PREFACE

It is doubtless to accept that the world has been changing considerably with the advancement of the knowledge of science and technology. The progress in this new era of scientific achievement, urban affairs, automation and other fields filled mankind with expectations and hope of a prosperous life. Despite there has been no great change in human mentality spiritually. Selfish-motives and eagerness of material possession remain the permanent stuff of human nature. The true nature of compassion, love and care for all has been superseding, turning towards a direction of worst destruction and violence. The average man is still involved in violence of any kind. It is doubtful to make a promise for attaining peace, spiritual prosperity and unity. The need of this present era is to look at perfect approach towards peace as best as possible. Waves of inevitable human plight, misery and ruin are near to our future. Observing at the present scenario, the idea of this thesis came to my mind to trace out the ethical perspectives of Jainism and Buddhism.

The present work is consolidation of my research work for the degree of Doctor of Philosophy. In a sense, it is an endeavour to reinterpret all existing ethical concerns of Jainism and Buddhism. There is no denying the fact that both the traditions occupy a very prominent position in moral sphere. It also greatly influenced the Indian ethics to some extent. They continue to have ethical impact.

To be specific, this thesis contains the result of my own research on Jaina and Buddhist traditions, especially dealing with notions of non-violence, contained the interpretations of these traditions by classical as well as modern scholars. My evaluation assumes the significance of the concept of non-violence for a peaceful co-existence and mutual understanding. Both the traditions consider non-violence as a supreme moral virtue and emphasis on renunciation and selfless attitude towards a constructive and spiritual moral development. This work stands squarely with the academic tradition of religious studies in that it deals with ultimate goals and values. It attempts a descriptive and conceptual analysis of Jainism and Buddhism in connection with ethical outlook and upliftment.
An attempt has been made by me to judge how Jainism and Buddhism played an important part, directly or indirectly in diverse ways of moulding human behaviour and nature. I have, therefore, made a humble effort in this work of mine to present a clear and lucid as possible a picture of these two traditions sparkling their philosophies and origins. The whole thesis is divided into six chapters. My aim has been to deal the underlying thought in a new design to evaluate the information contained therein. The essence of whole information that can be conceptualise from the central ideas of both traditions can be summarized as conferring that non-violence is the state of total harmony of all beings as a whole and its manifestation may be visualized as a positive virtue. The significance is a state of complete co-existence in the realms of harmonious living in the society.

I have depended on the previous works of these two traditions by competent scholars. My understanding for which I have been utilized, has been duly acknowledged, in the form of references and bibliography.

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