Chapter 4

Nonviolent Thought Process

What is Thought?

In general terms, thought is the idea or set of ideas that result from the process of thinking. It is the base platform for the origin of all the actions and interactions. Thinking allows the person to understand, analyze, interpret the things on the basis of experiences and learning and then to take decision to act or react in a particular manner. It is the thought from where first sprinkles of nonviolence or violence arises which later develop into the action. Human being is always thoughtful. Their personal and group preferences brings changed in their behaviour. Like other activity, we can’t analysis social changes minutely because every social activity is the part of macro activity and it is not possible to segregate it.\(^1\) Hence understanding thought process is very important in sustainable development.

The word thought comes from old english þoht, or geþoht, from stem of þencan "to conceive of in the mind, consider".\(^2\)

The word “thought” may mean;\(^3\)

- A single product of thinking or a single idea (my first thought was ‘no.’)
- The product of mental activity (mathematics is a large body of thought.)
- The act or process of thinking (I was frazzled from too much thought.)
- The capacity to think, reason, imagines, etcetera (all her thought was applied to her work.)
- The consideration of or reflection on an idea (the thought of death terrifies me.)
- Recollection or contemplation (I thought about my childhood.)
- Half-formed or imperfect intention (I had some thought of going.)
- Anticipation or expectation (she had no thought of seeing him again.)
- Consideration, attention, cares, or regards (he took no thought of his appearance and I did it without thinking.)
- Judgment, opinion, or belief (according to his thought, honesty is the best policy.)
- The ideas characteristic of a particular place, class, or time (Greek thought)
- The state of being conscious of something (it made me think of my grandmother.)
- Tending to believe in something, especially with less than full confidence (I think that it will rain, but I am not sure.)

When we speak about nonviolent thought process then it also means that thought can be of many types. Human mind and heart are very much unstable and it keeps on thinking continuously. The mann of human being is one the main centre where though emerges. Now it is also very important to know that the mann of the person is in which direction. As the sense of mann is variously modified according to the word with which it is used. For example bhahu mann which means to think thoroughly or much of where as word laghu mann means to think lightly of, slight. If we add the word mann with anayatha mann then it means that to think otherwise or doubt. Same way sadhu maan means to think well of, approve, satisfactory where as aasadhu mann means to disapprove.⁴

Psychologists have concentrated on thinking as an intellectual exertion aimed at finding an answer to a question or the solution of a practical problem. Cognitive psychology is a branch of psychology that investigates internal mental processes such as problem solving, memory, and language. The school of thought arising from this approach is known as cognitivism which is interested in how people mentally represent information processing. Mankind is first systematic thinking on the conception of political institution was first fermented on the soil of Greece because of the Greek secular characteristic, which endowed them with the quality to ‘reason about thing’. Politics is derived from Greek term,’polis’.⁵ Nehru ,Jawaharlal also stated that being an agnostic and a liberal humanist, Nehru visualized peace among human kind by way of a global community:” we have arrived at a stage in human affair when the ideal of one world and some kind of world federation seems to be essential, though there are many danger and obstacles in the way”.⁶
Type of Thinking

The unconscious was considered by Freud throughout the evolution of his psychoanalytic theory a sentient force of will influenced by human desire and yet operating well below the perceptual conscious mind. For Freud, the unconscious is the storehouse of instinctual desires, needs, and psychic drives. While past thoughts and reminiscences may be concealed from immediate consciousness, they direct the thoughts and feelings of the individual from the realm of the unconscious.

For psychoanalysis, the unconscious does not include all that is not conscious, rather only what is actively repressed from conscious thought or what the person is averse to knowing consciously. Any of his desires, to get rid of pain or enjoy something, command the mind what to do. For Freud, the unconscious was a repository for socially unacceptable ideas, wishes or desires, traumatic memories, and painful emotions put out of mind by the mechanism of psychological repression. However, the contents did not necessarily have to be solely negative. In the psychoanalytic view, the unconscious is a force that can only be recognized by its effects it expresses itself in the symptom.

The laws of thought are formulated as follows:

1. The law of identity - “whatever is, is”
2. The law of contradiction - “and not be “and
3. The law of excluded middle - “everything must either be or not be”

These principles are true and are intuitively perceived but the abstract formulation proves inadequate to deal with the actual data. The nature of thing is believed to be dynamic in character and these laws should be in consonance with the concept of change and all that it implies. For eg., a pen is now no longer mere pen. Many pen comes with the additional features of pencil, massager etc. and many pens are the symbol of prestige and luxury.

In all the living forms on earth, only man is blessed with the advanced thought process through which he can think of the good or bad of himself as well as of others. Hence responsibility directly comes on the man to take care of ecosystem, mankind along with
his own benefits. It is therefore helpful to an organism with needs, objectives, and desires as it makes plans or otherwise attempts to accomplish those goals.

**Thought Process in Jainism**

Thought is a very general fact known by everybody but the process of thought is a matter of psychological and philosophical concern. The perceptual cognition depending on verbal symbol is of four kinds – sensation, speculation, judgment and retention.

Sensation means cognition of a generic character in the wake of the intuition of the contact between the sense and the object. There occurs sensation, that is, cognition of the pure general character without the manifestation of any particular characteristic on the contact due to the situation of the sense-organ and the object at a proper place etc. In the wake of this there occurs the indeterminate cognition of the general character (of the) object. This is called ‘avagraha’ or sensation. Speculation consists in the experience “this must be that”. Speculation is an experience which brings up the rear of doubt “this is that or anything else”, through agreement and difference in respect of a characteristic features, for example, “it must be a sound”. Perceptual judgment is the specific determination (of the object), viz “this is that”. The persistence of the same (viz. Perceptual judgment) is called retention.  

Sensory perception (avagraha) is not possible without the contact between the cognitum and the cogniser, and the intuition (darshan). Their cannot occur speculation (iha) in the absence of sensory perception (avagraha), nor perceptual judgment (avaya) in the absence of iha, nor retention (dhahran) the absence of perpetual judgment.
Flow of Thought Process

The sensuous perception the senses are active upto determinate perception (avagraha), and the function of the mind starts from the speculation (iha) onwards. The function of the senses is limited to the cognition of the object as present before them at the moment. The thought that follows this is not the function of the senses, but the mind. The process of cognition starts from a sensuous determinate cognition which relates to a particular external object of a particular sense which is responsible for its being designated as a case of sensuous cognition and not of a mental thought.\textsuperscript{11}
Effect of Thought Process

Joe Campbell rightly said about the thought that the devil knows that if he can capture our mind, he holds our future.\textsuperscript{12} A prerequisite of a peaceful world is a world secure in health, prosperity and justice.\textsuperscript{13}

The United Nations was founded after the “great and terrible” second world war to create and maintain peace through economic, social or political agreements. But this is not enough. The foundations of peace still need to be laid, with the help of the specialized agencies which make up the United Nations system. Since its foundation over 60 years ago, UNESCO took over that mission in conformity with its constitution which asserts that, “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”. In its essence, the culture of peace and nonviolence is a commitment to peace-building, mediation, conflict prevention and resolution, peace education, education for non-violence, tolerance, acceptance, mutual respect, intercultural and interfaith dialogue and reconciliation. It is a conceptual as well as a normative framework envisaged to inspire thoughts and actions of everyone. Therefore, it requires cognitive as well as the emotional abilities to grapple with our own situation in a rapidly changing world as well as with the emerging world society. This aim entails not just more factual knowledge, but also the broadening of our consciousness and the willingness to develop a new awareness, a new way of being in this world, a new “mental mapping”.\textsuperscript{14}

Noble prize in economics in 1978; Herbert a. Simon says that decision making process within economics organization. “The evidence on rational decision making is largely negative evidence, evidence of what people do not do”.\textsuperscript{15}

There is a direct relationship between the thoughts in mind and action of body. The mind-body problem concerns the explanation of the relationship that exists between minds, or mental processes, and bodily states or processes. Human perceptual experiences depend on stimuli which arrive at one's various sensory organs from the external world and these stimuli cause changes in one's mental state, ultimately causing one to feel a sensation, which may be pleasant or unpleasant. For example if a person desire for a ice cream, his desire will tend to cause that person to move his or her body in a specific manner and in a
specific direction to obtain what he or she wants. This explains that someone's propositional attitudes (e.g. Beliefs and desires) can be the cause of action to achieve that particular aim. Descartes clearly identify that mind with consciousness and self-awareness, and is distinguish from the brain, which was the seat of intelligence. He stated that the sensation of thirst, hunger, pain and so on are nothing but the confused modes of thinking arising from the union and, as it were, the commingling of the mind with the body.\textsuperscript{16} Hence scientifically it is determined that there is deep relation between mind processes and body and minds are affected by and can affect the body.

Positive psychology emphasizes the positive aspects of human psychology as equally important as the focus on mood disorders and other negative symptoms. In character strengths and virtues, Peterson and Seligman list a series of positive characteristics.\textsuperscript{17}

The organization of these virtues and strengths in the book are as follows:-

- **Wisdom and knowledge (strengths that involve the acquisition and use of knowledge)**
  - Creativity
  - Curiosity
  - Open-mindedness
  - Love of learning
  - Perspective and wisdom
- **Courage (strengths that allow one to accomplish goals in the face of opposition)**
  - Bravery
  - Persistence
  - Integrity
  - Vitality
- **Humanity (strengths of tending and befriending others)**
  - Love
  - Kindness
  - Social intelligence
• Justice (strengths that build healthy community)
  o Active citizenship / social responsibility / loyalty / teamwork
  o Fairness
  o Leadership

• Temperance (strengths that protect against excess)
  o Forgiveness and mercy
  o Humility and modesty
  o Prudence
  o Self-regulation and self control

• Transcendence (strengths that forge connections to the larger universe and provide meaning)
  o Appreciation of beauty and appreciation of excellence
  o Gratitude
  o Hope
  o Humor and playfulness
  o Spirituality, or a sense of purpose and coherence

One person is not expected to have all the strengths, nor are they meant to fully capsize that characteristic entirely. The list encourages positive thought that builds on a person's strengths, rather than how to "fix" their "symptoms". Practical applications of positive psychology include helping individuals and organizations correctly identify their strengths and use them to increase and sustain their respective levels of well-being. Each trait provides one of many alternative paths to virtue and well-being.
The Doctrine of Anekantavada

The attainment of right vision is the achievement of philosophy. The evolution of right vision is the evolution of philosophy. The manifestation of right vision is the manifestation of philosophy. The mean to reach the material science is only right vision.\textsuperscript{18} The Jain philosophy is based on dualism. It says truth is one but its explanation can be in many forms and its comprehension is also difficult. Entire truth cannot be expressed. Only partial expression is possible due to lack of wholesome knowledge.\textsuperscript{19} The doctrine of Anekantavada is a very valuable contribution of Jainism to world thought. This doctrine is also known as the theory of relativity or the philosophy of non-absolutism or the philosophy of relative pluralism. It refers to the principles of pluralism and multiplicity of viewpoints, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth.\textsuperscript{20} Anekant is the multiangular vision, which takes into account the relativity of substance and mode. It is not possible to have only substance and only mode. For e.g. If we talk about the past, present of future, it is in relation to time mode. Hence anekant expresses this very inter dependency. Aneka does not means indefinite or infinite rather it means more than one. Jainism proclaims – he who knows one, knows all and vice versa. World is united through various kinds of relationships, relationship at personal level, at professional level, at social level and a very crucial relation with themselves. All these relationship needs flexibility, tolerance and acceptability of other to remain live and healthy. Even sustainability too demands for these three characteristics to modify as per the requirement of time and place, availability of modes and medium and to deal with groups of different natures. Anekant helps in building a platform of common consensus by acknowledging the views, opinions, suggestions, and recommendations etc. of all and finally concluding the one which is favorable for all. Anekant urges for the flexibility in thought process which increases the mutual understanding, knowledge and also the respect for each other. It is the application of the nonviolence at thought level which includes tolerance towards the opinions of other people. It shows a strong degree of sensitivity towards the existence of others.
The Doctrine of Anekant is “don’t take the partial truth for the whole truth”. The central Jain intellectual position that manypointedness (Anekantatva), that is to say a variety of approaches and standpoints, has to be incorporated into any ontological judgement can be regarded as evolving from two factors: the claim of full omniscience for the ford makers, the authoritative teachers who mediate a correct understanding of the nature of reality to the unenlightened, and the interpretation of that reality as being characterised by both permanence and change. It is an exercise for getting rid of prejudice and pseudo resolution. The necessary outcome of this for the Jains is that a multifaceted approach which synthesises and integrates a variety of contradictory viewpoints, as opposed to a dogmatic insistence on a mode of analysis based on a single perspective only, is the sole means of gaining some kind of understanding of the complexity of reality.\textsuperscript{21}

Anekant has 5 basic principles:-

1. Identity of the opposite
2. Co-existence
3. Freedom
4. Interdependence
5. Synthesizes identity of the opposite:- don’t look upon on your rival as a foe. Treating once rival with respect is in itself is a big forms an important part of self preservation. Treat him with faith.

Mahavira organized the world on the basis of relativity. He said that the streams of oneness and differences flow together. In this flow of co-existence there is no space for the thought ‘either you or I’. I cannot be without you and you cannot be without me. You and I can only be together. Conflict is not natural. Hatred is not natural. Co-operation and balance are natural; to accept the individuality of the self. Along with the acceptance of the idea that all men are one, there should also be the acceptance that each man is different. All men are one is a relative principle. Relative unity cannot exist without difference. Mahavira explained that in the human being both oneness and differences co-exist and both are real. So it is not important which tradition the person is ordained under, the measure would be how sincere, pure and free from passions he is.\textsuperscript{22}
The principle of Anekantavada also influenced Mohandas Karamchand Gandhi to adopt principles of religious tolerance, ahiṃsā and satyagraha.\textsuperscript{23}

In Sanmatitarka, Divākara further adds: "all doctrines are right in their own respective spheres but if they encroach upon the province of other doctrines and try to refute their view, they are wrong. A man who holds the view of the cumulative character of truth never says that a particular view is right or that a particular view is wrong\textsuperscript{24}

Nonviolent thought process is application of nonviolence in thought process so that since birth, thoughts remain motivated by the virtues of nonviolence and when it got implemented, it creates the environment of harmony, happiness and peace. If a person is nonviolent from thought level, the thoughts too will be motivated from nonviolence and finally the action. So is the contrary and thus the existence of nonviolence at thought level is one of the prerequisites for attaining the sustainable development.
Reference


8 Mookerjee, Dr. Satkari, *Jain Philosophy of Non Absolutism*, Motilal Banarsidass, Delhi, 1979, p.7.


11 Ibid, p.100.

12 Biblical and Christian quotes on the Mind / The Jesus Site.


