She is given perfect freedom and is bound by no rigid ties. Speaking of the influence of Buddhism on the Burmese Talbays Wheeler says: " Their wives and daughters not shut up as prisoners in the inner apartments but are free as air to take their pleasure on all occasions of merry-making and festivals, and often they assume an independent position in the family and house and gain a livelihood for themselves or superintend the affairs of husbands or fathers. Their affections are not pent up in little hot beds of depositions as Hindu house wives, but are developed by social intercourse into free and healthy play. Courting time is an institution of the country. On any evening that a damsel is desire of

⁶⁶ Narasu P. Lakshmi, *The Essence of Buddhism*, Raj Graha, Bombay, 1948, p.121

⁶⁷ Pranab Bandyopadhyay, *The Voice of Buddha: The Eternal Truth*, Punthi Pustak, Calcutta, 1988, p.47

receiving company she places her lamp in her window, and puts fresh flowers in her hair, and takes her seat upon a mat. Meantime the young men of the village carry themselves in their best, and play a round of visiting to the houses where they see that a lamp is burning. In this manner attachments are formed; and instead of arbitrary unions between boys and girl, there are marriages of affection between young women and young men, in which neither parents nor priests have voice concern".⁶⁸ It shows the equality and other rights of women in Buddha's *dhamma*. Buddha said his followers regarding women as, if the woman be old, regard her as mother, if young, as your sister, if very young, as your daughter child.⁶⁹

In Buddhist canonical literature we found three dimensions regarding the position of woman is such as, *their* – who is exceptionally masculine and therefore has attained *Nibbana*, *bhikkhuni* – one who is on the path of *dhamma* and an average woman who is painted licentious.⁷⁰

In this way we can say that social equality is the integral part of Buddha's teachings. Equality is the main purpose of the social justice and social democracy. The Buddhist idea of equality is the state where everyone is regarded equal in social, political, economic and religious spheres of life.

⁶⁸ Pranab Bandyopadhyay, *The Voice of Buddha: The Eternal Truth*, Punthi Pustak, Calcutta, 1988, p.122

⁶⁹ *Ibid*, p.47

⁷⁰ Sobati, Dr. Harcharan Singh, *An Image of Woman in Jatakas*, pp.251-260, Ed. Harcharan Singh Sobti, *Mirror of Buddhism*, Eastern Book Linkers, Delhi, 1997, p.259

The notion of social equality leads us towards social harmony or brotherhood. Social harmony is the next aspect of social justice which is explained in below.

Justice and Fraternity

Fraternity after the virtuous, liberty, equality is considered as the next aspect of the social justice which brings togetherness among the mass. Fraternity means the condition or relation of brotherhood; brotherly affection as well as fraternal society an organization for the attainment of some mutual benefit.⁷¹ It is the essence of national or global integration and the spirit of whole world as one family. It is the task of justice to harmonize the people of different-different faiths, culture or habits for the attainment of some mutual benefits. Similarly Buddhism also lay down towards social harmony. Encyclopedia of Buddhism: A World Faith defines harmony as, 'Harmony stands for love, unity, amicability, sociability, friendliness, spirit of co-existence and reconciliation for proper communication, openness of mind, self-control non violence, sweetness, tolerance, consensus, etc. as its essential components. With these values the word 'harmony' implies concordance, agreeability and a pleasing blend of diverse colors, diverse musical notes or diverse designs: it does not imply negation of diversity'.⁷²

⁷¹ The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition, p.502

⁷² Encyclopedia of Buddhism: A World Faith, Vol-8, p.645

The Buddhists believed that the forum of mankind and global unity is the spiritual plaza where all people can come together in peace, must not reject humanity in this way. Indeed when all people have true humanity the strong love of human beings that is the meaning of Buddhism the forum of mankind will come into existence in country to country throughout the world.⁷³

The Buddhists says for the fraternity spread the truth and preaches the doctrine in all quarters of the world, so that in the end all living creature of the universe will be citizens of the kingdom of righteousness.⁷⁴

According to the Buddhist thought fraternity comes through the practice of virtue, liberty, equality, love, compassion, and peace. So Buddha tried his best to bring social harmony among his followers by the formation of *Sangha* or commune life. Further he accepts the co-existence, identity, of the others. He stressed upon the compassion or friendship with all living creatures not only human being. It shows that Lord Buddha was in favor of universal brotherhood. In modern era Buddhism is practicing the norm of social harmony. Social harmony further leads peace in to society. Now we would like to discuss about the next aspect of social justice which is considered as peace.

⁷³ Ikeda Daisaku, A Lasting Peace, Weather Hill, New York 1981, p.83

⁷⁴ Edith Ward, the Buddha and His Teachings, Orient Publications, Delhi, 1986, pp.45,46

Justice and Peace

Peace plays great role to maintain social harmony & social justice. There is peace there is justice and there is justice there is peace. Social justice brings peace and peace brings friendship among the internal and external dealings of the people. In the absence of peace into society, justice cannot prevail. Peace means a state of quit or tranquility; freedom from disturbance or agitation; calm; repose. Specially, absence or cessation of war is also considered as peace.⁷⁵ Without peace of mind there is no end of wars. In other words we can say that without inner peace there is no outer peace. Therefore Lord Buddha talks about inner peace.

So peace is not merely a state of absence of wars. It is also not merely the absence of strain, conflict, disturbances, anguish, pain and suffering but a positive feeling of contentment, satisfaction, joy, bliss, pleasure and happiness. Dr. Mrs. Amruthamma explains that the word “*Shanti*” in Indian literature not only means peace but also signifies calmness of mind, serenity and inner peace. For peace Buddhism emphasizes on the practice of love and compassion, this does not mean to harm anyone.⁷⁶

Regarding peace Daniel Mar said; “If there is righteousness in the heart, there will be beauty in character. If there is beauty in character, there

⁷⁵ The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition, p.927

⁷⁶ Encyclopedia of Buddhism: A World Faith, Vol-2, p.36

will be harmony in home, if there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world".⁷⁷

Similarly M.S. Galwalkar, on "isms" explained: All the "isms" stem from materialism. And materialism has no answer to the very fundamental questions: why at all should aspire for world unity, human welfare and world peace? Why should people feel pained at the sight of men set against men? Why should we love each other? From the materialism point of view, we all are equally gross entities, each separate and exclusive in himself, who can have no bonds of mutual affinity or affection. There can also be no inner restraint in such beings which can make them control their selfishness from rooming a much in the interest of the humanity as a whole. The equality among the people is the fundamental principle and the only basis of true equality can be the realization that all living beings are part and parcel one and the same reality the eternal truth. Such a realization alone will lead us to the welfare of all and the world peace.⁷⁸ Regarding peace here we illustrating one example from *Dhammapada*

नत्थि रागसमा अग्गि, नत्थि दोससमो कलि।

नत्थि खन्धसमा दुक्खा नत्थि सन्तिपरं सुखं।²⁰²

⁷⁷ *Ibid*, p.37

⁷⁸ Encyclopedia of Buddhism: A World Faith, Vol-2, p.253

Natthi rāgasamo aggi natti dosamo kali

*natthi khandhasamā dukkhā natthi santiparaṃ sukhaṃ.*⁷⁹

There is no fire like lust, no crime like hate; there is no ill like the body, no bliss higher than peace.⁸⁰ So in this verse peace is the higher than everything and without peace of mind, peace never comes into society. For peace we have peace of mind of the individuals as well as into society. Peace also brings harmony, creates love, respect, mutual understanding and friendship among people. Peace is there social justice prevails there peace prevails. But the peace comes only through the control of mind. Now we discuss next aspect of social justice which is considered as political justice.

Justice in Political Matters

Political justice is known as practical justice. It deals with the principle of civil government, and the extent and manner of its intervention in public and private affairs.⁸¹ In fact ruling Buddhist princes “Constantly retained their temporal power and used this power for the propagation of *dhamma*, for the support of the brethren, and for the maintenance of social order comfortable to Buddhist ethics. A parallel function of an emperor is considered to protect *dhamma* and his people.”⁸²

In Buddhism ruler is known as ‘*Cakaravartian*’ it means conquest and

⁷⁹ Dhammapada, V. 202

⁸⁰ Encyclopedia of Buddhism: A World Faith, Vol-1, p.269

⁸¹ The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition, p.978

⁸² Encyclopedia of Buddhism: A World Faith, Vol-2, p.247

rule by *dhamma* (righteousness). Buddhist thought did not war conquest or expansion of one's kingdom, but such conquest was bestowed legitimacy by the emperor's strict adherence to *dhamma*, and benevolent rule. The reason for this allowance may be due to the fact was not so thoroughly adapted to the ethics of Buddhism and. "Thought he (the emperor) conquers by force of character even the Buddhist author cannot discontent him wholly from the usual militancy of the Indian king." So the *Cakarvartian* in the Buddhist perception ruled over his vast empire which he had won through conquest, by the law of righteousness. In Buddhist thought the *Cakaravartian* was *Mahapirusha*, the secular parallel to the Buddhist and has a luminous wheel of *dhamma* preceding him on his march of conquest. He becomes a *Cakarvartian* since he sets it in motion (*chakram Vartayati*).⁸³

The emperor had to provide protection to his subjects from evil men, thieves and bandits and had to dispense justice with compassion. In one verse of *Digha Nikya* it has been mentioned that people chose a king through, '*Mahasammata*' (a king by consent) to dispense wrath, censure and banishment righteously on evil men.⁸⁴

If there is a ruler who is confirm faith and practicing *dhamma* (righteousness) in his daily lives it means his decisions and judgments will

⁸³ Encyclopedia of Buddhism: A World Faith, Vol-2, p.247

⁸⁴ *Ibid*, p.248

be fair and just. For him everyone should be equal and he does justice with all without any discrimination on the basis of caste, creed, region and religion, poverty, laws and human rights. His kingdom considered as the kingdom of righteousness.

Justice in Economics Matters

Economics is the science of expenditures, management, distribution, methods of earning & spending, etc.⁸⁵ Justice is considered as the fairly distribution of the economic goods and to provide equal opportunity of earning to all. Therefore, economic justice means the fairly distribution of material goods among the citizens of a nation. The basic requirements of economics justice are; to minimize the gap between rich and poor and to fulfill the primary needs. In Buddhism also has a great place for the economic justice. Buddhist ideal nations would have to find a different medium of exchange. Profits in business, on capital and of labor would be things unheard of private property would only be held by general consent. The ideal Buddhist does not cling to property of any kind. They remain always ready to share their property with others. Difficulties created by possessions automatically disappear. So long as the lord Buddha himself was not attached to his belongings, it would be of no important to him whether

⁸⁵ The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition, p.400

he had much or less.⁸⁶

Lord Buddha said that in middle eight fold path right livelihood. Right Livelihood-says the Buddhist followers from undue self-interest in their activities, while their "Right Effort" being constantly with them and the spur to their actions are as it were, their daily practical wisdom, and guide. They make constant effort not to permit the arising of evil thoughts and things, to overcome such if they have arisen, "Summoning all their strength, they struggle and incite their mind". They make also efforts to originate and to maintain all wholesome thoughts and states out of which will consider good and wise propositions and actions for the general welfare.⁸⁷ The way of your earnings should be right not wrong.

Let him dutifully maintain his parents and practice an honorable trade.

A relevant example of right livelihood from *Dhammapada*

उद्धानवतो सतीमतो, सुचिकम्मस्स निसम्मकारनो।

सञ्जतस्स धम्मजीविनो, अप्पमत्तस्स यसोभिवद्धति।²⁴

Uthānavato satīmato sucikammaṣṣa nisammakārino

*saññatassa dhammaajīvino appamattassa yaso bhivaddhati.*⁸⁸

Greatly increasing is the glory of him who exerts himself, is thoughtful, pure

⁸⁶ Muriel Barker, The Ideal Buddhist State, International Encyclopedia Of Buddhism, Vol-17, d. Nagendra A.K. Singh, Anmol Publications, New Delhi, 1996 reprint 1997, p.241

⁸⁷ Hare W.L., p.44-49, International Encyclopedia Of Buddhism, Vol-17, Ed. Nagendra A.K. Singh, Anmol Publications, New Delhi, 1996 reprint 1997, p.48

⁸⁸ Dhammapada, V. 24

in character, analytical, self-restrained, vigilant, and lives according to *dhamma*.⁸⁹ If an earnest person has roused himself, if he is not forgetful, if his deeds are pure. If he acts with consideration, if he restrains himself, and lives according to law,-then his glory will increase.

For the distribution of things lord Buddha said to his followers to give charity to those who are needy and poor. Mankind is ruined by passions just as fields are damaged with weeds; therefore charity done to the passionless brings great reward. Mankind is damaged by vanity, just as fields are damaged by weeds. Therefore charity done to those who are free from vanity brings great reward. Mankind is damaged by lust, just as fields damaged by weeds. Therefore charity done to those who are free from lust brings great reward.⁹⁰

Charity to *dhamma* exceeds all gifts. The sweetness of the *dhamma* exceeds the *dhamma*. The delight in *dhamma* exceeds all delights.⁹¹

Consider the profits which attend the righteous man who lives virtuously.⁹² Another place Dr. Ambedkar said, “Poverty made me no irreligious, self respect is more important than the material gains. Buddhism

⁸⁹ Encyclopedia of Buddhism: A World Faith, Vol-1, p.30

⁹⁰ Ambedkar, B.R., The Buddha and His Dhamma, Siddharth Publication, Bombay, 1974, p.267

⁹¹ *Ibid.*

⁹² *Ibid*, p.282

is for progress, not only for economic progress.⁹³ This is the way of economics justice in Buddhism which encourages the spirit of right way of earnings and the spirit of charity and common wealth for the material welfare of all.

Conclusion

Buddhism is a life style, philosophy, *dharma*, which is based on the teachings of Lord Buddha. He ridiculed the old system and gives something new to the whole humanity. He teaches us the principles of liberty, equality, fraternity, peace, charity, love compassion, righteousness, and morality. These are the notions of the social justice, which we have discussed in this chapter. He brings social equality and democratic way of life. For social justice the practice of righteousness leads a person towards spirituality, liberty, equality, fraternity, etc. and further towards economic and political justice also. These are the some norms of social justice which are explored from the teachings of Lord Buddha.

⁹³ Prof. Naik, C.D., Ambedkar's Perspective on Buddhism, Kalpaz Publications, Delhi, 2004, p.283.

Chapter - 6
SIKHISM AND SOCIAL JUSTICE
WITH SPECIAL REFERENCE TO SRI GURU
GRANTH SAHIB

Introduction

Sikhism is one of the youngest religions of India and its founder is Guru Nanak Dev (1469-1539). The term "Sikh" is used in *Prākṛita* language and "Śisya" is used in *Sanskṛita* language. The term Sikh of *Prākṛita* and Punjabi is used for disciple (śiṣya). The term *śiṣya* of *Sanskṛita* language is used for Sikh (Disciple). But all terms have similar meaning. The Punjabi language is according to grammatical rules of *Prākṛita* language. The word Sikh means disciple, scholar and student. A person who admitted to an institution may be called a student or *śiṣya*. The word Sikh connotes that student or disciple, who gets training regarding divinely qualities in the school of the true Guru known as *Sat Sangat*. "Sat Sangat (True Congregation) is the school of the True Guru, where the Sikh gets training in godly qualities". For this *satsangat*, the Sikh Institution (Gurdwara), who play prominent role for becoming a pupil and disciple of the *Akalpurakh* (God). The true Guru is the teacher who gives instructions regarding the Lord and makes the Sikh a wise student:

“O my Lord we are your ignorant children. Blessed is the Guru-teacher, who has made us wise by giving us instructions regarding the Lord”.¹ So in very simple words Sikh is that person who admitted him/herself with deep faith and true devotion towards *Shabad Guru* (word master or guru), *Sri Guru Granth Sāhib*, where he/she learns the Godly qualities to sustain his/ her present life. In other words Sikh is that person who believes in oneness of God, takes the nectar of *khanda-baata*, in the holy presence of *Sri Guru Granth Sāhib* and becomes an *Amritadhari* Sikh. The distinctive identity of Sikh is with his un-cut hair and beard. Sikh preserves five *Kakars* on his body as his Gurus have preserved in their lives.

All over the world Sikhs are famous for their hard work and devotion to the service of humanity. Wherever they reside they devote their services with whole heart. Whatever they have earned, what they possess, they have earned by their perseverance. The duration of Ten Gurus lasts in-between 1469 A.D. to 1708 A.D. As every religion has its own scriptures similarly Sikh religion also has its own scripture known as *Adi Granth* or *Sri Guru Granth Sāhib*. The influence of the teachings of Gurus can be seen in the lives and behaviors of the Sikhs.

¹ Kohli Surinder Singh, Real Sikhism, Harman Publishing House, New Delhi, 1994, p.15

What is Sikhism?

Sikhism believes there is one Ultimate Reality i.e. also known as *Akalpurukh*. In *mūlamantra* the adjectives of the *Akalpurukh* have been stated as He is one, only His name is True, He is doer, He is Fearless, He has no enmity, He is everlasting, He is omnipotent, He emerges himself, He is perceived because of Guru's blessings and recitation His name is only source to please Guru as well as to *Akalpurukh*. Therefore Sikhism is a monotheistic religion. *Akalpurukh* can be realized through constant recitation of His name honestly as all saints and *bhaktas* have already stated in *Sri Guru Granth Sāhib*. He is not limited in any particular time or space. He is not subject of any caste, creed, gender, birth, death, region and religion. Sikhism emerges from the teachings of *Guru Nanak*, the first Guru, who was spiritually very high saint of medieval age. *Guru Nanak* was followed by nine other gurus, whose teachings are practiced by their followers. Sikh believes that there is one *jot* (light) of *Guru Nanak* in all Gurus. The followers of Sikh religion do not believe in ideal worship but they believe on the teachings of *Sri Guru Granth Sāhib*. Sikh religion expects from Sikhs the three important ways to practice in their lives i.e. *Kirat Karo* (dignity of labor), *Nam Japo* (recitation of *Shabad*), *Vand Chakko* (sharing the tenth part of earnings for charity). Faith in *Akalpurukh*,

Sarvat Dā Bhala (welfare of all), and community services life all these are the fundamental practices of Sikh followers in their daily lives.²

Origin and Development of Sikh Religion

Sikhism is originated by Guru Nanak Dev. Nanak was born on November 29, 1469, in Talwandi, a small village presently that is in Pakistan. While *Guru* Nanak Dev was travelling *Bhai* Mardana, and *Bhai* Bala remained as his constant companions. He preached the love, i.e. “in view of *Akalpurkh* no one is high or low”. *Guru* Nanak’s contribution to Indian thought is deletion of evils and addition of goodness in our behavior whether it is related with the teachings of Hinduism and Islam he applied in his teachings without any discrimination. He raised his voice against the ritualism, superstitions, meaningless ceremonies, caste distinction and injustice. During his sojourn when *Guru* Nanak stayed at Kartarpur. *Bhai* Lehna came into contact with *Guru* Nanak Dev later he proved himself to be a very able and reliable of his *Guru*: being please with the capability *Bhai* Lahna the first *Guru* appointed him as his successor or he became famous as *Guru* Angad Dev. *Guru* Angad Dev born in 1504. He became successor of *Guru* Nanak in 1539 upto 1552.³ He was zealous preacher. He strengthened the unifying institutions of *sangat*, *pangat* and *langar* set up by the first

² Encyclopedia of World Religions-Sikhism, vol-11, 2004, pp.8-10.

³ Dr. Jagraj Singh, A Complete Guide to Sikhism, Unistar, Chandigarh, 2009, p.15,

Guru. He named the script for Punjabi language, developed by his predecessor, as *gurmukhi* and took steps to popularize it. He prepared Primers of *gurmukhi* alphabets, made copies of the hymns of Guru Nanak in *gurmukhi* and distributed them among the masses, thereby breaking the monopoly of Brahmin over learning by encouraging all sorts of people to learn *gurmukhi* and reading religious literature. He chose his next successor.⁴ The 3rd Guru is known as Guru Amar Dass was born in 1479. He was coronated as a successor of Guru Nanak in 1552 upto 1574.⁵ He settled at Goindwal, here he established a *baoli*. He introduced distinctly Sikh ceremonies for the events of birth, marriage and death. He started *manji* system and divided his area where Sikhs lived into 22 *manjis* or diocese i.e. regional groups.⁶ Fourth, Guru Ram Dass, was born in 1534. He became successor of Guru Nanak in 1574 upto 1581.⁷ He dug he tank (Sarovar) on the land acquired by Guru Amar Dass. He named the tan *Amrit-sarovar* and around it founded the new township, which developed and appropriately came to be called Chak Ram Dass, now the city of Amritsar. He codified the rules for the Sikh way of life. He composed *lawan*; the hymn recited at every

⁴ *Ibid*, pp.25,26

⁵ *Ibid*, p.15

⁶ *Ibid*, p.26

⁷ *Ibid*, p.15

Sikh wedding.⁸ Guru Arjan Dev is known as 5th Guru, he was born in 1563. He became successor of Guru Nanak in 1581 upto 1606. He compiled the holy Sikh Scripture '*Aad Granth*' as the revealed and final doctrinal authority of Sikhism in 1604 A.D., and installed it with reverence in the building (now *Gurdwara Darbar Sahib*), built by him in the middle of the Amritsar, thus establishing the 'World Seat of Sikhism'. He organized the finances of the Sikh church on more systematic lines. He deputed sinner and zealous Sikhs in all important towns and cities to collect and transmit to headquarters the offerings of the faithful. These missionaries were known as '*Masand*'s and through them a large number of people became Sikhs. He organized the system of '*Daswandh*' in Sikhism. Because of all these activities, he became very famous among people. The mass acceptance of Sikhism by common people made Sikhs a potentially visible, social and political force. The religious leaders of both Islam and Hinduism began to consider Sikhism a challenge to their respective faiths. The Muslims in addition felt threat to their political power. The tensions that followed resulted in the execution of Guru Arjan Dev at Lahore on June 05, 1606. Guru Hargobind the son of Guru Arjan Dev succeeded him as the sixth Guru of the Sikhs. He was born in 1595. He was coronated in 1606 and lived upto

⁸ Dr. Jagraj Singh, A Complete Guide to Sikhism, Unistar, Chandigarh, 2009, p.26

1644. He gave the Sikhs lessons in obedience, self-sacrifice and other national virtues and turned the saints into soldiers. He built Akal Takhat Amritsar, as counterpart to the imperial Delhi Throne in 1609. He propounded the doctrine of *Miri Piri* (Bhagti and Shakti) revealed by Guru Nanak and cleared the ground for building national character of the Sikhs.⁹ The Guru Har Rai, was born in 1630. He was coronated as 7th guru in 1644 and he lived upto 1661.¹⁰ Har Krishan was born in 1656. He became eighth Nanak in 1661 lived upto 1664.¹¹ Guru Teg Bahadur was born in 1621. He became the 9th successor of the Guru Nanak in 1664. But in due course of time of the ninth Guru Tegh Bahadur the conversion mostly in Kashmir was on its peak. People were forced to convert themselves into Islam. Being sad *Brahmins* of Kashmir approached to Guru Tegh Bahadur to seek his help against the conversion and unrighteousness. Hearing their request Guru said them the stoppage of conversion requires a life of the great person. Gobind Rai the son of ninth Guru was also present there and he heard his father's statement regarding required a life. Further he said to his father 'You are the greatest person of this time' to help and protect the honor, dignity, righteousness and justice of humanity. At that time Guru Tegh Bahadar went to fight against the injustice or unrighteousness. He denied to show any

⁹ Dr. Jagraj Singh, A Complete Guide to Sikhism, Unistar, Chandigarh, 2009, pp.27,28

¹⁰ *Ibid*, p.15

¹¹ *Ibid*, p.15

miracle when he was asked to show miracle. He was beheaded in Chandni Chowk at Delhi in 1675 A.D. when he refused to be converted into Islam. After the remarkable sacrifice of ninth Guru Tegh Bahadur, his son Gobind Rai became his successor as a tenth flame of *Guru Nanak's* Mission. Guru Gobind Singh was born in 1666. He succeeded to his father as the Guru 1675. He organized people in form of a community known as *khalsa* (the pure one) at Anandpur Sahib in 1699 A.D. On this occasion he prepared *amrit* and baptized first five persons, belonging to different castes, according to prevalent concepts. Then he asked them to give *amrit* and it turn, to baptize him, thus signifying that his own disciples were his equal. Immediately, after this ceremony thousands took *amrit*. After this Guru Gobind Singh said to his baptized Sikhs to wear *Panj-Kākār* like; *Kesh* (long hair denoting natural and saintly appearance), *Kachha* (underwear), *Kara* (iron bangle), *Kangha* (comb denoting cleanliness of mind and body), and *Kirpan* (sword for self-defense, for use in an emergency and for a right and just cause). Therefore he brought equality of all human beings. He infused a new spirit among his followers to be soldiers and saints at the same time. Due to this time Tenth Master gave a psychological boost to his followers with these words-

*'Sava lakh sa mai ek ladaun,
tavva Gobind Singh Naam Kaheoun'*

He used Singh word at the end of his name which showed bravery like Loin. Deeply religious and courageous, the community has had to make heavy sacrifices for cherished causes and saw serve and barbarous persecution on the one hand and a rule over Punjab and beyond on the other.¹² After the 10th Guru *Sri Guru Granth Sāhib* is established as 11th Guru and from the time of its consecration as Guru forever.

All the Gurus carried the spiritual mission of Guru Nanak Dev. They are said to be the same flame in all ten lamps. In between the time of sixth Guru to eight Guru people were not forced to convert themselves in Islam.

The code of the *Khalsa* as prescribed by Tenth Master Guru Gobind Singh was strictly observed by Banda Singh and eighteenth century *sardars* of the Sikh *Misals*. The *Khalsa* served as beacon light for the Sikhs. Later these *sardars* of the *Misals* were generally known by the appellation of Singh Sahib. The Sikh chiefs were alive for democratic ideals inculcated by Sikh Gurus and they followed them to the best of their power. The *gurmata* is the strong expression to democratic ideals of the *panthic* decisions¹³. All the sacrifices of the Sikh Gurus and their followers were not only for a few

¹² Mehar Singh, *Sikh Shrines in India*, Ministry of Information Broadcasting, New Delhi, 1975, pp.1-9

¹³ Gajrani Shiv, *Guru Gobind Singh, Vision & Venture*, Patiala, 2000, p.66

people but for whole humanity. Therefore they all stand for the universal spirit of *dharma*, brotherhood, equality of caste or creed, social justice and so on so forth.

Sources of Sikh Literature

Broadly speaking, there are two Sikh Scriptures namely as *Sri Guru Granth Sāhib* and the *Daśam Granth*. *Sri Guru Granth Sāhib* is the main scripture and is generally known as *Adi Granth*.¹⁴

Sri Guru Granth Sāhib: was compiled by fifth Guru Arjan Dev, in 1604 A.D. It is finally edited by Guru Gobind Singh at Nanded Sāhib in (Maharashtra), before leaving this mortal world Guru Gobind Singh opened the *Granth Sāhib* and placing five paisa and a coconut before it, solemnly bowed to it, as his successor.¹⁵ The Sikhs now revere the *Sri Guru Granth Sāhib* as their living Guru. It does not contain the compositions of not only the Sikh Gurus, but also of some prominent Indian saints. The scripture is a huge volume, consisting 1430 pages, having the songs of love and peace, written in various Indian languages and dialects. It is written in *Gurmukhi* language. The number of its contributors is 36. Its *Bānī* is in different *chandās* (songs) which can be sung sweetly. The number of *Rāgas* in *Sri Guru Granth Sāhib* is 31. It is the primary source of Sikh thought, literature

¹⁴ Kohli Surinder Singh, *Real Sikhism*, Harman Publishing House, New Delhi, 1994, p.218

¹⁵ *Ibid*, p.219

and philosophy. But we cannot restrict this *Granth* only for Sikhs. This *Granth* is for whole humanity and its message is universal and same for all. Because this *Granth* deals with Godly attributes, His law, justice, righteousness, the path of unity with God through *hukam*, devotion and recitation of *shabad*. We would like to attach a list of the contributors of *Sri Guru Granth Sāhib* below.

The *Bānī* of Sikh Gurus

1. 974 hymns of Guru Nanak Dev Ji are recorded in SGGS, 2. 62 couplets of Guru Anagd Dev Ji are recorded in SGGS, 3. 907 hymns of Guru Amar Das Ji are recorded in SGGS, 4. 638 hymns of Guru Ram Das Ji are recorded in SGGS, 5. 2,218 hymns of Guru Arjan Dev Ji are recorded in SGGS, 6. 59 hymns and 56 couplets of Guru Tegh Bahadur Ji are recorded in SGGS (added by Guru Gobind Singh),

The *Bānī* of *Bhaktas* and *Sūfis*

292 hymns and 243 couplets of Kabir Ji are recorded in SGGS, 4 hymns and 130 couplets of Farid Ji are recorded in SGGS, 60 hymns of Namdev Ji are recorded in SGGS, 41 hymns of Ravidas Ji are recorded in SGGS, 2 hymns of Jaidev Ji are recorded in SGGS, 3 hymns of Beni Ji are recorded in SGGS, 4 hymns of Trilochan Ji are recorded in SGGS, 1 hymn of Parmananda Ji is recorded in SGGS, 1 hymn of Sadhana Ji is recorded in

SGGS, 1 hymn Ramananda Ji is recorded in SGGS, 4 hymns of Dhanna Ji are recorded in SGGS, 1 hymn of Pipa Ji is recorded in SGGS, 1 hymn of Sain Ji is recorded in SGGS, 2 hymns of Bhikhan Ji are recorded in SGGS, 2 hymns of Sur Das Ji are recorded in SGGS, 1 hymn of Sunder Ji is recorded in SGGS, 3 couplets of Mardana Ji are recorded in SGGS, 1 hymn of Satta and Balvand Ji is recorded in SGGS and 123 *swayyas* (quatrains) of Twelve Bhatt's are recorded in SGGS. These are the contributors of the *Sri Guru Granth Sāhib*.¹⁶

The *Dasam Granth*- is said to be composition of the Tenth Guru Gobind Singh. Kesar Singh Chhibber has written in his *Bansāvalīnāmā* that Sikhs are supposed to be followers of *Sri Guru Granth Sāhib* and also should give this respect to *Sri Daśam Granth Sāhib* that is known as the composition of Guru Gobind Singh. Both should be considered as real brothers. *Sri Guru Granth Sahib* is the elder (Wadda) and *Sri Daśam Granth* is younger (chota) brother. SGGS has been compiled by Guru Arjan Dev at the presence *Bhai* Gurdas where as SDGS was written by Guru Gobind Singh that was nurtured by many male members. In its earlier stage *Sri Dasam Granth* was called as '*Bachittar Natak*' and '*Daswen Pātshah kā*

¹⁶ Encyclopedia of World Religions-Sikhism, vol-11, p.33

Granth' and later stage it was known as *Sri Daśam Granth*.¹⁷

Even today the controversy regarding the authorship of the *Sri Daśam Granth* is existing among Sikh scholars whether the writer of *Sri Daśam Granth* was Guru Gobind Singh or not. Some of them deem Guru Gobind Singh as the compositor of *Sri Daśam Granth* and some others say he was not.¹⁸ Following chapters are the part of the *Sri Dasam Granth* viz., 1. *Jāpa Sāhib*, 2. *Akāla Ustat*, 3. *Bachittar Natak*, 4. *Gyāna Prabodh*, 5. *Shastar Nam Mala*, 6. *Charitropakhyān*, 7. *Zafarnama*, 8. *Hikayats*, 9. *Shiabad Raigan die*, 10. *Swayyas* and 11. *Asphotak Kabit*.¹⁹

The works of Bhai Gurdas: His work is in the form of *Kabitta* (poetry). The *Kabitta* is divided into two parts *Swayyas* are (675 in numbers) and *Vāras* are (39 in numbers). His work is known as the Key of *Sri Guru Granth Sahib*. His works considered as the third source of Sikh thought and literature.

Bhai Nanad Lal Goya: His works are 10 in numbers such as *Zindgi Nama*, *Dīvān Goya*, *Tauseef-O-Sanaa*, *Ganj-Nama*, *Jot-Bigas*, *Rahatanama*, *Tankhah-Nama*, *Dastur-ul-Insha* and *Arz-ul-aifaaz*. The works of *Bhai Nand Lal* are in Praise of God and Sikh Gurus. The poetry of *Bhai Nanad Lal Goya* is as respected in Sikhism as poetry of *Bhai Gurdas*. For instance, *Bhai*

¹⁷ Kohli Surinder Singh, *Real Sikhism*, Harman Publishing House, New Delhi, 1994, pp.225-226

¹⁸ Kohli Surinder Singh, *Real Sikhism*, Harman Publishing House, New Delhi, 1994, p.227

¹⁹ *Ibid*, p.230

Nanad Lal Goya's poetry is also sung at Shri Harimander Sāhib as well as quoted in Sikh congregations.

Janamsakhis: 1. *Janamsakhi Bhai Bala*, 2. *Puratan Janamsakhi*, 3. *Janamsakhi Meharban*, 4. *Adi Sakhian*, 5. *Janamsakhi Bhai Mani Singh*, 6. *B-40 Janamsakhi*, and 7. *Prachin Janamsakhi*.

Rahitnāmās: Rahitnāmās are as follow 1. *Rahitnāmā Bhai Daya Singh*, 2. *Rahitnāmā Bhai Nand Lal*, 3. *Rahitnāmā Bhai Chaupa Singh*, 4. *Rahitnāmā Bhai Desa Singh*, 5. *Rahitnāmā Bhai Prehlad Singh*, 6. *Prem Sumarag Granth*, 7. *Muktnama*, and 8. *Wajab-ul-Arz*.²⁰

The Semi Historical and Semi Religious Works on Sikhism

1. *Gur Sobha*, 2. *Sau Sakhi*, 3. *Sarab-Loh Prakash*, 4. *Gurbilās Chhevin Patshahi*, 5. *Gurbilās Dasvin Patshahi* by Sukha Singh, 6. *Gurbilās Patshahi Dasvin* of Koer Singh, 7. *Bansāvalināmā* of Kesar Singh Chhibbar, 8. *Parchian Sewa Das*, 9. *Mahimā Parkāsh*, 10. *Guru Kian Sakhian* by Sarup Singh, 11. *Singh Sagar* of Bir Singh Bal, 12. *Sahid Bilas* of Sewa Singh, 13. *Prachin Panth Prakash* of Rattan Singh Bhangoo, 14. *Gur Partāpa Sūraja Granth* by Bhai Santokh Singh, 15. *Gur Pad Prem Prakāsh* Gyani Gyan Singh, 16. Bhai Kahan Singh Nabha's *Guru Sabad Ratnakar Mahan Kosh*, 17. *Encyclopedia*

²⁰ Kohli Surinder Singh, *Real Sikhism*, Harman Publishing House, New Delhi, 1994, pp.233-237

of Sikhism by Harbans Singh.²¹

We have discussed brief information about the origin and development, sources of Sikh literature. I would like to focus upon the teachings of social justice in Sikh religion. *Sri Guru Granth Sāhib* is the treasure of social justice. This empathically says about the practice of virtues, spirituality, liberty, equality, fraternity, peace, as well as justice in economic and political spheres of life. But before understanding of justice we shall have to discuss about the injustice. Justice is important because injustice prevails in human society. *Sri Guru Granth Sāhib* also indicates us towards the injustice which is needed to be eradication.

Injustice in View of Sikhism

Sri Guru Granth Sāhib is the ocean of justice for humanity. But this *Granth* also clarifies what is justice and what is injustice. The knowledge of injustice is as important as the knowledge of justice. As long as we do not understand injustice and we are in this fallacy that injustice is justice it should be difficult for us to remove injustice from our daily behavior. *Sri Guru Granth Sāhib* indicates us towards the dual nature of human behavior which is considered as *gurmukhta* and *manmukhta*. It clearly stated the difference between two *gurmukh* and *manmukh*. *Gurmukhta* leads a person

²¹ *Ibid*, p.238

towards righteousness, virtues, spirituality, enlightenment and justice. On the contrary *manmukhta* leads a person towards unrighteousness, immorality, cruelty, ignorance and injustice. The explanation regarding *gurmukhta* and *manmukhta* is recorded in *Sri Guru Granth Sāhib*. According to A Conceptual Encyclopedia of *Guru Granth Sāhib*, 'Manmukh' means one who follows the instructions of the mind. It means the person who does not follow the *Hukam* of Almighty.²² In this way *manmukh* person is self centered, ignorant, egoistic and his *manmukhta* gives birth to sorrows, miseries, endless desires as well as unjust acts of human behavior. Ego of the *manmukh* derives away him from truth, *dharma* and leads him toward injustice, inequality, discrimination, exploitation, cruelty, and so on. This is considered as great evil or weakness of the human behavior which is the greatest obstacle in human character development. The five evils enumerated in *Sri Guru Granth Sāhib* are as *Kāma* (lust), *Krodh* (wrath), *lobh* (greed), *moh* (attachment) and *ahaṅkāra* (ego). These evils called the thieves who steal away man from spiritual wealth or goodness.²³ The extreme practices of these evils lead a person towards ignorance and other evils. Such kind of examples we can found in *Sri Guru Granth Sāhib*. The criticism of the cruel rulers, religious leaders, shopkeepers, traders etc is

²² Kohli, Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p.188

²³ Dharm Singh, Understanding Sikhism, Publication Bureau Punjabi University Patiala, 2010, p.227

mentioned in *Sri Guru Granth Sāhib* and it considered as unjust behavior of human beings. The prominent demons mentioned in the *Sri Guru Granth Sāhib* are Bali, Hiranayakashyapa, Ravana, Sahasrabahu, Madhu, Kaitabh, Mahishasura, Jarasandh, Rakat Bij, Kelnem and Kesi. All these demons were destroyed, because they were puffed up with ego and duplicity.²⁴ As these demons had sowed in their lives, they also cut the same fruits. Here we would like to illustrate some examples of unjust nature of human behavior which are recorded in *Sri Guru Granth Sāhib* as below manner.

ਮਨ ਕਾ ਕਹਿਆ ਮਨਸਾ ਕਰੈ॥

Ma'n kā ke'hā mansaā karī

Guru Nanak says about *manmukh* only talks and doing according to his mind.²⁵

ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹ ਮਨਮੁਖ ਕਾ ਆਚਾਰੁ॥

naam na cheeteh sabad na vichaareh ih manmukh kaa aachaar.

Guru Amar Das says about the conduct of *manmukh* as he does not remember Lord's Name and never concentrate on His Name.²⁶

ਮਨਮੁਖ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਪਾਇ॥

Mamukh dukh kā khet ha dukh veeja dukh paiya.

Manmukh is the field of suffering. *Manmukh* sows the seeds of suffering and

²⁴ Kohli, Surinder Singh, Real Sikhism, Harman Publishing House, New Delhi, 1994, pp.151-52

²⁵ Kohli Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, p.188, See-SGGS, p.831

²⁶ *Ibid*, p.188, See- SGGS, p.509

cuts the crop of suffering.²⁷ The seeds of suffering are lust, anger, ego, greed and attachment.

ਜੋਰ ਜੁਲਮ ਫੂਲਹਿ ਘਨੋ ਕਾਚੀ ਦੇਹ ਬਿਕਾਰ ॥

ਅਹੰਬੁਧਿ ਬੰਧਨ ਪਰੇ ਨਾਨਕ ਨਾਮ ਛੁਟਾਰ ॥

Jor julam phuleh ghano kachi deh bikar

Ahbudh bhandan pree Nānak nāma chutār

If a person feels pleased and takes pride in terrorizing others due to his power, without realizing that this body is frail and transient but on for excessive indulging in vices he gets unvalued in worldly falsehood.²⁸ Such type of persons does injustice with others. There is contradiction between injustice and justice. When a person follows rules and regulations suggested in scriptures then he behaves according to justice. On the contrary when he behaves ignoring the rules and regulations of the scriptures then he leads a society towards destruction and declinment of morals, equality, social harmony, liberty, justice, etc. So, it is necessary to understand the difference between justice and injustice. Now we shall discuss about social justice.

Social Justice in View of Sri Guru Granth Sāhib

Sri Guru Granth Sāhib is the most authentic historical scripture of the social justice because it comprises the *bāni* of different saints who belong to

²⁷ *Ibid*, p.189, See- SGGS, p.947

²⁸ Talib, Gurbachan Singh, Tr., Sri Guru Granth Sahib, Vol-1, p.521, See- SGGS, p.255

different region and religion. It gives us knowledge regarding virtues, spirituality, liberty, truth, equality, peace, and justice in religious, economics, political and social spheres of life. Almost all thinkers are agreed that the Sikh Gurus struggled for justice, freedom, equality, fraternity and peace. There are some words in *Sri Guru Granth Sāhib* which stands for justice like *Niyaye, Niyān, Tapavas, Adal, Sac, Dharma*, etc.²⁹

Social Justice

Social justice means the practice of liberty, equality, fraternity, impartiality in social order. For the practice of liberty, equality, fraternity and impartiality, we should practice righteousness. According to this idea, justice means we must follow the path of righteousness. Similarly the Sikh Gurus also preached righteousness and suggest human-kind to bring it in their conduct. In this way they stressed more upon the practice of truth and truthful living. The Sikh Gurus and their contemporary *Bhagats* brought 'truth' into their actions. They preached Truth. The Sikh Gurus were in favor of an egalitarian society. For this cause they criticized and rejected social evils, superstitions and inequalities in social, economics, religious and political spheres. They all tried to infuse the spirit of *dharma, hukam*, fraternity, justice, equality and freedom among masses at universal level.

²⁹ Kanwarjit Singh, *Political Philosophy of the Sikh Gurus*, Atlantic Publishers & Distributors, New Delhi, 1989, p.43

That's why they made epoch making sacrifices for humanity and social justice. There are two words used in Sikhism which represents the just nature of a person that is *gurmukh* and *khalsa*. Both words are used for those persons who have manifested Godly qualities into their daily lives. After the realization of the 'Truth' and imbibing Godly qualities into their mind, body and soul they can stand for the protection of *dharma*, righteousness, justice, law, equality, liberty, brotherhood, peace, welfare of all. This is the idea of social justice which was propounded by the Sikh Gurus and their contemporary saints, *bhagatas* and *suffis*.

In Sikhism there is two ways to understood social justice. First way of justice is the Justice of Lord, which is considered as eternal, high, and above than everything. Thus Gurus postulate the existence of a cosmic moral order and justice is one of the elements of moral spirit permeating the universe. Second way of justice is manmade which exists in the form of operative sense. The operative principle of justice in Sikhism is an appropriate system of rewards and punishments. Hence, the socio-political system should be organized and operated so that the righteous doers can get a place of honor and the wrong doers can get a punishment due to that system. Only such a system would be just. In this way the principle of operative justice should be implemented in society as in the form of divine scheme, as understood and

implemented by Sikh Gurus, become evident from the sacred verses of *Sri Guru Granth Sāhib*. So justice demands the establishment of a system wherein the fuller development of the human faculties is facilitated. Therefore, Gurus envisaged a society wherein justice informs all its activities and institutions.³⁰

In Sikhism justice understood at two levels like, individual level and social level. At the individual level, justice would mean cultivating the finer aspects of human self by disciplining the baser elements, propensities and passions. This is only possible when Gurus assert only by becoming God oriented.³¹ In other words it means giving everyone their due. For this cause Guru Nanak Dev recited a verse as: (*Hak praya Nanaka us soor us gai*)". If anything is taken from anyone forcefully without his/her consent, that is avoidable as Guru Nanak Dev says that whether is beef or pork, flesh of both animals is not taken by their wish. We do not have right to take the things and lives of others without their consent. In this way to deprive one's due is like beef for Hindu and pork for Muslim. Sikh Gurus taught to their followers not to plunder the property of enemy. At social level justice means the welfare of all. It is also understood as the tool of social equality and

³⁰ Dr. Kehar Singh, *Sikh Political Values- an analysis*, p.1-14, Ed. By Gurnam Kaur, *Sikh Value System and Social Change*, Publication Bureau Punjabi, University, Patiala, 1995,

³¹ *Ibid*, p. 1-14

harmony among people.³² The Sikh Gurus have played their role as the protector of the human rights. Guru Tegh Bahadar is the example of this fact. Guru Gobind Singh also sacrificed his entire family to protect *dharma* and to get justice. The biggest example of the Sikh justice found in the kingdom of Maharaja Ranjit Singh. In his kingdom all people were regarded and satisfied.

Justice of God

Sikhs believed that there is One God and 'Truth' is His name. He is 'True' and 'Eternal'. He expressed Himself through 'Truth'. Therefore, the expression of 'Truth' is considered as *dharma* in Sikhism. Hence according to Sikhism the manifestation of 'Truth' in one's life is the manifestation of truth, *dharma*, virtues, and Godly justice on this earth planet. The word for godly justice in *Sri Guru Granth Sāhib* is used '*Niyāo Kartar*' means 'Justice of God'. Godly justice understands in Sikhism as, "Since Lord alone is True, His justice also is true. His justice is in accordance with His Law. Perfect is the justice of the Creator".³³ There are some verses from *Sri Guru Granth Sāhib*, which explain the nature of Divinely Justice. It is known as natural or supra-mundane idea of justice.

³² Singha, H.S., Encyclopedia of Sikhism, Hemkunt Publishers (P)Ltd., New Delhi 2000, p.115

³³ Kohli, Surinder singh, A Conceptual Encyclopedia Of Guru Granth Sahib, Monohar Publishers, New Delhi, p.159,

ਤੂੰ ਸਚਾ ਅਧਿ ਨਿਆਉ ਸਚੁ ਤਾ ਡਰੀਐ ਕੇਤੁ ॥

toon sachaa aap ni-aa-o sach taa daree-ai kayt.

Glorious is the Lord's Praise, for His justice is in accordance with His Law.³⁴

It means the justice of Lord is according to His own laws and orders.

ਤਹ ਸਾਹ ਨਿਆਇ ਨਿਬੇਰਾ ॥

ਉਹਾ ਸਮ ਠਾਕੁਰ ਸਮ ਚੇਰਾ ॥

teh sāha niyani nibera,

uhan sham thakur sham cherā

There (in the Lord's court) the adjudication is based upon Truth. The Master and The Servant are deemed equal before the Lord.³⁵ It means the justice of the true Lord is based upon truth and in His kingdom there is no difference between the owner and the servant all are equal in front of Him. Another verse for the divine justice is mentioned below.

ਹਰਿ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥

ਹਰਿ ਆਪਿ ਬਹਿ ਕਰੇ ਨਿਆਉ ਕੂੜਿਆਰ ਸਭ ਮਾਰਿ ਕਢੋਇ ॥

ਸਚਿਆਰਾ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਧਰਮ ਨਿਆਉ ਕੀਓਇ ॥

ਸਭ ਹਰਿ ਕੀ ਕਰਹੁ ਉਸਤਤਿ ਜਿਨਿ ਗਰੀਬ ਅਨਾਥ ਰਾਖਿ ਲੀਓਇ ॥

ਜੈਕਾਰੁ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ ਡੰਡੁ ਦੀਓਇ ॥

har jal thal mahee-al bharpoor doojaa naahi ko-ay.

³⁴ Gopal Singh, Tr. Sri Guru Granth Sahib, Vol-1, p. 76, See-SGGS, Var Sri Ragg M.-4, p.84

³⁵ *Ibid*, Vol-2, p.598, See- SGGS, Sorath M.-5, p.621

har aap bahi karay ni-aa-o koorhi-aar sabh maar kadho-ay.
sachi-aaraa day-ay vadi-aa-ee har Dharam ni-aa-o kee-o-ay.
sabh har kee karahu ustat Jin gareeb anaath raakh lee-o-i.
jaikaar kee-o dharmee-aa kaa paapee ka-o dand dee-o-i.

The Lord pervades the earth, the waters, the inter-space, and there is no other than Him. He Himself adjudicates and drives off the false. He grants honor to the truthful; true, is His Justice. Praise the Lord, who is the refuge of the poor and the support less, who honors the righteous and punishes the evil-doers.³⁶ In this verse Divinely Justice is expressed as true and eternal. Lord is all pervading and omnipresent. Lord Himself is true judge who knows everything regarding our good and bad actions. On the contrary Lord grants the honor and grace to them who follow the way of righteousness. Let us all praise the Lord who protects the poor and helpless. At the end Lord honors the saints and righteousness and punishes those engaged in sinful deeds. Therefore the justice of Lord is true. In all the above mentioned verses the justice of Lord considered eternal, high, without any discrimination, based upon truth, and it exists according to the will of God. Justice of God according to Sikhism is high and true and equal for all on every sphere of life.

³⁶ Gopal Singh, Tr. Sri Guru Granth Sahib, Vol-1, p.80, See- SGGS, Pauri- M.-3, p.89

Justice and Virtues

Virtue means a set of moral values as well as qualities which leads a person towards righteous and just acts. Similarly the Sikh Gurus laid down a definite moral code, which inspires a Sikh to do such actions, which are called higher *karma* (actions). The practice of these higher *karmas* is the practice of virtues in life. The Sikhs has to imbibe the Godly qualities in their lives. These qualities are considered as truth, purity, justice, sweetness, fearlessness and mercy.³⁷

According to A Conceptual Encyclopedia of *Guru Granth Sahib* Virtue means qualities, unusual ability, merit or distinction. The *Adi Granth* lays great emphasis on moral qualities in an individual's life. It is the treasure house of virtues qualities. He, who practices these qualities, becomes God like.³⁸ Therefore we can say that Sikh Gurus gave stress to practice of virtues to be righteous and imparting the idea of justice into society. Regarding virtue Guru Nanak Dev says

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਿਰ ਸਚੁ ਆਚਾਰੁ ॥

*sachahu orai sabh ko upars sach aachaar.*³⁹

Truth is higher than everything; but higher still is truthful living.

³⁷ Kohli, Surinder Singh, Real Sikhism, Harman Publishing House, New Delhi, 1994, pp.158-59

³⁸ Kolhi, Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p. 337

³⁹ SGGS, M:-1, p.62

ਸਤੁ, ਸੰਤੋਖੁ, ਦਇਆ, ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ॥

ਸਫਲ ਸੁਹਾਗਣਿ ਨਾਨਕਾ ਅਪੁਨੇ ਪ੍ਰਭੁ ਭਾਵਉ॥

Sat santhok daiya dharma sigar bana-o

Safal suhagan Nanaka aapna prabh bhau-o

In one verse Guru Arjun Dev expressed regarding virtues qualities that he imbibed in his life and became *Sacha Patshah*. He says, "Embellish myself with truth, contentment, compassion and righteousness, and my bride-hood becomes fruitful, and I attain to my Lord".⁴⁰ The beauty of truth aids contentment, mercy, just actions, pity and the fruit of all these virtuous acts as I mingled with my Lord.

The five major vices can be overcome with the practice of five virtues. Lust can be overcome with self-control, anger with toleration, greed with contentment, worldly affection with devotion to duty and ego with modesty. With the love of virtues, the devotee enters into the field of actions like a disciplined soldier and no enemy can stay long before him. Same with the practice of virtues novice can stay long before the virtuous man.⁴¹ Therefore the practice of virtues leads a person towards saint and soldier at the same time. Another words we can say that the practice of virtues leads a person towards *gurmukhta* and *khalsahood*. In favor of *gurmukh* we explain

⁴⁰ Gopal Singh, Tr. Sri Guru Granth Sahib, Vol-3, p.771 See- SGGGS, Bilawal M.5, p.812

⁴¹ Kohli Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p.337

as below manner. *Gurmukh* is that who is above from lust, anger, greed, attachment, ego, indignation, delusion, jealousy, vanity, enmity etc. and has imbibed the virtues as; truth, continence, sweetness, contentment, self-control, modesty, straight-forwardness, friendliness, compassion, fearlessness, moderation, faith generosity etc".⁴²

According to A Conceptual Encyclopedia of *Guru Granth Sahib*, *Gurmukh* is he whose face is turned towards the Guru; an enlightened person and one who is engrossed with *gurmat*. "The *gurmukh* destroys his ego. Absorbed in the love of the lord, he rises above attachment".⁴³

Thus we can say that the practice of the virtues in daily life makes a person righteous and just. Righteousness or just acts is the primary requirement to do practice of social justice in Sikhism. Sikhs believe that the practice of virtues leads a person towards *gurmukhta*, *khalsahood*, spirituality, liberty, equality, brotherhood, and peace. We can find that the virtuous person always is ready to sacrifice his/her life, family, and wealth for just causes. Because they already imbibed the Godly qualities into their daily lives and they fully absorbed with the love and blessings of Almighty God. That's why all the enlightened personalities in the world including Sikh Gurus, stand to protect and promote righteousness, truth, love, fraternity,

⁴² Kohli, Surinder Singh, Real Sikhism, Harman Publishing House, New Delhi, 1994, p.221

⁴³ Kohli, Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p.126-27

peace, justice on this earth. Hence, in addition of virtues we can say that the practice of virtues is the center of one's personality development, morality and justice.

Justice and Spirituality

Justice and spirituality both are related with each other and have deep relationship between two. Spirituality leads a person towards unity in diversity and diversity in unity, friendship, love, peace, equality virtue and so on. On the contrary justice has also the same meaning. In Sikhism spirituality and justice both are co-relative. And both are the two sides of one coin. The concept of *Miri* (temporal) and *Piri* (spiritual) represents the relationship between both spirituality and justice.⁴⁴ It is the requirement of Sikhism to create just and healthy society. Such kind of person can fight for the right cause and makes easily difference between right and wrong. Further he can give punishment to evil doer and reward to good doer. Later the same spirit of the *Miri* and *Piri* reformed into the form of saint and soldier by Guru Gobind Singh. It is the distinctive ideology of the Sikhism to make a person saint and soldier at the same time. So spirituality is not only devotion towards God or Oneness with God, but it is also the part of temporal power in Sikhism. That's why the Sikh Gurus and their adherents

⁴⁴ Gurdeep Kaur, Political Ethics of Guru Granth Sahib, Deep & Deep Publications PVT. LTD., New Delhi, 2000, p.78

fight for justice and righteousness without any difference of caste and creed. They were the examples of saints as well as soldiers at same time. It is stated that they stand for *bhakti* (spiritual-power) and *Shakti* (temporal-power). Therefore the nature of spiritual justice described in below manner.

ਵਰਤਿਣ ਜਾ ਕੇ ਕੇਵਲ ਨਾਮ॥

ਅਨਦ ਰੁਪ ਕੀਰਤਨੁ ਬਿਸ੍ਰਾਮ॥

ਸ੍ਰਿਤ ਸੜ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ॥

ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ॥

vartan jaa kai kayval naam.

anad roop keertan bisraam.

mitar satar jaa kai ayk samaanai.

Parabh apunay bin avar na jaanai.

The saints occupy themselves with the Lord's Name alone, and in the blissful Song of the Lord they find their peace. To them alike are friends and foes, and other than God they Know not another.⁴⁵ The essence of this verse expresses the spiritual meaning of justice that a person who has attached himself with the Name of Lord no one remains as his friend or foe and he treated all in same manner. He considers that all are the children of One God. Guru Arjun Dev attained the same spiritual height in which friend and foe were same for him. He says that-

⁴⁵ Gopal Singh, Sri Guru Granth Sahib, Vol-2, p.388 See-SGGS, M.-5, p.392

'Now I am jealous of no one, now I have attained unto the society of the Saints, I am estranged with no one: not is any one anger unto me, indeed, I am the friend of all. All that the God does, with that I am pleased and this is the wisdom I have received from the Saints. Yes the one God Pervades all and seeing Him, I am wholly in Bloom.⁴⁶ Fifth Guru explained the spiritual aspect of social justice that no one estranges for me; all are my friends, all are equal for me and everyone is the creation of One God.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਰੀਨਾ ॥

ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਉਪਰਿ ਮਇਆ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕਛੁ ਬੁਰਾ ਨਾ ਭਇਆ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮ ਦਰਸੀ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤ ਬਰਸੀ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨ ਕਾ ਭੋਜਨੁ ਗਿਆਨ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਦਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ॥

barahm gi-aanee sagal kee reena.

autism ras barahm gi-aanee cheena.

barahm gi-aanee kee sabh oopar ma-i-aa.

⁴⁶ Gopal Singh, Sri Guru Granth Sahib, Vol-4, p.1239, See- SGGGS, Kanara- M.-5, p.1299

barahm gi-aanee tay kachh buraa na bha-i-aa.

barahm gi-aanee sadaa samadrasee.

barahm gi-aanee kee darisat amrit barsee.

barahm gi-aanee bandhan ta mukta

barahm gi-aanee kee nirmal jugta

barahm gi-aanee ka bhojan giyan

Nanak barahm gi-aanee ka barahm dhiyan

Thus the spiritual aspect of justice brings people close without any distinction of caste and creed, friend and foe, high and low. Another aspect of spirituality is it leads a person towards free will or freedom from all the bondages. It is also called as liberation or liberty. Such type of liberal person spent his whole life for the freedom, equality, fraternity, peace, welfare of all and helps in establishing just society. Now we would like to explain the next aspect of social justice which is considered as liberty and justice.

Liberty and Justice

Liberty is an important notion of social justice. Social justice cannot exist without liberty. Liberty is the fundamental aspect of social justice. In general words liberty means the quality of being liberal or generous.⁴⁷ Liberty means to lead his/her life freely, without interference of others. In other words it is the acceptance of human rights for all at same

⁴⁷ The New international Webster's comprehensive Dictionary of the English Language, p.734

level. Similarly in Sikh view of life liberty of the individual and collective is a central concern. Guru Nanak condemns the cruelty of the then rulers. The martyrdom of the Fifth and Ninth Gurus was devoted for the liberty of masses. The Ninth Guru offered his head for the protection of humanity and his faith's liberty. Self esteem is also the part of liberty. Its example

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ

ਕਾਹੂ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥

bhai kaahoo ka-o dayt neh neh bhai maanat aan.

*kaho naanak sun ray manaa gi-aanee taahi bakhaan.*⁴⁸

This verse emphatically preaches us that neither I fear from anyone nor I make fear to anyone. I praise that person as knowledgeable person who lives a life like that Guru Nanak shown us. The sacrifice of Guru Gobind Singh and innumerable other Sikhs further crystallized the principles of a good polity. Tenth Master says that for the protection of our faith, identity, liberty, etc. We should fight for it. He says that

Cū kār aja hamā hīlate dara gujaṣṭa

Halāla asata buradana bahi samśīra dasata

The Sikh Gurus do not recognize the right of the political rulers to interfere in the freedom of faith and worship. They admit the authenticity of more than one modes of worship of God. As for Ultimate Reality is concerned that

⁴⁸ www.srigurugranth.org/17/09/2014

all are born from the same God but as for the way of worship to the same God is concerned the different way of worship are authorized to find Him. On the basis of this fact and honesty of purpose one must be allowed to do what one believes to be right. As the Ultimate Being is impersonal, it needs to be experienced and declared by individual persons. Hence this notion logically leads to a concept of a plural society, an open polity and full freedom. This attitude of the Sikh Gurus showed their awareness towards the multi-ethnic nature of India as well as world. That's why Sikh Gurus along with other medieval saints preached about this natural freedom. They said that liberty becomes real only when: (1) man is freed from the bondage of superstitions and oppressive social practices and beliefs, (2) economy is un-exploitative, (3) rulers are just and responsible, (4) freedom from fear is firmly ingrained in the minds of human and (5) popular sovereignty is institutionalized.⁴⁹

Therefore the liberty is the fundamental need of human beings which helps them to lead a free and choice-full life. The Sikh Gurus were also in of favor liberty of all people and they not only criticized but also fought against those who had suffocated the liberty of mass. They favored some basic human rights as right of worship to all according to their faiths, earning,

⁴⁹ Dr Kehar Singh, Sikh Political Values- an analysis, p.1-14, Ed. by Gurnam Kaur, Sikh Value System and Social Change, Publication Bureau Punjabi University Patiala, 1995, p.5

speech, protest etc. Liberty of the mass leads a society towards equality.

Justice and Equality

Equality is the essence of social justice where there is social equality there is social justice. In this way both terms have similar meanings. Equality means the condition of being equal in quantity, magnitude, value, intensity etc. fairness impartiality the condition of having equal rank, power and excellence with others.⁵⁰ Same meanings assumed by term justice also.

In Sikhism the concept of social equality is understood as all the human beings are equal and class, race and caste are manmade having no ground reality. In Sikhism equality means sameness of human beings. All human beings are born equally. All originate from the same God and therefore no one belongs to high or low caste by birth. This can be based only on karma. One God pervades in all beings.⁵¹ Therefore, Sikhism is in favor of a society which is based on social equality, where having no barriers of caste and creed. In Sikhism social justice is understood in the context of social equality.⁵² Social equality means everyone is equal, everybody can worship according to his/her faith, everyone has right to earn, and one cannot be treated on the basis of his/her caste & race region & religion.

⁵⁰ Shorter Oxford English Dictionary of the English Language, 6th edition, vol-1, p.853

⁵¹ Hansaro, Dr. Gurdev Singh, Ideology of Sikh Gurus, Mohindra Capital Publishers, Chandigarh, 1990, pp.36-37

⁵² Gurdeep Kaur, Political Ethics of Guru Granth Sahib, Deep & Deep Publications Pvt. Ltd., New Delhi, 2000, p.155

Equality is the pillar of social justice. Guru Nanak dev immediately after his appearance, coming out of river Vein, uttered these words ‘*Nā koī Hindu Nā koī Muslim*’. These words indicate that all are equal and the children of One God.⁵³ The utterance of these words gives emphasis on equality in diversity and diversity in equality. It refers to the equality of all human beings they are same and no one is superior and inferior among them. There are some verses also mentioned in *Sri Guru Granth Sāhib* which shows the equality of humanity. For example

ਏਕੋ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ॥

ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲੈ ਕਿਸੈ ਦੀ ਰਲਾਈਆ॥

ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਤਾਇਆ ਜੀਉ॥

ayko pavan maatee sabh aykaa sabh aykaa jot sabaa-ee-aa.

sabh ikaa jot vartai bhin bhin na ral-ee kisai dee ralaa-ee-aa.

gur parsadee ik nadree aa-i-aa ha-o satgur vitahu vataa-i-aa jee-o.

From the same air, the same clay all creation comes forth; in all shines the same Light. With one light yet are all distinct-no way had one with the other confounded. By the preceptor's grace are all beheld as one essence to such holy preceptor may I be a sacrifice! Nanak servant of God, to the ambrosial word gives utterance; that to the hearts of the Master's disciples is pleasing. Such teaching from the holy preceptor comes- the perfectly-endowed, all

⁵³ Raj Pruthi & Bela Rani Sharma, *Sikhism and Woman*, Anmol Publication Ltd., New Delhi, 1995, p.66

cherishing.⁵⁴ Therefore, this is the proper example of equality which puts forth us and motivates us to become equal for all. Kabir Ji expressing his notion about equality as-

ਗਰਭ ਵਾਸ ਮਾਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥
ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥
ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥
ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥ ਰਹਾਉ ॥
ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥
ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥
ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦੁ ॥
ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧੁ ॥
ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਾਹਮ ਬੀਚਾਰੈ ॥
ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥

Garabh vaas meh kul nahee jaatee.

barahm bind tay sabh utpaatee.

kaho ray pandit baaman kab kay ho-ay.

baamankahi kahi janam mat kho-ay. rahaa-o.

jou tooN baraahman barahmanee jaa-i-aa.

ta-o aan baat kaahay nahee aa-i-aa.

tum kat baraahman ham kat sood.

⁵⁴ Talib, Gurbachan Singh, Tr., Sri Guru Granth Sahib, Vol-1, p.200, See- SGGS,

ham kat lohoo tum kat doodh.

kaho kabeer jo barahm beechaarai.

*so baraaahman kahee-at hai hamaarai.*⁵⁵

In lodgment in the womb neither family pride nor caste exists: All beings from the Divine essence have been created? Say thou *Pandit!* When did *Brahmins* originate? Do not make waste of thy human incarnation, by boasting of thy *Brahmin* origin. If thou dost claim to be a *Brahmin* by thy birth from a *Brahmin* woman, why was thy birth not from a different source? How are you *Brahmins* and we *Sudras*? How were we made of mere blood, and you of milk? Saith Kabir: Among us is he alone known as *Brahmin*, who the Supreme Being contemplates.⁵⁶ Hence Kabir Ji represent equality to everyone and reject castes by birth and further said that one is superior or high who concentrates himself/herself their Lord's name. Such person is able to become *Pandit*. Both the verses explain the notion of equality and condemn the caste and creed system.

The tenth Master again firmed the same notion of equality which was the mission of former gurus. But Guru Gobind Singh went still further. He embraced the *Shudras* like Jaita Saying, "*Rangretta Guru Ka Beta.*" He made the *Brahmins*, *Khattris*, *Jats*, and barbers, water carriers etc., take

⁵⁵ SGGS, Kabir Ji, p.324

⁵⁶ Talib, Gurbachan Singh, Tr., Sri Guru Granth Sahib, Vol-1, p.679

'Amrit' (baptism) from the same level. He did away with untouchable and distinctions of pure and impure on the basis of castes and brought all sections of society closer to each other.⁵⁷

Gender Equality- has been the burning issue from time immemorial world-wide. This is prevailing in the present era and it was existing in past also. But the Sikh Gurus took seriously notice on this issue. They gave love, respect, dignity, right to confess her faith etc equal with male. Men and women are equal. They share their anxieties and cooperate with each-other. In this way the male and female are two sides of the same coin. As the coin cannot imagined without both sides similarly the generation cannot run without the co-existence of male and female. How do we dishonor the woman while she does not play less important role than the man? Mother for any child is more important than the father weather child is girl or boy. How such important role player can be neglected. If she is neglected humanity is neglected. Therefore in Sikhism female is conceived as the half of man. She has equal place with man in Sikhism. She can worship of Almighty. She can take baptism (amrit) and can sing *gurbāni* also. The Sikh Gurus did love with God in the form of female and they accepted God as their Husband. Female activities are assigned a high and transcendent value in *Sri Guru*

⁵⁷ Gajrani Shiv, Guru Gobind Singh, Vision & Venture, Patiala, 2000, p.58

Granth Sāhib.

ਠਾਕੁਰੁ ਏਕ ਸਬਾਈ ਨਾਰਿ ॥

*Tha'kur eko sabayi nārye]*⁵⁸

The spouse is One and all the seekers are His Brides.

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥

ਭੰਡ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝ ਨ ਕੋਇ ॥

ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥

ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu.

bhandahu hovai dostee bhandahu chalai raahu.

bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.

so ki-o mandaa aakhee-ai jit jameh raajaan.

bhandahu hee bhand oopjai bhandai baajh na ko-ay.

naanak bhandai baahraa ayko sachaa so-ay.

jit mukh sadaa salaahee-ai bhaagaa ratee chaar.

⁵⁸ See- SGGS, p.933

naanak tay mukh oojlay tit sachai darbaar. ||2||⁵⁹

From the woman is our birth, in the woman's womb are we shaped. To the woman are we engaged, to the woman are we wedded. The woman is our friend, and from the woman is family. If one woman dies, we seek another; through the woman are the bonds of the world. Why call woman evil that gives birth to kings and all? From the woman is the woman without the woman there is none; Nanak: without the woman is the one True Lord alone. The fortunate and gracious are real like mouth that utters the Lord's praise. Is luminescent Nanak and it sparkles in the true court.⁶⁰ It means woman is the equal to man and without woman family and society cannot run. Without female birth of a girl and boy is not possible. In this way Guru Nanak preaches us that we should respect woman. Without respecting them we cannot be a right man.

Guru Amardas condemned the practice of widow-burning (Sati): they are not *Satīs* who born themselves with the dead bodies of their husbands. Those are real *Satīs* who die of the mere shock of separation from their husbands. Guru Hargobind called woman “the conscience of man”. *Bhai Gurdas* the veteran Sikh theologian also affirmed, “Woman is man’s other

⁵⁹ *Ibid*, p.473

⁶⁰ Gopal Singh, Tr. Sri Guru Grsnth Sahib, Vol-2, p.467, See- SGGS, p.473

half, and as such, helps him in attaining to salvation".⁶¹ In this way Sikhism accepts woman equal to with man. She can perform equal duties in every sphere of life. Religious duties are identical both for man and woman. In this way we can say that Sikhism promotes the gender equality. The Sikh Gurus merely not talking about equality but they practiced it also. For the practice of social equality Sikh Gurus introduced new theories like *Sangat* (congregation), *Langar* (community kitchen) and *Seva* (service).

Sangat (congregation) is such an assembly where one learns to live in and for the society. Congregation is such place where the energies of body and mind are used for the weal of the needy by working in *langar* or doing other services for the society. In congregation instead of wasting energy, the eyes, the nose, the mouth, the ears, in fact all the nine doors gets engaged in receiving the virtues vibrations of the cosmic energy.⁶² Congregation is the first theory which is absolutely authentic for the practice of equality and spiritual unity of the mass without any distinction of caste and creed. Congregation is a democratic assembly. By the way of congregation one can attain good manners of behavior, love, cooperation and Grace of Lord. The idea of holy congregation unities people and provides them right of worship

⁶¹ Suresh K. Sharma Usha Sharma, Cultural and Religious Heritage of India-Sikhism, Volum-6, Mittal Publication, New Delhi, 2004, p.16

⁶² Jodh Singh, Applied Philosophy in Guru Granth Sahib, Publication Bureau Punjabi University Patiala, 2009, pp. 73-74

without any discrimination. Regarding congregation a verse from SGGS

ਜਿਨ ਹਰਿਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

ਧੰਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਪਰਗਸਿ ॥

Jin hargann satgur sangat pai tin dhur mastic likhya likhāsa]

Dhan dhan satsangat jit har rass paia mill Nanak nāma pargash]

They who were received in the sanctuary of the guru, they were the ones so destined by God. Blessed, blessed, is the society of the holy where I taste The Essence of the Lord, and His Name is revealed to me.⁶³ Thus congregation is the better idea of the Sikhism to practice the democratic way of life. It brings people close and break the barriers of caste, race and gender discriminations.

Langar (community kitchen) is the next theory for the practice of equality and to reduce the untouchability and caste differences. In Sikh shrines and during Sikh gatherings, men and women cook meals and, sitting in row on the floor eat together, regardless of race and caste or creed. Whether people sit to eat at common place and they feel psychologically we are equal and we should not consider high or low to others. Because they think we all are equal to guru and why not in the court of lord. Thus, by the practice of *langar* the spirit of equality is generating among the people.

⁶³ Gopal Singh, Tr. Sri Guru Granth Sahib, Vol-2, p.486, See- SGGS, M.-4, p.492

Seva (service), the theme of service as a social commitment reaches its intensive practical form in the Sikh anthropology. Service means to serve the needy and poor peoples to give those clothes, foods, education, healing, etc. without any reward of fruit or charges. This notion of service brings equality and reduces the differences of high or low classes. One verse of the Holy *Granth* explains the nature of self less service in below manner.

ਅਵਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥

ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥

ਆਪਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥

ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੁਜਹੁ ਸਦ ਪੈਰਾ ॥

avar si-aanap saglee chhaad.

tis jan kee too sayvaa laag.

aavan jaan na hovee tayraa.

*naanak tis jan kay poojahu sad pairaa.*⁶⁴

In service of such a devotee engage thy self. Thus shall thy transmigration be annulled? At the feet of such Nanak ever offers homage.⁶⁵ In this verse the Fifth Nanak says that one who serves without any desire of its fruit that alone can attain the lord's grace.

⁶⁴ SGGS, p.286

⁶⁵ Talib Gurbachan Singh, Tr. Sri Guru Granth Sahib, Vol-1, p.592, See-SGGS, Gauri Sukhmani M.-5, p.286

In another point of view the service of *Sādh Sangat* or the society of the saints is considered a great meritorious act. The service of the holy congregation in the form of fanning, providing water for drinking and grinding flour for the common kitchen creates humility and other good qualities in the mind of a person. The best service for the society is free kitchen. He, whom the lord enables to work under his *hukam*, is the real servant performing service (*Sewa*).⁶⁶

Hence, the Sikh Guru's vision of an egalitarian and non-oppressive communitarian way of living does not aim at analyzing and discovering any essentialist single cause for oppression and exploitation. On the other hand, it aims at the abolition of oppression at the micro and macro levels, in the linguistic and behavioral discourses. It represents a fundamental transformation in and out, in the individual as well as in collective, in the spiritual and in the temporal spheres of life. Thus the Sikh Gurus provide a conscientious model, more a methodology and a non essentialist paradigm of an egalitarian social order which can withstand the needs of the third millennium.⁶⁷ In very simple words we can say that these are some notions of equality which were expressed and practiced by the Sikh Gurus. Rightly

⁶⁶ Kohli Surinder Singh, A Conceptual Encyclopedia of Guru Granth sahib, Monohar Publishers, New Delhi, 1992, p.284

⁶⁷ M. Muthu Mohan, Sikhism: A Futuristic Vision for a Classless Social Order, Ed. By Kapur Prithipal Singh, Perspectives on Sikhism, Publication Bureau Punjabi University Patiala, 2000, p.173-78

since from that time to now days these notions are practicing by Sikh followers. From Sikh scriptural point of view equality in social, political, economic and religious spheres is a fundamental notion of justice. There is social equality there is social justice. Social equality creates the spirit of social harmony as well as fraternity. Here we would like to describe the next aspect of social justice which is considered as fraternity.

Justice and Fraternity

In general sense fraternity means the condition of brotherhood.⁶⁸ In other words it means a group of people organized for devout purposes and state of being fraternal.⁶⁹ Similarly in Sikhism fraternity means the notion of brotherhood, quality of being fraternal and a group of people organized for religious practices. Without fraternity people come never close to each other.

In Sikhism *khalsa* is considered as the spirit of brotherhood. Regarding *khalsa* and brotherhood Gokal Chand Narang says, "Abolition of caste prejudices, equality of privileges with one another and with the guru, common worship, common place pilgrimage, common baptism for all classes, and lastly common external appearance these were the means, besides common leadership and community of aspirations which Guru Gobind Singh employed to bring about the unity among his followers and by

⁶⁸ The New international Webster's comprehensive Dictionary of the English Language, p.502

⁶⁹ Shorter Oxford English Dictionary of the English Language, 6th edition, vol-1, p.1035

which he binds them together into a compact mass before they were hurled against the legions of the great Mughals".⁷⁰

Amrit (baptism) is another notion of fraternity in Sikhism. Regarding this notion Gajrani Shiv, writes, " by receiving the *Amrit* (Baptism) the Sikhs were told to have become *Karitnash*, *Kulnash*, *Dharm-nash* and *Karam-nash* i.e. they were absolved from their former positions in the society on the basis of their profession, their family, their religion and their actions. They all bind into brotherhood by receiving baptism".⁷¹

Therefore the Sikh Gurus installed the spirit of fraternity through the spirit of *Amrit*, *khalsahood*, *langer*, *sangat*, etc. these are the some new theories of brotherhood which was invented by the Sikh Gurus according to the needs of their life time. Where fraternity prevails there peace exists.

Justice and Peace

In general sense peace stands for authentic peace is much more than mere lack of war; it is more than even contentment and a sense of well-being. It is very easy to talk about peace, but peace cannot be attained without righteousness. More is the righteousness longer the peace.⁷² Similarly justice is there where righteousness prevails. Both are co-existent.

In Sikhism peace understood the peace of mind and it is basic requirement of

⁷⁰ Gajrani Shiv, Guru Gobind Singh, Vision & Venture, Patiala, 2000, p.58

⁷¹ Gajrani Shiv, Guru Gobind Singh, Vision & Venture, Patiala, 2000, p.59

⁷² The Everyman Dictionary of Religion & Philosophy, p.471

a devotee. Without the peace of mind we cannot avail the comfort in life. When the mercurial mind becomes stable or attains the peaceful condition at that time it would not be hurt any more in itself as well as others.⁷³ That's why the *Gurmukh* remains in peace. Its example

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥

ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ ਲਾਗੈ ਆਇ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

gurmukh vichahu ha-umai jaa-ay.

gurmukh mail na laagai aa-ay.

*gurmukh naam vasai man aa-ay.*⁷⁴

The Guru-minded persons rid themselves of their ego and are not affected by the dirt of sins. They develop the love of the True Name and immersed in it. So there is no ego there is peace. In this way peace of mind attained without ego and sins.⁷⁵ Similarly Kabir Ji says about the mind as

Mammā mul gaheyā man mānya.

Marme hoi man kaou jānya.

The task is with the mind: for, if one disciplines the mind, one attains perfection.⁷⁶ In this verse Kabir Ji says that through the discipline of the

⁷³ Kohli Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publisher, New Delhi, 1992P-232

⁷⁴ See- SGGS, p.230

⁷⁵ Makin, Gurbachan Singh, The Essence of SGGS, Vol.-1, p.476

⁷⁶ Gopal Singh, SGGS, Vol.-1, P332, See- SGGS, p.342

mind we can attain peace and perfection.

ਆਪਣਾ ਮਨੁ ਪਰਬੋਧਹੁ ਬੁਝਹੁ ਸੋਈ ॥

ਲੋਕ ਸਮਝਾਵਹੁ ਸੁਣੇ ਨਾ ਕੋਈ ॥

ਗੁਰਮੁਖਿ ਸਮਝਹੁ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

Aapnaa man parbo dhahu boojhhu so-ee.

lok samjhaavhu sunay na ko-ee.

gurmukh samjhahu sadaa sukh ho-ee.

First instruct your mind and then learn the truth about God, without knowing this reality if you talk about God no one will be ready to talk with you O Brother. A person who knows the truth of God through Guru that remains ever in peace.⁷⁷ It means without knowing the Truth of God peace never comes. In this way for the attainment of peace one should know the Truth of God through his/her mind. Similarly make your mind wise through truth and then know the Lord. So, try to understand Lord and its eternal peace through the Word of the Guru and as reward you will be at peace forever. Therefore the peace of mind is essential feature to attain peace in outer world. A society where is peace in inner world of its people there peace in outer world inevitably comes. In Sikhism inner peace is required for the outer peace.

Justice in Political Matters

After the discussion of godly, virtuous, liberty, equality, fraternity, peace etc. the aspect political justice is required to be discussed below.

⁷⁷ Talib Gurbachan Singh, Tr. Sri Guru Granth sahib, Vol-1, p.465, see SGGS, p.230

Politics is that science which dealing with the form, organization and administration of a state or nation's government.⁷⁸ It is known as practical justice. In Sikhism society rests on the shoulders of the ideal king who fairly deals with his subject. The general perception of the ideal king is supposed that he should be a humble servant of the poor. He should be following the doctrine of democratic principles. He should be protector of woman as well as human rights. This is the applied political idea of Sikhism regarding political justice.⁷⁹ *Sri Guru Granth Sāhib* requires moral and spiritual welfare of all in view, therefore it has denounced those kings or states which forgotten their responsibility towards society. It demands that all the matters of the state such as social, economic, religious, political, should be based on justice.⁸⁰ We are trying to explain the idea of political justice with the help of *Granth Sāhib* in below manner.

ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥

ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨ ॥

brahmana chuli santhok ki girhayi ka sat dāna

Raja chuli niyav ki padiya sac dhiyan

Contemplation is the vow of *Brahman*, truth and donation is the vow of

⁷⁸ Kohli Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p.238

⁷⁹ Kohli, Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p.18

⁸⁰ Gurdeep Kaur, Political Ideas of the Sikh Gurus, Deep & Deep Publications, New Delhi, 1990, pp.17-18

householder. To dispense justice is the vow of king, meditation on truth is the vow of scholar.⁸¹ The ruler must perform his functions as a mandate from God and try to be as loving, protective, just and benevolent to his subject's as God is for him as well as for everybody else in this world.

Another example

ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ ॥

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ ॥

Takhti rājā sa bahai ji takhti lāik hoī

Jinni sach pachāniya sach rājā seiya

Let that king be seated on the throne, who deserves to be seated on that throne. The true kings are those who realized truth or righteousness.⁸² It means only that person should be king who has realized the Truth. He must have conquered the five impediments and only such a ruler become selfless and deals his subject matters truthfully.

ਆਪੇ ਕੁਦਰਿਤ ਕਰੇ ਸਾਜਿ ॥

ਸਚੁ ਆਪਿ ਨਿਬੇੜੇ ਰਾਜੁ ਰਾਜਿ ॥

aapay kudrat karay saaj.

*sach aap nibayrhay raaj raaj.*⁸³

"The Lord Himself is the ruler and constitutes His Cabinet. He sits on the

⁸¹ Talib, Gurbachan Singh, Tr. Sri guru Granth Sahib, Vol-4, p.2497, see- SGGS, p.1240

⁸² Talib Gurbachan Singh, Tr. Sri guru Granth Sahib, Vol-3, p.2211

⁸³ See- SGGS, p.1170

throne to administer justice".⁸⁴ In this statement the Lord is considered as the highest ruler and he manifests his kingdom according to his will. Through this verse the message to the kings is that they should know the 'Truth' while he is ruling their subject. That truth is the will of God. In other words that can be said as *hukam*.

We come to conclusion from above discussion about political justice that government should be idealistic as well as realistic and practical. The policy and ideology should be democratic. The government should protect the rights of all, harmonize people and should educate all the people of the country. Good government is that where people are treated equally irrespective of their caste and creed, region and religion.

Justice and Economics

Economic is the science of expenditure or management of earning and spending.⁸⁵ Without management of expenditure no one can fulfill their basic needs such as food, clothes and shelter. To satisfy the basic needs of the people the government should dispense the idea of economic justice. It means the equal distribution of material goods among all the peoples and to provide equal opportunities for all to earn. Similarly the Sikh Gurus were

⁸⁴ Kolhi, Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p.266

⁸⁵ Kolhi, Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p. 92

also concentrating on these needs and they feel without the fulfillment of these needs no one can lead spiritual life. They were well aware about the economic conditions and inequalities of their time. Even they know the human needs are infinite. And these needs could not fulfill without contemplation and self satisfaction. But Guru Nanak Dev introduced the policy of '*Kirat Karo*' (do labor) to reduce the inequalities in economic sphere. Through labor one can produce or can generate income source. And by the help of this production or income people can first fulfill their needs. Further he said to give charity or share some part of income with needy people. Thus this spirit was carried by coming gurus and their followers. They emphasized dignity of honest labor and inspired people to earn their livelihood through labor. Regarding labor Guru Nanak said that

ਯਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹ ਪਛਾਣਹਿ ਸੇਇ ॥

Ghaal khaya kichu hathatu daey

naanakraahu pachhaaneh say-ay. ||1||⁸⁶

O Nanak! The person who earns through hard work and then gives away something in alms has really realized the true path in life.⁸⁷ Guru Nanak emphasis over the labor (kirat) and charity (dana). In the same sequence

⁸⁶ See- SGGS, p.1245

⁸⁷ Makin, Gurbachan Singh, The Essence of Sri Guru Granth Sahib, Vol-5, p.2503

Guru Amar Das says that

ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ॥

ਸਚੁ ਵਣਜਹਿ ਗੁਰ ਹੇਤਿ ਅਪਾਰੇ ॥

ਸਚੁ ਵਿਹਾਝਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥

sachaa saahu sachay vanjaaray.

sach vanaNjahi gur hayt apaaray.

sach vihaajheh sach kamaaveh sacho sach kamaavani-aa.

The Guru is like a true merchant, while the followers of the Guru are the traders, who have abundant love for the Guru and deal in the merchandise of Truth alone. They deal in truth, earn only truth and finally are fully engrossed body and soul in the trading of truth.⁸⁸ This is the spiritual wealth that can be attained through the truth and Guru's love. In this way the business of truth always earns true interest as well as profit.

These lines explain that there are true lenders and true businessman who earn profit by true interest. Such true traders will have truthful conduct while they are dealing with customers and their earnings (future capital) will also be pure and sanctified. This kind of true trade and business is considered right way of earning by the Gurus.

The establishment of Amritsar is based on the spiritual, cultural and

⁸⁸ Makin Gurbachan Singh, Tr. The Essence of Sri Guru Granth Sahib, Vol-1, p. 231, See- SGGS, Gauri Gurari M. 3, p.117

business purposes. Guru Ram Das had invited 52 craftsmen from different regions of India to reside there to establish their business. Slowly this place emerged as a spiritual and business center. Later it grew as center of export and import also.⁸⁹ In this way Sikh Gurus encouraged people to do labor and other business to reduce economic inequalities.

In Sikhism Gurus always emphasized proper distribution. "*Wand Ke Chhako*" distribution has been given priority over consumption. The consumer has the right to consume only when his fellowmen do not suffer from want. Read in the proper perspective the phrase means that one should consume and enjoy only after one has parted with (distributed) part of his rightful earning.⁹⁰ Further the guru laid down a proper distributional structure in the economic institution of *langar*. It is economic because it provides basic necessities (food, clothing and shelter) to the poor of society without any distinction. Second it is the source of income to the *Gurudwara* which, in turn, spends it on creating commonwealth for the masses, such as agricultural land, houses and temples, drinking water and educational facilities. Third, it opens an outlet to the rich to give away a part of their earning or wealth and follow the right way. Fourth it helps the poor and

⁸⁹ Dass, J.R., *Economic Thought of the Sikh Gurus*, National Book Organization, New Delhi, 1988, p.104

⁹⁰ Dass, J.R., *Economic Thought of the Sikh Gurus*, National Book Organization, New Delhi, 1988, p.119

reduces the gap between the rich and the poor.⁹¹ Regarding distribution one verse From Holy *Granth Sāhib* given below

ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੋ ਜਾਈ ॥

*khaaveh kharcheh ral mil bhaa-ee. tot na aavai vadh-do jaa-ee.*⁹²

O dear friends! Eat together and expand on each other. In this way the prosperity will not decrease but it will increase. The essence of this verse is to eat and spend your earnings with others, and then it will never finish but always increase also.

In the early stage of the emergence of Sikhism there were some particular sources of income with *Gurdwara* such as *Golak*, *Manat*, *daswandh* and gifts. But among them the *daswandh* plays very important role the Fifth Guru desired that his followers should regularly contribute one-tenth of their earnings for charity. This regular tax levied by the Guru continued till the end and was paid more regularly and voluntarily.⁹³ The collection of *daswandh* is used for *langar*, to establish new *Gurudwaras* and renovate old one, for other philanthropic works like education, health curing and food for needy. The tradition of *daswandh* is very popular amongst the Sikhs.

⁹¹ Dass, J.R., *Economic Thought of the Sikh Gurus*, National Book Organization, New Delhi, 1988, p.120

⁹² See – SGGS, p.186

⁹³ Dass, J.R., *Economic Thought of the Sikh Gurus*, National Book Organization, New Delhi, 1988, p.135-36

This is the economic ideology of the Sikh philosophy which tells us the path of economic justice. In Sikh philosophy '*Wand Chakana*' means whatever one has earned through his labor whether it is from trade or agriculture and service sector-he should take care of needy persons by expanding one tenth of his earnings. According to Sikh philosophy economics justice means to earn honestly. It brings the economic equality in society.

Justice and Law

Both the terms are relevant and co-existent. Where law exists, there justice prevails. In *Sri Guru Granth Sāhib* Law is considered as *dharmā*. *Dharma* is the law of God. It is applied for man in his daily life. Those who act according to *dharmā* are called *dharmī* (lawful) and those who violate *dharmā* are called *adarmī* or sinner.⁹⁴ So the person who follows *dharmā* never becomes unlawful. But who violates the law of God that is punished by God Himself.

ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੈ ਕਿਸੈ ਨ ਸੰਦੇ ॥

ਵੈਰ ਕਰਨਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮਿ ਨਿਆਇ ਪਚੰਦੇ ॥

jo maaray tin paarbrahm say kisai na sanday.

vair karahi nirvair naal Dharam ni-aa-ay pachanday.

⁹⁴ Kohli Surinder Singh, A Conceptual Encyclopedia of Guru Granth Sahib, Monohar Publishers, New Delhi, 1992, p.174

They harbor enmity against one who's the enemy of no one. And so the Lord of *dharma* in his justice, Destroy them.⁹⁵ In this verse the law and justice of the Lord is expressed. One who harbors enmity against the person who is never inimical to anybody, violates the law, therefore, *dharmaraja*, in his justice destroy the violators of the law. Further in one verse of the Holy *Granth Sāhib* explained that the *dharma* (law) is eternal in below manner.

ਧਰਮ ਧੀਰਾ ਕਲਿ ਅੰਦਰੇ ਇਹੁ ਪਾਪੀ ਮੂਲਿ ਨ ਤਗੈ ॥

Dharam Dheeraa kal andray ih paapee mool na tagai.

Yes, in this *kali-yuga*, only the ever-abiding *dharma* gives comfort, and the sin does not last for long.⁹⁶ This verse explains the ever lasting impact of *dharma* (law). Only *dharma* stands firm in the iron-age and the sinner does not last. Therefore in Sikhism the *dharma* is ever lasting and high. The practice of *dharma* makes man just or righteous. *Dharma* is the Law of Lord and who follows this law is considered as virtuous person. Righteous person can do justice with themselves as well as others. So law is also imparting important role to bring social justice into society.

Conclusion

Concluding this chapter we can say that Sikhism is the youngest faith which stressed upon worldly life and an ideal society as well as state where justice prevail, people dignified, and attain freedom in every sphere of life.

⁹⁵ Gopal Singh, Tr. Sri Guru Granth Sahib, Vol-1, p.306, See- SGGS, p.317

⁹⁶ *Ibid*, Vol-4, p.1051, See- SGGS, p.1098

The idea of social justice stands in Sikhism on the shoulders of virtuous acts in the field of spirituality and worldly life, freedom in religion, vocation, education, etc., equality in social, political, economic and religious spheres, law, fraternity, co-existence, and peace. This idea of social justice seems more democratic and welfare-oriented. The idea of Sikh justice is to dispense or imbibe the justice of Lord into the daily behavior in social, political, economic and religious world at individual as well as collective level.

Chapter - 7

CONCLUSION

The topic of Ph.D. is “A Study of Social Justice in Indian Religions” with special reference of *Srimad Bhagavadgita*, *Uttaradhyayansutra*, *Dhammapada* and *Sri Guru Granth Sahib*. Social justice is the cardinal pillar of society. Social justice cannot run long with peacefully. Social justice means equality, liberty and fraternity. It is an appropriate system of punishments and rewards. It means social justice is not merely right determination and adjudication of disputes and enforcement of law, but it is so comprehensive in its meaning and importance that it takes within its ambit the whole of political, social, economic, juristic, moral and spiritual idealism. It's so, because justice has referenced whole of human existence which we want to realize by our thought, will and action. While we try to understand social justice in Indian religious context it means the practice of *dharma* into our moral, spiritual, social, individual, political, economic, juristic, etc. spheres of life.

First chapter of the research work is dealing with the historical background of term social justice, religion and social justice, what is injustice etc. Historically the idea of justice is conceived from two separate ways in

human wisdom as supramundane or divinely justice and man-made or social ideas of justice. Both ideas have their own place and relations with each other. The term justice is used as equivalent to 'righteousness' since the beginning of recorded ethical and legal history. Plato considered justice as eternal and transcendental sense. He further said that the philosopher ruler, policeman and workers these three classes should maintain justice therefore to establish economic and political harmony to the state everybody should perform their required duties. Aristotle divided justice into two parts one is natural and other is conventional. Anatole France said that justice is made to give everyone their dues. Later Kant and his followers have conceived the concept of Justice as just and unjust acts. According to French revolution social justice is liberty, equality and fraternity. Justice is a process. It is virtue. Keith ward says that every religion of the world gives stress upon the righteousness, morality, equality, spirituality, peace, charity, love, compassion, contentment, etc. these qualities promote justice in society and reducing injustice. Injustice is conceived as declining in truth righteousness, spirituality, religion, etc. it means unjust acts of human beings. It is negative of mind. Inequality, discrimination, violence, exploitation, corruption, robberies, violation, etc. is considered the part of injustice.

Second chapter deals with the 'Meaning of Social Justice'. This chapter has divided into sub-contents such as introduction, etymology, meaning of social justice from various aspects in general sense, its definitions and its impact on society. Social justice is a life style which gives everyone a dignified life and due respect. Social justice means in nutshell righteousness, spirituality, virtue, liberty, equality, fraternity, peace, equal participation in political matters, equal opportunities in economic matters, truth in thought, speech and action, ethical values, duties and responsibilities and honesty. Social justice contains no legal and ethical recorded history. Its mentions only founded in religious scriptures and the writings of ancient philosophers. It was understood as a complete virtue of the human conduct and divine will. But with the passage of time social justice is gaining new meanings into dynamics of thought, practice and written forms. So, social justice is considered as a truthful way of life everywhere on the earth. With hope that you understand by now that social justice is an action and lifestyle that upholds basic human right, principles and seeks to break down the barriers of inequality, discrimination and unfairness that many people face.

Third chapter of the research work is “Hindu Dharma and Social Justice” with special reference of ‘*Srimad Bhagavadgita*’. In this chapter we have explained brief history of Hinduism its literature, gods, social injustice

and social justice from numerous aspects. Hindus believe that injustice arises because of *adharma*, unreasonableness, arrogance, anger, ignorance, harsh, pride, all these are the qualities of a demonic and immorality. On the contrary Hinduism teaches us how can we remove injustice and can establish social justice. According to Hinduism *dharma* is the best way to maintain justice in society. Hindus say that the practice of *dharma* is the practice of justice and *dharma* is established by Lord. Apart from this they say that the practice of *dharma* explains complete conformity of virtuous pattern in individual's life and social obligations. Practice of *dharma* makes a person virtuous. *Gita* describes discharging ones duty without any desire of its fruit is the highest virtue. Some other virtues are righteousness, contemplation, discipline, purity etc. practice of these virtuous qualities arouse spirituality. Spirituality understood by Hindus as stability (*sthitpragnya*) and core of soul. It means to become wise, not differentiate between a philosopher and rouge, between a dog, a crow and an elephant. He treats them with equal respect. The next point is liberty and social justice. Liberty is described by *Gita* as human rights like discharging duty and free from the bonds of birth and death and attain the bliss. Equality is interpreted as all men are equal in the sense that everyone has his own individuality, independent existence and is an end in him-self and one individual is considered as an equal to other-

one in matters of equal rights and opportunities. Further liberty and equality brings fraternity. Fraternity means harmony among human beings. Peace is described as he, who attains peace is without hatred for any being, is kind to everybody, not arrogant, remains unattached and treats others on par with one another. Justice in political matters is depends upon king. For this Hinduism required a noble and divine ordained king. Similarly he should concentrate upon all his subjects and protect his people. Justice in economic sphere of life depends upon the right to work. Another words it means *sarvodaya* or when the individual of the *Gita* renounces the fruits of his economic liberty it leads to the economic upliftment of the poor. *Gita* also lay down its whole stress upon discharge of one's own duty or *dharma* according to his qualities with devotion and without the desire of fruit of his actions. It ensures social justice on the basis of the practice of duty, equality, liberty, spirituality, and detachment. So to bring social justice into society law is not merely the measurement of justice but the practice of righteous is the essence of justice. Righteous persons always stands for right causes and they embody their righteousness into their social judgments and they rightly pointed out that what is right or wrong according to social perspectives. So the Hinduism also helps to maintain social justice from its own point of view and method. It has developed some norms of social justice and they all are

stand on *dharma* and its practice. *Dharma* always helps in the sustainment of society.

Fourth chapter of the research work is “Jain *Dharma* and Social Justice” with special reference of ‘*Uttaradhyayanāsūtra*’. In this chapter we are discussed its brief history about origin and development, epistemology, literature, social injustice and social justice from various aspects. In Jainism injustice understood as violence, stealing, untruth, immoral acts. According to Jains to remove injustice from society we should practice law (*dhamma*). They say that law is the essence of this universe and human nature. In this way Jainism teaches that everyone should follow and practice law (*dhamma*). The practice of law makes us virtuous, spiritual, non-violent, truthful, peaceful, liberty & liberation, equal to other human beings, etc. it also helps to establish balance in economic, political, spiritual, social and individual life through the practice of discipline, law, penances, *samatta*. According to Jainism law, truth, non-violence, non-absolutism, spirituality means justice. They believed that we should practice the virtues primarily in Jainism virtue is discipline, righteousness, truth, right conduct, etc. which makes us ethical, righteous, spiritual, etc. The practice of virtues leads us towards spirituality. Jains understand spirituality is exempt from delusion say that every soul (*jīva*) possesses perfect knowledge and faith speaks for

the benefit and eternal welfare, and for the final liberation emancipation of all beings. In this way the spirituality arouses liberty means right to exercise religion and freedom from all the fetters of *karmic* bondage, property, anger, conceit etc. This liberty leads towards equality which means sameness or to be equal on the basis of birth not by karma. Equality further leads us towards fraternity means let us friendship be with all beings, social harmony, co-existence and brotherhood. Fraternity further promotes peace means peace of mind and absence of wars or quarrels. The next points of social justice are considered by Jainism as political and economic justice. According to Jainism the political justice is the administration of appropriate system of punishments and rewards. The ruler should be just or he should fairly deal with his subjects. Jains believe that economic justice can be promote through basic human values like non-violence, peace, purity of means, self-restraint, non-acquisitiveness, etc. The practice of all these norms further creates just society. Such a society is heaven on earth. At the end we can say that Jainism also in favor of social justice.

Fifth chapter is the “Buddhism and Social Justice” with special reference of ‘*Dhammapada*’. In this chapter we explained origin and development of Buddhism, its literature, sects, social injustice and social justice from numerous aspects. Ignorance is the main cause of injustice

Buddhists understand. But Lord Buddha shows the path of enlightenment. One can be enlightened through the practice of *dhamma*. *Dhamma* is the essence of Lord Buddha's teachings. It represents social justice. According to Buddhism the essence of justice is righteousness. The entire philosophy of Buddhism is based on righteousness whether it is morality and ethics of social, political, economic and spiritual life. Buddhists believe that righteousness arise spirituality. Spirituality means in Buddhism is deep wisdom, possesses knowledge, who discerns the right way and wrong and who has attained the highest end. It make spiritual free of grossness or materialism. Next point social justice is liberty. Means in Buddhism is freedom from suffering release from captivity and slavery. It is human right. Liberty promotes equality. Equality means state of being equal and uniformity. According to Buddhism real *Brahmanam* is that who is living with truth or according *dhamma* not by birth no one is *brahmana*. According to Buddhism fraternity comes through friendship, compassion, liberty, equality and the practice of righteousness. The next point of social justice is peace. For peace Buddhism emphasis is on the practice of love and compassion, this does not mean to harm anyone. For political justice in fact ruling Buddhist princes constantly retained their temporal power and used this power for the propagation of *Dhamma*, for the support of the brethren,

and for the maintenance of social order comfortable to Buddhist ethics. A parallel function of an emperor is considered to protect *dhamma* and his people. In Buddhism economic justice means purity of means, non-possessions and charity. A life style, philosophy, *dharma*, which is based on the teachings of Lord Buddha. He ridiculed the old system and gives something new to the whole humanity. He teaches us the principles of liberty, equality, fraternity, peace, charity, love compassion, righteousness, and morality. These are the notions of the social justice, which we have discussed in this chapter. He brings social equality and democratic way of life. To bring social justice into society, the practice of righteousness is primarily required. Because of righteousness a person practice spirituality, liberty, equality, fraternity, etc. and further towards economic and political justice also. These are the some virtues of social justice which are explored from the teachings of Lord Buddha.

Sixth chapter of this research work is known as Sikhism and Social Justice with special reference of '*Sri Guru Granth Sahib*'. In this chapter we have discussed its origin and development, its sources of literature and various aspects of social justice. Sikhs understand justice from two ways one is godly and second is manmade or social. The justice of Lord, is considered as eternal, high, and above than everything. Thus Gurus postulate the

existence of a cosmic moral order and justice is one of the elements of moral spirit permeating the universe. And second is manmade which exists in the form of operative sense. The operative principle of justice in Sikhism is an appropriate system of rewards and punishments. Truth is greatest virtue. The practice of virtues like contentment compassion and righteousness truth makes a person morally sound and morally sound. Spiritual justice is considered as no one is estrange for me, all are my friends and all are equal for me and everyone is the creation of same God. The next point of social justice is liberty. The Sikh Gurus said that liberty exists when man is free from bondage of superstitions and oppressive social practices and beliefs, economy is unexploitative, rulers are just and responsible, freedom from fear is firmly ingrained in the minds of human and popular sovereignty is institutionalized. Further equality is also the part of social justice. in Sikhism the concept of equality means all the human beings are equal and class, race and caste are manmade and having no ground reality. *Khalsa, amrit, sangats* and *pangat* are the norms of fraternity. Sikhs believed that for peace instruct your mind, learn truth about, none listens to what one without enlightenment may preach. God's truth brings imperishable joy. To establish justice in political matters king should be righteous and he should fairly deal with his subjects. To bring economic justice into society people should do labor and

distribute among needy and poor. The person who earns through hard work and then gives away something in alms has really realized the true path in life. Concluding this chapter we can say that Sikhism is the youngest faith which stressed upon worldly life and an ideal society as well as state where justice prevail, people dignified, and attain freedom in every sphere of life. The idea of social justice stands in Sikhism on the shoulders of virtuous acts in the field of spirituality and worldly life, freedom in religion, vocation, education, etc., equality in social, political, economic and religious spheres, law, fraternity, co-existence, and peace. This idea of social justice seems more democratic and welfare. Endplay the idea of Sikh justice is to dispense or imbibe the justice of Lord into the daily behavior in social, political, economic and religious world at individual as well as collective level.

Findings of Research Work

In this research work we have found some similarities and dissimilarities regarding social justice in different Indian religions. First of all we would like to explain briefly the similarities.

First aspect of social justice as moral or virtual, ethical or righteous aspect of justice which tells us importance of all these virtues qualities and their practice in our daily lives and it is the very first requirement of social justice from its moral or religious aspect. In Indian religious tradition term

for justice is *dharma* used and this single word covers all aspects of justice. *Dharma* means righteousness or sustaining force and upholding system of values. It further leads towards stability or that stability to spirituality.

Spirituality is the main aim of all religions of world. Spirituality means stability in soul or to be emerging into ourselves. Such types of persons are above from all the illusions and miseries of the world. Spirituality makes persons altruistic, saint and well-wisher of all beings without any discrimination.

Next common aspect is liberty it means giving everybody equal rights in religious, social, political and economic spheres of life. Another meaning of liberty is freedom from all the bondages which reducing our liberty or suffocating us. This notion of social justice leads us towards equality.

Equality is also the common aspect of justice which can be understood as to being equal, giving equal opportunities to rise. Equality further leads society towards fraternity it means brotherhood or social harmony among different castes and creeds. It is the binding force of society diversity to unity. It is the notion of national integration. So in this way it is also the important aspect of social justice.

After fraternity peace is another important aspect of social justice which is conceived as the lack of wars and disputes at local, metro, or wider

areas. But from religious point of view it is contentment or satisfaction what we have already and it comes from the inner core of human beings. Peace in the outer world is merely the reflection of our inner world. Therefore where peace of mind prevails at individual level there must be peace in society. It leads further justice in economic and political spheres.

Economics justice deals with the equal distribution of material goods and to give equal right to earn livelihood. It is understood in religious world as the result of detachment, charity from one's earnings, and the renunciation of fruit of actions for the society or God.

Political justice deals with the functions of government or administration of fairness. It depends upon the person who rules with righteous way or unrighteous way. In religious world some qualities are determined for a king or his assistants i.e. they should be righteous, selfless, enlightened, well-wisher, free from sensual pleasures and personal gains. Such kind of persons can rule better way and they can do justice with their fair judgments and equal policies for all without any discrimination of caste and creed. The main task of king or ruler is to dispense justice, protect, and maintain confidence of his people and implications of rules and laws and to satisfy the basic needs of his people.

So all these are the common aspects of social justice which has been discussed in proceeding chapters under the title of different chapters such as: Hinduism and Social Justice with special reference of *Srimad Bhagavadgita*, Jainism and Social Justice with special reference of *Uttaradhyayanasutra*, Buddhism and Social Justice with special reference of *Dhammapada* and Sikhism and Social justice with special reference of *Sri Guru Granth Sahib*. These are the common aspects of social justice which we have described in these chapters, but there is one more and separate aspect of justice we have explained in two chapters one is Hinduism and Social Justice with special reference of *Srimad Bhagavadgita* and second is Sikhism and Social justice with special reference of *Sri Guru Granth Sahib*.

Dis-similarities- in India two different religious traditions are existing like *sraman* and monotheistic. The monotheistic believed in existence of God and they accept the divine justice also. Under the monotheistic title come Hinduism and Sikhism both among Indian religions. Both faiths accept God as the Eternal and His Justice are also true. He alone is the creator, sustainer and destroyer of this creation. They believed that Lord gives punishments to evil doers and protects dharma or righteousness. In this way we have explained similar and dis-similar aspects regarding social justice with the reference of Indian religions.

My Personal Views on Social Justice

Social justice is the part of human society. It is a life style which is practiced by people in their lives. The purpose of social Justices is to provide a dignified life style to every individual. Social justice is a basic human right because it gives fundamental human rights and values to all without any discrimination of caste, creed, gender, culture and region. It is a virtue which promotes ethical values like truth, honesty, love, contentment and compassion. It is religion when it is understood from spiritual, action without expectation of its fruit, natural and divinely point of view. It is the positive attitude of one's mind. It is the sense of humanity towards all human beings when we understood everybody as we understand our-self. Every religion is also having the spirit of social justice when they all teach us to be virtuous, righteous, spiritual, duty-full, lovable, peaceful, equal, altruistic, liberation and give stress to the practice of all these noble qualities into our, family, social, political, economic institutions. Religion teaches us how we lead a balanced life at individual and social, worldly and spiritual levels. Similarly the same noble values are also teaches by the social justice also. Therefore, we have needed to understand both religion and social justice at same level and in same sense.

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DECLARATION

I hereby affirm that the work presented in this thesis entitled, "A STUDY OF SOCIAL JUSTICE IN INDIAN RELIGIONS: WITH SPECIAL REFERENCE TO SRIMAD BHAGAVADGITA, UTTARADHYAYANASUTRA, DHAMMAPADA AND SRI GURU GRANTH SAHIB" is exclusively my own work and there are no collaborators. It does not contain any work for which a degree has been awarded by any other University/Institution.

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ACKNOWLEDGEMENT

I express my deep gratitude to my supervisor Dr. Pradyumna Shah Singh, for his unstinted guidance, invaluable advice and encouragement to me at all the stages of this research work.

I am highly grateful to Head of the Department Dr. Rajinder Kaur Rohi as well as other professors not only of the department but also of the faculty who extended their fullest co-operation and motivation from time to time.

I am deeply appreciative of the help and co-operation rendered by the departmental office, Library faculty of the department and the librarian and all staff members of Bhai Khan Singh Nabha, main Library of Punjabi University Patiala.

I am deeply grateful to my parents, wife and other family members and all my near & dear friends who assisted me to my thesis work.

Gurdeep Singh

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