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The thesis intends to discuss and evaluate the concept of non-violence, which occupies the supreme important in the moral sphere of Jainism and Buddhism and its relation with other normative concepts like goodness, love, compassion and friendliness in terms of ethical perspectives and its justification with reason and values. It provides the epistemological inquiries and endeavour with foundational assumption. The human life is inflicted with the present-day trends of excessive mental and emotional stress. Modern trends have over emphasized the importance of science and technology so much for a significant change with the expectation and hope of a prosperous life. Despite the changes of its achievement considerably, self motive and human eagerness of material possession still remain as the problematic issue of our social life. Jainism and Buddhism have made some noble attempts to uplift human behavior or character actively pursuing a spiritual path that underline on the constructive aspect of non-violence.

In today’s world of modernism and materialism, the true nature of compassion, love and care for all, which underlines the foundational characteristic of non-violence, has been superseding, turning towards a direction of destruction and violence. It is to realize that for the solution of the various problems of human unrest, human mentality needs to be revitalized towards the resurgence of humanity and reconstruction of a proper human life and society. What is necessary at the present scenario is the cultivation of different moral and spiritual values like unity, harmony, truth, non-violence, brotherhood and self-sacrifice. Moral and spiritual reconstruction of our social life can promote mankind to triumph over the crises and conflicts permeating its existence today. We are having a lot of problems, several occasions of conflicts, ignoring the values of harmonious living and co-existence among the different individuals, groups and nations, which take the form of attack and violence.

Looking at the changing scenario of different worldviews, we must understand the basic linkages between ethical and epistemological perspectives of life. The telos of life must emphasize the semantics of a holistic worldview, in order to overcome the crises. To remove the entire artificial, which will be a drastic setback in future, it has becoming an imperative necessity for all of us to employ and understand the underlying ideas of non-violence as spiritual and ethical values in human mind, as a present challenge to the
problems of unrest that man is facing today. In the much needed sanity and strength to our crisis-ridden existence, mutual understanding of the values of non-violence both in positive and negative aspects is of an impulsive for all of us for a peaceful co-existence.

Both Jainism and Buddhism give more attention on the implication of the ethics of non-violence. These two traditions consider non-violence as an ethical virtue of life, leading to establish harmony within human society and its environment and accept it as the core principle of human conduct. Non-violence comprehends all the virtues, no other virtue higher than the virtue of non-violence as it is supported on the rational ground of equalities of all beings. It is the essential right path of attaining the final state of nirvāṇa. It is non-violence which can transform an individual morally to a noble being. Through following the path of non-violence one can realize the true meaning of love and achieve the permanent happiness in life.

Non-violence is a practical application of the great truth of spiritual unity. In its positive sense, non-violence is defined as the greatest love, charity and sense of generosity. It seeks to conquer evil by good. It does not strike not only to human beings, but includes the whole creation also. It is therefore emphasizes good-will towards all life. Non-violence in its active form means the willingness to treat all beings as one’s very self. It is the virtue of love against hate. The uniqueness of non-violence in Jainism and Buddhism lies in the urgency with which it extended to all forms of life. All breathing, existing, living sentient creatures should not be slain nor treated with violence nor abused, nor tormented, nor driven away. Non-violence in its truest sense does not only mean not to injure others but also embraces the universal law of love and compassion for all which is an indispensable feature for the peaceful co-existence. The willingness to sacrifice our own interest for the sake of others makes the peaceful existence of society possible. Thus, non-violence is a call to give up our own self and to merge our own will into the wills of others. It is a categorical surrender of our identity for the welfare of others. It is in consonance with the true nature of all living beings.

No attempt has been made to highlight the comparison of the notion of non-violence between these two traditions, as the purpose and ultimate goal of both is same. It is
needless to say the importance of Non-violence in Jainism and Buddhism, so far as the
theoretical presentation is concerned, one would hardly be able to apprehend any
difference in Jainism and Buddhism, because they have the same approach to problems of
human life facing. However, the approach of Non-violence in both traditions has been
woven together here to present a coherent picture as far as possible. In presenting the
foundational basis of these two traditions as an intelligible, plausible and valid system, it
is understandable that their aims and functions are designed as a spiritual method to win
emancipation from the worldly existence so as to attain permanent happiness through
non-violence as a necessitive part, as it includes all moral virtues. The central focus of the
contribution of Jainism and Buddhism towards the development of the notion of non-
violence is remark it as an ethical goal for a new social ethical aspect of life.

Generally, all our actions that go against the principle of life are considered as
violence. Violence is the willingness to harm, the absence of compassion, unawareness
and the ignorance that causes an action violent in any form. Without a hostile thought
arises from the polluted mind, there can be no action of destruction. Normally the term
violence means the disturbance of natural phenomena. It can be regarded as the will to
kill, the intention of killing, to injure, to inflict pain and causing unpleasantness to others.
It is a mental act generated by antipathy or ill-will or hatred. The violent thought causes
the destruction of livelihood. Violence means causing harm to other and even to oneself
in any form at any level. The intention of committing violence is grounded in the mind.
Violent actions are performed through physical activities and verbal expression also.

As commonly viewed, violence is considered as some form of exercising physical
action so as to inflict injury to others. It is generally perceived as the display of
behaviour, which metes out physical injury. However, causing physical injury alone can’t
be termed as violence in the sense that there is also some other forms of violence, which
being deliberately cause hurt to other by the way of treatment, behaviour and attitude
toward them. Discriminating a person or groups of persons is also violence. Because such
action causes hurt to them. Here, violence concerns the motive, which underlines a
particular behaviour. If one avoids a person whenever he needs to share with him, that
way of his behaviour will inflict the person hurt mentally. Viewing from this point also,
violence is not only the use of physical forces against other but also a social structure, which causes oppression and discrimination of other group in the form of scolding, abusing, assaulting and harassing mentally.

The working of mind in the destructive way is responsible for committing violence. It is the mind which control factor of all the moral and immoral activities. One’s action of causing hurt and harmful to others brings back the causes of suffering to him. The physical and verbal actions performed with a polluted mind dominated by ill-will and hatred causes the dispersion of suffering for all including the self. Therefore, violence can be defined as the immoral actions committed by the mind of the individual. It is really a mental act rooted in ill-will and ignorance. Pride, anger, illusion and greed are the agents, which make the human mind polluted and fail to control, encourage in committing destruction to everybody's life in one way or many. Such type of polluted mind influences the actions of man to a great extent. Thus, the intention of hurting or violating the essentiality of a life is violence. Hostile thought and polluted mind always accompanied violent action. In this concept, violence can be stated as the display of one's behaviour, which causes hurt to other, whatever in any form.

The word 'violence' is derived from the latin root 'violare', which means 'to violate'. Whatever violates another, in the sense of infringing upon or disregarding or abusing or denying the personhood of the other, whether physical harm is involved or not, can be understood as an act of violence. A caste system, which forces a group of people to accept a demeaning pattern of life by the dominant groups, is also the violation of their birth right. It is the act of suppressing them in the society. In this case, violence incorporates the term injustice and hierarchical social system in the narrow sense of the term. In the definition of violence, the term 'injury' is to be understood as psychological and physical harm. There is the effect of both mental as well as physical forces on violence. In the situation of injustice, human nature of domination is the sole responsible for the emergence of violence and is closely associated with social structure, attitude and behaviour. Social structure refers to imbalance of equality due to conflict of incompatible interests. It constitutes the domination pattern over other. The inequality arise within a society is also one of the main reason to beak the social equilibrium leading the outburst
of violence. Attitude refers to the enforcement of bias by the tendency of supporting our own side's point of view. It diminishes the concerns of other. Misperception increases and the understanding of other's needs and interests diminish. It results to the development of frustration, irritation and anger. Behaviour refers to coerce other group. Coercive form of behaviour conveys a hostile intent.

Literally, non-violence means harmlessness, non-hurting or non-injury and non-killing. It means refraining from all injuries and violence. More widely, it includes the abstention from hostile thought, word and action. To love other is not easy. It is pure reflection of a purified heart. However, it is an inner feeling, which can instill the ideal of oneness. To love includes patient and suffering. The attainment of the mental state of non-violence requires a thorough discipline of body, life and mind. Through that discipline, it can be arrived that ahimsā consists in the total mobilization of the morals, sublime thoughts, spiritual sentiments and noble emotions within the mind. All the spiritual forces begin to work within the individual.

Non-violence embraces the universal law of love and compassion for all. It is the indispensable feature for the existence of the entire creation. It is a unconditional surrender of our own identity for the welfare of others. It is the root of all developments in all directions. The objective of non-violence is to advocate the virtue of tolerance, mental understanding, forgiveness instead of revenge and retaliation through physical forces and coercion. Non-violence spreads polite attitude of love and regards even in dealing with enemies. It is the most effective and successful means of bringing a radical social change and mitigating all kinds of social conflicts. Without the degree of tolerance, the effort for mental, physical and spiritual progress will produce unprofitable.

Jainism is an ethical system based on the principle of non-violence. Non-violence is the foundation of the entire ethical code of Jainism. The philosophical concept of Jainism is mainly based non-violence. The concern of the understanding of the ideal of non-violence in Jainism is its unique feature. The concept of equality is the basis of the principle of non-violence in Jainism. Jainism in its true sense perceives inner unity in apparent diversity. It breaks all barriers between men and aims to encourage a sense of
oneness in the sense that we all belong to human race. It is predicted on the freedom and equality of each individual soul. In Jainism, non-violence is a wider vision comprehending all the virtues. It is regarded as the supreme moral virtue. It is not a single virtue but a group of virtues. All the moral virtues are included in the term non-violence, which form the essence of human life. Jainism promotes the culture of nonviolence emphasizing more importance of self mortification, in which an individual's thoughts and actions originate from a rational mind and pure heart, without any ego, pride, fear, intrigue or greed. A culture of nonviolence is the process of improving and refining our lives through our practice of nonviolence. According to Jainism, it is the way to the achievement of the ultimate goal of human life or the fulfillment of human destiny. Jainism took non-violence to its logical extremes and constructed a rigorous ethical system.

In Jaina description, non-violence is a principle weapon of eliminating all kinds of evils and misfortunes. Through practicing non-violence, man can have attained to the divine status. The cult of non-violence has brought a quite significant position in Jainism. No living being wants suffering. Every living being wants to live and achieve freedom and happiness. The observance of non-violence is to honour each and every form of life. Jainism believes that every living being has equal right to lead a peaceful life of its own. It also accept that violence is unavoidable as part of natural life. But it cannot be the directive principle of our living, because it goes against the judgments of our faculty of reasoning. The essence of the principle of living is not the violation of other’s right to live; it is to live together with mutual understanding. No one is superior or inferior to other. Everybody has the potential of developing himself freely so as to attain the highest goal of life.

The principle of non-violence enhances the status of existence. It is presupposed in the human world that all living beings including human are equal and belong to one and the same level as far as their to live is concerned. All have equal opportunities to pursue their respective goals of life and preserve their existence. With new outlook and wider vision the principle of non-violence operates normatively to transform the entire life-span of man and society. It changes one’s way of life and upto a certain extent, also one’s form
of life and transforms one's attitude and inclinations accordingly. Thus, it symbolized into a perspective of moral virtue. Man can live together only when there is no conflict between them and their powers are not operative against the life forces of each other. This mode of co-existence and harmonious living is possible, only when there is total observance of non-violence in thought as well as in conduct in complete human behaviour.

Jainism accepts the principle of karma in the sense of cause and effect. An act will give rise to effects which are the same nature as the act and for which the doer is responsible. Every action will bear its fruits; there is no way escape from the effect of our actions. It is because of the law of karma that ahimsā produces positive results. It alleviates dispute and tension. Our attitude is the accountable for cause of bondage. Also, it facilitates the individual to release soul from the link of karmic matter. Violence and lack of compassion cause the bondage of souls and evil, and then, threaten our life. The four passions, anger, pride, infatuation and greed produce the same consequences.

According to Jainism, the ultimate goal of life is to establish peace for all. Peace for all can eliminate the social disturbance, conflicts and confrontations. Prosperity and happiness can only be achieved through peace. Peace guarantees the secure of one’s prosperity and accomplishment of one’s happiness. The realization of one’s own essential nature is the attainment of the state of tranquility. Tranquility can’t be attained when there are mental tensions. This indicates that the essential purpose of our life is to work for attainment of mental peace for all. The greater the attachment and greed, the greater is the mental tension. Mental tensions are due to our excessive greed and attachment towards the worldly possession. The attachment begets the desire for possession, which brings social inequality and economical imbalances. Social inequality and economic imbalance disturb the social harmony and result into the cause of class-conflicts, which leads to wars. No peace can be attained, if there is no social and economic equality in the society. The attachment is the expression of our selfish greedy attitude. Due to the will for possession, the process of establishing peace in society becomes retards and disturbs. To establish peace and a new social order of non-violent society, the restriction of possession is the most important necessity. The limitation of possession can restore peace
and prosperity in the society. Emotional disorder and mental tensions can be eradicated when a non-violent society is emerged. The attainment of mental peace can promote fellowship, co-operation, happiness and mutual understanding. Non-violence should be practiced as a dynamic foundation of life infusing in all spheres of life. The basic purpose for the practice of non-violence is to respect each and every form of life and to promote inner awakening towards tolerance and harmonious co-existence. Equanimity and tranquility is the essence of non-violence, which can brings peace on earth.

Buddhism is considered as an ethical system par excellence. Everyday morality is the significant features of Buddhist ethics. The Buddhist ethics is at once a way of living for here and now and for the future; no distinction is made between the temporal and eternal realms. There is an excellent code of morals, which is adaptable to all climes and ages. It is the doctrine of actuality, a means of deliverance. The approach of Buddhism does not show the necessity of worshipping God or prayer but emphasis towards leading a life of love. The teaching of Buddhism is associated with the attitude of love, compassion, sympathy and joy, impartiality and forgiveness. The goal is to make them so much a part of one's self that one acts unconsciously in terms of them when making moral choices. The Buddhist ethics aims at constructing a right direction of human action in order to lead a moral aspect of living. So, for Buddhism ethics has to do with human conduct or action. The ethics of Buddhism is referred to the way we act. It is the ethics of action.

The base of Buddhism in morality and wisdom is its apex. The Buddhist ethics concerned about our relationship with us and with our fellow human beings. Morality in Buddhism is not founded on any doubtful revelation nor is it the ingenious invention of an exceptional mind, but it is a rational and practical code based on verifiable fact and individual experience. According to Buddhism, there is no external agency that can play an important role in moulding the character of a man. There is no one to give reward or punishment to anybody. Everything is depending on the action performed. Misery or happiness of our life is not the reward or punishment given by a supernatural being. These are the inevitable results of our actions. In Buddhism, the moral life constitutes permanent and eternal happiness bearing the stamp of spirituality and sacredness.
The concept of non-violence is closely associated with the fundamental concepts and practice of Buddhism. It has been the highest virtue of Buddhist moral philosophy. The morality of non-violence is clearly enunciated in Buddhist ethics. Buddhism is indeed widely known for its regard of peace and non-violence as its cardinal virtue. Buddhism on track became to rise as an ethical movement, a practical and effortless approach to the problem of salvation and deliverance from the suffering of life. Buddhism is conspicuous for the praise of non-violence as one of the most commendable moral virtues. It condemns injury to life of all. Buddhism made its strong opposition against the Vedic tradition, which was responsible for the prescription of rituals involving animal sacrifice. The Buddha discouraged this cruelty fashion of animal killing on the sacrificial ground, instead he teaches to lead to the concept of non-violence. The general affirmation of Buddhism involved repudiation of Vedic authority including that of the cult of sacrifice. It expressed the all-importance to follow the ideals of non-violence and introduced humanistic considerations insisting against the obligatoriness of the performance of rituals involving the slaughter of animals. The concept of non-violence appears to be a reaction to the wanton and wide-spread slaughter in the Vedic time for sacrifices. During the time of the rise of Buddhism in India, the sixth century B. C., the ideal of the concept of non-violence had rapidly widened in its scope and implication, and becomes a vital force for human progress and intellectual life.

However, it is to be understood that the concept of non-violence in Buddhism was not just a negative response to the cult of violence or killing as manifested in the ritual sacrifice. Buddhism give more accentuate to the importance of the qualities of non-hatred (averā) and compassion (karunā), which form the philosophical foundations of the concept of non-violence in its moral sphere. Buddhism also put emphasis on the positive significance of the concept of non-violence in the form of an entire gamut of excellent virtues of unsurpassable humanistic quality of benevolence towards all creation (maitrī), joy at others' happiness (muditā) and indifference towards others' faults (upeksā). Hatred does not cease by hatred at any time, but it ceases by love only, it is its nature. Non-violence is the absence of hatred but sympathy, love and kindness. Absence of hatred promotes love, which is the source of unification of different individuals. The absence of
hatred or non-hate is the culture of human nobility, and is considered as non-violence. It is impossible to attain *nirvāṇa* without non-violence. In Buddhism, non-violence is asserted from the perspective of the view of compassion, love and kindness towards all living beings. At the same time, it is also maintained from the perspective of a penitent and a feeling of shame, because of the cruelty involved in killing living creatures. Death is the most fearsome and terrifying thing for every living being. Every living being want to live. Taking life of others means frightening other who enjoy the full spirit of life.

Buddhism arose with its basic principles of well-being of all. It is natural to think that when Buddha thought of eliminating the sufferings of all, he had well wishes for all the beings. There was no question of injury or harming even an animal. Therefore, the very idea of well-being of all gives rise to *ahimsā*. Thus, the concept of *ahimsā* can be defined as the sublime mental state of well being of all irrespective of any consideration.

For the Buddhism the main problem that begins with is the problem of human suffering (*Duhkha*). According to the Buddha, there is nothing at all but suffering in the world. The Buddha was totally preoccupied with the question of how and why life is doomed to be filled with suffering. Life's path led the Buddha to further experiences that deepened his concerned about human suffering. It appears natural that the problem of suffering in human life occupies a major leading role in Buddhism. It can be said that Buddhism is concerned with some problems of human life and aims to find out the means to escape cordially from these problems.

Non-violence and Peace have both constitutive and regulative aspects in Buddhism. Both non-violence and peace forms the understanding of preventing the destructive approach that causes threat to human survival. The most common problem of all of us is effective security and decent survival for one and all. The existing mechanisms for redressal of grievances are so superficial and compartmentalized that they do not seem to take us far as the existing grievances of humanity are deep and widespread. The crisis is total as it concerns man in all aspects of his life. Therefore, without an integral philosophy of man-making and practical experience of non-violence to guide, all efforts are ineffective and relative.
Today, the existence of entire mankind is threatened by the ever-increasing violence and destructive capacities in the world. The average man still shuns violence. By nature man is both violent and non-violent but impulses of violence in man need to be tamed. Groupism in the form of group action is passed on as a virtue of communitarianism and collective communal concern, which does greater harm to immediate as well as wider society as a whole. The partisan interests often resort towards violence, hatred, suspicion and intolerance of the other. It doubtfully promises to attain peace, prosperity and unity, for it narrowly mobilizes collective interest. Hence, the main problem that stands out is whether we should place our individual and collective feature as well in the hand of such forces. The contemporary modern man is caught in the vicious circle of living an actual life of fragmented and truncated existence, while continuing to cherish and crave for peace and harmony along the line of an integral philosophy of life. The most agonizing fact is that the general human response to ills and warnings of the world has been one of the apathy and inaction.

In Buddhism, the principle of non-violence projects an ideal of universal peace, which can be expanded to include the notion of peaceful mind. The logic of the Buddhist doctrine in fact places the mind first religious striving for cosmic order and harmony takes place in the mind. It is highly encouraging that attention is paid to evolving of a global social order that is based on non-violence. More effective and useful non-violent methods of resolving disputes and differences among people and religions have to be evolved. Already the human civilization, in its stride, has reached the level of resolving disputes and conflicts through peaceful and non-violent means like negotiations, dialogue, discussions, persuasion, and exchange of views and opinions. The idea is to appeal to the noble and good qualities inherent in all human beings. The moral chords should be stirred to bring about amicable settlement in a peaceful way. The purpose of non-violence forms of resolving dispute is to soften the hardened feelings, attitudes and sentiments in the adversaries. For, violence begets violence. It is only the higher spiritual resources of man, which can appropriately deal with the basal instinct for violence. Man has to be civilizationally and culturally remade to bring out the best and divine from within. Such man-making processes have to be accorded due primary and continuous
vigilance needs to be kept. Unity and mutually understanding among different individuals and groups can be established from such a persistent non-violent course.

Most of the nations and educated people talk about equality, democracy, individual rights, human rights and so forth; unless and until we could establish the supremacy or the necessity of non-violence action at all levels – at the level of individuals, at the level of groups, and at the level of nations, continents and countries, we can never materialize or implement any kind of right in reality. Everybody may talk about it very eloquently but that would be a total hypocrisy, a total lie. Buddhism stresses great importance to responsibilities and duties than the importance of rights. Everybody has to look after ones own responsibilities and duties towards others and particularly towards the entire universe. The essence of responsibility according Buddhism is a kind of feeling for universal responsibility. If we ignore that kind of universal responsibility, then we will not be able to establish or protect any kind of rights. In the absence of responsibility of oneself, it is not possible to impose the rights of others.

According to the Buddhist teaching, non-violence is to be practiced at all levels. The practice of non-violence is the essence of Buddhist teaching. Literally, violence is mostly defined in the realm of individual actions and direct actions of violence. Any kind of action which is initiated by an intention of hatredness, of greed is one resulting in acts of violence. Today, violence is expressed in many forms, violence in the form of discrimination between nations, violence in the form of war and destruction and terrorism that is quite obvious. There are also a lot of other kinds of indirect violence which presents a great deal of difficulty to humanity such as violence in the form of economic disparity, violence in the form of political and social domination, violence in the form of exploitation i.e., socially, economically, politically, violence in the form of competition. Moreover, a lot of diplomatic relations between nations or countries or governments comprises a great deal of violence. Even in simple relations between friends, between family members, between parents and children, between teachers and students, there is violence. There are also some other kinds of violence like unfaithfulness and unfairness in our relationships. There are several dimensions within the causes of violence. The fundamental cause of suffering is ignorance. In this view, ignorance comes from
forgetting ultimate reality (emptiness), due to clinging to one’s own self. The ignorance can cause greed on the level of living beings, including humans, because has a blind will to maintain and grow itself. Suffering from violence is rooted in self-centered and excessive desire (greed) on a personal level. The cause of hindering peace lies in this self-centered desire (greed). The self-centered desire (greed) is the cause of disharmony even on the level of social and international relations. The fundamental idea for bringing about true peace on this planet lies in people changing their hearts, releasing themselves from greed and transforming themselves into gentle, broad-minded people who don’t act out in violence. When we are governed by our lower self, we are selfish, self-centered and materialistic, but insofar as we follow the promptings of higher self we will see things realistically and find harmony within ourselves and others.

According to Buddhism, the concept of non-violence is regarded as it is a means of the establishment of the relation of mutual amity between man and man and his fellow being. Benevolence towards all creatures, compassion towards the distressed, joy at other’s happiness and indifference towards other’s fault are the essence of non-violence that forms a complete range of tremendous virtues of unsurpassable humanistic quality. For Buddhism, this represents the positive aspect of non-violence. Benevolence towards all creatures is closely associated with the practice of friendliness. The function of friendliness is the purification of the heart of hatred and ill-will, both manifest and latent. In turn, it leads to transform an enemy into a friend. Therefore, the practice of non-violence is a positive virtue of loving, kindness towards others and to feel compassion for the troubled. Compassion for the trouble and distressed is not merely a negative action of killing but a mental projection of the self into the suffering and pain of others. The eightfold path of Buddhism has indicated the essential of righteous way to be employed. It has made a more realistic approach towards life, avoiding the extremes view of life.

According to Buddhism, the universe is governed by the laws of concomitant to its necessity. This is the law of karma. The application of the theory of karma in Buddhism provides an appropriate moral platform. With the influence of karma, the psychic ego of man constantly changes with changes in the will to live. The conception of reality in a state of flux is the basis of the entire phenomenology of Buddhism. There is nothing that
exists in stable form. Everything is constantly being changed and is conceived of being in process and formed by the actions of man. Through the emphasis on right actions Buddhism re-established a system of ethics which have profound obligation to the tradition of non-violence. In Buddhism, for non-violence is nothing but looking at the whole universe with the feeling of love and kindness. The Buddhist concept of non-violence brings radical changes in the meaning of ethical action. It leads to an eternal transcendence of human beings and their final deliverance. Its purpose is not merely the purity of soul as in Jainism. In fact, its intent is for a true spiritual self-submergence. The ideal of Buddhist concept of non-violence is its stress more on the ethical question of man’s action in preventing violence of all kinds. Sacrifice as an ethical action is indispensable and forms the ideal of non-violence. It does not lie in the destruction of life, but approach towards the constructive trend. In Buddhism, it extends to project an ideal of universal peace, which can be reasonably expanded to include the notion of a peaceful mind. The Buddhist idea of universal harmony not only includes the mind, but also establishes a synonymic between mind and cosmos. The moral value system of Buddhism and its virtue is extended comprehensively to the renunciation of a general attitude of compassion towards the suffering of all beings. Thus, the ethical virtue of Buddhism implies a solid sketch of action for lessening the suffering of others. But it merely amounted to the fostering of a mental attitude of identity and sympathy with the suffering of others. As such the ethics of inner perfection is governed in Buddhism by the principle of non-violence and love. The principle of non-violence can be regarded as a composite ethics of right behaviour. It is devoid of selfhood and consists in the sublimation of self and cultivation of moral virtue by following the path of righteousness.

For Buddhism, non-violence is not a mere absence of violence. It is not a passive thing but a forceful action. Not involving or acting in any kind of violent way cannot be considered as non-violence. It means that the simple absence of violent act does make the person non-violent and it further means that the person is not observing non-violence. A non-violent act can be performed when a person refrains from violence intentionally by knowing that violence is a non-virtuous act and one must not engage in that. Everybody has the capability of injuring or causing pain to others. And there are also provocations or
temptations to commence such an act and the tendencies to instigate others. The person who remains refraining from indulging in these acts knowingly, intentionally with full awareness and effort is the person of non-violent. Unfaithfulness, untruthfulness and unfairness cannot purify human mind and cause the rise of the violent thought. It cannot maintain a non-violent social relationship.

The collective view of non-violence in Jainism and Buddhism strikes upon human behaviour for well-being of all, peaceful co-existence and in order to construct an environment of true non-violent order of society. The pursuit of the ideal of non-violence means a positive driving quest for the individual and collective hope and development towards a completely free attachment and aversion. The approach of non-violence in both traditions aims at for total welfare of man, secularly and spiritually, also possesses itself as a moral challenge in the current age of conflict and violence. Non-violence must be posed as a transpositional virtue of human life. It is through non-violence that we can resolve many differences that have built into the various aspects of human life. Jainism and Buddhism have significantly shown its application into the socio-religious and socio-political disciplines of human life for attaining peace and prosperity. With Jainism and Buddhism, the ideal of non-violence comes into its own. It is to be understood that non-violence is important more as an ethical than as a social concept referring primarily to individual than collective action. Nevertheless the idea has satisfactory vitality to seldom influence collective action.