Jainism was opposed to rituals. Jainism believed in the possibility of solving the riddle of the universe to attain perfection without the concept of God. Jainism held that it was possible for any human being to realize absolute knowledge and attain absolute bliss through the intense human effort. The faith in self-reliance for achieving perfection was an integral part of Jainism. The Jainism teaches claim that the Jainas only can stand the scrutiny of reason.\(^{131}\)

The Jainas emphasized that knowledge could be perfected by right conduct. Knowledge without right conduct was mere futile and conduct without right knowledge was blind. The Jainas said that one could achieve complete mastery over oneself by subduing the passions. Emancipation was to be acquired not by observing rituals, prayers and sacrifices but by regulating moral and spiritual discipline. For this reason they attached great importance to the five vows - non-violence (*ahiṁsā*), truth (*satya*), non-stealing which implies not to take anything to which one was not entitled (*āsteyē*), celibacy or abstention from self-indulgence (*brahmacharya*) and non-possession or renunciation (*aparigraha*). Non-violence was accorded utmost importance among these principles. The three doctrines of Right faith, Right knowledge and

\(^{131}\) Padmanabha S. Jaini., *The Jaina Path of Purification*, p. 89.
Right conduct which were known as three jewels constituted the foundations of Jainism.\(^{132}\)

According to the Jain sources a violent man who is motivated by passion (kāṣāya), first injures himself (ātmahamana), irrespective of the fact whether another being is injured or not. According to Kunda Kunda Ācārya:

“Violence (cheda, cutting) is uncontrolled behaviour such as sleeping, sitting, staying and going, i.e., physical actions. Impure activity is cheda, because it destroys monkhood activity which consists in pure activity. Therefore uncontrolled activity is always violent. In other words, impure mentality (aśuddha-upayoga) is internal cheda whether a living being dies or not. One should more cautiously abstain from internal than external violence.”\(^{133}\)

Jainism believes that no overall good of individuals or society can arise from violence. Jainism teaches that untruth, stealing, taking more than one's fair share, immoderate pursuit of sensual pleasures and possessiveness are aspects of violence. All these involve passions, mental violence of self and of others. Dale Riepe observes:

“The ethics of Jainism is naturalistic in so far as it is humanistic. The Jain does not depend upon any supernatural deliverance or intervention to achieve moksha. He realizes bliss on the basic of his own powers as a human being.”\(^{134}\)

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\(^{133}\) Amṛutacandra on Pravacanasāra, 3. 16. 17.

\(^{134}\) Dale Riepe., *The Naturalistic Tradition in Indian Thought*, p. 114.
Jainas are openly hostile in the matter of introducing the supernatural. Jainism believes that man is capable of controlling his own moral life. He can make ethical decisions and find ethical goals without non-human assistance of intervention. Ethical values require that the individual either to make or unmake himself in the world. The soul (individual soul) has a self identity which it preserves even in the ultimate condition.\textsuperscript{135} The morality brings about reformation in man’s nature. The conversion of the inner man leads to the way of freedom. Man should attempt to develop the tendency of indifference towards pleasure man holds infinitude in his finitude. The eternal consciousness is within the human experience which is the power that directs all human beings beyond all finite forms.

Although Indian thought considered both spiritual life and rational life as universal, the spiritual life is higher than the latter. Spiritual life is universal since the spirits, even for the schools that accepted their plurality have the same nature. Rational life is universal because reason has the same objective reference according to the understanding of all schools of thought.\textsuperscript{136} Indian thought maintains that the essence of man goes beyond even reason; it is Ātman. Several systems of Indian philosophy hold that highest in man is not reason but spirit (Ātman) which is above reason. Yet the Atman is stated to be not irrational but suprarational. P.T. Raju Says:

\textsuperscript{135} Radhakrishnan, S., \textit{Indian Philosophy}, Vol. I, p. 312.
\textsuperscript{136} Raju, P.T., \textit{The Concept of Man}, p. 312.
“If the different truths are truths and the values are true values and all belong to the same reality, then there must be a way of integrating them without being eclectic. The truths are truths for man and values are values for man. Man becomes the centre for reference for all. A new standpoint for philosophy has to be recognized. Man becomes the common denominator for all truths and values and therefore for all philosophies. All truths and values have to be integrated without loosing sight of their reference to man, who is already an integrality given in reality.”

If this kind of integration takes place it would lead to a new kind of humanism of integrity. Prof. Chakravarti says:

"The history of Indian thought is the history of Humanism with a bias towards spirituality we may say in short, that Indian Philosophy is a running commentary on the text, “Thanks that I am a man.”

Jainism and Buddhism attached great importance to character but not to one’s birth. It believes in the inherent potentialities of all men and their abilities to realize them to become perfect. The Dhammapada of Buddhism gave a rational interpretation of the word Brahmin in ethical and spiritual context.

Both Upaniṣads and Buddhism protested against the differences of caste. Both accorded the highest spiritual dignity to the poor and the humble.

137 Raju, P. T., The Concept of Man, p. 392.
138 Chakravarti, A., Humanism and Indian Thought, p. 27.
139 Raju, P. T., The Concept of Man, p. 266.
Jainism, a religion and philosophy of India, founded in about 6th century BC by Vardhamāna who is known as Mahāvīra (“Great Hero”), the 24th of the Tirthānkarās, (“Fordmakers”), Jainas means Conquerors”, whence the name Jainism, the great religious figures on whose example the religion is centered, in protest against the orthodox Vedic (early Hindu) ritualistic cult of the period. Its earliest proponents may have belonged to a sect that rebelled against the idea of practice of taking life prevalent in the Vedic animal sacrifice.\textsuperscript{140}

Mahāvīra belonged to the warrior caste. He was called ‘Jina’ meaning the big winner. Jainism developed as a dissention to the Brahmanic philosophy that was dominant during that period in north-east India. Mahāvīra is not the first prophet of his religion. In Jainism there is a belief in reincarnation which eventually leads to liberation. Jainism is different in its ascetic beliefs and it emphasizes on non-violence, which is its main core.

“Mahāvīra had been preceded 250 years earlier by Pārśva who founded an order requiring of its monks four vows; to avoid injuring living creature, to be truthful, to refrain from stealing and to own no property. This order united with Mahāvīra’s and Mahāvīra added a fifth vow, celibacy. Pārśva had allowed his monks to wear two garments, but Mahāvīra permitted none.”\textsuperscript{141}

\textsuperscript{140} The new Encyclopedia Britanica., 15th Ed, p.473.
Jainas believe that every thing has life and this also includes stones, sand, trees and every other thing. The fact that trees breathe came to be known to the science world only from the 20th century. Mahāvīra who believed that every thing has life and also believed in non-violence practically didn’t eat anything causing his self-starvation to death. Mahāvīra was also extremely ascetic and walked around completely naked because of his renouncement of life Mahāvīra’s religion followers are less extreme than him in diets and they are all vegetarians.

The religious Jainas will do everything possible to prevent hurting any being. They won’t walk in fields where there are insects to prevent the possibility of stepping on them. They also cover their mouth to prevent the possibility of swallowing small invisible microbes. They mostly do not work in professions where there is a possibility of killing any living being like in agriculture instead professions like banking and business. There are two Jain philosophies, Śvetember and Digamber. Digamber monks like Mahāvīra don’t wear any clothes, but normally they don’t walk like that outside their temples. The Śvetembara monks wear white clothes and they include women.

The Jaina community spread all over India. They have produced some eminent teachers and preachers, scholars and writers, sages and saints whose contributions to modern Indian national life are immense.
Among the Śvetambaras late Ācārya Vijayānanda, late Ācārya Ātma Rāma (Ludhiana), Ācārya Anandarṣi, Ācārya Tulasīgaṇi, late Ācārya vallabha Sūri, Ācārya Vijaya Samudrasūri, Muni Jinavijaya, Muni Suśilkumar, etc., and among the Diṅgambaras, Ācārya Desabhuṣana, Muni Vidyānanda, Late R. Hīralāl Jain, late Professor A.N. Upadhye, etc., are note worthy.¹⁴²

While the basic tenets of Jainism in thought and practice remained intact their explanations and application were modified in conformity with time and age by the Jaina Tirthānkarās and Acāryās. Every fourth coming Tirthānkarā made reforms and changes in previous ethical code and mode of religious practices as per the need of their age. As regards the ethical doctrines and religious practices of different Tirthānkarās, it is mentioned in Avaśyaka Niyukti (1258-1262) and some other commentaries of Jaina canonical texts that those of lord Ṛsabha, frist Tirthānkarā and Lord Mahāvīraa, last Tirthānkarā, were uniform while those of remaining Tirthānkarās were different.¹⁴³

**Sallekhana:**

In Jainism, *Sallekhana* is a sort of ritual suicide undertaken as part of the process of reverence for all life. It has traditionally been regarded as a spiritual ideal for all pious Jain monks, but it is not done very often today. Because Jains regard all life as sacred, an ideal developed which involved the refusal to do anything which would harm

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¹⁴² Muni Uttam Kamal Jain., *Jaina Sects And Schools*, p.142.
life at all. This can include, when taken to extremes, the refusal of both food and water so as to avoid killing anything - even microbes.

It is a slow process, wherein a person gradually decreases his/her intake of food and liquids, resulting in death. It is considered a very sacred process and is undertaken as part of a vow. It is seen as means of liberating oneself from the effects of Karma (action) and the cycle of rebirths. It is also known as Samthara (death-bed) in Śvetember sect. According to Bharatwaj:

“A person choosing to undertake Sallekhana must truly understand the principles behind it. He has to undergo a process of purification to overcome all passions and emotions.”

This process takes a few years, during which the individual gradually withdraws from all mental and physical activities. The quantity of food decreases day by day, which finally gives way to liquids. This reduced intake of food is seen as means of reducing the negative factors and focusing the mind entirely on spiritual matters. During this period the person has to abandon all worldly attachments and relations. He should seek forgiveness from his relatives, acquaintances and friends for his past unpleasant deeds and sins. He should concentrate solely on the soul and spend his time in meditation. In case he has some followers, he may spend his time giving religious discourses. The final approaching death should be accepted with calm mind and patience. He should not wish for a quick death or a death during later

144 Bharatwaj., Jaina Ethics, p. 224.
time. Death should be accepted as it comes. Any thoughts of seeing the near and dear ones at the final hours should not be entertained. In case the person undergoing the fast falls ill or loses peace of mind, he should abandon the process of Sallekhana and resume his normal life.

For many Sallekhana is confused with the suicide since the word suicide covers all self-implicated deaths. The suicide is killing oneself by the means employed by oneself. The corresponding word for the suicide in the Sanskrit is Ātmaghata or Ātmahatyā (self-destruction). Suicide is normally a misfortune of one’s own making. A victim of suicide is either a victim of his mental weakness or of the external circumstances which he is not able to circumvent. In the modern times, the mental and ethical strength has been deteriorating rapidly individually or in any social group. Our civilization has brought large number of psychological and social problems, which only strong individuals can survive. The disappointments and frustration in the personal life, emotional or sentimental breakdown in married life or love-affairs, unexpected and unbearable economic loss in the trade or business, sudden and heart-breaking grief due to the death of the nearest and dearest, appearance of the disease which is incurable or socially reprehensible, sudden development of the depression, public disgrace or dishonor of one’s self or the family, an unexpected shock due to the failure to fulfill an ambition and many other unusual factors may be regarded, either individually or cumulatively, as causes driving an individual to commit suicide under the effect of a sudden impulse. Frequent repetitions of situations, which
bring about the feelings of disappointment, depression, mental and emotional conflicts irresistibly, drive the victim to the horrible step of the suicide.\textsuperscript{145}

The consequence of death by \textit{Sallekhana} is neither hurtful nor sorrow to any, because before adopting this vow, all kinds of ties have been terminated with the common consent. The immediate consequence is the one of evoking reverence and faith in religion. The atmosphere around and about the dead body is the one of good venerations. There is neither sorrow nor mourning. The occasion is treated as a religious festival with \textit{pujas}, \textit{bhajans} and recitation of religious mantras. There is no place for grief but there is joy. Many admire the spiritual heights reached by the departed, the calmness and peace with which death was faced and the new inspiration and devotion awakened by that supreme event.

It is impossible for each and everybody to adopt the vow of \textit{Sallekhana} because it requires the devotee to possess an unshakable conviction that the soul and the body are separate. The vow is adopted by a person who has purified his mind and body by austerity, repentance and forgiveness; has freed himself from all the passions and the afflictions; and has ceased to have any attachment for the friends and relatives. He greets the death with joy, and tranquility.

\textsuperscript{145} Bharatwaj., \textit{Jaina Ethics}, p. 225.
Jaina Ahimsā.

There is clear evidence in a Jaina text of early period that Lord Ariştanemi had laid more stress on non-violence and even refused to get married due to slaughter of animals for his marriage feast. Except this we find no other clues from Jaina sources regarding the difference of ethical doctrine and religious practices of other Tirthānkarās on one hand and Mahāvīra on the other, with only exception of Parsva. There are references in Bhāgavati, Uttrādhyāyana and Ṛsibhāsita, Bṛhatkalpa-Bhāṣya which prove that teachings of Parsva were at variance with Mahāvīraa’s.

The Jainas developed their own sacred texts including the Āchārāṅg Sūtra, (300 BC) and follow the authority of wandering monks and nuns who wander throughout India preaching the essential principles and practices of the faith. Jainas ascribe to the belief in plural life forms populating a storied universe with hell beings at the base, humans and animals in the middle region, with gods and goddesses in the upper or heavenly domains. The goal within Jainism is to ascend to the Siddha Loka, a world beyond heaven and earth, where all the liberated souls dwell eternally in a state of energy, consciousness, and bliss. Although this goal utterly removes one from all worldly entanglements, the path to reach this highest attainment entails great

146 Uttaradhyāyanā, 22.14-22
care in regard to how one lives in relationship to all the other living beings that surround one in the earthly realm.

In Jainism, life is arranged hierarchically according to the number of senses a particular form possesses. For instance, life particles (*jiva*) in earth, water, fire, air, microorganisms, and plants each experience the world through the sense of touch and worms add the sense of taste. Crawling bugs can feel, taste, and smell. Flying insects can see the higher level animals, including fish and mammals, can feel, taste, smell, see, hear, and think. For observant Jainas, to hurt any being results in the thickening of one’s *karma*, obstructing advancement toward liberation. To reduce *karma* and prevent its further accrual, Jainas avoid activities associated with violence and follow a vegetarian diet. The advanced monks and nuns will sweep their path to avoid harming insects and also work at not harming even one sensed beings such as bacteria and water.

Due to their perception of the “livingness” of the world, Jainas hold an affinity for the ideals of the environmental movement. The practice of nonviolence in the Jaina context fosters an attitude of respect for all life-forms. The observance of truthfulness prompts an investigation of the interrelatedness of things. The vow of not stealing can be used to reflect on the world’s limited resources and prompt one to think of the needs of future generations. Sexual restraint might help minimize population growth. The discipline of non-possession gives one
pause to think twice before indulging in the acquisition of material goods. The Ācāranga Sūtra describes the fundamental need for non-violence:

“All beings are fond of life; they like pleasure and hate pain, shun destruction and like to live, they long to live. To all, life is dear.” Ahiṃsā is a way of living and thinking which respects this deeply.  

**The definition of Ahiṃsā in Jainism:**

The hand with a wheel on the palm symbolizes the Jain Vow of Ahiṃsā. The word in the middle is “Ahiṃsā”. The wheel represents the dharmacakra which stands for the resolve to halt the cycle of reincarnation through relentless pursuit of truth and non-violence.  

In Jainism the definition of hīṃsā is positive aspect and also negative aspect. It means the lack of abstention from hīṃsā and indulgence (uparamana) in hīṃsā are motivated by a passionate mentality. Ahiṃsā has a positive aspect because one who is satisfied (samthuṣta) with a few and limited enjoyments observes Ahiṃsā. One of the Jain texts ascribes Ahiṃsā as having positive attitude and it is the best medicine for the suffering arising from the disease of the world-whirling. In Jainism recent works mention that in each anubrate or small vow has a positive and negative aspect. Ahiṃsāhas has daya

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147 Chapple, Christopher K., *Non-violence to Animals, Earth, and Self in Asian Traditions*, p.11.
149 Purusartha, Siddhyupaya 3. 48.
compassion as its positive side. Motivation and the consequences of an action for others Ahimsā involve certain positive aspects.

In Jainism, nonviolence is not limited to refraining from mental, verbal and physical injury to human beings. It encompasses abstaining from injury to all living beings, all animals and plants. The ancient Jain scripture, Āchārāṅga Sūtra (about 4th century B.C.) presents a highly sophisticated discussion on nonviolence. It states that one should not cause injury to any living being, including the tiniest creatures and plants. All life depends on nature for survival. The Jainas have practiced Ahimsā not only in the case of animals but also in the case of all beings. According to Stevenson:

“Those who want to avoid violence should renounce wine, flesh, honey and the five undumbara of fig fruits. Honey is not considered to be a vegetarian food because of the brutal method of gathering it from the comb. There are also small creatures born in the honey.”

It is peculiar to Jain vegetarianism that the Jainas are sensitive to even the microscopic living beings that are in all kinds of food. One should not eat fresh butter because it is the birth-place of numerous entities or jīvās. One who has renounced eating at night by the discipline of mind, body and speech observe Ahimsā. This is so because many insects are killed while dining in the dark. Even fresh vegetables should

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not be eaten because they contain numerous living cells (ananta-Kāya).\textsuperscript{152}

Thus disturbing the ecological balance by wasting natural resources and polluting water and air also constitutes violence. The most ancient Jain Sūtra advises a monk not to use even footpaths in the rainy season when many living beings are created and many seeds spring up. A monk should remain in one place during the monsoon.\textsuperscript{153} Another later text forbids the Jain to dig the ground without good reason or to uproot trees, trample on lawns, sprinkle water or pluck leaves, fruits and flowers.\textsuperscript{154} The jain monks have to observe a variety of rules for the preservation of vegetable life. According to Achārya Umāswati:

“Violence is the obstruction of life processes through activities of body, speech and mind tainted with negligence. Violence is of two kinds: Physical violence and mental violence. Obstruction of or injury to physical life processes is physical violence and bringing about untoward thoughts and feelings constitutes mental violence. Jainism propounds that injury to others invariably involves injury to the life processes of self. When we intend to hurt or harm others, we have passions such as anger, pride, deception and greed. Thus we always commit violence of the self in the process.”\textsuperscript{155}

\textbf{Ahīṃsā and Jain Epistemology:}

\textsuperscript{152} Puruṣārtha-Siddhānyā, 163.
\textsuperscript{153} Ācāranga-Sūtra, 2.3.1.1.
\textsuperscript{154} Puruṣārtha-Siddhānyā, 143.
\textsuperscript{155} Natthmal Tatia, \textit{Tattvārth Sūtra, Studies in Jaina Philosophy}, p. 147.
Most of the people associate Samyak Darshan (rational perception) with right faith. Faith commonly involves a merge of ideas and activities such as unconditional acceptance of dogma as contained in a Holy Scripture or religious book, following a religious personality such as a preacher, guru or scholar without question and indulging in traditional ritualistic practices without any regard to rationale. Rational perception is totally different from these. Achārya Umāswati, in Tattvārth Śūtra, defines rational perception in the following aphorism: “Tattvārth-Śraddhānam Samyak Darṣanam” Belief in reality, that is, substances ascertained as they are, is rational perception.\textsuperscript{156}

The Sanskrit words ‘Samyak’ and ‘Darṣan’ literally mean ‘rational’ and ‘perception’, respectively. Thus Samyak Darṣan essentially entails a tendency, attitude or frame of mind that is free from any predisposition or preconceived notions. The Sanskrit word ‘Tattvārthi’ means ‘nature of substances, their intrinsic attributes. Thus it implies reality, the real nature of things. It should be remarked that a worldly soul, on account of the mantle of kārmic matter, is limited in its capacity to comprehend the nature of reality. Consequently, we cannot achieve transcendent rational perception. We can only observe and study aspects of reality with an open and unbiased mind, and then form our own beliefs. This implies that the rational perception of an individual evolves as one advance on the path to spiritualism and it becomes absolute perception when a soul

\textsuperscript{156} Ibid., p. 148.
sheds all \( kārmic \) matter. Commenting on this aspect of Jain philosophy, Dr. Nath Mal Tatia states:

"Umaswati defines right attitude \( Samyak \) \( Ďarśan \) as \( Śraddhān \) for the truth, and explains \( Śraddhān \) as \( Pratyavadhāraṇa \), that is, discursive (going from premises to conclusions in a series of logical steps) determination."\(^{157}\)

The \( Jainas \) explain that the channel of \( kārmic \) inflow (\( asrava \)) is called \( yoga \). This takes place through the activities of body (\( kāya-yoga \)), speech (\( vacana-yoga \)), and mind (\( mano-yoga \)). The inflow is of two types, good (\( śubha \)) due to merit and bad (\( aśubha \)) due to sin. Passion causes a mundane inflow of karmic matter. Without passion the inflow is transient (\( īryāpatha \)).\(^{158}\)

According to the \( Jain \) sources a violent man who is motivated by passion (\( kāşāya \)), first injures himself (\( ātmahamaṇa \)), irrespective of the fact whether another being is injured or not. According to Kunda Kunda \( Ācārya \):

"Violence (\( cheda \), cutting) is uncontrolled behaviour such as sleeping, sitting, staying and going, i.e., physical actions. Impure activity is \( cheda \), because it destroys monkhood activity which consists in pure activity. Therefore uncontrolled activity is always violent. In other words, impure mentality (\( aśuddha-upayoga \)) is internal \( cheda \) whether a living being dies or not. One should more cautiously abstain from internal than external violence."\(^{159}\)


\(^{159}\) Amṛutacandra on \textit{Pravacanasāra}, 3.16. 17.
Jaina Ethics:

Nonviolence (Ahīṃsā) is the keystone of the Jain code of ethics, which is a natural effect of rationalism. Jainas do not believe that any higher authority hands down a 'system of laws' or commandments. Jainas are expected to study the scriptures and grasp the concepts of rational perception, rational knowledge and rational conduct. They should consider their own experiences and realize that passions such as anger, pride, deception and greed have a major adverse impact on their lives. It is observed that if an individual accepts success and failure, pleasure and pain, sickness and health, union and separation, victory and defeat as part of worldly existence, he/she has mild passions. This leads to contentment and peace of mind. Just as we wish to have good health and peace of mind, so do all other living beings. This is the basis of the virtue of nonviolence.

Jainism believes that no overall good of individuals or society can arise from violence. Jainism teaches that untruth, stealing, taking more than one's fair share, immoderate pursuit of sensual pleasures and possessiveness are aspects of violence. All these involve passions, mental violence of self and of others. They may also lead to physical violence. Dr. A. N. Upadhye writes:

"Jainism is perhaps the only Indian religion which has explained the doctrine of Ahīṃsā in a systematic manner, because all other values were elaborated on this basis. Violence or injury is of three kinds: physical violence, which covers killing, wounding, and causing any physical pain; violence in words, which
Practical application of *Ahimsā* in *Jainism.*

Violence may be committed, commissioned or consented to. A householder is unable to avoid all these forms of violence in an absolute manner, so he is expected to cause minimal injury to others. The original Śramaṇic thinking differs from that based on the *Vedas* in that it affirms, *Hiṁsā* remains always bad. The *Purusārtha-Siddhyupāya* considers perfect renunciation (*nivṛtti*) as nine fold. It is done on one’s own accord, by commission or approval, besides it may take place through speech, body or mind.

Imperfect renunciation includes only some of these characteristics. He who is free from all sinful activities during sixteen *yamas* (48 hours) observes the vow of *Ahimsā* in its thoroughness. This seems to imply that one perfect unit of the practice of non-violence should last two days. The pure-minded who practise specific nonviolence (*višeṣa-Ahimsā*) confine themselves to a limited place and abstain from going to many places. When one is engaged in complete abstention, one becomes a saint. He who is engaged in complete abstention, one becomes a saint. He who is engaged in partial restraint (*ekadeśa-virati*) is only a disciple (*upāsaka*).161

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161 *Purusartha-Siddhyupaya*, 3.76, 157, 140, 41.
Jainas Ascetics:

Classification of injury:

“In view of the sort of society in which we have to live, injury is classified under four headings: 1. There is accidental injury (Ārambhi Hiṁsā) in the course of digging, pounding, cooking, and other such activities essential to daily living. 2. There is occupational injury (Udyogi Hiṁsā), as when a soldier fights, an agriculturist tills the land, etc. 3. There is protective injury (defensive, Virodhi Hiṁsā) as when one protects one’s own or other people’s lives and honor against wild beasts and enemies. 4. There is intentional injury (Sankalpi Hiṁsā) when one kills beings with the full intention of killing them, as in hunting or butchery.”

Vows are partial for a householder (aṇuvrata). Contravention of the householder’s Ahimsā involves such acts as tying up (bandha) carelessly, beating (badha), harming (cheda), burdening (atibhārāropāna) and refusing food or drink (annapānanirodha). Unproductive violence is violence which is needless for one’s life. A householder, who has decreased his passions (kaśāya) and is compelled by necessity, must not abstain from committing compulsory

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163 Tattvārtha-Sūtra., 7.19.
164 Ibid, 7. 25.
violence (ārambha-ja-Hiṃsā). A person who has renounced the life of a householder should avoid both these types of Hiṃsā.

The five vows, being great vows (māhavrata) in the case of monks and small vows (aṇuvrata) in the case of laymen, are, abstention from violence (Hiṃsā), dishonesty (anṛta), theft (steya), sexual pleasure (abrahma), and attachment to worldly objects (parigraha). There are five meditations (bhāvanā) for each of these five vows against violence for instance are preservation of speech (vāg-gupti), of mind (mano-gupti), care in walking (īryā), care in lifting and haying down things (ādāna-nikṣpaṇa-samiti) and looking at one’s food and drink (ālokitapāna-bhojana). A layman may vows, such as non-violence, by including some supplementary vows. There are a great many of them and we may notice that among other things, it is also stressed not to think ill of others (apadhyāna), not to give objects of offence (Hiṃsā-adāna) and to limit one’s enjoyment of consumable and non-consumable goods (upabhoga-paribhoga-parimāṇa).

Intentional injury or Sankalpi Hiṃsā can be absolutely avoided by a house holder. It does not interfere with earning his livelihood and with discharging the responsibility of self-protection. On the other hand, Ārambhi Hiṃsā is permissible. Virodhi Hiṃsā is unavoidably committed in the protection of one’s person and property against thieves, robbers,

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165 Amitagati, Srāvakācāra., 6.7.
166 Tattvārtha-Sūtra., 7. 1-2.
167 Tattvārtha-Sūtra., 7. 21.
assassins and other enemies. The fact that the practice of *Ahimsā* is a matter of degree and is hardly taken to be complete by itself becomes obvious. He who renounces all useless injury (*anartha-daṇḍa*) leads his *Ahimsā* to victory. One should renounce the use of articles of enjoyment involving *Himsā* in accordance with one’s own capacity (*sva-śakti*).

A householder has to injure a limited number of one-sensed beings. Except those he should desist from causing violence to other one-sensed or immobile beings. Perfect application of nonviolence can lead to premature retirement from society and a negative application of the norm, if the mind is not sufficiently purified. At any rate according to the ancient Jain texts killing and injury are always morally evil. There is some demerit even when these are unavoidable.

There are many instances of advice against committing *Himsā*. One should not give sinful advice (*pāpa-upadeśa*) to persons living from art, trade, writing, agriculture, craft, service and industry. One should not without reason (*niṣ-kāraṇa*) dig the ground, uproot trees, trample lawns, sprinkle water, pluck leaves, fruits and flowers. One should not give each other instruments of violence (*Himsāupakaraṇa*), such as knife, poison, fire plough, sword, bow etc. Ignorant people say that beings that

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169 Ajit Prasada., *Purusārtha-Sidhyupāya*, p.45.
170 Ibid., 3.71.
habitually kill other beings (jīvaghaṭin-jīva) should be killed because it leads to the protection of other beings (para-jīva-rakṣaṇa).\footnote{171} A householder is expected to abstain completely from intentional injury and as far as possible from the rest. It is the intention or mental attitude that matters more than the act. One has to take the utmost care to keep one's intentions pure and pious and to abstain from intentional injury. The practice of various vows puts some restriction on the choice of a profession and makes for a humane outlook in society. Dr. Padmanabhi Jaini states:

"Great importance has been attached to this concept (Ahiṃsā) by every Indian school, but none has carried it to the extreme of the Jainas. For them it is not simply the first among virtues but the virtue. All other restraints are simply elaborations of this central one. Ahiṃsā has ordinarily been understood in India as harm done to others. For Jainas, it refers primarily to injuring oneself to behavior which inhibits the soul's ability to attain Mokṣa. Thus the killing of animals, for example, is reprehensible not only for the suffering produced in the victims, but even more so because it involves intense passions on the part of the killer, passions which bind him more firmly in the grip of Samsār (worldly existence). The Jain concept of Ahiṃsā is very broad in terms of the actions to which it refers and the need for abandonment of such actions becomes of foremost importance to the spiritual aspirant."\footnote{172}
According to the *Jain* concept of reality, all individual souls of the universe are independent. Thus nonviolence is essentially non-interference in the lives of other living beings. Dr. Tatia writes:

"A major part of *Mahāvīra*’s teaching was concerned with the appeal not to interfere with the lives of others."\(^{173}\)

The purpose of adopting the virtue of nonviolence, including other virtues such as truth and non-possessiveness, is to attain the state of absolute freedom. It is freedom from our worldly existence and the accompanying afflictions and miseries. The universe continues to evolve and so do the lives of individual worldly souls. Transformations occur guided by the intrinsic attributes of the entities of the universe. Forms evolve but the substance remains unchanged.

Dr. Tatia summarizes that *Mahāvīra* adhered to the common experience (regarding sorrow and suffering of worldly existence), and found no contradiction between permanence and change and was free from absolutism. Existence is not an evil by itself and freedom from it does not mean total cessation of it. *Mahāvīra* did not believe in absolute permanence or total cessation. With *Mahāvīra* change was as much real as permanence, and so his position was quite distinct from those of absolutists. Freedom means freedom from passions only. It is a qualitative change rather than total cessation. Evidently, the virtue of

nonviolence is a direct consequence of rationalism, a fundamental concept of Jain philosophy.

Jainas Ascetics:

A Jain sūtra divides the right and wrong kinds of penance (tapas) into external (bāhya) and internal (ābhyantara) austerities. The former comprises fasting (anaśana), eating less than one's fill (avamodarya), taking a mental vow to accept food from a householder, only if a certain condition is fulfilled (vṛttiparisamkhyāna), self-denial of ghee, milk, curd, sugar, salt and oil (rasaparityāga), sitting and sleeping in a lonely place, devoid of animate beings, (vivikta-śayyāsana), and mortification of the body (kāyklesa). The internal austerities are penitence (prāyaścitta), reverence (vinaya), service (vāiyavṛtya), study (svādhyāya), detachment (vyutsarga) and meditation (dhyāna).\textsuperscript{174} According to Bhargava:

“The Jainas believe that it is possible to consume the old karmās by self-inflicted suffering so that the consequence is good for oneself. Yet more external penance, if undertaken without success in internal austerities, leads only to bodily harm without any spiritual benefit. A modern scholar of Jain ethics admits this by saying that penance must be characterized by spiritual awakening or else it becomes a mere senseless torture of the body.” \textsuperscript{175}

A person, under some unavoidable circumstances is generally advised to kill himself. This type of death is called itvara and sallekhanā.

\textsuperscript{174} Tattvārtha-Sūtra., 9.29-20
\textsuperscript{175} Bhargava., Jaina Ethics., p. 204.
A monk may beg for straw and retire with it to a secluded place free from eggs, living beings, seeds, sprouts, ants and cobwebs. There and then he should affect the religious death called *itvara*. \(^{176}\) The etymological meaning of *sallekhanā* is *sat* + *lekhanā*, the good (right) way to ‘weaken’. It means death as the destruction of strength, senses and length of life due to the presence of a definite cause (*kāraṇa*). It is not suicide, (*ātma-vadha*) because it is not based on a passionate (*pramatta*) mentality. Suicide is the destruction of oneself with some specific means (*viśeṣa-upakaraṇa*) due to the presence of attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*). In the practice of *sallekhanā* all passions (*kāṣaya*) which cause *Hiṁsā* are subdued, wherefore it leads to *Ahiṁsā*.\(^{177}\) It is understandable that a monk, and even a *Jain* householder, is particularly advised to end his physical life at the time when the body is about to perish and is beyond cure.

The *Jain* definition of *Hiṁsā* is positive and also negative. It means that the lack of abstention from *Hiṁsā* and indulgence (*uparamana*) in *Hiṁsā* are motivated by a passionate mentality. But *Ahiṁsā* has also a positive aspect because he who is satisfied (*santuṣṭa*) with a few limited enjoyments observes *Ahiṁsā*.\(^{178}\) *Ahiṁsā* is the best remedy for the suffering arising from the disease of the world-whirling. It is the benefactor (*hita-kāriṇī*) of all beings, similar to a good

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\(^{176}\) *Ācārāṅga-Sūtra*, 1.7.6.4.  
\(^{177}\) Ajit Prasada, *Purusārtha-Sidhyupāya*, p.3.179.  
\(^{178}\) Ibid., 3.166.
mother (mātā). Non-violence is the canal of nectar in the world-desert. Inspiration and the consequences of an action for others involve certain positive aspects of Ahiṁsā.

According to R. Williams:

“Jainism each aṇuvrata or small vow has a positive side as well as a negative aspect. Ahiṁsā has dayā or compassion as its positive side.”

Samitis are the five rules according to Jain texts. These are careful movement (samyakgamama āgamana), careful speech (bhāṣa), careful eating (eṣaṇā), careful placing and removing (grha-nikṣepa) and careful evacuation (vyutsarga). These acts of carefulness refer mainly to the non-killing of beings and to vocal non-violence. One is to limit the area of one’s activities in order to be able to follow complete Ahiṁsā.\(^{180}\)

A Jain should observe three controls (daṇḍa). One has to control of the body (vapus), of speech (vacana), and of the mind (manas).\(^{181}\) That speech which is blamed even by the barbarians, which is not approved by those who are desirous of protecting the dharma and which is undesired by the good people (sādhu-jana) should not be spoken by gentlemen (ṣat). Carefulness of speech, bhāṣā samiti, is explained to consist of abstention from backbiting, ridicule, talking ill of others, self-praise and harsh words and speaking what is good for oneself or for

\(^{179}\) Williams, R., Jaina Yoga, Introduction, p. XIX.
\(^{180}\) Ajit Prasada., Purusārtha-Sidhyupāya, p.3.138.
others. Monks should not have enemies in the form of evil bodily activities because they have already been given up and therefore do not come again. Monks should not have any reservation in controlling their internal enemies (antaranga) like anger.\footnote{183}

**Non-resistance of Jainas:**

According to Ācārāṅga Sūtra, if a monk is attacked by murderers or is subject to hardship, he should bear these hardships like a hero. A mendicant who is beaten, burned, roasted, wounded, robbed, tortured or killed should bear it bravely and guard his speech.\footnote{184} A monk should not be angry if beaten, nor should he entertain sinful thoughts. A monk should meditate on forbearance.\footnote{185} Jaina ethics prescribe non-resistance for the monks which are to be practiced when facing violence of every kind. The Tattvártha-Sūtra defines dishonesty (anṛta) as false (asat) expression (abhidhāna).\footnote{186} Dishonesty is any wrong expression (asatabhidhāna) caused by fervent mentality (pramāda-yoga) and carried out in body, mind or speech.\footnote{187} “Dishonesty can be expressed by any of the three gates of action and it includes dishonesty in one’s own mind and is hence not exclusively social in nature. We may also note that the definition of

\footnotetext[182]{Kunda Kunda Ācārya, Niyamasāra, 4. 62.}
\footnotetext[183]{Jayasena on Pravacanasāra, 3. 16.}
\footnotetext[184]{Ācārangasūra., 1.7.2.4}
\footnotetext[185]{Uttarādhyāyana-Sūtra., 2. 26.}
\footnotetext[186]{Tattvārtha-Sūtra., 7. 14.}
\footnotetext[187]{Purusārtha-Siddhyupāya., 3. 91.}
dishonesty includes a reference to motivation in the form of fervent mentality.

False statements are of four kinds:

1. Speech by which the existence of a thing with reference to its position (kṣetra), time (kāla), and nature (bhāva) is denied.
2. If a thing exists where it does not exist, with reference to the position, time and nature of other objects.
3. An existing thing as something different from what it really is.
4. The last type of dishonesty consists of three kinds of speech, condemnable (garhita), sinful (sāvadya) and disagreeable (apriya). Garhita speech includes backbiting (paiśunya), offending jokes (hāsa), it is harsh (karkāśā), unsuitable (asamañjasa), nonsensical (pralāpita or uncanonical (ut-sūtra). Speech which induces another person to engage in cutting, piercing, ploughing, trading and stealing is sāvadya or sinful, as it leads to the killing of living beings (prāṇi-vadha). All that which causes uneasiness, fear, pain, hostility, grief, quarrel or anguish of mind, is said to be apriya.¹⁸⁸

Jain text warns against speaking untruth (asūṛta) which goes against the belief of the whole world (sarva-loka-viruddha), involves a violation of trust (viśvasita-ghātaka) or is opposed to merit (puṇya-

¹⁸⁸ Purusārtha-Siddhyupāya., 3. 92-98.
False speech is *Hīṃsā* because it injures the real nature of a living being (*ātma-pariṇāma*). Fervent mentality (*pramatta-yoga*) is the cause of *Hīṃsā*, and it is present in falsehood.

“To speak the untruth is bad because of its various results, which are unfavorable to oneself and possibly also to others. From untruth (*asatya*) springs social disrespect (*laghīyastva*), social blame (*vacaniyata*) and downfall (*adhogati*).

From untrue words arise enmity (*vaira*), dejection (*viṣāda*) and lack of faith (*apratyaya*), as diseases are caused by improper food. Wise men do not speak untrue words even by mistake (*pramāda*, ‘without attention’) because thereby all their good achievements are destroyed. Also grave metaphysical consequences are depicted as a warning. Even the slightest untruth inevitably causes one to be cast into the most horrible types of hell. Even worse is the fate of those who speak ill of the lord *Mahāvīraa*.

“Speaking the untruth about unmarried girls may cause indistinct speech or muteness as a *kārmic* effect in the future. Those who speak the truth cannot be harmed (*aparādha*) by spirits and snakes.”

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189 *Yoga-Śāstra.*, 2. 55.
190 *Purusārtha-Siddhyupāya.*, 3. 42.
191 Ibid., 3. 99.
192 *Yoga-Śāstra.*, 2. 56.
193 Ibid, 2. 58
194 Ibid, 2.64.
If one is guided by pure motives, the whole earth (dhātrī) can be purified by right knowledge and right conduct.\textsuperscript{195} This right type of speech, which lacks any passionate motivation and which preaches renunciation and the performance of one’s duties, would not be falsehood even if it were distasteful and caused mental pain to the listeners.\textsuperscript{196} But this differs from the consensus of opinion. Mostly the Jaina scriptures advise to avoid truth (satya) if it causes pain to others (para-pīdā-kara). Untruth (unṛta) is to speak that which does not convey any valuable idea (apraśasta), which means a statement about a present or absent object, causing pain to living beings (prāṇi-pīdā-kara).\textsuperscript{197} According to Jainism the final criterion of truth, or according to the other opinion of the necessity of moral justification for expressing the truth, lies in the pragmatic consequences in terms of non-violence.

Non-violence and Meditation in Jainism:

As social beings all humans like non-violence since it guarantees peace which in turn is a prerequisite for happiness. The roots of violence are deep and extensive and therefore to destroy them is very difficult. However, it is not impossible and the best way to do it is meditation. Before discovering the relation between meditation and non-violence it is necessary to find out the root cause of violence, as also the

\textsuperscript{195} Ibid, 2.63.
\textsuperscript{196} Purusārtha-Siddhyupāya, 3. 100.
\textsuperscript{197} Sarvāythasiddhi on Tattvārtha-Sūtra, 7. 13.
factors which provide sustenance to violence. According to Ācāryā Mahāpragya:

“One of the most important factors is stress. Violence is not possible in the absence of stress. A relaxed person cannot commit violence. The muscles get tense, the mind becomes tense and the feelings turn tense too. Violence is the natural outcome. Basically, of course most tension is born of an agitated mind. There are two types of stress: that which is born of a sense of arrogance and that born of a sense of defeat. To the former belong cases of stress arising out of anger and greed; to the latter those caused by despair, defeat and indolence. Whatever the provenance, all types of tensions generate violence. A hurt ego can spell disaster, so can the passions of anger and greed. Similarly, desperation and defeat can also result in violence, as is the case with most suicides.”

Against the backdrop of tension or stress, it becomes meaningful to talk about meditation and non-violence. The most potent antidote to stress of all kinds is meditation. In fact the main aim of meditation is to free man from stress. Kāyotsarga (abandonment of the body, a motionless posture of meditation) and anuprekaṣa or contemplation (reflection) is both a part of meditation. The former quickly relieves muscle-tension even as dirgha svāsa prekṣā (perception of breath involving slow and complete exhalation and deep inhalation) totally removes all mental tension. There are related techniques like indriya sanyam mudra (meditational posture of controlling the senses), jyoti

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198 Ācārya Mahāpragya., Jain Philosophy, Non-violence and its many facets, Ch. 3, p.45
kendra prekša (perception of the pineal gland), anitya anuprekša (contemplation of impermanence) andekatua anuprekša (contemplation of solitariness) which cure specific types of tension. The main things being emphasized here is the efficacy of meditation as a complete cure for all varieties of stress and tension.\(^\text{199}\)

Another factor involved in violence is chemical imbalance. When there is an imbalance of glandular secretions in the body, people become violent. Every endocrine gland has its specific functions. What the pituitary gland does is different from what the pineal gland does and similarly the thyroid and the adrenal glands have their peculiar functions. A harmonious functioning of these glands keeps a man balanced. Any imbalance, in the former, results in an imbalance in the latter. Meditation can restore the lost balance.

“Chaitanya kendra prekša (perception of the psychic centres or the endocrine system) is an effective means of curing the imbalance. Concentration on the jyoti kendra (the pineal), darśan kendra (the pituitary), viśuddhi kendra (the thyroid) and tejas kendra (the adrenals) balances the flow of the hormones of the pineal, pituitary, thyroid and the adrenal glands respectively. Such an understanding is duly backed by the findings of modern biochemistry. Since violence can be ascribed to hormonal imbalances in the body, meditation turns out to be their best therapy.”\(^\text{200}\)

\(^{199}\) Ācārya Mahāpraga.ya., Jain Philosophy, Non-violence and its many facets, Ch. 3, p. 46.

\(^{200}\) Ācārya Mahāpraga.ya., Jain Philosophy, Non-violence and its many facets, Ch. 3, p. 46.
The third factor responsible for violence is an imbalance in the \textit{nādi tantra} (nervous system). Occasionally we come across cases of motiveless violence. When questioned, the agents of such violence simply say that they resort to violence for no reason other than deriving joy. This type of violence is due to an imbalance in the nervous system and its cure lies in \textit{samvṛtti śvās prekśa} (exhaling breath through one nostril and inhaling through the other). It requires alternate breathing through the two nostrils - inhaling through the left and exhaling through the right nostril and then in the reverse order, and repetition of the cycle.

\textit{Hath yoga} recognizes two parts of the nervous system, the right being called \textit{pingla} and the left \textit{ida}. In the language of medical science \textit{pingla} is the sympathetic nervous system. By practising \textit{samvṛtti śvās prekśa} a balance between the two systems is created. Besides, an internal trip (travel of the conscious mind from the bottom to the top of the spinal cord) also helps restore the balance. Once the three parts of the nervous system-central, sympathetic and parasympathetic-start acting in a balanced manner, violence automatically disappears.

Another way of looking at the problem is in terms of the two attitudes - positive and negative. Ordinarily man has a preponderance of the latter. Hatred, jealousy, fear and lust are all symptoms of a negative attitude and they are also the factors that contribute to violence. Racism, casteism and all other forms of discrimination generate violence due to
the presence of the negative attitude. There is a need to think positively
making it impossible for the mind to harbour bad feelings for others.
Meditation develops positive thinking by insisting on practising
perception of the self. Seeing oneself, introspection, anitya anuprekśa
(contemplation of impermanence) etc. are the sure means of developing
positive thinking and eliminating negative thinking, the fourth factor
responsible for violence.

The fifth element is being over busy or exertion-mental, vocal and
physical. Being busy and exerting are undoubtedly essential for life, but
there should be a limit to them. Today man has broken all limits and has
become over busy- a victim of overexertion. The result again is violence.
Nature ordains a balance between work and rest, both mental and
physical, and between speech and silence. To stop unnecessary
exertion of the body and the mind, as also of speech, is to lead a
disciplined life. Observing silence just for an hour in the day will be a
great boost to balanced living. Likewise, useless and unceasing thinking
can prove unhinging. So once again resting the mind for an hour during
the day - keeping it free from all thoughts- can prove immensely useful.

“Physical discipline, vocal discipline and
mental discipline are intrinsic to meditation. By
practising all the three of them we can severely
restrain violence.”

Doing violence or being violent brings about a complete change
in human biology. The muscles get an extra dose of blood and become

\[201\] Ācārya Mahāpragya., Jain Philosophy, Non-violence and its many facets, Ch. 3,
p. 46.
tense. The adrenals give out extra secretion, which mixes with the blood and pumps in an excess of energy in the system. The liver too releases an extra of energy in the system by releases an extra quantity of sugar in the blood stream. It brings about physical, psychological and chemical reactions. With the rise of aggressiveness breathing becomes fast. The normal rate of 10 to 15 breaths a minute goes up to 30 or 40. The stage is fully set for letting loose violence. Meditation puts the brakes on the over-busyness of the body and the mind and thus prevents violence. Once the above truth is properly grasped, the way will be clear to adopt measures best calculated to put an end to crimes and violence in society. Eventually no groping will be necessary for finding the solution to the problems of nuclear armament and war.

Jainism is one of the oldest living religions of the world. Though at present the number of its followers is not more than five to six millions, it has a rich spiritual, cultural and literary heritage to its credit. In Jainism more stress is given on austerities and renunciation of worldly enjoyments with the result that there is a wide-spread misconception that it teaches the negation of life. It will, therefore, not be irrelevant here to point out that the applause of austerities and renouncement does not imply non-recognition of physical and material life. The recognition of spiritual values does not mean that physical and material values should be completely rejected. According to Jainism, physical values are not hindrances to spiritual development, but are rather subservient to it.
“Knowledge leads to salvation, the body leads to knowledge and food leads to (the nutrition of) body.”

The body is a vessel that ferries a person to the shore of eternal bliss. From this point of view, fulfillment of bodily needs has both value and importance; the body is a means to liberation and therefore deserves care. But it must be noted that our attention should be fixed not on the vessel, the means but on the shore, the end to which it leads. As the vessel, body is a means and not an end. The recognition of physical and material values of life as a means is at the core of Jainism and entire spirituality. Here we have a line of demarcation that brings into relief the difference between spiritualism and materialism.

As expressed in the symbol of Jain faith adopted in 1975 on the 2,500th anniversary of the nirvana of Mahāvīra, "the function of souls is to render service to one another (parasparopagrahojīvanam)." In his translation of this famous verse from the Tattvārtha-sūtra, Nathmal Tatia has noted:

"Souls influence each other through service which may be favorable or unfavorable, beneficial or harmful. They cannot live independently of one another. They have to share their pleasure and pain with others." ¹⁰³

Jainism a pragmatic criterion:

²⁰² Niṣithabhaṣya (4159).
Awareness of the correct view of reality (*samyakdarṣana*), including the interrelatedness of life and the intrinsic worth of each living being, is associated with a feeling of compassion for others. Compassion (*anukampa, daya, karuṇa*) is understood in various Śvetāmbara and Digambara textual sources and the relationship between compassion and *Ahiṁsā*, the core ethical value of *Jainism*.

*Jainism* attempts to enforce a strict egalitarianism regarding the objects of injurious action. Simply put, every life unit (*jīva*) has equal value. Therefore, *Jain Ahiṁsā* is based on the equality and universal kinship of all souls. This egalitarianism is a great *Jain* achievement, but its formulation is questionable.

First, every *Jain jīva*, just as every *Sankhya puruṣa*, is distinct and separate from every other, so a Jain cannot, strictly speaking, regard another self as her "own self." Second, sympathy and reciprocity, along with equality, must be necessary conditions for *Ahiṁsā*. True sympathy and reciprocity are possible only in a system of internal relations. *Jain* atomism, in so far as it pertains to personal salvation, is based on external relations, i.e., the possibility of the soul to become completely independent from everything else in the cosmos. N. D. Bhargava, a *Jain* philosopher states:

"The world of relationship is a world of attachment and aversion. But nonviolence is possible and possible only without
interrelationship, because interrelationship is dependent on others and cannot be natural.”

In Buddhism, on the other hand, we find that relatedness and interdependence are the very essence of reality, so that there is a near perfect match between ontology and ethics. It is important to note that the virtue of compassion requires sympathy as an enabling virtue. It is significant that N. D. Bhargava, defends the negative formulation of Ahimsā, because "if we speak of love, we can only think of one form or the other of attachment".

The use of the negative formulation does not mean that the Jain should not love. It is certainly correct about the dangers of self-centered love, but the extreme caution on this point again reveals the radical nature of the Jain approach. By removing the self from its social and ecological relations, one can obviously remove most of the dangers of attachment and the injury that necessarily follows. But one also risks another danger, alienating people from one another and removing the content and meaning of a whole range of virtues that are arguably more important than Ahimsā itself. Ahimsā is the intrinsic nature of man and Ahimsā has absolute value.

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205 Ibid., p.122.